

**Plocacosmos: or, the whole art of hairdressing; wherein is contained, ample rules for the young artizan, more particularly for ladies women, valets, &c.; &c.; as well as directions for persons to dress their own hair ... with a history of the hair and headdress ... also complete rules for the management of children ... and ... for the preservation of the health and happiness of age / By James Stewart.**

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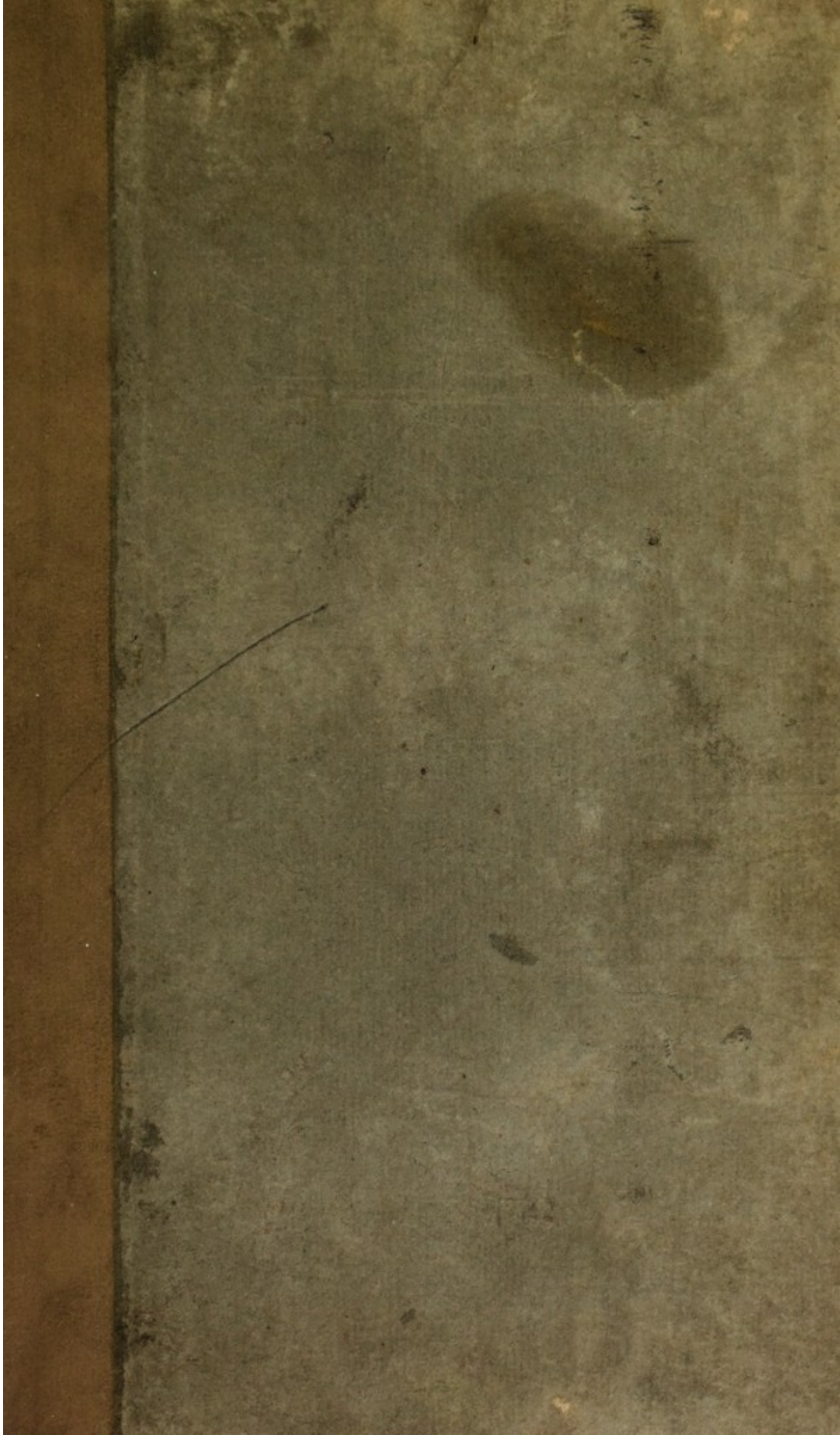
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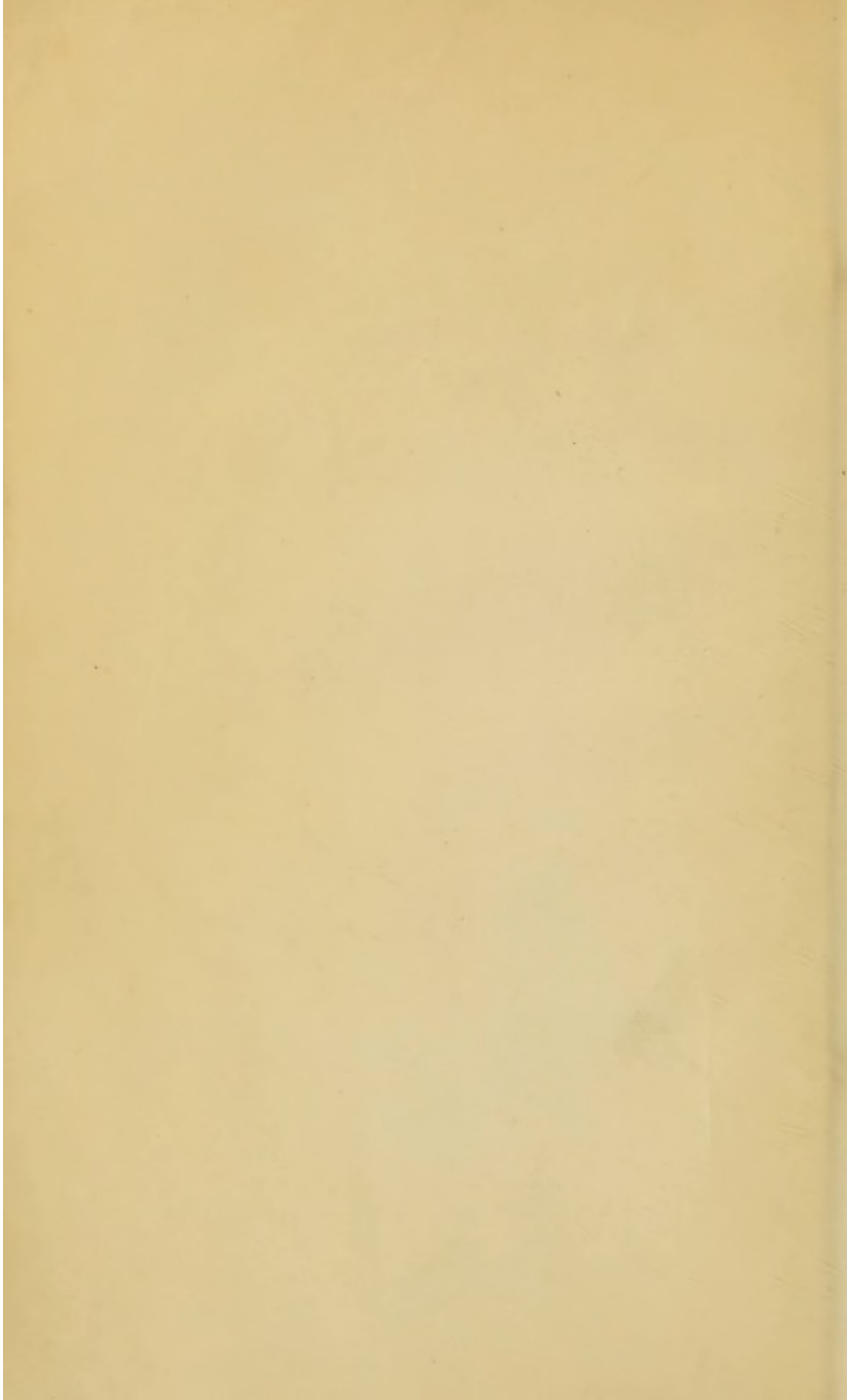
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THE LIFE OF JOHN BUNYAN





SHAKESPEARS SEVEN AGES.



A Russell Polloch  
P L O C A C O S M O S :

OR THE  
*Greenhall*  
W H O L E A R T

*Paisley*  
H A I R D R E S S I N G ;

*Scen. 1868*  
WHEREIN IS CONTAINED,

Ample RULES for the YOUNG ARTIZAN,

MORE PARTICULARLY FOR

LADIES WOMEN, VALETS, &c. &c.

AS WELL AS

Directions for Persons to dress their own HAIR;

A L S O

Ample and wholesome Rules to preserve the Hair.

The HAIR completely analyzed, as to its Growth, Nature, Colour, &c. and all and every Article used in the Hair, on the Head, Face, &c. as, FALSE HAIR, PERFUMERY, COSMETICS, &c. clearly analyzed and examined; with a History of the HAIR and HEAD DRESS, from the earliest Ages to the present Time, particularly as they have appeared upon the English Stage for these last Two Hundred Years; with Strictures on the present Performers belonging to each Theatre.

The Plan of this Work requiring it, there are also complete Rules for the Management of Children and Education of Youth; and excellent Rules for the Preservation of the Health and Happiness of Age; being a Guide through the Seven Ages of Man: The whole interpersed with Moral Thoughts, being necessary for all Families.

By J A M E S S T E W A R T.

With an elegant FRONTISPIECE, and other COPPER-PLATES.

L O N D O N :

Printed for the AUTHOR, No. 12, Old Broad-Street; and sold by  
all the Booksellers in Town and Country.

M D C C L X X X I I I .





T O  
H I S R O Y A L H I G H N E S S  
G E O R G E  
P R I N C E O F  
W A L E S.

**B**ORN possessed, in a supreme degree, of every gift Heaven and Nature can bestow, You, Royal Sir, shine the bright morning star of our Western Hemisphere. The youth of the most mighty empire in the world, point to You for all that is graceful, and all that is aimiable: Can it then be wondered at by your Royal Highness, that a Work, designed to preserve and improve the first ornament of the human frame, should long to lay itself at the feet of your Royal Highness, where the Graces all centre, and with unrivalled lustre delight to dwell?

Long, as you are now, may your Royal Highness be the idol of every heart in these  
king-



## DEDICATION.

kingdoms ; and when the *goût* for youthful pleasure, the spring of life, is blown over, may your Royal Highness continue to be the pattern for all in-born as well as all outward accomplishments. May you shine forth the brightest summer sun ; the glory of the world ; the Arabian bird of your native Land. May your Royal Highness not only copy, but excel the fame, the glory, the virtues of your Ancestors. Under your auspices again shall we see Cressly, Poictiers, and Agincourt, renewed. Drakes, Howards, Raleighs, Blakes, and Yorks, yet shall sweep the seas, and bear the British thunder round the world. In your Royal Highness shall we see joined the immortal heroism of our third Edward, with the valour of his darling son, blended with his sweetness of manners and his mild humanity. With the glorious ambition of the fifth Henry, joined to the comely person of the swift, intrepid, and warlike Edward the fourth : the caution of the wise and æconomical seventh Henry ; incorporated with the still more endearing virtues of the domestic and pious martyr Charles. But Mighty and ever Royal Sir, would you look for all in one, bend your  
eye



## DEDICATION.

eye towards the British throne: there may  
You anticipate what most certainly the womb  
of time shall bring forth, when their sacred  
Majesties, your Royal Parents, will be deemed  
the most patriotic Pair this country ever be-  
held. From so fair an example, what have  
we not to hope from your Royal Highness;  
and what the Youth of this country from  
such happy views. For,

“ Taught by virtue they may climb,  
“ Higher than the starry chime ;  
“ Or if virtue feeble were,  
“ Heaven itself would stoop to her.”

Bending lowly with all possible deference,  
loyal respect and affection, I subscribe my-  
self most humbly,

Your Royal Highness's

most devoted

obedient Servant,

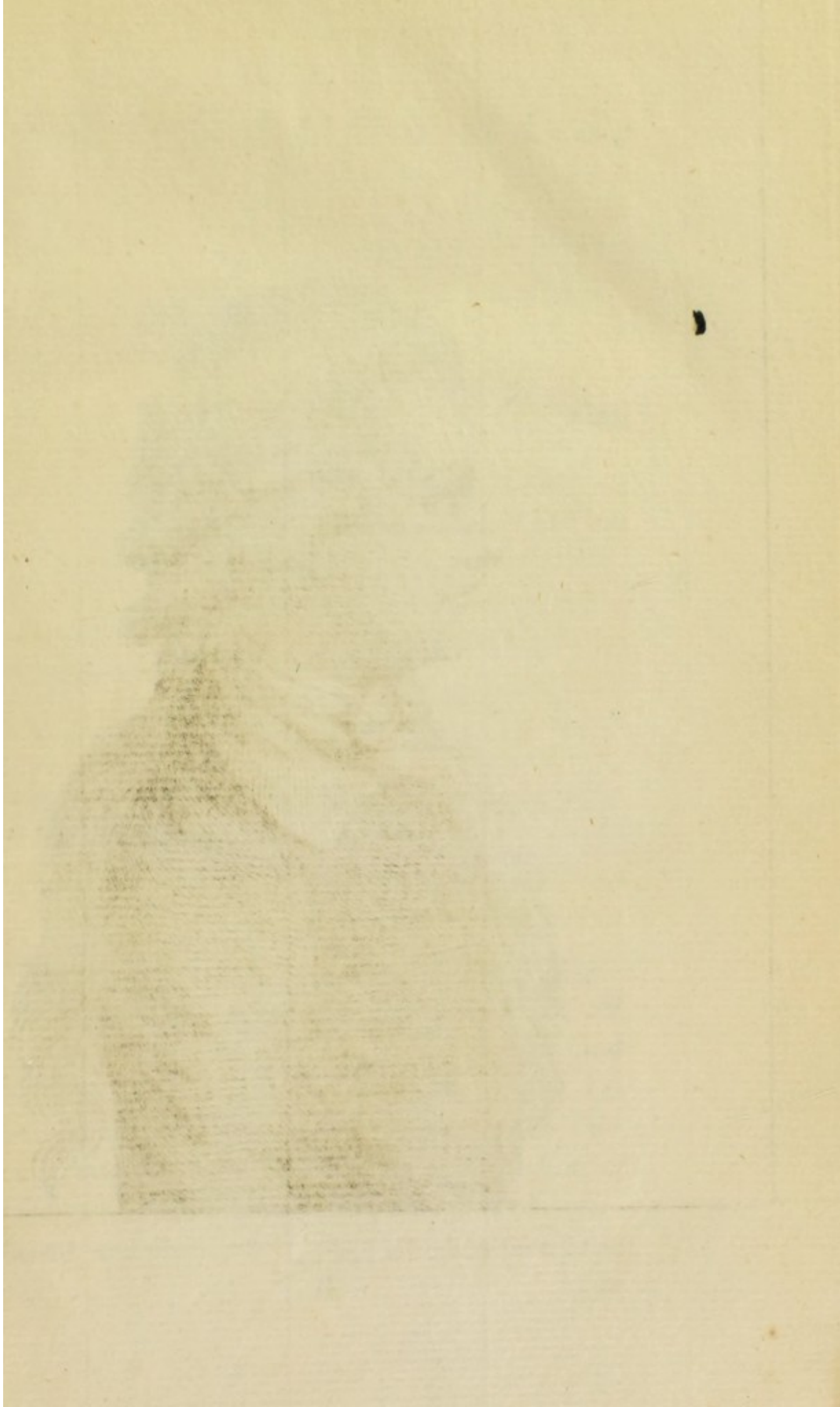
London, Aug.  
12, 1781.

JAMES STEWART.

Received of the Treasurer of the  
County of ... the sum of ...  
for ...

Witness my hand and seal this ...  
day of ... 1840

James ...  
Treasurer







# P L O C A C O S M O S ;

O R,

## THE WHOLE ART OF HAIR - DRESSING, &c.

---

“ His fair large front, and eye sublime, declar’d  
“ Absolute rule; and hyacinthin locks  
“ Round from his parted forelock manly hung,  
“ Clust’ring, but not beneath his shoulder broad.

“ She, as a veil down to the slender waist,  
“ Her unadorned golden tresses wore,  
“ Dishevell’d, but in wanton ringlets wav’d,  
“ As the vine curls the tendrils.”——

**T**HE poets have in all ages dwelt, to a degree of rapture, on the grace and ornament the *hair* gives to the human frame: even in the most barbarous climes and states, the want of it has been deemed a reproach, and held in such ridicule, that they constantly had recourse to suits of false hair as a substitute. Yet, though bards, physicians, and philosophers, have all taken such pains



to express their sentiments of the effect it had on them, not one has laid down proper rules to promote or retain this ornament of mankind.

As neither my abilities nor inclination would lead me to sport with the reader's patience, if I were not in hopes that in some instances I shall give entire satisfaction, as well as from the success this met with in it's original state; I will, therefore, give full scope to my thoughts, and rise or fall by the free voice of the public.

I have the vanity to imagine I shall fully please, relating to the primary article in the title of this work; thereby rendering it useful in a literal sense, and amply worth the purchase. Why then should I repress my wish to be serviceable to mankind in more respects than one? I will freely own, that some of the articles here treated upon have already been nobly discussed by the ablest pens: yet my reasons are obvious and manifold, why I give these rules so copiously in this work. Directions for the management of children, for the education of youth, and for the promotion of health, are of themselves so tedious and dry, and ushered into the world in so serious and voluminous a manner, that not one in ten thousand of mankind knows there are such; or if they did, they would not trouble themselves to examine them, on account of the awful and tremendous form they bear. To those



those who may be averse to much reading from choice, to those who may not have time to bestow, and to those who may not have it in their power to unfold multitudes of volumes, I particularly address myself, fully assuring them, they will here find the essence and marrow of all that ever has been written concerning the management of children, the education of youth, the promotion of health, and the paths of wisdom and happiness through life, clearly pointed out. Those who choose to peruse it, will really find it,

A guide for thee, O man, "both when thou climb'st,  
"And when high noon hast gain'd, and when thou fall'st."

Besides the reasons above specified, I have mentioned others in my Preface, for rearing my pile on this plan, which I still think of some importance. The rules, therefore, I here give, interspersed with my own remarks, are, if I may so express myself, as so many pills gilded or sweetened to invite the diseased patient; the whole beautified with such poetical and moral reflections as readily occurred, and seemed to be most applicable to my subject. At the same time, I shall never lose sight of my grand object, the *hair*; but point out infallible and wholesome rules for keeping and wearing it, from the first hour of life, to the latest period of existence. These rules alone, carrying with them not only the preservation of

the hair, but, I would humbly presume, in some degree, the entire health of the human frame,—will, I flatter myself, at least gain the approbation of my friends, who well know how extensive my experience has been in that branch, whatever may be their reception with the public at large.





## A G E the F I R S T.

- 
- “ All the world’s a stage,  
 “ And all the men and women merely players:  
 “ They have their exits, and their entrances;  
 “ And one man in his time plays many parts,  
 “ His acts being seven ages.—At first, the infant,  
 “ Mewling and puking in it’s nurse’s arms.”

**W**H O can behold the sweet innocent playful in the lap of it’s delightful mother, all unconscious of it’s future fate, and not be deeply interested in rendering it’s bodily, as well as mental, accomplishments complete? Indeed, nature has stirred up an uncommon degree of anxiety in the parents’ breasts at this critical period; and it must be confessed, that, were her dictates implicitly obeyed, the most powerful language would but dishonor her precepts. Yet the dear guide is totally perverted, or misunderstood, by those who even go in search of her; it being a melancholy truth, that not one in a thousand, born in these lands, can be called a genuine son of nature; being in body, as well as mind, biassed and thwarted



thwarted by a corrupt education. It should be engraven on every parent's heart, that, under Divine Providence, the best gift they can bestow on their children is, a robust, well-formed constitution, and a well-regulated education. These are not like riches, which take the wings of the morning and fly away; but will abide while the breath remains: the first will bear them with manly fortitude through life; and the latter will form them for reflection, the source of every happiness below. We are born weak, we have need of help; we are born destitute of every thing, we stand in need of assistance; we are born stupid, we have need of understanding. All that we are not possessed of at our birth, and which we require when grown up, is bestowed on us by nature and education. The early part of education is that which concerns us most, and belongs incontestably, nay, is pointed out by the hand of heaven, to the province of the females. It is to the tender and provident mother, says an excellent author, I address myself, who is prudent enough to leave the beaten road, and seeks to preserve this rising shrub from the shocks of human prejudice. Cultivate, water the young plant before it die; so shall it's fruit be hereafter delicious to your taste. Erect an early fence around the disposition of your child; others may delineate it's extent, but it remains with you only to raise the barrier.

Observe



Observe nature, and follow the tract she has delineated. She continually exercises her children, and fortifies their constitutions by experience of every kind, inuring them betimes to grief and pain. In cutting their teeth, they experience the fever; griping cholics throw them into convulsions; the hooping-cough suffocates, and worms torment them; surfeits corrupt their blood, and the various fermentations their humors are subject to, cover them with dangerous eruptions; almost the whole period of childhood is sickness and danger; half the children that are born dying before they are eight years old. In passing through this course of experiments, the child gathers strength and fortitude; and as soon as he is capable of living, the principles of life become less precarious. This is the rule of nature; why should you act contrary thereto? Do not you see, that by endeavouring to correct her work, you spoil it, and prevent the execution of her designs? Act you from without, as she does within: this, according to you, would increase the danger; on the contrary, it will create a diversion, and lessen it. Experience shews, that children delicately educated die in a greater proportion than others, provided you do not make them exert themselves beyond their powers: less risk is run by exercising, than by indulging them in ease: inure them by degrees to those inconveniences they must one day suffer: harden their bodies to the intemperance of the seasons, climates,

and



and elements; to hunger, thirst, and fatigue: in a word, dip them in the waters of Styx. The obvious parts of nature are all forsaken in a different manner, when, instead of neglecting the duties of a mother, a woman carries them to excess; when she makes an idol of her child; increases it's weakness, by preventing it's sense of it; and, as if she could emancipate him from the laws of nature, prevents every approach of pain or distress, without thinking that for the sake of preserving him at present from a few trifling inconveniences, she is accumulating on his head a distant load of anxieties and misfortunes; without thinking that it is a barbarous precaution, to enervate and indulge the child at the expence of the man. Thetis, says the fable, in order to render her son invulnerable, plunged him into the waters of Styx: this is an expressive and beautiful allegory. The cruel mothers I am speaking of, says the same judicious author, act directly contrary; by plunging their children in softness and effeminacy, they render them more tender and vulnerable; they lay open, as it were, their nerves to every species of afflicting sensations, to which they will certainly fall a prey as they grow up.

Before the body has acquired a settled habit, we may give it any we please without danger: but when it has once attained it's full growth and consistence, every alteration is hazardous. A child  
will



will bear those vicissitudes, which to a man would be insupportable: the soft and pliant fibres of the former readily yield to impression; those of the latter are more rigid, and are reduced only by violence to recede from the forms they have assumed. We may, therefore, bring up a child robust and hearty, without endangering either its life or health; and though even some risk were run in this respect, it would not afford sufficient cause of hesitation, since we cannot make choice of a more suitable opportunity for engaging the many difficulties inseparable from human life, than that period wherein we take them at the least disadvantage. In general, little more is thought of in the education of a child, than to preserve his being: this is not enough; he ought to learn how to preserve himself when he is grown up to manhood; to support the shocks of fortune; to bear riches or poverty; and to live, if occasion require, either amidst mountains of ice in Greenland, or on the burning rocks of Malta. You may take what precaution you please to preserve his life, he must inevitably die; and though his death may not be justly charged to your solicitude, your pains will, in a great measure, be thrown away. It is less needful to preserve your child from death, than to teach him how to live; to live is not merely to breathe; it is to act, to make a proper use of our organs, our senses, our faculties, and all those parts of the human frame, which contribute to the



consciousness of our existence. The man who has lived most, is not he who has survived the greatest number of years; but he who has experienced most of life. A man may be buried at an hundred years of age, who died in his cradle: such a one would have been a gainer by dying young; at least, if he had lived, in our sense of the word, till the time of his decease.

All our wisdom consists in servile prejudices; all our customs are nothing but subjection, confinement, and restraint. Civilized man is born, lives, and dies, in slavery; at his birth, he is bound up in swaddling clothes; and at his death, nailed down in his coffin: as long as he wears the appearance of the human form, he is confined by our institutions. It is said, some midwives pretend to mould the heads of new-born infants, in order to give them a more proper form; and their pretensions are admitted as strange insatiation. Our heads are very ill constructed by the Author of our being; we are, therefore, to have them new modelled, on the outside by the midwife, and within by the philosopher!—The Caribbeans are a much happier people.

With us, an infant no sooner leaves the womb of it's mother, and has hardly enjoyed the liberty of moving and stretching it's limbs, than it is clapt again into confinement; it is swathed, it's head  
fixed,



fixed, it's legs stretched out at full length, and it's arms placed straight down by the side of it's body. In this manner it is bound tight with cloths and bandages, so that it cannot stir a limb: indeed, it is fortunate if the poor thing be not so muffled up, as to be unable to breathe; or if so much precaution be taken, as to lay it on it's side, in order that the fluid excrements voided at the mouth may descend of themselves; for the helpless infant is not at liberty to turn it's head, to facilitate their discharge.

A new-born infant requires to be at liberty, to move and stretch it's limbs, to shake off that numbness in which, moulded together in a heap, they have remained so long. They are stretched out, it is true; but they are prevented from moving: even the head itself is rendered immoveable by stay-bands; so that one would imagine, the nurses were afraid the poor creature should have the appearance of being alive. Hence the impulsive force of those internal parts of the body disposed to increase, finds an insurmountable obstacle to the movement required to accelerate their growth. The infant is continually making fruitless efforts, which waste it's powers, or retard their progress. More compressed, more confined, and less at ease in it's swaddling clothes, than in it's mother's womb; I see not what it has gained by it's birth. This state of inaction and constraint, in which the



limbs of infants are confined, cannot fail to prevent the free circulation of the blood, and secretion of humors; to hinder the child's growth and strength, and alter his natural constitution. In countries where no such extravagant precautions are taken, the people are tall, robust, and well-proportioned: whereas, on the contrary, those, where infants are thus treated, swarm with hunch-backed, crooked-legged, lame, rickety, and deformed persons of every kind. Lest their bodies should not grow distorted, from their being at liberty to move freely, we are always in haste to distort them effectually, by putting them into a press: we voluntarily deprive them of the use of their limbs, for fear they should by accident hurt or maim themselves. May not such a cruel restraint have an effect on their disposition, as well as their temperament? Their first sensations are those of uneasiness and pain; they find an obstacle opposed to every motion they are inclined to; more unhappy than a criminal in chains, they are continually making vain efforts, till their patience is exhausted, and they vent their anxiety in cries.

Do those polite mothers, who, disengaged from the trouble of children, indulge themselves in the amusements of the town, know the treatment their harmless infants may at the same time receive in the country? How often is the little innocent, when it's nurse is in the least hurry, hung up on a

peg,



peg, like a bundle of clouts, there to remain crucified till other business be leisurely dispatched! Such children, as have been found in this situation, have been observed to be always black in the face; the stomach being violently compressed, preventing the circulation of the blood, and forcing it into the head. In the mean while, the poor little creatures were supposed to be very patient, because they had not power to cry. I know not precisely how long a child may remain alive in such a situation; but I imagine it could not be a great while: this, however, I think, is one of the greatest conveniences of swaddling clothes. It is pretended, that children unswathed would be subject to various accidents from their restlessness, destructive to the perfect formation of their limbs: this is one of those futile arguments of our false reasoning, which has never been confirmed by experience. Of the multitude of children, that, among people more rational than us, are nursed without laying any restraint on the motion of their limbs, we shall not find one that wounds or maims himself: they are incapable of moving with sufficient force to hurt themselves; and if their limbs ever get into a wrong situation, the uneasiness they feel soon induces them to change it.

The duties of women are by no means equivocal; but it is disputed, whether, under their present contempt for them, it may not be the same thing



thing to a child, if it be nourished by the milk of it's mother, or of any other person. This question should be determined by physicians, who generally resolve it as the women would have them; and I think it may be better for a child to be nourished by the milk of an healthy nurse, than of a diseased or ill-conditioned mother, if there be any new evil to fear from her constitution. But is the question answered by a physical solution only? Has a child less need of a mother's tenderness, than of her breast? Other women, nay, brutes might afford it the milk, which she refuses; but the sollicitude, the tenderness of a mother cannot be supplied. She who suckles the child of another, instead of her own, must be a bad mother; how then can it be expected she should make a good nurse? She may, it is true, become so in time; but slowly, and as habit takes the place of nature. In the mean time, the neglected child would have time enough to perish, before his nurse had acquired a maternal affection for him.

There results, even from this possible advantage, an inconvenience, which is of itself sufficient to deter a woman of any sensibility from committing her children to the care of others; and this is that of a stranger's partaking with, or alienating from her, the rights of a mother; of seeing her child love another woman as well, or better, than herself; of perceiving the affection it retains for it's  
 natural



natural parent, a matter of favor, and that of it's adopted one, a duty : for where I find the obligations of another duly discharged, I certainly ought to look for the attachment of the child. There are, indeed, many excellent young women to be found, of a good natural disposition, who, despising the tyranny of mode, and the clamors of their sex, venture to discharge, with a virtuous intrepidity, the most delightful obligations nature can impose. May their number be augmented by the influence of that happiness, which is destined for those who engage in so pleasing a task ! I will venture, and that on the authority of the most obvious reasoning, and on observations that have never deceived me, to promise such worthy mothers a real and constant attachment on the part of their husbands, and a truly filial affection on that of their children ; the esteem and respect of the public, happy delivery, speedy restoration to constant and vigorous health, and, after all, the pleasure of seeing their daughters follow their example, and recommend it to others.

As soon as the child is born, it is washed with warm water, usually mixed with wine. This addition of wine appears to me little necessary ; as no fluid is, in it's natural state, in fermentation, it is hardly to be thought, that the use of an artificial liquor is needful to our preservation. For the same reason, the precaution of warming the  
water



water may be as well dispensed with; and, in fact, amongst many different people, their children are taken immediately after their birth, and bathed in the river or sea without further ceremony. But our's, enervated before they are born, by effeminate habits of their parents, bring into the world with them constitutions already spoiled, and which will not bear to be submitted immediately to those experiments, which are necessary to establish them. It is by degrees only, they are to be restored to their native vigor: follow then, at first, the established custom, and depart from it by degrees. Children should be frequently washed; their unavoidable uncleanness sufficiently indicates the necessity of it: but as they gain strength, diminish by degrees the warmth of the water, till you come at length to wash them, winter and summer, with it quite cold, or even freezing. As, in order not to expose them to danger, this diminution must be slow, gradual, and insensible; a thermometer may be made use of, to measure the degree of heat or cold exactly.

The custom of bathing, once begun, ought never to be left off, but to be continued during life. I consider it not only in respect to cleanliness and present health, but also as a salutary precaution, rendering the texture of the fibres more pliant, and apt to yield, without effort or danger, to the impressions of the various degrees of heat  
and



and cold. For this reason, I would have all youth, as they grow up, to accustom themselves to bathe in water of all the different degrees of cold and heat, from the utmost tolerable degree of heat, to the same of cold, making use of both alternately. Thus, by habituating themselves to support the different temperatures of water, which, being a denser fluid, touches the body in more points, and affects it more powerfully; they would become almost insensible to the changes of the temperature of the air. I would not have a child, the moment he is at liberty to breathe, by being freed from one incumbrance, be laid under others still more restrictive: no stay-bands, no rollers, no swaddling clothes; but blankets loose and large enough to leave all it's limbs at liberty, neither so heavy as to lay a restraint on it's motion, nor so warm as to prevent it's feeling the impression of the air. Place it in a roomy cradle well lined, where it may roll and tumble about with ease, and without danger. When it has gained sufficient strength, let it crawl on it's hands and knees about the nursery; let it use and stretch it's limbs, and you will see it daily grow stronger. Compare it with a child of the same age, wrapt up in swaddling clothes, and you will be astonished at the difference of their progress.

*Cold baths* were long banished out of medicine, though the ancients had them in the greatest esteem;



but the improvements accruing to physic, from geometry and mechanics, have brought them into use again; and the present age can boast of many noble cures performed by them, such as were long attempted in vain by the most powerful medicines. The cold bath is found one of the most universal and innocent remedies yet discovered. It is serviceable in most chronic distempers; and is reckoned so safe, that physicians sometimes prescribe it in a beginning phtisis, or consumption, when the lungs are but slightly affected. The effect of cold bathing is attributed not only to it's chilness and constringent power, but, in some measure, to the weight of the water. For, supposing a person immersed two feet, and area of his skin to be fifteen feet; he sustains a weight of water, added to that of air, 2280 lb. for 2, the number of cubical feet of water pressing upon a foot square of the skin, multiplied by 76, the number of pounds in a cubical foot of water, is 152; which multiplied by 15, the supposed number of square feet on the surface of the body, is 2280 lb. Troy. Besides, the water in bathing enters the body, mixes with the blood, and dilutes this, as well as other juices.—The rise and progress of cold-bathing, and the cures effected thereby, are described at large in Sir J. Floyer's and Dr. Baynard's history of cold-bathing.



In tender constitutions, and some diseases, a moderate warm bath should be used before the cold bath; the approach to which ought to be gradual. People of rigid fibres, and unsound *viscera*, are rather injured by the cold bath; fat people are little benefited by it; and, in general, no body ought to go into it, before a gentle glow be excited by moderate exercise. It is best when the stomach is most empty; and such evacuation, as the patient's constitution may require, ought to precede the use of it. The cold bath is hurtful, and ought not to be used, when the patient continues to be cold and numb after coming out of it, notwithstanding all precaution to prevent it. Even where immersion in the cold bath is strengthening, a continuance in it is weakening, in proportion to it's duration.

It is well known that children, for some time after they are born, see but very imperfectly; and M. Petit, after taking a great deal of pains to investigate the cause of it, found it to be owing in part to the thickness of the *cornea*, and the small quantity of their aqueous humor. Not that the mere thickness of the *cornea* would have this effect, but because the thickness is owing to it's not being well stretched, and consequently having wrinkles and inequalities on it's surface, which occasion an irregular refraction of the light. On the same account also, the *cornea* has not a sufficient degree of



convexity to bring the pencils of rays to a focus soon enough. All these defects, he shews, are remedied by the increase of the aqueous humor. See Dr. Priestley's history of vision, No. IV. to p. 187.

Dr. Harris has an express treatise on the acute diseases of children, *De morbis acutis infantium*. He takes them all to arise from the humors in the *prima via* growing sour, and degenerating into the acidities; which is confirmed by their sour belches and dejections. Hence, all that is required to cure them, is to combat this acidity, which is to be effected two ways; by disposing it to be evacuated, and by actual evacuation, by rhubarb and other gentle purgatives. To dispose the peccant acid for evacuation, no sudorifics or cordials are to be used, those remedies being too violent; but magnesia, crab's eyes and claws, oyster-shells, cuttle-fish bones, egg-shells, chalk, coral, pearls, bezoar, burnt ivory, scrapings of unicorn's horns, Armenian bole, terra figillata, lapis hæmatites, and the confection of hyacinth. But of all these, he prefers old shells that have lain long on the side of the sea, exposed to the sun, which is better than any chymical furnace.

The only useful part of medicine is the *hygieina*; this, however, is rather a virtue than a science. Temperance and exercise are the two best physicians in



in the world; exercise whets the appetite, and temperance prevents the abuse of it. To know what kind of regimen is the most salutary, we need only inquire what is that of those people, who enjoy the greatest share of health, are the most robust, and live the longest. If the arts of medicine are found, from general observation, not to confer better health, or longer life; the very proof of their being useless, shews them to be hurtful; as so much time, so many persons and things, are taken up thereby to no purpose: not only the time, mis-spent in the preservation of life, is lost from it's enjoyment; it should also be deducted from the duration of our lives. A man who lives six years without physicians, lives more for himself and others, than he who survives as their patient for thirty. Having, says Rousseau, experienced both, I conceive myself peculiarly authorised to determine this point. I shall not go about to prove the utility of manual labor, and those bodily exercises which serve to strengthen the constitution, and preserve health: this is a point which no body disputes; instances of longevity are almost all of them found among persons accustomed to exercise, and who have undergone the greatest labor and fatigue.

A child newly born requires a nurse newly delivered. This, I know, has it's inconveniences; but as soon as ever we depart from the natural order of things, we find inconveniences in every attempt



attempt to do right: the only commodious expedient is to do wrong, and that is generally preferred. But I conceive, a little regard should be had to the age of the nurse's milk, as well as to its quality; new milk is altogether thin and waterish; it is required, indeed, to be in a manner purgative, in order to carry off the remains of the meconium, thickened in the intestines of the new-born infant. By degrees, the milk acquires consistence, and furnishes a more solid aliment, as it becomes more capable of digestion. It is not without design, surely, that, among females of every species of animals, nature thus varies the consistence of their milk, according to the age of their offspring.

It is requisite that a nurse should live a little better than ordinary, and take more substantial aliment; but not that she should entirely vary her regimen. A sudden and total change, even from bad to good, is always dangerous; and if her ordinary manner of living preserve her health and constitution, why should she be made to change it? The peasants eat less animal food, and more vegetables, than our women in town, as a regimen which is rather favorable than otherwise to them and their children. When they are engaged to suckle those of citizens, they are, however, obliged to vary their aliment, from the notion that meat soups and broths afford a better chyle, and greater plenty of milk. I am not at all of this opinion,  
and



and have experience on my side, says the same sensible author, who informs us, that children thus nourished are more subject to the gripes and worms than others. Nor is this to be wondered at, since animal substances, when petrified, are covered with worms, in a manner never experienced in the substance of vegetables. Now the milk, as it is prepared in the animal body, becomes a vegetable substance, as may be demonstrated by analization: it turns readily by acids; and, so far from affording the least appearance of a volatile alkali, as animal substances do, it yields like plants an essential salt.

The milk of those women, who live chiefly on vegetables, is more sweet and salutary, than that of carnivorous females. Formed out of substances of a similar nature, it keeps longer, as it is less subject to putrefaction; and, with respect to its quantity, every one knows that pulse and vegetables increase the quantity of blood more than meat; and why not, therefore that of the milk? I cannot believe that a child, who is not weaned too soon, or should be weaned only with vegetable nutriment, and whose nurse also should live entirely on vegetables, would ever be subject to worms. Vegetable aliment may possibly make the milk more apt to turn sour; but I am very far from regarding sour milk as an unwholesome nutriment. There are people in some countries who use no  
other,



other, and yet are in good health. The whole apparatus of absorbent alkali is to me, indeed, a piece of quackery.

There are some constitutions, with which milk does not at all agree; nor will any absorbent reconcile it to the stomach; while others digest it very well without absorbents. Much inconvenience has been apprehended from the milk's turning to curds: this is an idle apprehension, because it is well known, the milk always curdles on the stomach. Hence it is, that it becomes an aliment solid enough to nourish infants and other animals: whereas, if it remained fluid, it would pass off, and afford them no nourishment at all.

We may cook up milk in whatsoever form we please, and mix it with a thousand absorbents, it will be all to no purpose; whoever takes milk into the stomach, will infallibly digest cheese. The stomach, indeed, is particularly calculated to curdle milk: it is in the stomach of a calf we find the rennet.

I am of opinion, therefore, that, instead of changing the ordinary diet of nurses, it is sufficient only to increase it's quantity, and take care it is of the best kind: it is not from the nature of the aliment, that vegetable foods are over-heating; it is their high seasoning only that makes them unwholesome.



unwholesome. Reform your kitchen; throw aside your baking and frying-pans; let not your butter, salt, or milk meats, come near the fire; let not your vegetables, boiled or stewed, have any seasoning till they come hot to table: this kind of diet will then, instead of heating the nurse, furnish her with milk in abundance, and of the best quality. Can it be supposed, that a vegetable diet should be best adapted for the child, and animal food for it's nurse? There is an evident contradiction in the notion.

It is particularly in their earliest years, that the constitutions of children are affected by the ambient air; it penetrates through the pores of their soft and delicate skins, acts powerfully on their growing bodies, and makes such impressions as are never after effaced. I should not advise, therefore, the taking a woman from the country, to shut her up in a close nursery in town, there to bring up my child; I would rather it should go to breathe the fresh air of some open village, than the stinking atmosphere of a city.

Mankind were not formed to be hemmed together in shoals, but to spread over the face of the earth, to cultivate it: the more they assemble together, the more they corrupt one another. The infirmity of the body, and the depravity of the mind, are both the inevitable effect of their



too numerous concourse. Man is of all animals the least adapted to live in herds. Flocks of men, like flocks of sheep, would all perish in a short time. Their breath is destructive to their fellow-creatures: nor is it less so in a literal, than in a figurative sense. Sleep and nutriment, when too exactly proportioned, become necessary to them at the end of stated intervals; and, after a time, their propensities arise not from physical necessity, but from habit; or rather, habit produces an additional necessity to those of nature. This must by all means be prevented.

The only habit in which a child should be indulged, is that of contracting none: he should not be permitted to exercise one arm more than the other; he should not be used to eat, sleep, or do any thing at stated hours; neither should be left alone either in the day or night. Prepare early for his enjoyment of liberty, and the exercise of his natural abilities, by leaving him in full possession of them, unrestrained by artificial habits; and by putting him in a situation to be always master of himself, and to do whatever his resolution prompts him to, as soon as he is able to form one.

Children are generally weaned too early: the proper season is indicated by the cutting of their teeth; an operation which is usually sharp and  
painful



painful. At this time, by a mechanical instinct, they carry every thing which is put into their hands up to their mouths; in order to facilitate this task, therefore, the child is usually provided with a coral, or other hard body, to rub against it's gums. I am of opinion, however, this does not answer the end proposed; the rubbing of hard bodies in this case against the gums, so far from softening, must make them hard and callous; rendering the teeth still more difficult to cut, and the pain more acute and lasting. Let us follow the traces of instinct: we do not see the young of the canine species, in cutting teeth, ever gnaw flints, iron, or bones; but always wood, leather, rags, or other soft substances, which tear to pieces, or yield to the impression of their teeth. But simplicity is banished from every thing, even from our treatment of the most simple of animals, an helpless infant: it must have bells of silver and gold, and corals of all sorts of prices. What an useless and destructive apparatus! I would have nothing of all this: no bells, no corals for my child; but little natural twigs, taken from the tree with their leaves and fruit; the dried heads of poppies, in which it might hear the seeds rattle; or a stick of liquorice, which it might suck and chew. These would amuse it as well as any such magnificent toys, and would not use it to the luxurious parade of wealth and distinction.



It is generally acknowledged, that milk meats, or puddings made of new flour, are not a very wholesome nutriment; boiled milk and crude meal never agreeing well with the stomach. In puddings, the flour is less baked than in bread; besides that, it has not been fermented: panada, or bread puddings, as also those made of the best rice, I should think much preferable. But if children must absolutely have flour puddings, it is proper the flour should be baked a little beforehand. Meat broths, and other spoon-meats of that kind, are also an indifferent aliment, which should be used but sparingly. It is necessary that children should accustom themselves early to chew; this is the true way to facilitate the cutting of the teeth; and hence, when they begin to swallow, the saliva mixed with their aliment promotes digestion. I would, therefore, use them betimes to chew dried fruits and crusts of bread. I would give them hard cakes and biscuits to play with, by softening which in their mouths, they would sometimes swallow part of them: thus they would cut their teeth easily, and wean themselves almost imperceptibly. Infants born and brought up in the country, have generally a very good appetite, and require no other trouble in weaning. In the first developements of the several organs and faculties of a child, they nearly accompany each other: he begins to talk, to eat, to walk, almost at the same time: this may be properly



properly called the first epoch of human life. Before this period, he is little better than he was in the womb of his mother; he has no sentiments, no ideas, nay, hardly any sensations; he is even insensible of his own existence.

The exposing of children, (a most barbarous custom) which, to the utter shame of humanity, is so much practised in our days, was done by almost all the ancients, excepting the Thebans, who had an express law to the contrary, whereby it was made capital to expose children; ordaining at the same time, that such as were not in a condition to educate them, should bring them to the magistrates, in order to be brought up at the public expence. Among the other Greeks, when a child was born, it was laid on the ground; and if the father designed to educate his child, he immediately took it up; but if he forbore to do this, the child was carried away and exposed.

The Lacædemonians, indeed, had a different custom: for with them all new-born children were brought before certain inspectors, who were some of the gravest men of their own tribe, by whom the infants were carefully viewed; and, if they were found lusty and well-favoured, they gave orders for their education, and allotted certain portions of land for their maintenance: but if weakly, or deformed, they ordered them to be  
cast



cast into a deep cavern of the earth, near the mountain Taygetus, as thinking it neither for the good of the children themselves, nor for the public interest, that defective children should be brought up.

Many persons exposed their children only because they were not in a condition to educate them, having no intention that they should perish. It was the unhappy fate of daughters especially to be thus treated, as requiring more charges to educate and settle them in the world than sons. The parents frequently tied jewels or rings to the children they exposed, or any other thing, whereby they might afterwards discover them, if providence took care for their safety. Another design in adorning these infants was, either to encourage such as found them to nourish and educate them, if alive, or to give them human burial, if dead.

The places where it was usual to expose children, were such as people frequented most: this was done in order that they might be found and taken up by compassionate persons, who were in circumstances to be at the expence of their education. With this intention the Egyptians and Romans chose the banks of rivers, and the Greeks the highways.



Bartholine, Parc, Lecetus, and many other writers, give an account of a petrified child, which has seemed wholly incredible to some people; the child, however, which they describe, is still in being, and is kept as a great rarity in the king of Denmark's museum, at Copenhagen. The woman, who went big with this, lived at Sens, in Champaign, in the year 1582: it was cut out of her belly, and was universally supposed to have lain there about twenty years. That it is a real human foetus, and not artificial, is evident to the eye of every observer: and the upper part of it, when examined, is found to be a substance resembling the gypsum, or stone, of which they make the plaister of Paris; the lower part is much harder, the thighs and buttocks being perfect stone, of a reddish colour, and as hard as common quarry stone: the grain and surface of this part appears exactly like that of the calculi or stones taken out of human bladders; and the whole substance, examined ever so nearly, and felt ever so carefully, appears to be absolute stone. It was carried from Sens to Paris, and there purchased by a goldsmith of Venice; and Frederic the third, king of Denmark, purchased it at Venice of this man for a very large sum, and added it to his collection of rarities. Phil. Trans. No. 285. p. 1400.

Children, besides the honour and reverence  
which



which they owe to their parents, ought likewise to contribute to their support when they need assistance. The Athenian laws obliged all children to provide for their fathers when reduced to poverty, with an exception to spurious children, to those whose chastity had been defiled with consent of the father, and those who had not been put into any way of gaining a livelihood. Our laws agree with those of the Athenians in the first particular; but in the other cases, a child is compellable, by Stat. 43 Eliz. C. 2. if able, to provide for a wicked and unnatural progenitor.

With respect to the hair of infants, few have much, if any at all, under the first year, chiefly owing to the little notice taken of it; for the child's head should be the principal care of the nurse; it should be constantly chafed with both her hands, meeting each other at the crown of the head; also daily washed with cold water, and well dried. After that, sweet pomatum should be well rubbed into the pores of the head, which will make all clean at the roots of the hair, and effectually bring off the thick brown crust on the head, which obstructs perspiration, as well as the growth of the hair. If the hair is by the parents thought worthy of the least consideration, it should be constantly and properly cut, on its first appearance in any quantity; but great care should be taken that it be done at stated seasons.

Nothing

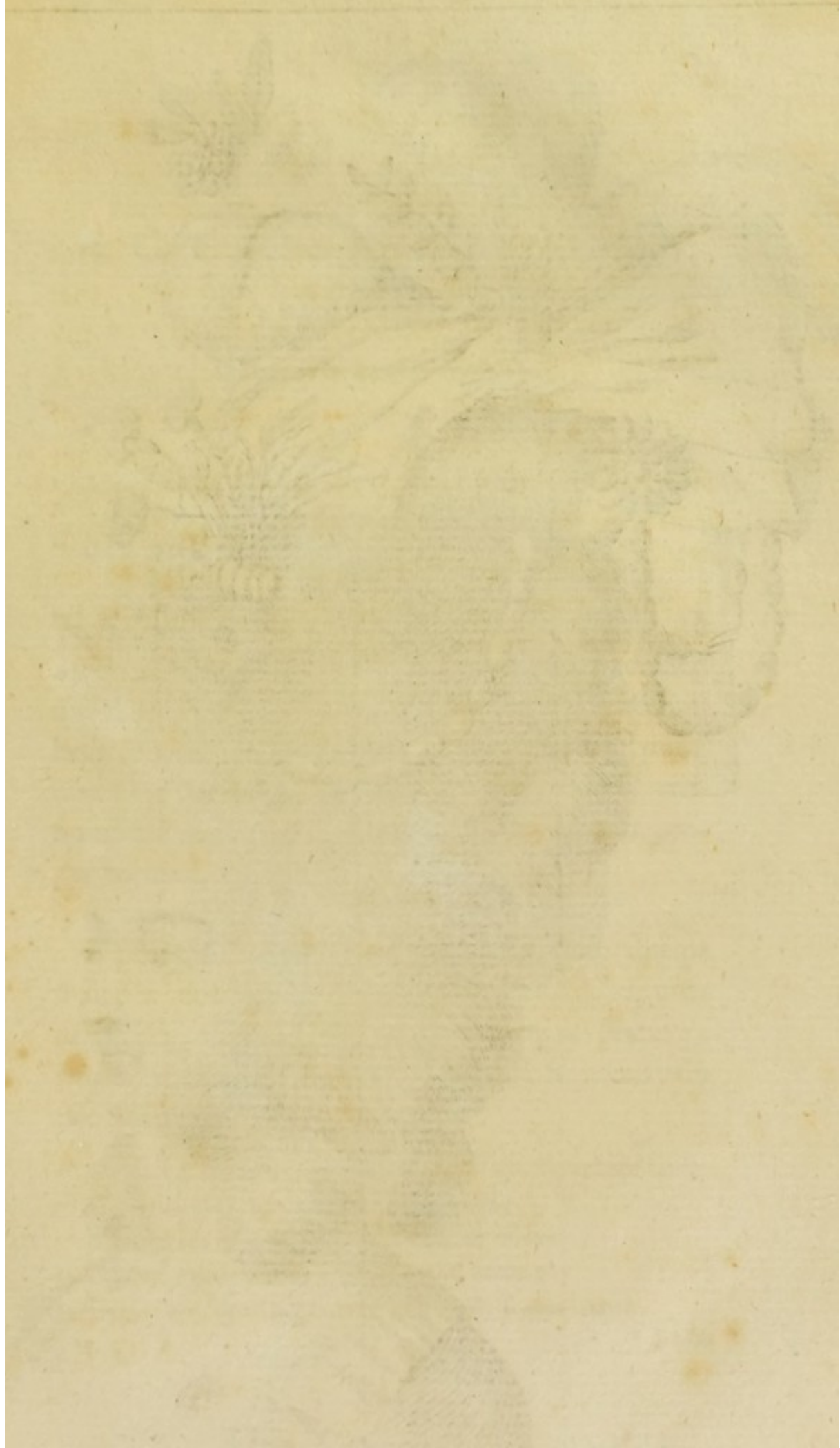


Nothing is more common, than to reprobate the idea of the moon's having any influence on the human frame, particularly with respect to the hair. But, surely, nothing is wonder; or else all is wonder. The physicians prove the moon's influence in many branches of their practice; the botanist and gardener are ready to testify its power in the vegetable kingdoms; and its mastery over seas is evident to all the world. This I can with great truth affirm, that, if the hair is cut in the moon's wane, it will not then grow, but withers imperceptibly till cut afresh. To this hypothesis, I am afraid, I shall gain but few converts; which, nevertheless, does not take away from its veracity. I shall here lay a short, but plain, rule down, when it may be clearly proved at any time. Cut a child's hair the last week in the moon; cut it at the same time or season for four moons successively, when the effects will be demonstrated: it will feel like withered twigs of a shrub, or like faded grass; the points all forked, and, as it were, bleached and worn out with time. The reason why this is not more evident is, that although hair is cut in the decrease of one moon, it is an equal chance but it is cut in the increase of the next; so that the second cutting may defeat the ill effects of the first; and so on, *vice versa*. If there wants any further proof, ask any Frenchman accustomed with the manners of the different provinces of his own country,

when he will tell you, that in particular places in France, the peasants study this rule almost religiously; and it is always remarked, that the hair in those provinces is by much the best. But it may be superfluous to inform my readers, that the French in general have the best hair of any nation in the world. It is particularly necessary, for all those reasons, as well as for the health of the child, that the hair should be cut and kept short the first two weeks of the moon's increase, omitting to cut it in the two weeks of its decrease. This method should be regularly adhered to the first two years; after which time, it ought to be well cut once every month.











## A G E the S E C O N D.

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“ And then the whining school boy, with his satchell,  
 “ And shining morning face, creeping like snail  
 “ Unwillingly to school.”

**N**OW arrives the time, when the mind, all ductile and pliant, is like the clay formed under the potter's hand. Now joys the benign heart, in the delightful task of teaching the young idea how to shoot, and sowing the seeds of wisdom, thereafter to blossom in all the virtues proper to man.

The crude youth, whose mind, like unripe fruit, is not yet seasoned to the world, regards earth, sea, air, and the whole variety of Nature's works with astonishment. Behold him early in the spring go forth to see

“ The earth bring up the tender grass, whose verdure clads  
 “ Her universal face with pleasant green;  
 “ Then herbs of every leaf that sudden flower'd,  
 “ Opening their various colours, and made gay  
 “ Her bosom, smelling sweet: and those scarce blown,

“ Forth flourish’d thick the clust’ring vine ; forth crept  
 “ The smelling gourd ; upstood the corny reed,  
 “ Embattled in her field ; and th’ humble shrub,  
 “ And bush, with frizzled hair imp’licit ; last,  
 “ Rose as in dance the stately trees, and spread  
 “ Their branches, hung with copious fruit, or gemm’d  
 “ With blossoms ; with high woods the hills were crown’d,  
 “ With tufts the vallies, and each fountain side ;  
 “ With borders long the rivers : that earth now  
 “ Seem’d like to heaven ; a seat where gods might dwell,  
 “ Or wander with delight, and love to haunt her sacred  
 shades.”

Well may scenes like these, to so young a  
 mind, be called ravishing. Add to which, the  
 morning sun just rising from the mountains ; the  
 melody of the nightingale, now about to conclude  
 her song ; whilst the lark, the linnet, the thrush,  
 and the black-bird, take up the enchanting lay.  
 The sweet bird amidst her harmony feels the  
 pangs of a tender mother : from the youth’s fell  
 gripe,

“ She seeks the safest shelter of the wood,  
 “ Where she may nurse her little tuneful brood ;  
 “ Where no rude swain her shady cell may know,  
 “ No serpents climb, nor blasting winds may blow.”

Man ! be humane : it is the first, the chief of  
 moral duties, to exercise humanity to every  
 thing, of what age or condition soever, that is  
 relative to man. What is wisdom, void of hu-  
 manity ? Have a tender regard for children ; in-  
 dulse



dulge them in their diversions, their pleasures, and in every thing dictated by their harmless natures.

Who is there amongst us, that has not, at times, looked back with regret on that period of our lives, wherein the countenance was always smiling, and the heart constantly at ease? Why will you deprive the little innocents of the enjoyment of a season so short and transient; of a blessing so precarious, which they cannot abuse? Why will you clog with bitterness and sorrow those rapid moments, which will return no more for them, than for you? Ye fathers, do you know when the stroke of death shall fall on your offspring? Lay not up in store then for your own sorrow, by depriving them of the enjoyment of the few moments nature has allotted them. As soon as they become sensible of the pleasures of existence, let them enjoy it; so that, whenever it may please God to call them home, they may not die without having tasted life.

What can we think, then, of that barbarous method of education, by which the present is sacrificed to an uncertain future; by which a child is laid under every kind of restraint, and is made miserable, by preparing him for we know not what pretended happiness, which there is reason to believe he may never live to enjoy?



Supposing it not unreasonable in its design, how can we see, without indignation, the unhappy innocent subjected to a yoke of insurmountable rigour, and condemned, like galley slaves, to continual labour, without being assured, that such mortifications and restrictions will ever be of any service? The age of cheerfulness and gaiety is spent in the midst of tears, punishments, threats, and slavery; we torment the poor creatures for their future good, and perceive not that death is at hand, and ready to seize them amidst all this sorrowful preparation for life. Who can tell, how many children have fallen victims to the extravagant sagacity of their parents and guardians? Happy to escape such cruelty, the only advantage the poor sufferers reaped from the evils they endured, being to die without regretting a life of misery.

In order to strengthen and forward the body in its growth, nature employs various means, which should never be thwarted. We should never, for instance, oblige a child to stand still, when it is desirous of running about; nor to walk about, when it is inclined to stand still. If the disposition of children is not spoiled by our own fault, they will never require any thing that is useless. Let them leap, run about, and make what noise they please; this is all the natural effects of the activity of their constitution, exerting itself to gather strength.



strength. But we ought to distrust every desire, which they are incapable of themselves to gratify, and for which they are obliged to request our assistance. We should be very careful here, to distinguish between the true physical want, and that of caprice, which now begins to shew itself, for that which arises only from the superfluity before-mentioned. Excessive severity, as well as excessive indulgence, should be equally avoided. If you leave children to suffer, you expose their health, endanger their lives, and make them actually miserable: on the other hand, if you are too anxious to prevent their being sensible of any kind of pain and inconvenience, you only pave their way to feel much greater; you enervate their constitutions, and make them tender and effeminate: in a word, you remove them out of their situations, as men, into which they must hereafter return, in spite of all your solicitude; in order not to expose them to the few evils nature would inflict on them, you provide for them many which they would otherwise never have suffered.

May I venture here to lay down the greatest, most important, and most useful rule of education? It is this; not to gain time, but to lose it. The generality of my readers will be so good as to excuse my paradoxes; there is an absolute necessity for them, in making restrictions; and,  
 say



say what you will, I had rather be remarkable for hunting after a paradox, than for being misled by prejudice. The most critical interval of human life, is that between the hour of our birth, and twelve years of age: this is the time, wherein vice and error take root, without our being possessed of any instrument to destroy them; and, when the implement is found, they are so deeply grounded, that they are no longer to be eradicated. If children took a leap from their mother's breast, and at once arrived at the age of reason, the methods of education, now usually taken with them, would be very proper; but, according to the progress of nature, they require those which are very different. We should not tamper with the mind, till it has acquired all its faculties; for it is impossible it should perceive the light we hold out to it, while it is blind; or that it should pursue, over an immense plain of ideas, that route, which reason has so slightly traced, as to be perceptible only to the sharpest sight. The first part of education, therefore, ought to be purely negative: it consists neither in teaching virtue, nor truth; but in guarding the heart from vice, and the mind from error. If you could be content to do nothing yourself, and could prevent anything being done by others; if you could bring up your pupil healthy and robust, to the age of twelve years, without his being able to distinguish



guish his right hand from his left; the eyes of his understanding would be open to reason at your first lesson, void both of habit and prejudice; his passions would not operate against your endeavours; and he would become, under proper instruction, the wisest of men. It is thus, by attempting nothing in the beginning, you might produce a prodigy of education.

Take the road directly opposite to that which is in use, and you will almost always do right. As we think it not enough that children should be children, but it is expected they should be masters of arts; so fathers and preceptors think they can never have too many checks, corrections, reprimands, menaces, promises, instructions, fair speeches, and fine arguments. You will act wiser than all this, by being reasonable yourself, and never arguing with your child; particularly in striving to reconcile him to what he dislikes: for to use him to reason only upon disagreeable subjects, is the way to disgust him, and bring arguments early into discredit with a mind incapable of understanding it. Exercise his corporeal organs, senses, and faculties, as much as you please, but keep his intellectual ones inactive as long as possible. Be cautious of all his sentiments he acquires, previous to the judgment which should enable him to scrutinize them: prevent or restrain all foreign impressions; and, in order to hinder the rise of evil,



be not in too great a hurry to instil good ; for it is only such, when the mind is enlightened by reason : look upon every delay as an advantage ; it is gaining a great deal, to advance without losing any thing : let the infancy of children, therefore, have time to ripen : in short, whatever instruction is necessary for them, take care not to give it them to-day, if it may be deferred without danger till to-morrow.

Another consideration, which confirms the utility of this method, is, the particular genius of the child, which ought to be known before it can be judged what moral regimen is best adapted to it. Every mind has its peculiar turn, according to which it ought to be educated ; and it is of very material consequence to our endeavours, that it be educated according to that turn, and not to any other. The prudent governor will watch a long time the working of nature ; will observe his pupil well, before he speaks the first word to him. Leave, then, his natural character to unfold itself ; lay it under no restraint whatever, that it may be the better laid open to your view. Do you think the time lost, in which a child is thus left at liberty ? Quite the contrary : it will be best employed so : for, is it not thus you yourselves learn to husband time, still more precious ? If you set about any thing before you know in what manner to act, you proceed at random, are



liable to mistake, frequently obliged to undo what is done, and find yourselves farther from the end designed, than if you had been less precipitate to begin the work. Act not like the miser, who loses much, because he is unwilling to lose a little; but sacrifice in infancy that time, which you will regain with usury in a more advanced age. A prudent physician does not go blunderingly to prescribe at first sight; he enquires first into the temperament and circumstances of his patient, and then adapts his prescription to them; he begins late to administer his remedies; and hence effects a cure, while the precipitate physician infallibly kills.

But where, it will be said, must we place an infant to be thus educated, as an insensible being, as a mere automaton? Shall we take him to the world in the moon, or to some desert island? Shall we separate him from the rest of his species? Will he not, if in the world, have continually before him the prospect and example of the passions of others? Will he never meet in company with children of his own age? Will he not see his parents, his neighbours, his nurse, his governess, his servant, and, last, his governor himself, who, after all, will be no angel? This objection is reasonable and solid. But have I told you, the natural education of a child was an easy undertaking? Is it my fault, ye men of society, that



you have made every thing which is right, so different to be put in execution? I perceive the difficulties; I acknowledge them; and perhaps they are insurmountable: it is, however, beyond a doubt, that by endeavouring to obviate them, we may succeed to a certain degree. I only take upon me to point out the end we should aim at, I do not affirm it is possible to reach it; but I affirm, that he, who approaches the nearest this end, has succeeded the best. One thing, however, is to be remembered; and that is, before any one undertakes to form a man, it is proper he should be found such himself.

While a child is yet without knowledge, there is time to prepare every thing that approaches him, and to introduce to his first observations, those objects which are proper for him to see. Render yourself respectable to all; begin by making yourself beloved, so shall every one be desirous to please you. You will never be master of your pupil, if you are not master of all those about him; nor will your authority be of any service, if not founded on virtuous esteem. It will be to no purpose to empty your purse, or give your money away by handfuls; I never knew money make any one beloved. It is, doubtless, wrong to be covetous and niggardly, and to content ourselves with lamenting the miserable objects we might relieve: but you may in vain open your  
coffers,



coffers, if you do not also open your heart; the heart of others will remain still shut against you. It is your time, your care, your affection; it is yourself you must give: for, otherwise, do what you will, it will always be remarked, that your money is not you. There are instances of benevolence and concern, which have a greater effect, and are really more useful, than all pecuniary gifts. How many of the unfortunate, and of the sick, have more need of consolation than alms? How many are there of the oppressed, whom protection would serve more than money? Reconcile those who are at variance; prevent law-suits; bring children to a sense of their duty, and parents to that of indulgence; promote happy marriages; oppose oppression; spare not the credit of your pupil's family, in favour of the poor and helpless, to whom justice is refused, or whom wealth overpowers; declare yourself boldly the protector of the unhappy; be just, humane, and beneficent; not only give alms, but perform the deeds of charity; acts of mercy and compassion, relieve more evils than money; love others, and they will love you; serve them, and they will serve you; be a father to them, and they will be your children.

Thus far the judicious, elegant, sensible Rousseau; who has, in his treatise on education, considerably surpassed every one that has ever wrote



on this favourite topic. His reasonings are so just, that it is not to be doubted, but all good men and women, who have the care of children, have them in view, and are guided by them as far as they are practicable. After revolving with himself, and combating many arguments, he at last determines on private tuition, as being the most complete, salutary, and virtuous, for youth. But though his arguments bear the greatest weight in many instances, he is nevertheless liable to error. All those, who have wrote on education in this country, prefer public schools or academies for the education of youth; accounting them of essential service in wearing out the great awkwardness, bashfulness, and sheepishness, of many children; without which, some of whom would appear in a ridiculous point of view during their lives, allowing for their wisdom and sound sense in a superlative degree.

The folly of too delicate an education is well expressed in that device of an ape, which, by over-careffing and hugging it's young ones, strangles them, with this motto, *Complectando necat*. Octavius Ferrarius says, that education is the art of bringing up, forming, and instructing children. He has a very good Latin treatise on the subject of education, intitled, Chiron; the name of the centaur, who was Achilles's tutor. Mr. Locke's excellent treatise on education is known



known to every body. Quintilian employs the second chapter of his first book, whether a domestic, or college education be preferable; *i. e.* whether it is better to bring up one's children at home, or send them to the colleges and public schools. After urging all that can be said on either side, he concludes in favour of a college or school education. The plan of education, whether it be domestic or collegiate, should be suited to the station and views of parents, and to the genius of their children; and it is also right to consult their constitution and inclination. It is of great importance, that those, who are destined to occupy superior stations in society, should enjoy the benefits of an enlarged and liberal education; that they should be furnished with every substantial and ornamental accomplishment: those that are intended for any particular profession or employment, should be principally directed to those studies, which are appropriated to their respective views; and in every rank of life, an attention to the morals of youth should be a primary object. Though the municipal laws of most countries have made no provision for constraining a parent to bestow a proper education on his children, yet, in the case of religion, they are under peculiar restrictions. In our own country, some of these restrictions, as they affect protestants who dissent from the religion of the state, may be thought both impolitic and injurious, and have, therefore,



therefore, lately been considerably relaxed: but those, which are designed to prevent the progress of popery, are prudent and necessary. Thus, if any person sends a child under his care beyond the seas to be instructed in any Popish college, &c. in the principles of the Popish religion, or shall contribute towards his maintenance, he shall forfeit one hundred pounds, besides the disabilities incurred by the child so sent. 1 Jac. I. cap. 4. and 3 Jac. I. cap. 5, 11. and 12 Will. III. cap. 4. And both shall be incapable, in suing for law or equity, of being executor or administrator, of enjoying any legacy or deed of gift, or of bearing any office in the realm; and he shall forfeit all his goods and chattels, and likewise all his real estate for life. 3 Car. I. cap. 2.

In these times, or almost at any period, to mention the word *religion*, is a nice point, and ought to be delicately dealt with. In all opinions given on this head, the arguer is generally deemed a fool, or an hypocrite; a fanatic, or an enthusiast: and it must be owned, that, nine times out of ten, they with reason may be so called. The fool, by daring to chuse so awful a subject, of which he can have no true idea, is guilty of profaneness and blasphemy. The hypocrite is still the more execrable character, by committing secret murder, and preying on his fellow-creatures, under the cloak of religion; with this difference, that



that he, by his cunning, endeavours to hide his wickedness from the eyes of the world; while the other, like the ostrich, imagines none can see him, if his head be covered. The fanatic and enthusiast may well be called the fire-brands of religion: for, to maintain their wild tenets, they delight in human carnage, and bathe in their fellow-creatures blood; and all, as they will tell you, at the express desire of their Master. But the Supreme Being delights not in human sacrifice; for he is a God of mercy, and of peace. The atheist, though perhaps boldly advanced, is ten times a better character than such monsters; a monster of piety being, in my opinion, worse than one of impiety. He, from his principles, is more immediately guided by the laws of the world, and hence becomes more forgiving and free to his fellow-creatures. But God forbid, that there should one man be born in these lands, with all his organs and rational faculties, that has not a proper conception of the Creator of the world.

Teach religion, divine religion, ye parents, to your children; and, ye preceptors, engrave it on their hearts. If religion be not early rooted in the human heart, morality, to anchor the vessel by, will be only a cable of sand. To tell them they must be good, to tell them they must be religious, and to reason with them about what they



cannot comprehend, when you yourself have so faint an idea, is not the way to inculcate such divine precepts. No: example only works on such young minds, in this first branch of education. Teach them prayer by example; and let it be from the heart pure and uncorrupted, such as the divine Creator can receive. In short, train up a child in the path you would have him walk when young, and he will not depart from it when he is old. If his principles, in this, are genuine and truly rooted, you have bestowed on him more than the world can give: this will make bondage light: if the path between the Source of Life and your pupil is clear and free, misfortune, sickness, imprisonment, and all the evils of life, pass away to a mind so enlightened, like a shadow, or like an empty dream: for the spirit of a man will sustain itself; but a wounded spirit who can bear?

Morality ever follows religion, the first moral lesson I would presume to teach youth: therefore, after religion, are the short golden rules of Pythagoras,

“ Nightly forbear to close thine eyes to rest,  
 “ Ere thou hast questioned well thy conscious breast,  
 “ What sacred duty thou hast left undone,  
 “ What act committed which thou ought’st to shun;  
 “ And as fair truth or error marks the deed,  
 “ Let sweet applause or sharp reproach succeed:  
 “ So shall thy steps, while this great rule is thine,  
 “ Undevious, tread in virtue’s paths divine.”

Perhaps



Perhaps there never was a rule of conduct delivered by any uninspired moralist, which has so powerful a tendency to promote the interest of virtue, as the present precept. It is scarcely possible that the youth, or even adult, who lays his head on his pillow, reviews his actions of the day past, and fairly brings them to the tribunal of his conscience, should not rise the next morning with stronger impressions of his social and religious duties, and with a more guarded attention to avoid those moral deviations he had so severely arraigned.

Leaving the scholastic part of education of youth to the preceptor of one part, and the governess of the other, it cannot be doubted, but all good Christian men and women, while they pour forth copious libations of ancient and modern learning, they will mingle in their cups a proper quantum of religion and morality; this will render each youth an ornament to his country, and fill each virtuous female's breast with the endearing blandishments of domestic life. Leaving them, I say again, for the present, under the preceptor and governess's eye to pursue their studies, I now proceed to remark, that if there are any defects in nature, blemishes in the blood, or fluids, of either sex, from this time, till the age of eighteen, they generally break forth: therefore, at all boarding-schools, academies, &c. too



great care cannot be taken to watch over the constitutions of youth ; particularly, as there are various other accidents they are extremely liable to, from infection, &c. How desirable, therefore, is an airy situation, and not above two to sleep in one room together, if possible, having the rooms well sprinkled with vinegar once a week ! I presume to write thus from the remarks I have made in the various families, schools, and academies, I have had the honour to be employed in ; and though my remarks have been tolerably successful through life, yet have they fallen infinitely short of my experience ; and from that experience, I am fully authorized to judge and decide on the various disorders of the head and hair at this age. To keep the head and hair clean, ought to be the primary part of the female attendant's care. First, every morning thoroughly wash the child's neck with cold water, especially behind the ears ; and let it be well dried with a coarse cloth. Rub the head well till it smokes ; this promotes circulation, and dissolves all secretions and stagnations in the head : afterwards, comb the hair with a large comb ; then take about the bigness of a large nut of sweet pomatum, put it in the palm of your left hand, and with the points of your right fingers rub it well into the pores of the head all over ; after which, let it be pretty well combed with a small comb, but not too much. This will sweeten the head, take all scurf from  
the



the roots of the hair, and nourish it exceedingly; always remembering, that the hair be cut regularly every new moon, and that by an experienced hand.

As most young people are liable to *vermin*, and as it is from these that most diseases of the head arise at this age, such as scald heads, &c. need I mention the use of my *pediculo pomade*? Before I proceed to treat of the diseases of the head, it may be proper to say, that I am unwilling my writings should have the appearance of being uncandid, mysterious, or ridiculous; I, therefore, will explain every article I recommend. The word *pediculos* is only Latin for the vermin that infect, the head: the receipt, among other articles, contains the elecampane ointment, cream, the smallest quantity of ceruse, with the oil of eggs, the gentlest preparation of precipitate, with a small mixture of Barbadoes tar, and a peculiar preparation of lavender, recommended so strongly in the Philosophical Transactions. After leaving it to the reader to judge of the virtues of these, and informing him that the whole is the prescription of a very eminent physician, I proceed to declare, I will stake my credit, that, notwithstanding its purity and innocence, it will not only entirely irradicate every kind of filth from the hair, whether nits, vermin, scurf, or the like; but totally cure, in the first stages, the benign ulcered, or  
common



common scald head. It will complete a perfect cure in the course of a fortnight, one pot clearing the hair of all vermin most effectually.

It is well known, the first stages of a scald head are nothing more than very small vermin burrowing under the skin at the root of the hair, something like the itch. There are several sorts of ulcers which the hairy parts of the head is subject to, and which the writers in medicine have distinguished by the several names of *tinea*, *favi*, and *achores*; though they do not all agree about the determinate signification of each of these words. By the term *favus*, however, we now generally understand such ulcers of the head as are full of cavities, like a honey-comb; by *achores*, those which are full of small holes, and contain a moderately viscid humour. Many call these disorders by the common name of *tinea*, because, from the abundance of small holes in them, they make the head look like a moth-eaten garment: But this is a vague signification of the word, and we usually now understand it, in a more determinate sense; to mean a large and dry scab, to which the heads of children are subject, and which is full of thick foul scales, being very offensive to the smell. This sometimes, also, extends itself to the face, in which case it is called *crusta lactea*: It is often of a mild and benign nature; but is sometimes very ill conditioned, and dangerous. There is  
also



also yet a worse kind of *tinea* than this, which covers the whole hairy scalp with an ash-coloured thick crust, attended with a violent itching and grievous stench. This is generally very difficult of cure; and the persons afflicted with it have, for the most part, a pale, unhealthy countenance: It affects young persons much more frequently than adults, and is generally occasioned by either the nurse's irregular course of life, or the child's foul feeding. Sometimes, also, ulcers of this kind, from the same cause, break out in adults, and are very difficult to cure. These much resemble the leprosy; and in the pox, it is common to find the head and face, particularly the forehead, overspread with dry scabs and scabby ulcers. When ulcers of this kind are slight, gentle purges, with the addition of calomel, should be given at proper intervals; administering, between whiles, to adults, the decoction of the woods with the sweetening powders. Infants at the breast may take diaphoretic powders, and their nurses ought to prosecute the other methods. Externally, it is proper to use cream, with a small quantity of ceruse mixed in it, or the oil of eggs or wax; with the elecampane ointment, or that of ceruse, or the diapompholygos. And if the ulcers are of a worse kind, doses of calomel are to be given more frequently; and a little crude quicksilver may be added to the external applications with great success. But in worse cases,

and



and where mercurials may not be employed, it will be necessary to take off all the hair : this may be done either by degrees, or at once, by means of a pitch plaister spread upon strong cloth, and applied all over the scalp, after the hair has been cut pretty short. When a plaister of this kind has lain on twelve or twenty-fours, the method is to pull it off at once, and it brings away with it all the hair and scabs. This, though a good method, is, however, a harsh one, and cannot be done without great pain, and effusion of blood. When the plaister is taken off, the blood is to be wiped away with dry lint, and then the head anointed with oil of bricks, and a small admixture of oil of wax among it ; afterwards, the whole scalp should be covered with a plaister of frog's spawn, and a small admixture of camphor. This dressing should be repeated every day till the injured parts are clean ; and then they may be healed with the oil of eggs and essence of amber. Internal medicines to sweeten the blood, and a regularity of diet, should also be observed at the same time : a mixture of crude antimony and flour of brimstone serve well for this purpose, and should be given for some time before the external remedies, here directed, are employed. Heister's Surgery, page 268.

Those, therefore, who value the reputation of their schools, and health of the innocents com-



mitted to their care, need only use the pediculo pomade once a week, in the same manner as the pomatum before is directed to be used, when they may be morally certain of the hair being kept clean, and of a radical cure in the first stages of the mild or benign scald head: but, if it turns to a malignant one, the greatest care should be taken to prevent infection; for which reason, the youth should be immediately sent home to his parents, where all possible care should be taken to prevent his getting worse. At best, the cure is insufferably tedious. Bathing in salt water is deemed good; but first, the hair should be all shaved off the head; the head at the same time regularly dressed, and the hair not suffered to grow for at least one year. The diseases of the head are often mistaken, even by physicians, for those of other parts. Mr. Lieataud, of the French Academy, gives an extraordinary case of this kind. A man had a fever, with a violent disorder in the head; he afterwards was seized with a violent cough, and brought up a large quantity of matter. It was not doubted but this proceeded from the lungs; and no one questioned but he had an abscess on them. On opening the body, however, the lungs were found perfectly sound, and all his disorder was found to be in his head; where the sphenoidal, frontal, and maxillary sinuses were found to be so full of matter, that they could contain no more.



Some people tell us, that persons who are subject to disorders in the head, ought not to take any food at night. Dr. Bryan Robinson, of the food and discharges of human bodies, p. 95.

M. Le Dran, in his observations on wounds of the head, shews how much more dangerous the case is, when the cranium does not break by violent blows, than when it is fractured, because of the great emotion of the brain; and therefore concludes it necessary to perform the operation of the trepan, oftener than is commonly practised. Med. Eff. Edinb.

M. Winflow has given us some very curious and particular remarks on the motion of the head and neck, in the Memoires de l'Acad. Royale des Sciences, anno 1730.

The head-ach being one of the most common disorders that the human species is subject to, and from which cause no part suffers more than the brain, I think I cannot be of greater service to mankind, than by endeavouring to circulate among every class of people the definition, the cause, prognostics, and method of cure, of so universal, but so fretting and so comfortless a disease.

Physicians commonly distinguish the head-ach into two kinds, according to its degree and continuance. The gentlest kind, and which com-



monly affects a particular part of the head only, they call *cephalalgia*; and the more violent and obstinate *cephalia*. When the pain is on one side only, it is called *hemicrania*; and when it is a fixed pain in the forehead, which may be covered with the end of the thumb, it is called the *clavus hystericus*.

*Cephalalgia* is defined to be pain in the head, proceeding from a copious congestion of the blood and humours in that part, which do not find any exit or passage from thence. They generally distinguish it also into two kinds, the idiopathic and symptomatic. The idiomatic is that which arises from a plethora, and an immediate congestion of the blood or humours in the head. The symptomatic is that which arises from a fault in the *prima via*, communicating with the head by means of the *par vagum* of the nerves, or from a translocation of the humours of the head in fevers, or other disorders. The distinction of the *cephalalgia* from the *cephalia* is, that in the latter all the symptoms are more violent. The *cephalia* is usually chronical and habitual; the *cephalalgia* only returns at times, and has but short periods. The simple *cephalalgia* is also distinguished from the venereal head-ach by the burning heats, and sensation of erosion, attending the latter, which are also continual, or at least never wholly cease, and always most violent in the night, when the body is at rest, and hotter than in the day. The



*cephalalgia* sometimes seizes on the whole head, but more usually the forehead is the seat of it: very frequently, also, it is felt about the origin of the nose, with a weight, pressure, or burning heat, in the *os cribrosum*; and often, at the same time, there is felt a violent weight and pressure on the bulbs of the eyes. Not unfrequently a tooth-ach attends upon the *cephalalgia*; and when this is violent, the other abates in proportion. A noise and ringing in the ears are often also attendant on it, and the eyes are red and inflamed; the face also looks red and turgid, but sometimes it looks as remarkably pale, or has a redness irregularly spread over it. Both these cases are from strictures upon the vessels. The vessels of the neck and temples are often turgid. Women are very subject to this pain, about the time of their menstrual discharges, either before their eruption, or at any time on their diminution. Sometimes the head-ach is attended with a *vertigo*, which gives proof of a very violent congestion, and sometimes a binding of the bowels, with a slight suppression of urine attending it.

People of a plethoric habit of body, are more subject than others to this pain: and, in general, young people more than such as are older; women more than men; and persons who live high, drink much wine, and use little exercise, suffer more by it than those who live lower, and use  
much



much labour and exercise. When the head-ach proceeds from a hot bilious habit, the pain is very acute and throbbing, with considerable heat of the part affected: when it proceeds from a cold phlegmatic habit, the patient complains of a dull heavy pain, and has a sense of coldness in the part: this kind is sometimes attended with a degree of stupidity and folly.

Among the natural and internal causes of the head-ach, the principal are, too great a quantity of blood, and a derivation of great quantities of it towards the head, with an intention of nature to relieve herself there by a hæmorrhage from the nose. The external or accidental means that may bring on this pain, are very numerous; such as natural and habitual evacuations of blood being suppressed; and of these, particularly, a bleeding at the nose; the neglect of accustomed bleedings; sweats prevented or repelled; the omission of purging, customary before at certain periods of the year; great commotions of the body, or passions of the mind, especially anger, drunkenness, with spirituous liquors of any kind; the attracting acrid fumes through the nose; a sudden cooling of the legs or feet; hanging down of the head; looking long obliquely at any object; wearing any thing tight about the neck; a translocation of the peccant matter towards the head in fevers; and a peculiar sensibility in the organs of smelling,



smelling, whence perfumes give some persons the head-ach: and to all these are to be added, an hereditary disposition, or injuries from blows, or concussions of the head long before. Sometimes the head-ach proceeds from the repulsion or retrocession of the gout, the erysipelas, the small-pox, measles, itch, or other eruptive diseases.

The head-ach is a pain rather troublesome than dangerous of itself; but it too easily degenerates into worse complaints, and not unfrequently prefaces defects of the sight or hearing, or the gout; and, in old age, lethargies, apoplexies, and paralytic disorders. The head-ach often is cured by nature, by plentiful hæmorrhage from the nose, and sometimes by inflammatory disorders of the adjacent parts. It more easily leaves young people than old and emaciated: where long settled upon a person, and become habitual, it rarely gives way to any remedies. The head-ach often is symptomatic in continual and intermitting fevers, especially quartans; it is likewise a very common symptom in hysterick and hypochondriac complaints. When the head-ach attends an acute fever, with pale urine, it is an unfavourable symptom.

In the method of cure, the congestions of the humours are to be derived from the superior to the inferior parts; and, above all things, the bowels are to be loosened by clysters and purges;  
for



for they are usually bound up in this disorder. After this, medicines are to be given, which will quiet the violent emotions of the blood: such are powders of nitre, crabs eyes, and some diaphoretics, with a little cinnabar, according to Stahl. When the blood is thick, a scruple of tartarum vitriolatum may be given every day with great success: after these, the gentle diaphoretics are to be given in small doses, with the diluent decoctions of the common tea herbs, such as baum, sage, and the like; and if the pains are excessive, a gentle opiate, such as a small dose of the storax pill, may be added to these.

When the head-ach is owing to excess of blood, or a hot bilious constitution, bleeding is necessary, which may be performed in the jugular vein, or by cupping, or the application of leeches to the temples, and behind the ears. A blistering plaister may be also applied afterwards to the neck, behind the ears, or any part of the head that is most affected. In some cases, it will be proper to blister the whole head: in persons of gross habits, issues or perpetual blisters will be of service; and the belly should be likewise kept open by gentle laxation. But when the head-ach proceeds from a copious vitiated serum stagnating in the membranes, and will not yield to bleeding or gentle laxatives, more powerful purgatives are necessary, as pills made of aloes, resin  
of



of jalap, &c. The whole head should also be blistered, and the back part of the neck kept open for a considerable time, by a perpetual blister.

External applications sometimes also assist the use of internal medicines. Of this kind are spirits of wine camphorated, with a small admixture of saffron. This sometimes almost instantaneously removes the pain: the affected part may be rubbed with boles. Anodyne balsam, or a cloth dipped in it, may be applied to the part; and in case of extreme pain, the patient may at the same time take twenty drops of laudanum, in a cup of valerian or penny-royal tea, twice or thrice a day; but the use of opiate should always be accompanied with proper evacuations. A violent head-ach may sometimes be removed by a little of Ward's essence dropped into the palm of the hand, and applied to the forehead; or by æther applied in the same manner. Dr. Percival found, by repeated experience, that the use of eighteen drops of laudanum, and strong coffee, removed the head-ach without occasioning any disposition to sleep; the narcotic effect of the opium, being counteracted by the coffee. Coarse bread, with juniper berries, caraway seeds, and salt, laid on as an epithem, is also sometimes a present help; and bags of aromatic ingredients, reduced to a gross powder, are thought a slower, yet often a very valuable



valuable relief. All these are only to be used in the idiopathic head-ach: for in the symptomatic, regard is to be had only to the principal disorder; and when the cause is removed, the effect always ceases. After the fits of the head-ach are over, it is proper, by way of prevention for the future, to bleed in the spring and autumn, and frequently to bathe the feet in warm water. The use of gentle exercise is greatly to be recommended. The fatty or oleaginous remedies, prescribed by some, for rubbing in this disorder on the head, are to be carefully avoided; as they stop up the pores, and prevent the perspiration. The smelling to pungent liquids is not of so much benefit, as usually supposed. The urinous volatiles, such as spirits of hartshorn, sal volatile, and the like, are sometimes a little present relief. These, or any thing that will irritate the nose, may be freely used, when the head-ach is occasioned by stoppage of a running at the nose; but the common use of spirit of lavender and hungary water, on these occasions, is often the cause of more violent pain, by causing a fresh derivation of humours on the parts. Cinnabar has by many authors been supposed to have been a dangerous medicine, in all cases of this kind; but Stahl affirms, on repeated experience, that it has very good effects, and that in these, and many other cases, it supplies the place of opiates and anodynes. When the patient cannot bear the loss of blood, his feet



should be frequently bathed in warm water, and rubbed with a coarse cloth. Cataplasms, with mustard or horse-radish, should be also applied to them, especially when the pain proceeds from a gouty humour affecting the head.

The diet of persons afflicted with the head-ach should consist of such emollient substances, as will correct the acrimony of the humours, and keep the body open; as apples boiled in milk, spinach, turnips, &c. &c. The drink should be diluting, as barley-water, infusion of mild mucilaginous vegetables, decoctions of the sudorific woods, &c. The feet and legs should be kept warm, and often bathed in warm water; and the head shaved, and bathed with water and vinegar, and kept as much as possible in an erect posture.

The cephalia is a violent and continual pain in the head, occasioned by a rheumatic congestion of humours in the head. But notwithstanding it is a continual and unintermitting pain, yet it is subject to some remissions, and is thence distinguished by some authors into the periodic, the continual, and the vague cephalia. The continual kind is that which is always in the same degree, and admits not of the least remission; the periodical is that which has it's regular periods of being less intense; these are called remissions: and, finally, the vague cephalia is that which has  
times



times of being less violent; but these return at no regular nor stated periods.

The signs of the cephalia sometimes resemble those of the cephalalgia, or common heach-ach; for it only differs from it by its obstinate continuance, and the violence of the pain. And in women, all the same symptoms attend it, with the clavus hystericus, except that it affects indifferently all parts of the head. When this complaint arises from a venereal taint in the blood, it is always violent; but most so when the person is warm in bed. When it arises from a scorbutic coagulation of the blood, or an inflammation of the meninges of the brain, the pain is remarkably sharp and piercing, and is attended with an intolerable thirst. There generally comes on a vertiginous disorder of the head, after this complaint has held the patient some time, and the patient can never bear any motion; for on the least shaking, or disturbing of the head, the pain becomes violently intense, and resembles the beating of an artery in pulsation. The pain is generally violent while the patient lies down; but as soon as the head is raised up ever so little, it increases to a great degree. The least noise or motion is terrible to persons in this state; and the light is frequently offensive and painful, so that the patient loves retirement in darkened and quiet rooms, and avoids company.



Liquors of any strength give violence to the pain as soon as drank ; and in cases of this kind, where a scorbutic habit is the cause, frequent and violent bleedings at the nose happen, which give no lasting relief, but only an abatement of the pain for a time. Women are generally subject to this terrible pain, more than men ; those being rarely afflicted with it, unless when there is some violent disorder with regard to the hæmorrhoides, or when there is a venereal taint in the blood. Among women, those are most subject to it, who lead high and sedentary lives, and who are of a melancholy disposition, or subject to the obstructions of the menses. The general cause of this, as well as of all other head-achs, is a violent congestion of blood directed to the head ; and the peculiar causes which determine the head-ach to this terrible kind, are, ulcerous or exulcerated dispositions of the body. These principally are owing to the scurvy, or the venereal disease, or any violent cutaneous eruptions driven in ; or to external injuries, as blows and wounds of the head ill treated. The ancients supposed this owing to imposthumes, or collections of a viscid matter in the head ; and therefore always prescribed blisters, setons, and the like ; and sometimes piercing the scull in the part where the pain was most violent. In the most favorable cases, this is a distemper that with difficulty admits of cure ; where there is a simple ulceration in the  
case,



case, the cure becomes yet more difficult, but not quite to be despaired of: but where a venereal taint is the cause, a cure is scarce to be expected; for though the cause be removed, yet in this, or any other kind of cephalia, attended with a caries of bones, the pain will afterwards often return, and that with little less violence than before.

Those cephalias, which sometimes are relieved by nature, by copious discharges of ferous humours, are more difficult of cure than others; and those which happen to persons of remarkable plethoric habits, threaten an approaching apoplexy.

The same general method is to be observed in curing this, as the common head-ach mentioned above: but in this, there are to be added to the medicines there prescribed, such as powerfully dissolve mucous humours; such are the roots of pimpernel, arum, and master-wort, with the bitter roots, saffrafras, gum ammoniacum, tartarum vitriolatum, and the like. After these, purging is proper; and in cases where the scurvy, or any venereal taint, is joined, there must be always regard had to those complaints in the whole method of cure: and, indeed, the scorbutic cephalia should always be treated as the scurvy itself, and the venereal cephalia as the pox. The patient,  
after



after proper evacuations, should drink freely of the decoctions of the woods, or sarsaparilla, with raisins and liquorice: these promote perspiration and sweeten the humours. When a collection of matter is felt under the skin, it must be discharged by an incision, otherwise it will render the bone carious. And where any old ulcers have been dried up, or any other habitual discharge stopped, and the complaint is owing to that; the making issues, or setons, must be premised to any other attempts of a cure. Some inveterate complaints of this kind have been happily cured by mercury, whether they had, or had not, any thing venereal in their foundation; and, in general, a salivation is a sort of last resource, be the origin what it will. Junker's *Consp. Med.* p. 96, 100, 104, 116. and Buchan's *Dom. Med.* p. 283, edit. 1776.

The imagination of youth being more lively, capricious, and fluctuating, than of those who have reached manhood, it is no wonder that their dreams are more frequent. The impressions these make on young and weak minds, which are but too apt to be biaſſed by these phantoms, often prove hurtful to them, in turning the tide of their researches and views. I would give it them, as my opinion, that they bear no weight with regard to their prosperity or misery, but are merely the vision of their brain: and I hope they will believe



lieve the following, as the most rational cause of them.

The physicians, who have accurately examined the state of their patients in every particular circumstance, have not omitted, at times, to enquire into their dreams, in those hours of sleep which their ill state allows them; and, partly from experience, partly from reason and analogy, have found, that there are many presages of diseases to come, and many indications of such as are present, but unexperienced, at least, not seen in their full extent, to be had from what the senses suffer in dreams. Indeed, if dreams are different to what might be expected from the business of the day, or the turn of thought before, they may be always looked upon as signs of a more or less distempered state of the body. And the true condition of that state may often be learned better from them, than from any other means.

What has been observed by physicians, with regard to prognostics from dreams, may be summed up in the following manner.—To dream of fire, indicates a redundancy of yellow bile: to dream of fogs or smoke, indicates a predominancy of black bile: to dream of seeing a fall of rain or snow, or a great quantity of ice, shews that there is a redundancy of phlegm in the body. He who fancies himself among stinks, may be assured that  
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he harbours some putrid matter in his body. To have red things represented before you in sleep, denotes a redundancy of blood. If the patient dreams of seeing the sun, moon, and stars, hurrying on with prodigious swiftness, it indicates an approaching delirium. To dream of a turbid sea, indicates disorders of the belly: and to dream of seeing the earth overflowed with water, or being immersed in a pond or river, indicates a redundancy of watery humours in the body. To dream of seeing the earth burnt or parched up, is a sign of great heat and dryness. The appearance of monsters and frightful enemies, indicates delirium in diseases. And to dream often of being thrown down from some very high place, threatens an approaching vertigo, or some other disorder of the head, as an epilepsy, apoplexy, or the like. These, and a great many others, are observations of Hippocrates on the dreams of his patients; from which, and from some further instances, Lomnius has carried the subject to a very great length, and given many rules of judging from them. Lomn. Med. Obser.

Let us imagine now, that the youth of both sexes are educated in every branch, according to their situation; and ready to burst from the fetters of preceptor and governess, to enter upon the great stage, the world. At the conclusion of this period, the mind opens and expands. Before,



under tutelage, the young plant, like mere mechanism, was guided by another's will; but now contracts habits, forms notions for itself, and dwells in extacy on the idea of enjoying and partaking the youthful amusements and pleasures of the world. And wherefore should they not? Let them enjoy the short-lived, transitory blifs; it is but a fleeting comfort: yet wherefore should they know even this, till the hand of time has informed them? Let them, I say again, be indulged in all the harmless, happy, natural, innocent pleasures of life; and he, whose heart is not susceptible of them, might as well have made his cradle his grave, for all the happiness he will ever reap, or for all the service he will be of to his fellow-travellers. I say it once again, that he, whose heart and sensations are not awake to all the lively gaiety attendant on these years, must want rational understanding, as well as be defective in his intellects. But, good youth! let prudence be your guide; remember this, and write it on the tablet of your heart, *observe the golden mean.*

Thus far shalt thou go, O man, and no further; future fortune, fame, comfort, and happiness; or misery, disgrace, shame, and destruction of health, all attend your steps, and wait but to be called; your very fate depending on your own actions, during this critical season. The adage holds equally true of both sexes at this



time ; for one false step is their utter ruin. Every day we see young men, from trifling imprudencies in all stations and situations, render their affairs irretrievable ; and their views, once bright and promising, set in night, never to rise more during their whole race of years, perhaps a long life, bound to the rack of remorse and anguish : for having once passed the Rubicon, there is no returning, nor no hope ; but the melancholy, forlorn one of gathering resolution from despair. But who can suspect that the best of youths, whose kind heart is susceptible, open to humanity, to others woe, and open to all the lighter and more trifling amusements and comforts of life, should be dead to the more substantial ones, as the true and laudable ambition of being respected, loved, revered and careffed by all good men. Surely no, his virtuous pride, which makes him endeavour to excel, in all his actions, will point out this particular path, in a supreme degree.

Having pointed out the weighty and essential rules of religion and morality, I cannot figure to myself, or imagine for a moment, but that this supposed youth has so benefited by them, that they are wound in his constitution, and sunk so deep in his heart as never to be obliterated.

I will now therefore proceed to lay down rules, slighter indeed, and of less value than those before

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fore mentioned, but essentially necessary for our earthly affairs, so as to compleat what I wish every man to be, in part, a man of the world. For I, by no means think, that every endowment and perfection, attendant on humanity, should not be blended to form and compleat a good man.

The following advice of Polonius, to his son, in the play of Hamlet, I think contains sound instruction for a youth on his first launching in the world; the person who utters this on the stage, is generally represented as a superannuated buffoon; how far he is deserving of this character, I leave the judicious reader to determine.

“ Give thy thoughts no tongue,  
 “ Nor any unproportioned thought his act;  
 “ The friends thou hast, and their adoption tried,  
 “ Grapple them to thy soul, with hooks of steel;  
 “ But do not dull thy palm, with entertainment  
 “ Of each new hatched, unfledged com’rade.—Beware  
 “ Of entrance to a quarrel, but being in, bear’t, that the  
 “ Opposer may beware of thee. Give every man  
 “ Thine ear, but few thy voice: Take each man’s censure,  
 “ But preserve thy judgment. Costly thy habit as thy  
 “ Purse can buy, but not expressed in fancy; rich, but not  
 “ Gaudy. For the apparel oft proclaims the man; and  
 “ They in France, of the best rank and station, are most  
 “ Select and generous; chief in that.  
 “ Neither a borrower, nor lender be;  
 “ For loan oft loses both itself and friend;  
 “ And borrowing dulls the edge of husbandry.



- “ This, above all, to thine own self be true:  
 “ And it must follow, as the light the day,  
 “ ‘Thou canst not *then* be false to any man.’”

Dress being the most captivating to the youth of this age, it will be necessary to dwell a little longer on it. Dress is a very foolish thing; and yet it is a very foolish thing for a man not to be well dressed, according to his rank and way of life. The difference in dress, between a man of sense and a fop is, that the fop values himself upon his dress, and the man of sense laughs at it; at the same that he knows he must not neglect it. There are a thousand foolish customs of this kind, which as they are not criminal, must be complied with, and cheerfully, by men of sense. Diogenes, the cynic, was a wise man for despising them; but a fool for showing it. We should not attempt to rival, or excel a fop in dress; but it is necessary to dress so as to avoid singularity and ridicule. Great care should therefore be taken, to be always dressed like the reasonable people of our own age, in the place where we are, whose dress is never spoken of, one way or other, as neither too negligent, or too much studied.

Dress, insignificant as some people may think it, is an object worthy of some attention; for we cannot help forming some opinion of a man's sense and character from his dress. All affecta-  
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tion in dress, implies a flaw in the understanding: men of sense carefully avoid any particular character in their dress; they are accurately clean, for their own sake, but all the rest is for the sake of other people. A man should dress as well, and in the same manner, as the people of sense and fashion, of the place where he is: if he dresses more, then they say he is a fop; if he dresses less, he is unpardonably negligent; but of the two, a young man should be rather too much, than too little dressed. The excess on that side will wear off with a little age and reflection; but if he is negligent at twenty years of age, he will be a sloven at forty, and stink at fifty. When we are once well dressed for the day, we should think no more of it afterwards; and, without any stiffness, for fear of discomposing that dress, we should be as easy and natural, as if we had no cloaths on at all.

The mischiefs caused by attending dress too minutely, are so numerous, I cannot forbear giving a detail of them.

Habit is a term used for a dress or garb, or the composition of garments, wherewith a person is covered.

In this sense, we say the habit of the ecclesiastic, of a religious, &c. &c. the military habit,



bit, &c. The ecclesiastical habit only commenced about the time of Gregory the Great, i. e. it only began, about that time, to be distinguished from the lay habit, viz. in the sixth century. The establishment of the barbarous nations was the occasion thereof; for the laymen took the habit of the nations they submitted to, but the priests kept to the Roman dress. The abbot Boileau has an express treatise on the ecclesiastical habit, wherein he maintains, contrary to the common opinion and custom, that it should be a short one, and that a short habit is more decent than a long one.

The different habits and cloaths, which the generality of the world wear, are, through inadvertency and inattention, very frequently the cause of very unhappy maladies. Mr. Winslow, in the Memoirs of the Royal Academy of Sciences of Paris, has observed, that the greatest attention and care are necessary, on several occasions, in regard to this, as it is supposed, trifling article, and given many instances of the ill effects of it. The ancients have observed the inconvenience of many parts of dress, and daily observation confirm to us, the many mischiefs the ladies suffer from the stiff whale-bone stays they wear, and the disorders of the viscera, of the lower belly, to which those are subject, who lace themselves too tightly; and this is not only of dangerous



gerous consequences to themselves, but frequently is the death of children in breeding women.

The tight binding of the neck, by men's neck-cloths, stocks, or the too tight collars of their shirts, &c. has been, very frequently, the only occasion of several very terrible disorders of the head, the eyes, and the breast; deafness, vertigoes, fainting, and bleedings at the nose, are the frequent consequences of this practice; and the physicians, consulted for relief in these cases, have found all means ineffectual, merely from their not attending to the cause of the maladies, when a cure might have been, and often has been effected, without the help of medicines, only by leaving off those unnatural bandages, which had been the occasion of them, from not suffering the free return of the blood, by the jugular veins, which had passed up into the head without molestation, by the carotid arteries.

Mr. Crugar added to these relations, that a certain officer in the army of the king of Denmark, always ordered his soldiers to tie their cravats very tight, and garter their stockings below the knee, tying them also very hard; by which means they always looked red and florid in the face, and thick legged, so that his men always appeared stout, robust, well fed and in good case. But the consequence of this was, that after some time,  
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his men were all seized, in a very particular manner, with disorders for which the common method of treatment gave no relief, and great numbers of them died, after all the internal, as well as external methods which could be tried, were found ineffectual. Their disease seemed a putrid scorbutic infection, and this not only appeared externally, but was found to affect even the internal parts of such of them as were opened after their death. It is unquestionable, that this wholly proceeded from the ligatures they continually wore about their necks and legs, by order of their officer; and might have been cured, merely by leaving them off. And it has been proved on animals, as calves, sheep, &c. that extremely tight ligatures on their legs, will have so great an effect, as to alter the whole mass of blood, render the animal morbid, and even make the flesh unwholesome and unfit for food. *Memoires Acad. Scien. Par. 1741.*

Mr. Winslow has observed, that the different motions of the bones of the feet, which are very free in their natural state, as is very plainly seen in young children, are usually wholly lost to us as we grow up, by means of the improper pressure of our shoes. The high-heeled shoes the women wear, intirely change the natural conformation of the bones of the whole foot. They render the foot elevated and arched, and incapable of  
being



being flatted, on account of the unnatural union and analysis they bring on between the bones, which is not unlike that which happens to the vertebræ of people who are hump-backed; for these high shoes make the extremity of the *os calcis*, to which the *tendo achilles* is affixed, to be always unnaturally elevated, and the anterior part of the foot; on the contrary, is much more depressed than it naturally would be. The consequence of this is, the muscles, which cover the hinder part of the leg, and which serve, by the attachment of the tendon, to stretch out the foot, are continually in an unnatural state of contraction: while the muscles of the anterior part of the leg, whose office it is to bend the foot forward, are, on the contrary, kept in a like unnatural state of elongation and distension. To this cause it is owing, that we frequently see women unable to go down a hill, or any declivity, without great pain; whereas, on the contrary, in walking up hill, their high-heeled shoes make them walk, as it were on even ground, the end of the foot being only so far elevated, as to bring it on a level with the unnatural position of the heel. The women who wear this sort of shoes, find it also very troublesome to walk for a long time, although on even ground, and especially if they are obliged to walk quick; they by no means leap so freely and easily, as those who wear lower heeled shoes; the reason of which is, that in the human species,



as well as in birds and beasts, the action of leaping is executed by sudden lifting up the hinder part of the *os calcis*, by means of the action of those muscles to which the great tendon is fastened. Low-heeled shoes by no means subject the wearer to any of those inconveniencies; but, on the contrary, they greatly facilitate all the natural motions of the feet, as we have daily innumerable instances, in the labourers, chairmen, porters, and others of the lower class of mankind; and the wooden shoes, worn by the common people in France, notwithstanding their weight and inflexibility, do not so much prevent the proper motions of the muscles whose office it is to move the feet: For, beside the lowness of the heel, they are rounded at the end downwards, which, in some degree compensates for their inflexibility, serving in the place of the alternate inflection of the foot on its toes, on the one part, while the other is lifted up in walking.

But, to return to the mischiefs done by high-heeled shoes, there is yet a farther inconvenience from them, than what has been mentioned; since not only the muscles of the *tendo achilles*, which serve to move the foot in the extension of the toes, are, by the height of these shoes, always in an unnatural state; and not only the anterior muscles, which serve to the bending of the foot, but the posterior muscles also, which serve to



the bending the toes at the same time, are by means of this height, kept forcibly in an elongated and extended state; this continual and unnatural state shortening some of the muscles, and as unnaturally lengthening of others, cannot but cause, sooner or later, a greater or lesser distemperature of their vessels, as well the veins and arteries, as the lymphatus and nerves. Nor may this be confined merely to the parts affected, but by the communication of these vessels with those of other more distant parts, nay, even with those of the abdomen and its viscera, may bring on disorders which will be attributed to very different causes, and therefore will be treated with medicines, which will not only prove useless but in many cases hurtful. It is certain, that long custom makes these unnatural extensions and contractions of the muscles, as it were natural to women; insomuch, that those who are accustomed to these shoes, would find it painful and disagreeable to walk in others; but this is no proof that the unnatural state in which the muscles are continually kept, may not often be the occasion of all the remote disorders before hinted at; and which, many of them at least, may appear to have no relation to their original cause. *Memoires Decad. Scin. Par. 1740.*

Having fully pointed out the manners of dress, the next accomplishment I would have cultivated



is address; so material a qualification, that a man's fortune is commonly decided by it. If it is pleasing, people are involuntarily persuaded he has merit, which possibly he has not; on the contrary, if it be awkward, they are equally prejudiced against him. The worst bred man in Europe, should a lady drop her fan or her glove, would certainly take it up and give it to her; the best bred man in Europe could do no more. The difference would be, the former would disgust by his awkwardness, while the latter would gain applause by his agreeable manner of presenting it.

The carriage of a gentleman should be genteel, and his motion graceful; he should be particularly careful in his manner and address, when he presents himself in company; let him be respectful without meanness, easy without too much familiarity, genteel without affectation, and insinuating without any seeming art or design. As to advice, it is seldom welcome, and those who want it the most, always like it the least.

The being desirous of surpassing others in merit and learning, is a very laudable ambition, but the wishing to outshine others in rank, in expensive dress, and in equipage, is silly and ridiculous.



The ambition of a man of sense and honour, is to be distinguished by a character and reputation of knowledge, truth and virtue; things which are not to be purchased, and are to be acquired, only by a good head, and an honest heart.

We should always be attentive to what we are about, it is a certain sign of a little mind, to be doing one thing, and at the same time to be thinking of another, or not thinking at all. Parts and quickness, though highly necessary, are not alone sufficient; attention and application are required to complete the business, and, both together, produce great things. There is no surer sign in the world, of a little weak mind, than inattention; whatever is worth doing at all, is worth doing well; and it is impossible to do any thing well, without attention. It is the sure sign of a fool, when you ask him about any thing that is said or done while he was present, "that truly he did not mind it:" a sensible man hears them, and retains every thing that passes where he is.

However trifling a genteel manner may found, it is of importance towards pleasing in private life. Many a man, from his awkwardness, has created such a dislike to him at first, that a considerable degree of merit could not afterwards remove; whereas, a genteel manner, always prepossesses people in our favour. Awkwardness alone proceeds



proceeds from our not having kept good company, or not attending to it.

There is a very material difference between modesty and an aukward bashfulness, the latter is ridiculous, while modesty is commendable. It is as absurd to be a simpleton, as to be an impudent fellow; and we make ourselves contemptible, if we cannot come into a room, and speak to people, without being out of countenance, or without embarrassment. To keep good company, especially at our first setting out, is the way to receive good impressions: good company is not merely what respective sets of company are pleased to call, or think themselves; it consists chiefly, though not wholly, of people of considerable birth, rank, and character; for people of neither birth, nor rank, are frequently, and very justly, admitted into it; if distinguished by any peculiar merit, or eminence in any liberal art or science.

So motley a thing is good company, that many people, without birth, rank, or merit, intrude into it, by their own forwardness; and others get into it, by the protection of some considerable person, in this fashionable good company. The best manners, and the purest language, is most unquestionably to be learned; for they establish, and give the *ton*, to both what are called  
language



language and manners, and good company, neither being ascertained by any legal tribunal.

If a man, with whom we are but barely acquainted, nor have given any marks of friendship, makes us, on a sudden, strong professions of his, we should receive them with civility, but not repay them with confidence; he certainly means to deceive us, for one man does not fall in love with another at first sight. There is a very great difference between companions and friends, for a very agreeable and complaisant companion, may, and often does, prove a very improper and very dangerous friend: people will in a great degree form their opinion of us, upon that which they have of our friends. The Spanish proverb justly says, "Tell me who you live with, and I will tell you who you are."

We should have a real reserve with almost every body, and a seeming reserve with almost nobody; it is disagreeable to seem reserved, and very dangerous not to be so: few people find the true medium; many are ridiculously mysterious upon trifles, and many imprudently communicative of all they know. Knowledge will introduce a man, and good breeding will endear him to the best of companies. The scholar, without good breeding, is a pedant; the philosopher, a cynic; the foldier, a brute; and every man disagreeable, As it is  
 necessary



necessary to possess learning, honour, and virtue, to gain the esteem and admiration of mankind, politeness and good breeding are equally necessary, to render us agreeable in conversation and common life; great talents are above the generality of the world, who neither possess them themselves, nor are competent judges of them in others; but all are judges of the lesser talents, such as civility, affability, and an agreeable address and manner, because they feel the good effect of them, as making society easy and agreeable. Good sense, in many cases, must determine good breeding; for, what would be civil at one time, and to one person, would be rude at another time, and to another person. There are, however, some general rules for good breeding.

We should always endeavour to procure all the conveniencies we can to those whom we are with, but something more than civility is necessary. The perfection of good breeding, is to be civil with ease and politeness; we should have attention, and a quickness of attention, so as to observe at once every person in a room, their motions, looks and words, and yet, without staring, and seeming to be an observer; this quick and unobserved observation is of infinite advantage in life, and is to be acquired with ease; but what

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or a madman, that the difference is hardly to be perceived.

Good breeding alone can prepossess people in our favour at first sight, more time being necessary to discover greater qualities; good breeding, however, does not consist in low bows and formal ceremony, but in an easy, civil, and respectful behaviour. Virtue and learning, like gold, have their intrinsic value; but, if they are not polished, they certainly lose a great deal of their lustre, and even polished brass will pass upon more people than rough gold: what a number of sins does the cheerful easy good breeding of the French frequently cover! My lord Bacon says that, "a pleasing figure is a perpetual letter of recommendation;" it is certainly an agreeable forerunner of merit, and smooths the way for it. We are apt to shew too little attention to every body, and too much contempt to many, without considering that there are no persons so insignificant and inconsiderable, but may, some time or other, have it in their power to be of service to us; but they certainly will not, if we have once shewn them contempt. Injuries are often forgiven, contempt never is; nothing is more insulting, than to take pains to make a man feel a mortifying inferiority, in knowledge, rank, or fortune, &c. our pride remembers it; ever be careful, therefore, to conceal your contempt,



however just, wherever you would not make an implacable enemy. Men are much more unwilling to have their weaknesses and imperfections known, than their crimes; and, if you hint to a man that you think him silly, ignorant, or even ill bred, or aukward, he will hate you more, and remember it longer, than if you tell him you think him a rogue. In order to be perfectly a virtuous man, justice alone is not sufficient; for, generosity, and greatness of soul, imply much more; a great action will always meet with the approbation of mankind, and the inward pleasure which it produces is not to be described.

Humanity is the particular characteristic of great minds; little vicious minds abound with anger and revenge, and are incapable of feeling the exalted pleasure of forgiving their enemies.

The knowledge of the world is only to be acquired in the world, and not in the closet: to know mankind, will require full as much attention and application, as to know books; and, it may be, more sagacity and discernment. But do not flatter yourself with the thought, that you can acquire this knowledge in the frivolous chit-chat of idle company; no, you must go deeper than that; you must look into people as well as at them; search, therefore, with the greatest care, into the characters of all those whom you converse



verse with; endeavour to discover their predominant passions, their prevailing weakneses, their vanities, their follies, and their humours, with all the right and wrong, wise and silly, springs of human actions, which make such inconsistent and whimsical beings of us rational creatures. There are many inoffensive arts which are necessary in the course of the world, and which he who practises earliest, will please the most, and rise the soonest. The principal of these is the management of one's temper, and that coolness of mind, and serenity of countenance, which hinders us from discovering, by words, actions, or even looks, those passions or sentiments by which we are inwardly moved or agitated; and the discovery of which, gives cooler and abler people such infinite advantages over us, not only in business, but in all the most common occurrences of life. If you find yourself subject to sudden starts of passion, or madness, for I see no difference between them but in their duration, resolve within yourself at least, never to speak one word, while you feel that emotion within you: in short, make yourself absolute master of your temper and your countenance, so far, at least, as that no visible change appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impossible; and, as a man of sense never attempts impossibilities, on the one hand or the other, he is never discouraged by difficulties; on the con-



trary, he redoubles his industry, and his diligence, he perseveres, and infallibly prevails at last. In any point which prudence bids you pursue, and which a manifest utility attends, let difficulty only animate your industry, not deter you from the pursuit. If one way has failed, try another; be active, persevere, and you will conquer. Some people are to be reasoned with, some flattered, some intimidated, and some teized into a thing; but, in general, all are to be brought into it at last, if skilfully applied to, properly managed, and indefatigably attacked in their several weak places.

The time should likewise be judiciously chosen: and you would choose your time very ill, if you applied to a man about one business, when his head is full of another, or when his heart was full of grief, anger, or any other disagreeable sentiment. In order to judge of the inside of others, study your own; for men in general are very much alike, and though one has one prevailing passion, and another has another, yet their operations are much the same, and whatever engages or disgusts, pleases or offends you, in others, will, *vice versa*, engage, disgust, please, or offend others in you: observe, therefore, with the utmost attention, all the operations of your own mind, the nature of your passions, and the various motives that determine your will, and you may, in a great degree,



degree, know all mankind. To conclude, never neglect or despise old friends for the sake of more, or of new shining acquaintance; which would be ungrateful on your part, and never forgiven on theirs: take care to make as many personal friends, and as few personal enemies as possible. I do not mean by personal friends, intimate and confidential friends, of which no man can hope for half a dozen in the whole course of his life, but I mean friends in the common acceptation of the word; that is, people who speak well of you, and who would rather do you good than harm; consistently with their own interests, and no further.

Nothing is more criminal, mean, or ridiculous, than lying. It is the production, either of malice, cowardice, or vanity; but it generally misses of its aim, in every one of these vices; for lies are always detected, sooner or later. Nothing but truth can carry us through the world, with either our conscience or our honour unwounded.

It is not only our duty, but our interest; as a proof of which it may be observed, that the greatest fools are the greatest liars: we may safely judge of a man's truth by his understanding.

Modesty is a commendable quality, and generally accompanies true merit; it engages and capti-



vates the minds of people; for nothing is more shocking and disgusting, than presumption and impudence.

In every department of life, œconomy must not be forgot.

A fool squanders away without credit to himself, or advantage to others, more than a man of sense spends with both; the latter spends his money as he does his time, and never the smallest trifle of either, but in something that is either useful, or rationally pleasing to himself: while a fool buys what he does not want, and does not pay for what he does want. I have known people pass for misers, by saving a penny through wrangling, who were undoing themselves, at the same time, by living above their income, and not attending to essential articles. Keep, therefore, an exact account in a book, of what you receive, and what you pay; for a man who honours what he receives, and what he pays, never runs out.

Oratory, or the art of speaking well, is useful in every situation of life, and absolutely necessary in most. A man cannot properly distinguish himself without it. In parliament, in the pulpit, or at the bar, and even in common conversation, he who has acquired an easy and habitual eloquence,



quence, and who speaks with propriety, and accuracy, will have a great advantage over those who speak inelegantly, and incorrectly: the business of oratory is to persuade, and to please is the most effectual step towards persuading. It is very advantageous for a man who speaks in public, to please his hearers so much as to gain their attention; which he cannot possibly do, without the assistance of oratory. In order to persuade or prevail, we must address ourselves to the passions; it is by them that mankind is to be taken; if we can once engage peoples pride, love, pity, ambition, or whatever is their prevailing passion, on our side, we need not fear what their reason can do against us.

The desire of pleasing, is at least half the art of doing it; the rest depends only upon the manner, which attention, observation, and frequenting good company, teach: those who are lazy, careless, and indifferent whether they please or not, we may depend on it never will please. If we examine ourselves seriously, why particular people please, and engage us more than others of equal merit, we shall always find it is because the former have the graces, and the latter not. I have known many a woman, with an exact shape, and a symmetrical assemblage of beautiful features, please no body; while others, with very moderate shapes and features, have charmed every body.



body. It is certain that Venus will not charm so much without her attendant graces, as they will without her. Among men how often has the most solid merit been neglected, unwelcome, or even rejected for want of them, while clumsy parts, little knowledge, and less merit, introduced by the graces, have been received, cherished, and admired.

How to acquire these graces, can neither be defined or ascertained; we must form ourselves, with regard to others, upon what we feel pleases us in them; observe every word, look and motion, of those who are generally allowed to be accomplished persons, and take notice of their natural and careless, but genteel air, their unembarrassed good breeding, &c.

Many young people adopt pleasures for which they have not the least taste, only because they are called by that name. They often mistake so totally, as to imagine that debauchery is a pleasure; drunkenness, which is equally destructive to body and to mind, is certainly a fine pleasure, as well as gaming, swearing, &c. There are liberal and illiberal pleasures, as well as liberal and illiberal arts. Sottish drunkenness, indiscriminate gluttony, driving coaches, rustic sports, such as fox chases, horse races, &c. are infinitely below the honest and industrious professions of  
a taylor



a taylor or a shoe-maker. The more we apply to business, the more we relish our pleasures. The exercise of the mind in the morning, by study, whets the appetite for the pleasures of the evening; as the exercise of the body, whets the appetite for dinner: business and pleasure, rightly understood, mutually assist each other, instead of being enemies, as foolish or dull people often think them. We cannot taste pleasures truly, unless we earn them by previous business; and few people do business well, who do nothing else. But when I speak of pleasures, I always mean the elegant pleasures of a rational being, and not the brutal ones of a swine:

Time is precious, life is short, and consequently not a single moment should be lost. Sensible men know how to make the best of time, and put out their whole sum, either to interest or pleasure; they are never idle, but continually employed, either in amusement or study. It is an universal maxim, that idleness is the mother of vice; it is however certain, that laziness is the inheritance of fools; and nothing can be so despicable as a sluggard. We should always be doing something, and never lavish away so valuable a thing as time, which, if once lost, can never be regained. Dispatch is the life and soul of business, and nothing contributes more to dispatch than method; lay down a method for every  
 O thing,



thing, and stick to it inviolably, as far as unexpected incidents may allow. Whatever business you have, do it the first moment you can, never by halves, but finish it, without interruption if possible; business must not be fauntered and trifled with: the most convenient season for business is the first, but study and business, in some measure, point out their own times to a man of sense. Time is much oftener squandered away, in the wrong choice and improper methods of amusement and pleasure: know, therefore, the true value of time; snatch, seize, and enjoy every moment of it, nor indulge idleness, laziness, or procrastination: never put off till to-morrow, what you can do to-day.

Be extremely on your guard against vanity, the common failing of unexperienced youth. Take this rule for granted, as a never-failing one, that you must never seem to affect deserving the character, in which you have a mind to shine; modesty is the only true bait when you angle for praise. The affectation of courage will make even a brave man pass only for a bully, as the affectation of wit will make a man of parts, pass for a coxcomb. By this modesty, I do not mean timidity, and awkward bashfulness; on the contrary, be inwardly firm and steady, know your own value, whatever it may be, and act upon that principle, but take great care to let nobody  
discover



discover that you do know your own value; for whatever real merit you have other people will discover, and people always magnify their own discoveries, as they lessen those of others.

The moral character of a man, should be not only pure, but, like Cæsar's wife, unsuspected; the least speck or blemish upon it, is fatal; nothing degrades and vilifies more, for it excites and unites detestation and contempt. There is nothing so delicate as a man's moral character, and nothing which it is his interest so much to preserve pure; I shall therefore solemnly entreat youth, to be scrupulously jealous of the purity of their moral character, keep it immaculate, unblemished, unfullied, and it will be unsuspected; defamation and calumny never attack where there is no weak place; they magnify, but they do not create.

Virtue is a subject which deserves your and every man's attention; it consists in doing good, and in speaking truth; the effects of it, therefore, are advantageous to all mankind, and to one's self in particular. Virtue makes us pity, and relieve the misfortunes of mankind; it makes us promote justice and good order in society; and, in general, contributes to whatever tends to the real good of the world. Virtue forces her way, and shines through the obscurity of a re-  
 O 2 tired



tired life; and, sooner or later, is always rewarded. Lord Shaftesbury says, that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him.

Living in the first commercial city in the world, I cannot conclude these maxims, without informing the youth who may be destined for trade, how high in esteem his intended profession is held. A merchant is a person who exercises a wholesale commerce. The mercantile profession is esteemed noble, and independant. In France, by two arrets of Louis the Fourteenth, the one of 1669, the other of 1701, the nobility are allowed to trade, both by land and sea, without derogating from their nobility; and we have frequent instances of merchants being ennobled in that country, in regard of the utility of their commerce, and the manufactures they have set up. In Bretagne even a retail trade does not derogate from nobility; for when the nobles of that province are disposed for commerce, they let their nobility sleep, that is, they do not lose it, but only cease to enjoy the privileges of their noblesse, while their commerce continues, and reassume it by giving over trade, without any letters, or instrument of rehabilitation. In republics it is still more valued, but no where more than in England, where the younger sons, and brothers of  
peers,



peers, are frequently bred up to merchandize: add to this, that many of the Italian princes are the principal merchants of the state, and think it no discredit to make their palaces serve as warehouses; nay, even hang up the flask, by way of sign, at their gates; and many of the kings of Asia, most of those of the coast of Africa, and Guinea, traffic with the Europeans, sometimes by their ministers, and sometimes in person.

There is no doubt but commerce is near as ancient as the world itself; necessity set it on foot, the desire of convenience improved it, and vanity, luxury, and avarice, have brought it to its present pitch. At first it only consisted in the exchange of things necessary for life. The plowman gave his corn and his pulse to the shepherd, and received milk and wool in exchange; which method of commerce, by exchange, subsists still in many places, as about the coasts of Siberia, and the Danish and Muscovite Lapland; among several nations on the coast of Africa; among most of those of America, and many of Asia.

It is not precisely known when the commerce of buying and selling first began; nor when coins, and the several species of gold, silver, and copper, had their rise; as the first monies were wood, leather, and iron. Even at this day, it is the custom in some places, in both Indies, to give a  
certain



certain value in sea-shells, and cocoa-nuts, for merchandize, drugs, &c. The first instance of this kind of commerce, in the sacred writings, is in the time of the patriarch Abraham; profane authors usually fix its epocha to the reign of Saturn and Janus in Italy; and the ancient authors, according to Cæsar, attribute its invention to the god Mercury.

The Egyptians and Phœnicians, who were a Tyrian colony, were the first, the most daring, and expert traders of all antiquity. At least, it is evident they were the first who run the hazard of long voyages, and also set on foot a traffic by sea, between coasts very remote; and among the ancients, commerce did not appear unworthy the application of persons of the first rank. Solomon, we are told, frequently joined his merchant fleets with those of the king of Tyre, in their voyage to Ophir; and by this means rendered himself, though in a little kingdom, the richest king in the universe. Under the Asiatic and Grecian empires, ancient history gives us, from time to time, the traces of commerce, cultivated by several nations; but it flourished more considerably under the dominion of the Romans, as appears from the vast number of colleges and companies of merchants, in the several cities mentioned in historians, and ancient inscriptions.



The destruction of the Roman empire, by the eruptions of the Barbarians, brought that of commerce along with it, or at least suspended its ordinary operation for some time; by degrees it began to recover itself, and made a new progress, especially in Italy; hence the Pisans, Florentines, Genoese, and Venetians, who abounded in shipping, took occasion to spread themselves through all the ports of the Levant and Egypt, bringing thence silk, spices, and other merchandize; and furnishing the greatest part of Europe therewith. And thus was the modern commerce founded on the ruin of that of the ancient Greeks and Romans, to the same places, and thus did those famous republics acquire their lustre and power.

The Germans, however, had a long time carried on a separate commerce, which was not borrowed from the Romans, nor did it fall with theirs. Till towards the end of the twelfth century, the German cities situated on the coast of the Baltic, and the rivers that run into it, had a considerable traffic with the neighbouring states. As their commerce was considerably interrupted by pirates, seventy-two of them united together, for their mutual defence, and were thence called Hanseatic, or Hans Towns. Thus they flourished till the beginning of the sixteenth, or end of the fifteenth century, when a division arising among them, and about the same time a new  
passage



passage to the Indies, by the Cape of Good Hope being discovered by the Portuguese, and settlements made on the coast of Africa, Arabia, and the Indies, the ancient Italian, and Hansiatic commerce sunk, and the chief trade came into the hands of the Portuguese. The Portuguese had not possessed these different trades above one hundred years, when, about the beginning of the seventeenth century, the Dutch began to share it with them, and in a little time dispossessed them of almost the whole. The English, French, Danes, and Hamburgers, excited by their success, have likewise made settlements in the Indies, and on the coasts of Africa; though much less considerable ones, excepting those of the English.

Lastly, America, discovered by the Spaniards, even after the Portuguese had discovered the new way to the Indies, likewise became an object of new weight and importance in commerce, for all the nations in Europe, whereof Cadiz and Seville were made the centre. It is true, the first conquerors of this new world, still possess the greatest and richest part of it, and preserve the commerce to themselves, with an eye of jealousy; yet, besides that the English, Portuguese and Dutch, have several rich and flourishing colonies, both in the islands and on the continent, it is certain it is as much for other nations, as themselves, that



that the Spaniards every year send their flotas for the treasures of Peru and Mexico. The trade of Europe was no sufferer by this new one of America, for North and South have still the same mutual occasion for each other as before. The navigation of the produce of the East through the Mediterranean, was tedious and difficult; the situation of Flanders, and the manufactures which there flourished, from the tenth century, together with the free fairs of that country, engaged the merchants, both of the North and South, to establish their magazines, first at Bruges, and then at Antwerp; the establishment of the republic of Holland, the favourable reception it gave to strangers, and the refuge it afforded to religionists, drew store of manufacturers to it, as well as manufactures, and soon sunk the commerce of Antwerp; and for the same reasons, the conveniencies and multitudes of the ports of England, the goodness of the wool, and the industry of the workmen, have brought thither a considerable part of the commerce of Europe.

Having now endeavoured, as far as in me lay, to educate, cultivate, and fortify the mind, that of the body comes next under our consideration; being well assured, that unless the latter is attended with happy health, the former, with all their exquisite sensations, is not worth enjoying.



Imprudencies, irregularities, midnight revelries, false ideas of happiness, all thwart our views. The wrong placing of our affections, anger, passion, and the decay or loss of fortune, aided by the impetuosity of youth, all conspire to lay the foundation of disorders in the constitution of man; where they, in this case, take root, the natural strength of a man is only an additional misfortune, as powerful diseases, combating with still more powerful nature, the conflict must be dreadful, and the commotion must horribly shake the human frame. To guard against these wild transports of the mind, my pen has been chiefly wielded in the fore part of this work; but as there is no such word as reason in a young man's vocabulary, I must leave him to his own reflections, and inform him how to guard and guide the future part of his health by the following rules, which I am certain, if he follows, he will find infallible. And first of the various diseases of the world.

Disease, in medicine, is that state of a living body, wherein it is prevented the exercise of any of its functions; whether vital, natural, or animal. Or, disease is an indisposition common to nature, whereby the action of some part is immediately injured. Or, disease is a depraved and disorderly state of the solid and fluid parts, whereby all or some of the functions, either of the body  
or



or the mind, or both, are either abolished or impaired.

An ingenious author of a Latin treatise, *De Purgatione*, holds the essence of a disease to consist in a want of that equilibrium, between the solid and fluid parts, which is necessary for the maintenance of health: others add, that all diseases arise, either from too lax, or too strict attenuation of the fibres. Of all animals, man is subject to the most diseases; and of men, the studious and speculative are the most exposed thereto. Other animals have their diseases, but they are in small number, nor are plants without them, though their maladies scarce exceed half a score. The ancients deified their diseases, *Vossius. d. Idol. Lib. VIII. Cap. 5.*

Some diseases only impair the part immediately affected, as the ophthalmia, gout, &c. Others destroy it entirely, as the gutta serena, palsy, &c. Some affect the whole body, as the fever, apoplexy, epilepsy, &c. Others only impair a part, as the asthma, cholic, dropsy, &c. Some only affect the body, as the gout; others disturb the mind, as melancholy, delirium, &c. Lastly, others affect both the body and mind, as the marea, phrensy, &c. The colder the country, in general, the fewer, and the less violent, the diseases are. Schoffer tells us, that the Laplanders



know no such thing as the plague, or fevers of the burning kind, nor are subject to half the distempers we are; they are robust and strong, and live to eighty, ninety, and many of them to more than an hundred years of age, and at this great age they are not feeble and decrepid, as with us, but a man of ninety is able to work, or travel, as well as a man of sixty with us; they are subject, however, to some diseases more than other nations: thus they have often distempers of the eyes, which is owing to their living in smoke, or being blinded by the snow.

Pleurifies, and inflammations of the lungs, are also very frequent among them; and the small-pox often rages with great violence. They have one general remedy against these, and all other internal diseases; this is the root of that sort of moss, as Schoffer expresses it, which they call Jerth; they make a decoction of this root, in the whey of rain-deer milk, and drink very large doses of it, warm, to keep up a breathing sweat; if they cannot get this, they use the stalks of angelica, boiled in the same manner: however they have not so great an opinion of this, as they have of the other remedy; but the keeping in a sweat, and drinking plentifully of diluting liquor, may go a great way in the curing of the disease, whether the one, or the other of the drugs, have any virtue or not. They cure pleurifies, by this method, in a very



few days; and get so well through the small-pox with it, that very few die of it.

It has been observed, that people of particular places were peculiarly subject to particular diseases: which possibly is owing to their manner of living, or to the air and effluvia of the earth and waters. Hoffman has made some curious observations on diseases of this kind; he observes, that swellings of the throat have always been common to the inhabitants of mountainous countries; and the old Roman authors say, Who wonders at a swelled throat in the Alps? The people of Switzerland, Carnythia, Syria, the Hartz Forest, Transilvania, and the inhabitants of Erenstadt, he observes, are all subject to this disease, from the same cause. The French are particularly troubled with fevers, with worms, and with hydroceles, and furcaleles; and all these disorders seem to be owing, originally, to their eating very large quantities of chesnuts. The people of our own nation are peculiarly afflicted with hoarinesses, catarrhs, coughs, dysenteries, consumptions, and the scurvy; and the women, with the fluor albus, or whites; and children with a disease which is scarce known elsewhere, which we call the rickets.

In different parts of Italy, different diseases reign. At Naples, the venereal disease is more common



common than in any other part of the world: at Venice, people are particularly subject to the bleeding piles: at Rome, tertian agues, and lethargic distempers are most common: in Tuscany, the epilepsy, or falling sickness: and in Apulia, they are most subject to burning fevers, pleurifies, and to that kind of madness which is attributed to the bite of the tarantula, and which, it is said, is only to be cured by music.

In Spain, apoplexies are common, as also melancholy hypochondrical complaints, and bleeding piles; the Dutch are peculiarly subject to the scurvy, and to the stone in the kidneys: Denmark, Norway, and Sweden, Pomerania and Livonia, are all terribly afflicted with the scurvy; and it is remarkable, that in Denmark, Sweden, and Norway, fevers are very common: but in Iceland, Lapland, and Finland, there is scarce ever such a disease met with; though peripneumonies are very common in those places, as also diseases of the eyes, and violent pains of the head.

The Russians and Tartars are afflicted with ulcers, occasioned by the cold, of the nature of what we call chil-blains, but much worse: and in Poland and Lithuania, there reigns a peculiar disease, called the plica polonia; so terribly painful and offensive, that scarce any thing can be thought worse. The people of Hungary are  
 very



very subject to the gout, and rheumatism; they are more infected also with lice and fleas, than any other people in the world, and they have a peculiar disease which they call crimor.

The Germans, in different parts of the empire, are subject to different diseases: In Westphalia, they are peculiarly troubled with peripneumonies, and the itch: in Silesia, Franconia, Austria, and other places thereabout, they are very liable to fevers of the burning kind; to bleedings of the nose, and other hæmmorrhages, and to the gout, inflammations, and consumptions: in Risnia, they have purple fevers, and the children are peculiarly infested with worms.

In Greece, Macedonia, and Thrace, there are very few diseases; but what they have, are principally burning fevers and phrenzies: at Constantinople, the plague rages; and in the West-India islands, malignant fevers and the most terrible cholics. These diseases are called endemic.

Several authors have given us very compendious theories of diseases, reducing them all to some one general definition. Bentekoe deduces all the diseases of the human frame, from the scorbutics. Musgrave, from the arthritis. Dr. Woodward, from the bile. Others imagine all diseases the effects of a virus, which has lurked in the seed  
ever



ever since Adam. Helmont, and Severus, the Dane, take them to depend on some extraneous ferment, formed in or out of us. Lastly, from the observations of Pliny, Kercher, Langius, and Bonomo, that there is little worms in feverish blood, pustules, carboes, and the itch; divers physicians have taken occasion to suspect, that all diseases arise from insects.

Health is a due temperament, or constitution of the several parts whereof an animal is composed, both in respect of quality and quantity: or, it is that state of the body, wherein it is fitted to discharge the natural functions, perfectly easily, and durably.

Health is the condition, or state, opposite to disease. The preservation, and restoration of health, make the objects of the art of medicine.

The continuation of health depends principally on the six non-naturals: viz. air, food, exercise, the passions, evacuations and retention, and sleep and wake. Injuries affecting a man's health, are those in which, by any unwholesome practices of another, he sustains an apparent damage in his vigour, or constitution; as, by selling him bad provisions or wine; by the exercise of a noisome trade; or by the neglect, or unskilful management of his physician, surgeon, or apothecary.

For



For these injuries, there is a remedy in damages, by a special action of trespass upon the case. The statute 51 Hen. III. stat. 6. prohibits the sale of corrupted wine, and unwholesome flesh, or flesh bought of a Jew, under pain of amercement for the first offence; pillory for the second; fine and imprisonment for the third; and abjuration of the town for the fourth. And by stat. 12 Car. II. cap. 25. any brewing or adulteration of wine, is punishable with the forfeiture of one hundred pounds, if done by the wholesale merchant; and forty pounds, if done by the vintner, or retailer.

The ancients personified, and even deified health; or rather, they erected a goddess, to whom they supposed the care of health to belong. The Greeks worshipped her under the name of Ὑγιεία; and the Latins under that of *Salus*. The place of her worship, at Rome, was on the Mons Quirenales, where she had a temple, and a statue, crowned with medicinal herbs.

We frequently find the goddess Health, on the reverse of medals. She is represented crowned with laurels, with a serpent stretched on her left arm, holding a patera to it with her right. Sometimes she has an altar before her, with a serpent twisted round the same, and raising its head, to

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take



take something from it. The inscription is Sal. Aug.

To treat of air, as the first non-natural. The changes of the air arise from various causes, and are observable; not only in its mechanical properties, such as gravity, density, &c. but in the ingredients that compose it. At Fashlun, in Sweden, noted for its copper mines, the mercurial exhalations affect the air in such a manner, as to discolour the silver coin in purses; and the same effluvia changes the colour of brass, in Vornicla, Campania, &c. Where there are mines of sulphur, the air sometimes becomes very unwholesome, which occasions frequent epidemic diseases.

The effluvia of animals, also, have their effect in varying the air; as is evident in contagious diseases, plagues, murrains, and other mortalities, which are spread by an infected air.

The sudden and fatal effects of noxious vapours, has generally been supposed to be principally, if not wholly, owing to the loss and waste of the vivifying spirit of the air; but Dr. Hales attributes this effect to the loss of a considerable part of the air's elasticity, and to the grossness and density of the vapours with which the air is charged; he found, by an experiment made on  
him-



himself, that the lungs will not rise and dilate as usual, when they draw in such noxious air, the elasticity of which had been considerably diminished: for, having made a bladder very supple by washing it, and then cutting off so much of the neck as would make a hole, wide enough to admit the largest end of a large fossét, to which the bladder was bound, and then having blown the bladder, he put the small end of the fossét into his mouth, and, at the same time, pinched his nostrils so close, that no air contained might pass that way, and he could only breathe, to and fro, the air contained in the bladder; which, with the fossét, contained seventy-four cubic inches. In less than half a minute, he found a considerable difficulty in breathing; at the end of a minute, the bladder was become so flaccid, that he could not blow it above half full, with the greatest expiration which he could make; and, at the same time, he could plainly perceive that his lungs were much fallen, in the same manner as when we breathe out of them all the air we can at once. Hence he concluded, that a considerable quantity of the elasticity of the air was destroyed; and that, when the suffocative quality of the greatest part was gone, it was with much difficulty that he could dilate his lungs in a very small degree. From this, and several other experiments, he inferred, that the life of animals is preserved, rather by the elastic force of the air acting on their



lungs, than by its vivifying spirit; and that candles and matches cease to burn after having been confined to a small quantity of air, not because they have rendered the air effete, by consuming its vivifying spirits, but because they have discharged a great quantity of acrid fuliginous vapours, which does partly dry its elasticity, and retard the elastic motion of the remainder. He likewise found, that air which passed through cloths moistened with vinegar, could be breathed as long again as the like quantity of air that was not thus purified; so that sprinkling the decks of ships with vinegar, may refresh the air, and this is confirmed by experience. But where the corruption of the air is much greater, as in close prisons, &c. nothing can be adequate and effectual but a ventilator. He observed, likewise, that air is not disqualified for respiration, merely by the additional moisture which it receives, but by some bad quality in that moisture. See his Statical Essays, Vol. II.

Dr. Priestley observes, that when animals die upon being put into air in which other animals have died, after breathing in it as long as they could, it is plain that the cause of their death is not the want of any *pabulum vitæ*, which has been supposed to be contained in the air, but because the air is impregnated with something stimulating to the lungs; for they almost always die in convulsions, and are sometimes affected so suddenly,



denly, that they are irrecoverable after a simple inspiration. And he has found the same effect from many other kinds of noxious air. He concludes, from subsequent experiments, that the air becomes phlogisticated in its passage through the lungs, by means of the blood. Experiments and Observations on Air, Vol. I. p. 71. Vol. II. P. 55.

To be abstemious is of great service in preserving health. Abstemious is properly understood of a person who refrains absolutely from all use of wine. The History of Mr. Wood, in Red. Tran. Vol. II. 261. Art. 18. is a very remarkable exemplification of the very beneficial alterations, which may be effected on the human body, by a short course of abstemiousness.

The Roman ladies, in the first ages of the republic, were all enjoined to be abstemious; and that it might appear by their breath, whether or no they kept up to the injunctions, it was one of the laws of the Roman civility, that they should kiss their friends and relations whenever they accosted them.

Abstinence, in a general sense, is the act or habit of refraining from something which we have a propensity to, or find pleasure in. The Jews were obliged to abstain from their wives at cer-  
tain



tain seasons; the same is enjoined in the Apostolical Constitutions, on all fast and meagre days. The Church of England recommends certain days of fasting; and abstinence from flesh has been enjoined by statute, even since the Reformation: particularly on Fridays and Saturdays, and on vigils, and all commonly called fish days. 2d and 3d Edw. VI. c. 19.

The like injunction was renewed under Queen Elizabeth; but, at the same time, it was declared, this was done, not from a religious motive, as if there were any difference in meats, but in favour of the consumption of sea-fish, and to multiply the number of fishermen and mariners, as well as to spare the stock of sheep. 5 Eliz. c. 15.

The great fast, says St. Augustin, is to abstain from sin.

The ancient Athletæ lived in a perpetual abstinence from all kind of sensual pleasures, to render their bodies more robust and hardy. Abstinence is more particularly used for a spare diet, or a slender parsimonious use of food. The physicians relate wonders of the effects of abstinence, in the cure of many disorders, and the protracting the term of life. The noble Venetian, Cornaro, after all imaginable means had proved vain, so  
that



that his life was despaired of, at forty recovered, and lived to near an hundred, by mere dint of abstinence, as he himself gives the account.

Most of the chronical diseases, the infirmities of old age, and the short lives of Englishmen, are owing, according to Dr. Cheyne, to repletion; and may be either cured, prevented, or remedied by abstinence.

Among the brute creation we see extraordinary instances of long abstinence. It is the natural course of divers species to pass four, five, or six months every year without eating or drinking; accordingly the tortoise, dormouse, serpent, &c. are observed regularly to retire, at certain seasons, to their respective cells, and hide themselves. Some get into the caverns of rocks, or ruins; others dig holes under ground; others get into the woods, and lay themselves up in the clefts of trees; others bury themselves under water, &c. The serpent kind bears abstinence to a very great degree; we have seen rattle-snakes that had subsisted many months without any food, yet still retained their vigour and fierceness. Dr. Shaw speaks of a couple of cerastes, a sort of Egyptian serpents, which had been kept in a bottle five years, closely corked, without any kind of food, unless a small quantity of sand, wherein they coiled themselves up in the bottom of the vessel,

may



may be called such; yet when he saw them, they had just cast their skins, and were as brisk and lively as if just taken. In effect, several species of birds, the whole tribe almost of insects, and many among the other tribes, are able to subsist all winter, not only without food, but many of them without respiration too.

This furnishes an admirable instance of the wisdom of the Creator; the proper food of these creatures, especially the insect tribe, being then wanting, there is a provision for them to live without it. When the fields are divested of their flowery furniture, and the trees and plants are stripped of their fruits, what would become of such animals as are subsisted only by the produce of spring and summer, and of others which are incapable of bearing severe cold? To prevent the total destruction and extirpation of so many species of animals, the Author of nature has provided that creatures thus bereaved of their food, should be likewise impatient of cold, to lead them thus to shelter themselves out of the way of danger; and, when there driven, the natural texture and viscosity of their blood, should dispose it, by a further degree of cold, to lag and stagnate in the vessels, so that the circulation stopping, and the animal functions being, in a great measure, suspended, there is no sensible waste or consumption of parts, but they remain in a kind of drowsy



drowsy neutral state, between life and death; till the warm sun revives both them and their food together, by thawing the congealed juices, both of such animals and vegetables. The fact, however, is questionable, and will be more particularly considered hereafter. It is more than probable, that all motions of the animal juices is extinct in flies, and other insects, when thus asleep; as, though cut in pieces, they do not wake, nor does any fluid ooze out at the wound, unless some extraordinary degree of warmth has been first applied to unbind the congelation.

The sleep of such animals is little else than death, and their waking a resurrection; for, if life does not consist in the circulation of the blood, we do not know what it consists in. Hence it is no wonder that tortoises, dormice, &c. are found as fat and fleshy, after some months abstinence, as before. Sir G. Ent, weighed his tortoise, several years successively, at its going to earth in October, and coming out again in March; and found, that of four pounds four ounces, it only used to lose about one ounce. *Phil. Transf. No. 194.*

It is to be added, that in most of the instances of long abstinence, related by naturalists, there were apparent marks of a want of blood and humours, much like that of summer beasts and insects: though it is no improbable opinion, that



the air itself may furnish something for nutrition. It is certain that there are substances of all kinds, animal, vegetable, &c. floating in the atmosphere, which must be continually taken in by respiration, and that an animal body may be nourished thereby; in the instance of vipers, which, if taken when first brought forth, and kept from every thing but air, will yet grow very considerably in a few days. Eggs of lizards are also observed to grow and increase in bulk, after they are produced, though there be nothing to furnish the increment but air alone; after the like manner as the eggs, or spawn of fishes, grow and are nourished with the water: and hence, some say, it is, that cooks, turn-spit-dogs, &c. though they eat but little, are usually fat.

Food, or aliment, is whatever matter is taken in at the mouth, digested in the stomach, and other viscera, and converted into the matter of the body, to repair or supply what is spent or wanting.

The operations which the food undergoes, before it becomes a part of our body, are, 1. mastication, 2. deglutition, 3. concoction, 4. chyli-fication, 5. sanguification, 6. assimilation. Food is of two kinds, viz. esculents, or meat; and potulents, or drink. The first foods of our great forefathers, were water, and the spontaneous productions of the earth; with which many whole nations sustain themselves to this day. The variety



riety of foods, it seems, does not make any difference in the substances, or actions of the bodies sustained thereby; the viscera having a power of altering and assimilating them, however heterogeneous, into one similar substance, like themselves. The difference in food consists principally in this, that some are more easily digested and assimilated than others, and that some afford more nutritious juice than others; and to this end it is, that the divers kinds of dressing have been invented, viz. to dispose for a more easy and plentiful assimilation. The best, most simple, and light of digestion, are the foods prepared of farinaceous and leguminous seeds; as wheat, rye, barley, oats, and maize, dried, ground, fermented, baked, &c. Peas, beans, vetches, &c. also green plants, and pot-herbs, as lettuce, beet, parsley, &c. and fruits, as apples, pears, berries, plums, cherries, &c. and the lean parts of animals, birds, fishes, insects, &c. prepared by boiling, baking, stewing, &c. and yet, for different intentions different kinds of foods are required. Thus hard, dry, thick, heavy, feculent foods are best for those whose viscera are strong of digestion, quick, &c. and soft, light, humid, simple foods to such as are penurious. Again, to the valetudinary, studious, and sedentary, those foods are best which are either, by art or nature, nearest to chyle, as milk, broths, &c. Where the temperature inclines to acidity, there alcalous foods



are the more suitable, and acids where the constitution inclines to be alkaline.

Some will have it that iron, metals, minerals, &c. may, by a proper preparation, become food; on which account, decoctions of gold, chalybeates, &c. are extolled; but it is certain, that no such matters can be assimilated and become part of our body. They may *et*, indeed, on the blood-vessels, by their weight, impetus, &c. and, on that account, may be of use in medicine, but not as foods.

A due regulation of the quantity and quality of our food, and a nice adjustment thereof to the concoctive powers, would be of the utmost consequence to health and long life. What we expend in motion, excretion, effluvia, &c. is but a determinate quantity, and the supply should only keep pace with the expence; a just proportion of the two would, probably, preserve us from acute distempers, as it certainly would from chronical ones, most or all of which proceed from repletion, as appears from their being cured by evacuation. The qualities of food, as to easiness or difficulty of digestion, Dr. Cheyne thinks, may be determined in all cases, from these three principles: first, that those substances which consist of the grossest parts are hardest of digestion, because their constituent parts touch, in most points, or have  
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the greatest quantity of contact, upon which their cohesion depends. Second, that those instances where parts are brought together with greater force, were proportionably closer, and are the more difficultly separated. Third, the salts are very hard to be digested, because united by plain surfaces, under which they are alway comprehended. Hence, in the last stages of circulation, where it is slower, they readily shoot into larger clusters, and so are hard to be drawn out of the habit. From these principles, the author infers, that such vegetables and animals as come soonest to their growth, are easier of digestion than those long in attaining to maturity; the smallest of their kind sooner than the larger. Those of a dry, fleshy, and fibrous substance, sooner than the oily, fat and glutinous. Those of a white colour, sooner than those of a redder; those of a mild, soft, and sweet, sooner than those of a rich, strong, poignant, aromatic taste. Land animals than sea animals; those that live on light vegetable food, those on hard and heavy food. Plain dressed food, than what is pickled, salted, baked, smoked, or otherwise high-seasoned; and boiled meat, sooner than roast, &c.

The same author adds, that abstinence and exercise must concur, with the due quality of food, for the preservation of health; and that where exercise is wanting, as in studious persons,



the defect must be supplied by abstinence. Physicians have attempted to determine the healthful quantity of food for a human body; some say that in winter, where the perspiration of an unexercised person is only equal to the urine, the diet, for twenty-four hours, ought not to exceed four pounds, or four pounds and a half: in summer, the diet may be six pounds and a half, which may be carried off without the help of exercise, where the air is hot and dry.

Dr. Bryan Robinson thinks that, if the quantity of food be such, as to make the perspiration and urine of a natural day always equal, and the morning weight of the body nearly the same, that quantity is the truly healthful quantity of food for grown bodies, which are but little exercised. The quantity of food necessary to keep a grown body in health, will be better and more easily digested, when it is divided so as to make the meals equal, than when they are very unequal. The distance between one meal and another, should bear some proportion to the largeness of the preceding meal. The same author thinks, that a good and constant health consists in a just quantity of food, and a just proportion of the meat to the drink; and that, to be freed from chronical disorders, contracted by intemperance, the quantity of food ought to be lessened, and the proportion of the meat to the drink increased, more or less,



less, according to the greatness of the disorders; and that both the quantity of food, and the proportion of meat, ought to be such, as shall make perspiration and urine nearly equal, at all seasons of the year. See his Differt. on the food and discharge of human bodies, p. 6:

Diet often signifies regimen, or a rule of life prescribed by physicians: and as the physicians usually order a spare scanty proportion, less than is usually taken, diet has, with many, passed into a name for this retrenchment, or diminution of the ordinary quantity of food, whether it be by advice of a physician, or by a person's own choice, provided it be to remove or prevent any disorder.

Judge Blackstone observes, that as to excess in diet, there remains one ancient statute unrepealed, viz. 10 Edw. III. stat. 3. which ordains, that no man shall be served at dinner with more than two courses except on some great holidays there specified, on which he may be served with three courses, vol. iv. p. 171.

A spare diet is a sovereign remedy against all diseases arising from repletion; it is founded in this, that nature ought not to be busied and distracted in the concocting of food, but left wholly to her work of digestion, and expelling the morbid matter, as no substance is absolutely  
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and of its own nature, either salutary or noxious, but derives either the one or the other quality from its particular relation to the human body; so it is certain, that the effects of the non-naturals, must bear a direct proportion to the different constitutions of those who use them; since, in these, their consequences must vary, and prove either of the salutary or noxious kind, according to the different causes which concur to produce them.

Hence it is obvious, that that physician acts a preposterous and unaccountable part, who prescribes to every one the same method of living, or thinks that what contributes to the health of one will, without distinction, prove salutary to all; for we are sufficiently taught by daily experience, that all substances are not equally adapted to all patients; and that what one may bear, without being sensible of any bad effects, may to another prove prejudicial, and even fatal.

Time itself, has a considerable influence in determining the salutary or noxious effects of aliments; since some substances may safely, and without any bad consequences, be used at one season, which at another may contribute not a little to the destruction of health. At different seasons of the year different regimens are to be used, because a change in the state of the atmosphere



mosphere induces a proportionable alteration on animal bodies. In the winter the fibres, in consequence of the increased elasticity of the air, are stronger, and better qualified for performing their several motions, and assisting the concoction of the aliments; for which reason we can far better bear aliments of difficult digestion in that season than any other; as during winter transpiration is in some measure obstructed, the cutaneous ducts being braced up by the cold air, the use of rich wines and strong, also consequently become highly proper. It is also expedient to make use of warm broths and infusions; and care is always to be taken, that the perspiration bear a proportion to the quantity of aliment used.

In the spring something is to be retrenched from the quantity of our aliments, and the liquors we usually drink are to be somewhat enlarged. In the autumn, the same regimen to be observed as in the spring, because the inclemency of the air is the same, and the changes of the weather equally sudden and frequent, by which means perspiration, which is absolutely necessary for health, is easily obstructed; and because, at this season, the equinoctial happens. Diseases are to be prevented by what we call preservative cures.

During the summer, health is most effectually preserved by vegetables, and draughts of diluting liquors; but we are to abstain from such



aliments as are heavy and of difficult digestion, and from wine and brandy. The diet should also be adapted for different constitutions. Persons whose solids are weak and relaxed, should avoid all viscid foods, or such things as are hard of digestion; their diet however ought to be solid, and they should use much exercise in the open air. Those who abound with blood, should use sparingly every thing that is highly nourishing, as fat meat, rich wines, strong ale, &c. Their food should consist mostly of bread and other vegetables, and their drink ought to be water, whey, or small beer. Fat people should abstain from oily, nourishing diet; and they ought frequently to use raddish, garlic and spices, in order to promote perspiration and urine. Their drink should be water, coffee, tea, and the like, and they ought to take much exercise and little sleep. The course of the lean should be opposite to this; those who are troubled with acridities should live much on flesh meats, and those who are afflicted with hot alkaline eruptions, should chiefly use acid vegetables. Those who are subject to the gout, low spirits, hypochondriac or hysteric disorders, should avoid all flatulent food. Every thing viscid and hard of digestion, all salted or smoked provisions, and whatever is apt to turn sour on the stomach; their food should be light, spare, cool, and of an opening nature. The diet should also be adapted to the manner  
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of life and age, as well as to the season and constitution.

Those whose business or profession leads them to a sedentary life, should be more sparing as to the quantity, and more attentive to the quality, of their diet, than those that are accustomed to much exercise. They ought to be particularly cautious in the use of every thing that is sour, windy, rancid, and hard of digestion.

Particular diseases should, likewise, make us avoid any thing that has a tendency to increase them. Gouty persons should not use rich wines, strong soups, nor acids. Persons subject to the gravel, should shun all austere and astringent aliments; and the scorbutic should not indulge too much in animal food.

The food in early life should be light, but nourishing, and frequently used. Food that is solid, with a sufficient degree of tenacity, is most proper for a state of manhood; and the diet of the latter period of life should resemble that of the first. At every period of life, gluttony and fasting should be equally avoided; both the one and the other destroy the powers of digestion, and the frequent repetition of aliments is not only necessary, for repairing the continual waste of our

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bodies, but likewise to keep the humours sound and sweet.

It should be remarked, however, by way of caution, that one meal of flesh meat, is fully sufficient in the twenty-four hours. The quantity of animal food, consumed by the English, is generally pernicious, because it produces little of that air which is antiseptic: thence they are subject to the scurvy, and its numerous train of consequences, as indigestion, low spirits, hypochondriacs, &c. Whereas, if vegetables and milk, whose antiseptic quality, arriving from the gas, or air, which they plentifully afford, as is now generally allowed, were more used in diet, we should have less scurvy, and likewise fewer putrid and inflammatory fevers.

Different sexes also require different diet and regimen. Women are weaker than men, and for that reason require a diet, in regimen, peculiar to themselves. They are of a spongy and lax habit, and for the most part addicted to indolence and pleasure, drink little, have bodies of a highly delicate and sensible nature, much inclined to spasms and convulsive motions, and disposed to generate a redundancy of blood. Besides, at certain stated times, they have a regular evacuation, by the veins of the uterus; and, in consequence of these circumstances, it is necessary that



that women, rather than men, should observe a regimen and method of living, peculiarly and accurately adapted to their habit and constitution. Pregnant women are also to have a regimen peculiar to themselves, directed for them, least the mother herself, or the fœtus, should receive any injury; for the infant, included in the uterus, is, as it were, a part of the mother's body. James from Hoffman; and Buchan's Domestic Medicine, chap. III.

Dr. Cheney shews, how one may supply the place of medicine by diet: Any one, says he, may, in effect, lose a pound of blood; take a purge, or a sweat, by dropping the great meal, or abstaining from animal food and strong liquors for four or five days, in chronical cases, as effectually, as by opening a vein, swallowing a dose of pills, or taking a sudorific bolus. He advises, therefore, all gentlemen of a sedentary life, and of learned professions, to use as much abstinence as possibly they can, consistently with the preservation of their strength, and the freedom of their spirits. This they ought to have recourse to, as soon as they find any heaviness, or inquietudes, restless nights, or aversion to application; either by lessening, one half, their usual quantity of animal food and strong liquors, till such time as they regain their wonted freedom, or by living a due time wholly on vegetable diet, as sago, rice, pudding,



pudding, and the like; and to drink only wine and water.

One great reason why leprofies, hot scurvies, dysenteries, plagues, pestilential fevers, and the like distempers, formerly so frequent in London, are now so rare, is the change that has been made in the diet of the inhabitants; hopped beer, wine, and spirituous liquors, coming into general use, have been a great means of suppressing putrid diseases. Greens and fruit, are likewise more universally eat, and salted meat make a much less part of diet than formerly; to which may be added, the more general consumption of tea and sugar.

A vegetable diet is most proper for scorbutic and hectical people, and does very well for people who have much exercise. But in other circumstances, a mixed diet of vegetable and animal substances, such as is commonly used, seem best calculated to nourish and preserve the body from decay.

Irregularities in diet, are commonly, though unjustly supposed, to have the greatest share in producing military diseases. Were this the case, the changes in the weather and season, would not so remarkably affect their health; the soberest and most regular corps, would not be so sickly; different



ferent nations, in the same camp, living variously, would not be affected with the same diseases, nor would there be such inequality in the numbers of the sick, in different years, were the greatest part of distempers owing to diet. Against excess, the most common error in diet, the smallness of the soldier's pay is a sufficient security; in regard to them, therefore, the danger lies on the other hand, for when all are not obliged to eat in messes, some will be apt to lay out their pay upon strong liquors, and to squander away, in one day, what is but barely a maintenance for a week. But on a supposition that every man contributes his share to a mess, we may be assured, there can be no errors in diet, of any consequence, whilst almost the whole pay is spent in common food. As to the abuse of spirits and fruit, soldiers are generally blamed without any foundation; spirits being rather beneficial, than hurtful to them, too often exposed to the extremes of heat and cold, to moist and bad air, long marches, wet clothes, and scanty provisions. And as to fruit, a few disorderly men may rob orchards, which is the only way they can come at fruit; but the camp diseases are incident to the most regular, equally with them. A fundamental rule in regard to the diet of soldiers, is to oblige them to eat in messes, by which means their pay will be laid out upon wholesome food. The greatest impediment to messing, are the wives and children, who must often



often be maintained out of the soldiers pay, in which circumstance it is not improper food, but the want of it, that may endanger a soldier's health. The messing being established, there remains only to see that the men be well supplied with bread, and that the markets be regulated, that the traders may have encouragement to come to the camp, and the messes have good provisions at moderate prices; and particularly vegetables, which, during hot weather, ought to make a great part of their diet. In establishing the messes, some regulations might be made, with regard to an allowance of spirits, either by stoppage on the pay, or otherwise; this is already practised in the navy, and probably for the same reasons, as make spirits necessary for soldiers, since in ships men are liable to distempers from moist and corrupted air. As to the diet of officers, their chief rule, in sickly times, is to eat moderately, avoiding all surfeits and indigestion; and using wine in moderation. Pringle's Observations on the Diseases of the Army.

Bread, ordinary, is made of flour, or meal of some farinaceous vegetable, ground and kneaded with water and yeast. Bread is usually made of the seeds, sometimes also of the roots, and even of the points of plants. The Greeks attribute the invention of bread to Ceres, the Egyptians to Isis, others to Menes: the first bread is supposed



to have been made of the plant lotus. The poor Tartars, near Sherazoul, still live on acorn bread; in the islands of Banda and Amboyna, they make a kind of bread, called Sagam, or Sagoe, of the pith of a farinaceous tree, whose trunk is the thickness of a man's thigh, ten feet high, and having a round head at the top like a cabbage, in the middle whereof is a white meally substance, which being kneaded with water, fermented and baked on the coals, serve the poorer sort for bread. In the Caribbee islands, they make bread of the root of a poisonous plant called manive; probably the same with the Casada bread, which is made of the root of *Yucca Mexicana*. In Benzoni's time, all the ships bound from Spain to Mexico, when they returned, were victualled with Casada bread, instead of biscuit.

To the class of breads, made of roots, may be also added potatoe bread, frequent in Ireland; and turnip bread, used in some parts of England: it is made by boiling the roots, and pressing the juice, till they become dry, then beating them in a mortar, and adding wheat flour, aniseeds, and yeast, moulding up the dough in the usual form, and baking it. It looks and tastes like other bread, and is used by some against consumptions.



Among us, bread is chiefly divided into white, wheaten, and household, differing only in degrees of purity. In the first, all the bran is separated; in the second, only the coarser; in the third, none at all: so that fine bread is made only of flour; wheaten bread of flour, with a mixture of the fine bran; and household of the whole substance of the grain, without either taking out the coarse bran, or fine flour. We also meet with fymnel bread, manchet, or roll bread, and French bread; which are so many denominations of the finest, or whitest bread, made of the purest flour; except this, in roll bread there is an addition of milk; and in French bread, of eggs and butter also. To these may be added, gingerbread, made of white bread, with almonds, liquorice, aniseeds, rose-water, and sugar; and mastici bread, Panis mixtus, made of wheat and rye, or sometimes made of wheat and barley. Besides alimentary, bread has also medical qualities, decoctions, creams and jellies of bread, are directed in some dispensaries. There are certain medicated breads, appropriated to the intentions of physic, as aniseed bread, turnip bread, and viper's bread, which last is made of the flesh of that animal, with white flour, yolks of eggs, sarsaparilla, yeast, and milk, recommended in scorbutic habits. Some direct acorn bread, dipped in red wine, to be thrust up the anus in prolapsus of that part.



Mr. Boyle assures us, he drew a noſtrum from bread, ſtronger than aquæ fortis, and which would act even upon glaſs itſelf. Bread, made of good wheat, well leavened, and thoroughly baked, with a little falt, is the beſt; that which is not thoroughly baked, ill kneaded, and without falt, is hurtful and unwholſome, eſpecially in ſmoky cities: ſo are unleavened bread, and cakes baked under aſhes. In general, the lighter the bread, the better and more agreeable it is; coarſe and barley bread is deterſive, and gently purgative, at leaſt to thoſe not uſed to it; ſome recommend it to perſons in the gout.

The art of the chymiſt can extract, from ſo mild a ſubject as bread, an acid, which is a powerful menſtrum. It is done in this manner; put two pounds of coarſe bread, cut into ſmall pieces, into a glaſs retort, place this in a ſand heat, and luting on a receiver, diſtil with a gentle fire, and there will be produced a liquor, appearing like water, with a ſmall quantity of oil; ſeparate the oil, and filter and rectify the liquor, by a ſecond diſtillation in balneo mare, and afterwards diſtil it again in a ſand heat, and there will be produced a moderately ſtrong clear and acid liquor: this is a menſtrum capable of extracting the red colour from coral, and even from garnets. Common bread affords it, but coarſe rye bread yields the greateſt quantity. Oil of vitriol, poured



upon crumbs of bread, will excite a surprizing degree of heat.

Bonpournichole, or Bonfournichele, is the name of a very coarse bread eaten in Westphalia, and many other places; this bread still retains the opprobrious name once given it by a French traveller of Bon pour nichole, good for his horse Nichole, but is by no means a contemptible kind, and is far from being peculiar to this country or age. It has been known in distant places, and in different ages, and was called by the ancients Panis furfuracas, or Panis impurus, from its not being so thoroughly cleansed from the husk, or bran, as the fine sorts of bread are. The wrestlers of old, eat only of this kind of bread to preserve them in their strength of limbs; and we may learn from Pliny, that the Romans for three hundred years knew no other kind of bread. Unquestionably, this coarse bread nourishes more, assuages hunger better, and generates humour less subject to corruption, than the white. The inhabitants of Westphalia, who are a hardy and robust people, and capable of enduring the greatest fatigues, are a living testimony of the salutary effects of this kind of bread; and it is remarkable, that they are very seldom attacked by acute fevers, and those other diseases which arise from an ebullition of the humours, and a malignant colloquation of the blood, and the humours of which it is composed.



posed. It is certain, that a less strong diet is more proper to weakly constitutions, and people of sedentary lives, than this; but for those who will use the necessary exercise with it, it is easy to see that it is preferable to all other kind of bread; since it remarkably restores strength, and has another salutary effect, which is, that it renders the belly soluble. This was a quality remarked in coarse bread, and highly recommended so early as in the days of Hippocrates.

The Germans make two sorts of waters by distillation from this bread, without the addition of spirituous liquor, to both which great virtues are ascribed. That without any thing spirituous is made from the juice of craw-fish, May-dew, rose water, nutmegs, and saffron, distilled from a large quantity of this bread; this is esteemed a great restorative, and given in hectic habits. The other is distilled from this bread and Rhenish wine, with nutmegs and cinnamon. This is given in all the disorders of the stomach, vomiting, and loss of appetite, and other complaints of the same kind. And besides these there is a spirit distilled from it by the retort, in the dry way, which when separated from its foetid oil, is esteemed a powerful sudorific, and a very valuable medicine in removing impurities of the blood. Hoffman.

Drink is a part of our ordinary nourishment;  
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in a liquid form to dilute and moisten our dry food. The drinks, in different countries, are different; those used among us are water, malt liquors, wine, cyder, punch, brandy, tea, &c. The malt drink, brewed in England in one year, Chamberlain assures us, amounts to very near two millions of barrels, strong and small. The first drinks of mankind were certainly water and milk, but luxury soon introduced the art of preparing intoxicating and inebriating drinks. Of vegetables, the vine gives the first of these liquors; after this wheat, barley, millet, oats, rye, apples, pears, and pomegranates. After these follow juices, drained from the pine, sycamore, and maple. In latter times roots, berries, and the pith of the sugarcane, have been employed for the same purposes. Honey is at present in little repute; but before the use of the other things here mentioned, the viscous liquor, made of honey and water, was in the very highest estimation; the bees were natural purveyors, and their stores were of the first delicacies probably, of the human race. It was very natural to attempt the meliorating so raw a drink as water, by an addition of this sweet substance; and such a mixture needing only time for fermentation to become viscous, accident might lead to this discovery. Mead may therefore naturally be supposed to have been one of the first strong liquors in use in the world; and among the very oldest writers among the Greeks, we find it named as a thing



thing well known. Homer, Hesiod, and Aristophanes, all gave plain proofs of their having been acquainted with it.

The people who have studied the human frame to the most important purposes, all agree, that amongst the strong drinks, wine is the most pernicious; and that good water, milk, beer, or cyder, are greatly preferable to it, none of them bringing on the variety of disorders to which immoderate wine-drinkers are subject; such as decay of sight, trembling of the limbs, &c. Water, Dr. Cheyne observes, is the only simple fluid; for there are but three more in nature, mercury, light, and air, none of which is fit for human drink, or fitted for diluting, moistening, and cooling, the only ends of drink appointed by nature; and happy had it been for the race of mankind, had no other mixed and artificial liquors ever been invented. Water alone, is sufficient and effectual for all the purposes of human want in drink. Strong liquors were never invented for common use; they were formerly kept, in England, as other medicines are, in apothecary's shops, and prescribed by physicians, as they do diascordium and Venice treacle, to refresh the weary, strengthen the weak, and raise the low-spirited.



The effect of the ordinary use of wine, and spirituous liquors, as natural causes will always produce their effects, is to inflame the blood, and bring on the gout, stone, and rheumatism; fevers, pleurifies, small-pox, &c. to dry up the juices, and search and shrivel the solids. Those, whose appetites are good and entire, never want strong liquors to supply them with spirits; such spirits as they raise, are too volatile and fugitive for any solid or useful purposes of life. Two ounces of flesh meat, well digested, beget a greater stock of more durable and useful spirits, than ten times as much strong liquor. All strong liquors are as hard to digest, and require as much labour of the concoctive powers as strong food itself,

Water is the only universal dissolvent or menstruum, and the most certain diluter of all bodies proper for food. There are a great many spirituous liquors, which not only will not dissolve, but which will harden and make more indigestible, certain parts; especially the salt of bodies, wherein their active qualities, that is, those which can do most harm to human constitutions, consist; and we have known persons of tender constitutions, who could neither eat nor digest upon drinking wine, who by drinking at meals common water warmed, have recovered their appetites and digestion, and have thriven and grown plump. It is true strong liquors, by the heat and stimulation on the



the organs of concoction, by increasing the velocity of the motion of the fluids, and thereby quickening the other animal functions, will carry off the load that lies upon the stomach with more present cheerfulness; but then, beside the future damages of such a quantity of wine to the stomach, and the fluids, by its heat and inflammation, the food is hurried into the habit unconcocted, and lays a foundation for a fever, a fit of the cholic, or some chronical disease.

With respect to fermented liquors, which are so commonly used, it may be observed, that those who are too strong hurt digestion, and are so far from strengthening the body, that they weaken and relax it: they keep up a constant fever, which exhausts the spirits, heats and inflames the blood, disposes to numberless diseases, and occasions a premature old age. But fermented liquors may be too weak, as well as too strong; these must either be drank new, before the fermentation is over, and in this case will generate air in the bowels, and occasion flatulencies; or they soon become stale, sour the stomach, and injure digestion. On this account all malt liquors, cyder, &c. should be sufficiently strong to keep till they are ripe, and then they should be used, and neither sooner nor later. Liquors that are adulterated with a mixture of ingredients of the opiate kind, which are poisonous in their quality, by those who



make them for sale, hurt the nerves, relax and weaken the stomach, and hurt its digestive powers.

Exercise is a repetition of any operation for the attaining strength, or retaining of a particular habit of body. Thus we use exercise for acquiring or maintaining health, as it contributes both to the expulsion of the excrements, and preserving the tone and spring of the solids.

People who live a sedentary life, and do not use exercise, are liable to an universal relaxation of the solids, which brings on other disorders, glandular obstructions, weak nerves, and defect of perspiration. Games of hazard should, by such persons, be discontinued, and those of exercise promoted, for exercise and quiet make one of the physicians non-naturals. Labour or exercise, Dr. Cheyne observes, is indispensibly necessary to preserve the body any time in due plight. Let any diet be pursued, however well adjusted, both in quantity and quality, let whatever evacuations be used to lessen the malady, or any succedaneum be proposed to prevent the ill effects, still our bodies are so made, and the animal œconomy is so contrived, that, without due labour and exercise, the juices will thicken, the joints will stiffen, the nerves will relax, and from those defects chronical diseases, and crazy old age will ensue. Of all the exercises which may be used  
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for health, such as walking, riding on horseback or in a coach, fencing, dancing, bowling, digging, pumping, ringing, &c. walking is the most natural, and would be the most useful; if it did not spend too much spirits of the weakly; but riding is certainly the most manly, the most healthy, and is less laborious and expensive of spirits, than any. It has been generally said, that riding is a more healthful exercise than walking, which appears to be an assertion a little too general; for walking is much more effectual in promoting an increase of muscular strength, and imparting to the fibres a due elasticity, than riding; but where any of the viscera are much obstructed, and a patient is too weak to support sufficient walking exercise, in such case riding may be more beneficial. Upon the whole it may be said, that walking is best for the preservation of health; but riding for the relief of chronical distempers, for in those which are acute neither of them is advisable.

Those organs of the body that are most used; always become strongest; so that we may strengthen our weak organs by exercise. Thus the legs, thighs, and feet of chairmen; the arms and hands of watermen; the backs and shoulders of porters, grow thick, strong and brawny, by time and use. It is certain also, that speaking strong and loud will strengthen the voice and give



force to the lungs; to the asthmatic, therefore, and those of weak lungs, I would recommend, says Dr. Cheyne, talking much and loud, walking up easy ascents, &c. to those of weak nerves and digestion, riding on horseback; to those troubled with the stone, riding over rough causeways in a coach; to those troubled with rheumatic pains, playing at billiards, cricket, and tennis; to those of weak arms or hams, playing at tennis or foot-ball; to those of weak backs or breasts, ringing a bell, or working at the pump; walking through rough roads, even to lassitude, will best revive the use of the limbs to the gouty, though riding will best prevent the disease; but the studious, the contemplative, and the valetudinary, and those of weak nerves, must make exercise a part of their religion. A condition necessary to render exercise fully beneficial is, that it be used on an empty stomach; and, under the head exercise, bathing and the flesh brush are also to be recommended.

Proper exercise conduces much to the health of soldiers in camp. The exercise of a soldier may be considered under three heads; the first relating to his duty; the second to his living more commodiously; and the third to his diversions. The first, consisting chiefly in the exercise of his arms, will be no less the means of preserving health, than of making him expert in his duty; and



and frequent returns of this, early, and before the sun grows hot, will be made more advantageous than repeating it seldom, and playing too long out at a time; for a camp affording little convenience for refreshment, all unnecessary fatigue is to be avoided. As to the second article, cutting the boughs for shading the tents, making trenches round them for carrying off the water, airing the straw, cleaning their clothes and accoutrements, and assisting in the business of the mess, ought to be no disagreeable exercise to the men for some part of the day. Lastly, as to diversions, the men must be encouraged to them, either by the example of their officers, or by small premiums to those who shall excel in any kind of sports, as shall be judged most conducive to their health. But herein great caution is necessary, not to allow them to fatigue themselves too much, especially in hot weather, or sickly times; and, above all, that their clothes be kept dry, wet clothes being the most frequent cause of camp diseases.

Dr. Cheyne divides the passions into acute and chronical, after the same manner, and for the same reasons, diseases are so divided; the acute passions, whether pleasurable or painful, he observes, have much the same effect, and operate after the same manner, as acute diseases do: they effect a brisk circulation of the fluids, and constrict the  
solids



solids for some short time. Either sudden gusts of joy, or grief, stimulate the nerves, and the coats of the animal fibres, and thereby give a greater celerity to their included fluids, and the functions of the heart and lungs being involuntary, they have their more necessary and immediate effects on them: thus both sudden joy and grief, make us breathe short and quick, and render the pulse small and frequent, and retaining our breath some time, to reflect more intensely on a painful object, forces, at length, a strong perspiration, which becomes a sigh, has a sudden painful idea, making a quick circulation, and thereby throwing a great quantity of blood upward, it appears in the superficial vessels of the face, neck, and breast, and so produces a blush. The same principle will account for the effects of fear and anger, which makes us change colour, and look red or pale as the blood is accelerated or retarded in its course. Sudden and great anger, does so convulse the nervous system, that it sometimes alters the positions of the parts; thus the hair shall stand on end in a fright, and the nerves be rendered so stiff and rigid, as to stop, at once, the animal functions, with fainting, and sometimes death.

Chronical passions waste the nervous system gradually; those nerves employed in considering, brooding over, and fixing a set of ideas in the imagination, must be worn out and impaired, and  
the



the rest, by disease, rendered rusty and inactive, lifeless, and destitute of a sufficient flux of warm blood, and due nourishment. Thus long grief, dark melancholy, hopeless love, overweening pride, &c. impair the habit, and sometimes, when long indulged, terminate in madness. Thus the fakirs, in India, fix one or both hands, by long holding them so, as that they cannot bring them down again.

Evacuation is a diminution of the animal fluids, in order to a discharge of some morbid or redundant matters; or else for the sake of thinning, attenuating, and promoting their motions and circulations. The nature of a disease, or what is prescribed by art to remove, or ease it, may be evacuated two ways; by the natural emetics, or outlets of the skin, the nostrils, mouth, œsophagus, stomach, intestines, bladder and urethra: and, secondly, artificial outlets, made either in the blood-vessels, or by phlebotomy, arteriothomy, scarifications and leeches; or in the lymphatic vessels, as by caustic vesicularies, &c. Hence the first division of evacuations, is derived from the different emunctories, and the second, from the diversities of matters evacuated through them. Most of the chronical diseases, the infirmities of old age, and the short periods of the lives of Englishmen, Dr. Cheyne observes, are owing to repletion; and this is evident from hence, that evacuations,



cuations, of one kind or other, is nine parts in ten of their remedy; for not only cupping, bleeding, blistering, issues, purging, and vomiting, are manifest evacuations or pains to draw out what has been superfluously taken down, but even abstinence, exercise, alteratives, cordial bitters, &c. are but several means, to dispose the gross humours to be more readily evacuated, by insensible perspiration.

Retention, as one of the six non-naturals, is used in medicine for the state of contraction in the solids, or vascular parts of the body, which makes them hold fast their proper contents. In this sense, retention stands opposed to excretion and evacuation.

Sleep is that state wherein the body appearing perfectly at rest, external objects move the organs of sense, without exciting the usual sensations. Sleep, according to Rohalt, consists in a scarcity of spirits, which occasions the orifices, or pores of the nerves in the brain, whereby the spirits used to flow into the nerves, being no longer kept open by the frequency of the spirits, to shut of themselves; for this being supposed, as soon as the spirits now in the nerves, shall be dissipated, the capillaments of those nerves, having no supplement of new spirits, will become lax, and cohere as if cemented together, and so be unfit to convey any impression



impression to the brain. Besides, the muscles being now void of spirits, will be unable to move, or even sustain the members; thus will sensation and motion be both disengaged. Sleep is broken off unnaturally, when any of the organs of sense are so briskly acted on, as that the action is propagated to the brain; for upon this, the few spirits remaining in the brain, are all called together, and unite their forces to unlock the passages of the nerves, &c. but, if no sensation should thus affect the organ, yet sleep would in some time be broke off naturally, for the quantity of spirits, generated in sleep, would at length be so great, that stretching out the orifices of the nerves, they would open themselves a passage.

With regard to medicine, sleep is defined by Boerhaave to be that state of the medulla or brain, wherein the nerves do not receive so copious nor so forcible an influx of spirits from the brain, as is required to enable the organs of sense and voluntary motion to perform their offices; the immediate cause hereof appears to be, the scarcity of animal spirits, which being spent, and requiring some time to be recruited, the minute vessels, before inflected, become flaccid and collapic; or else it is owing to such a pressure of the thicker blood against the cortex of the brain, as that the medulla being likewise compressed by its contiguity with the cortex, the passage of the spirits



is obstructed. The natural cause of sleep, then, is, any thing that may contribute to these two, and hence its effects may be understood: for in sleep, several functions are suspended, the organs and muscles are at rest, the spirits flow through them, therefore there is a consumption of them, but the solid vils and fibres of the nerves are but little changed, and an equilibrium obtains throughout; there is no difference of pressure in the vessels, nor of the velocity in the humours; the motion of the heart, lungs, viscera, &c. is increased; the effects of which are, that the vital humours circulate more strongly and equally through the canals, which are now freer, laxer, and opener, as not being compressed by the muscles. Hence the blood is drawn less forcibly, indeed, into the lateral vessels, but more equally; and thus are the lateral fibres sensibly filled, as being less traversed, and at length remain at rest, with the juices they have collected. Hence, also, the lateral adipose swells, and becomes filled and distended with an oily matter. By this means, the circulation, being not wholly performed in the larger blood-vessels, becomes a gradual slower act, and at length scarce sensible, if the sleep be too long continued: this, in moderate sleep, is the matter of the chyle, but converted into serum; that into thinner humours, and those into nourishment: the attrition of the solid parts is less considerable; the cutaneous secretion is more increased, and all the rest



is diminished; the parts now being supplied as an equal continual repletion, restores the humours, and repairs the solids. The preventing and disturbing causes being then at rest, in the mean time, while the nutritious matter is best prepared, there is an aptitude in the vessels to receive, and in the humours to enter, and the means of application and consolidation are at liberty: hence a new production and accumulation of animal spirits, in all the humours, as to matter, and in the minutest vessels, as to repletion: the consequence of which is, an aptitude for waking, and an aptitude for sleep, so that, upon the first occasion, the man wakes.

Some of the more extraordinary phænomena of sleep, yet to be accounted for, are, that when the head is hot, and the feet cold, sleep is impracticable: that spirituous liquors first bring on drunkenness, then sleep: that perspiration, during the time of sleep, is twice as great as at other times: that upon sleeping too long, the head grows heavy, the senses dull, the memory weak, with coldness, piteousness, an indisposition of the muscles for motion, and want of perspiration: that much sleeping will sustain life a long time, without either meat or drink; that upon a laudable sleep, there always follows an expansion of the muscles, frequently a repeated yawning, and the muscles and nerves acquire a new agility; that fœtuses always sleep; children often; youth more than grown



persons; and they more than old men: and that people recovering from violent distempers, sleep much more than when perfectly in health.

Watching, or wakefulness, the last non-natural among physicians, denotes a disorder, whereby a person is disabled from going to sleep. It is occasioned by a continual and excessive motion of the animal spirits in the organs of the body, whereby those organs are prepared to receive, readily, any impressions from external objects, which they propagate to the brain, and furnish the soul with divers occasions for thinking. This extraordinary flux of spirits may have two causes; for the sensible objects may strike the organ with too much force, in which case, the animal spirits, being violently agitated, and those agitations continued by the nerves to the brain, they give a like motion to the brain itself; the necessary consequence of which is, that the animal must awake. Thus a loud shriek, pains, head-achs, gripes, coughing, &c. cause waking; add, that the soul's being oppressed with cares, or deeply engaged in thinking, contributes to the same; since, as it acts by the ministry of the spirits, any cares or meditations, that keep those in motion, must introduce watchfulness. Of this kind are those inveterate wakings of melancholy persons, some of whom have been known to pass three or four weeks without a wink of sleep. The other cause



is in the spirits themselves, which have some extraordinary disposition to receive motion, or to persist in it, as from their too great heat, or that of the brain in fevers, &c. Hence it is, that the disorders most frequent in summer, in the heat of youth, in long fasting, have the same effect: the want of food subtilizing the spirits, and drying the brain. The same is likewise an ordinary symptom in old age, by reason the pores of the brain and the nerves, having been much widened by the continual passage of spirits for a great number of years, the spirits now pass and repass through them, with too much ease, and need not any extraordinary motion to keep the mind awake. There are instances of waking forty-five nights successively; and we have even heard of a melancholy person, who never slept once in fourteen months. Such watchings usually degenerate into madness.

Without making further comment, or excuse, for the detail which the six non-naturals, with their dependencies, have caused, I proceed to give it as my opinion, that all youth should study them as a part of their education, before their setting out in life; in order that they may be fully acquainted with the moral good attending their own regularity and prudence, or the sure ruin attending their own indiscretion and folly.



## A G E the T H I R D.

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“ And then the lover,  
 “ Sighing like furnace, with a woful ballad  
 “ Made to his Mistrefs’ eye-brow.”

**N**OW the youth, ere love arrives to intercept their sports, rise before the dawn, and like sworn brothers hasten to the fields.

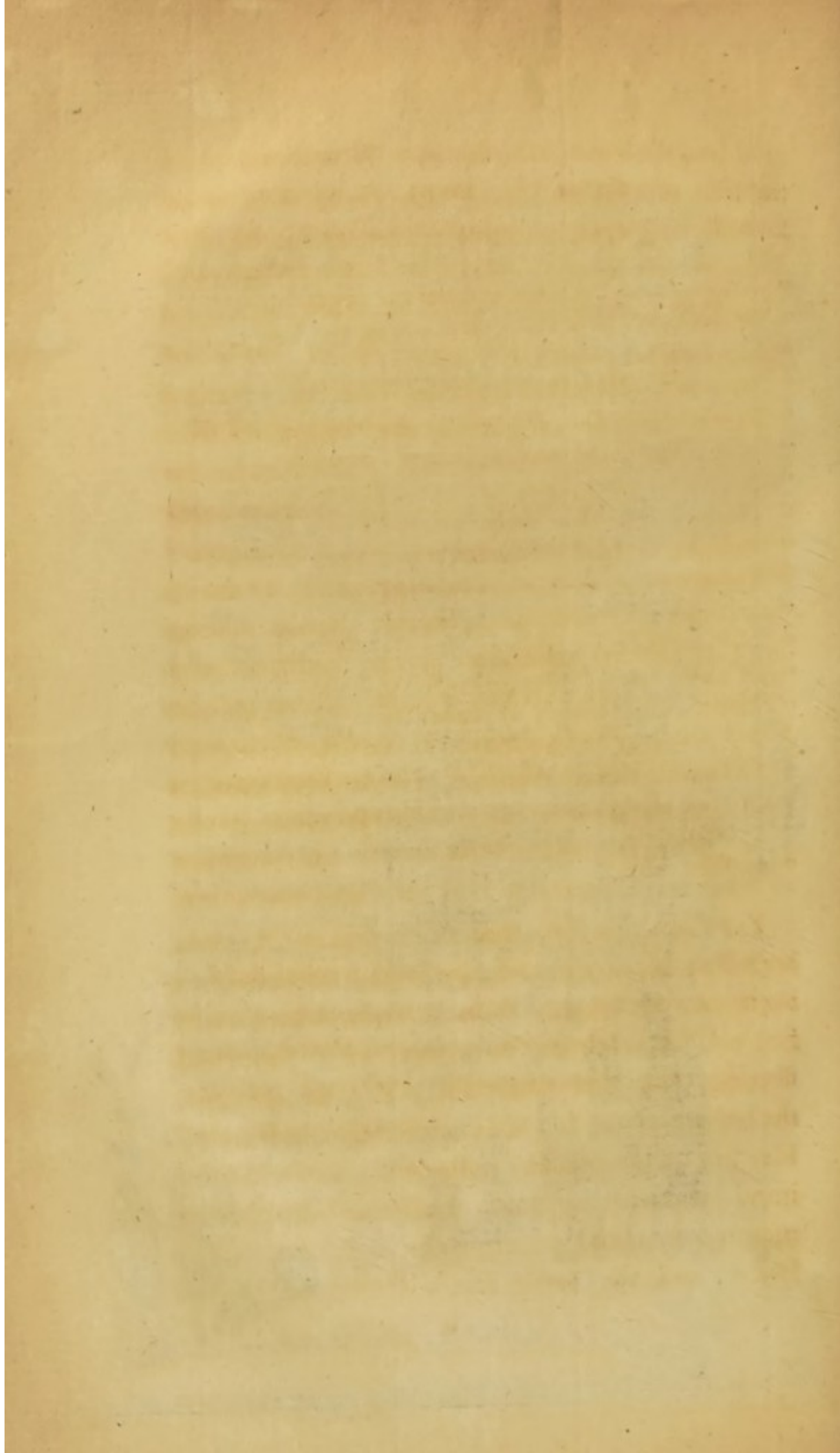
“ Alcides thou, and he his dearest Theseus,  
 “ When through the woods they chace the foaming boar,  
 “ With hounds that open like Thessalian bulls,  
 “ Like tygers fled, and fanded as the shore,  
 “ With ears and chests that dash’d the morning dews,  
 “ Driven with the sports, as ships are tost in storms.  
 “ They run like hinds, and matchless is their course,  
 “ Now sweeping o’er the limits of a hill,  
 “ Now with full career come thund’ring down  
 “ The precipice, and sweat along the vale.”

Now also comes the gay thoughtless season of their youth, when all is mirth and jollity, piping and dancing, masking and minstrelsy; and while the young blood mantles in their cheeks,  
 love











love lead their laughing hours. Now beats high the tide of life, and the youth vainly dreams of love-darting eyes, and tresses like the morn; of

“ ————— Umbrageous grotts and caves  
 “ Of cool recess, o’er which the mantling vine  
 “ Lays forth her purple grape, and gently creeps  
 “ Luxuriant. Meanwhile murm’ring waters fall  
 “ Down the slope hills, dispers’d, or in a lake,  
 “ That to the fringed bank, with myrtle crown’d,  
 “ Her crystal mirror holds, unite their streams.  
 “ The birds their choir apply, airs, vernal airs,  
 “ Breathing the smell of field and grove atune;  
 “ The trembling leaves, while universal Pan,  
 “ Knit with the graces, and the hours in dance,  
 “ Leads on the eternal spring. Not that fair field  
 “ Of Enna, where Proserpine gathering flowers,  
 “ Herself a fairer flower, by gloomy Dis  
 “ Was gathered, which cost Ceres all that pain  
 “ To seek her through the world. Nor that sweet grove  
 “ Of Daphne, by Arontes and the inspired  
 “ Castalian spring, might with his paradise  
 “ Of Eden strive.”

Yet soon his fun, that never was to set, veils herself in black threatening clouds, now ready to burst over his head. Soon he finds, like a calm sea, or like a fair day in winter, all is short and fleeting, false and uncertain. Yet, at his age, the heyday of the blood is neither tame nor humble, nor acts upon the judgment; nor will the mind bend with the blasts. Losses and disappointments, cares and poverty, the rich man’s insolence, and the great man’s scorn, he cannot



bear. Slights, affronts, and even accidents, as if he were immortal, are never to be forgiven. Morality, advice, and friendship, are all intruding and impertinent; and why? because he has not the aid of experience, or balm of philosophy, to mingle with the bitter draughts of life.

When we say man is weak and feeble, what do we mean by it? The word feebleness indicates some relation, a relation to the being to which it is applied; a being, whose powers should exceed its wants, were it even an insect. A worm could not be, with propriety, called feeble, although another whose wants should exceed its abilities might, were it an elephant or a lion; were he a conqueror, a hero, or a god, he would be justly denominated weak and feeble. Even the apostate angel, when he mistook his nature, and rebelled, was much more weak than the happy mortal, who is contented with his state of humanity.

Man is very powerful, when he is satisfied with being only what he is; but he is very weak when he would raise himself above his species. Do not imagine, therefore, that in extending your faculties, you extend your powers of gratification; on the contrary, you diminish them, if your pride soars above them.

Let



Let us measure the radius of our sphere, and like the insect in the middle of its web, remain in its centre; let us be satisfied with ourselves, and we shall have no occasion to complain of our weakness, for we shall never perceive it.

All animals are endowed with faculties necessary to their preservation, and no other. Man only is possessed of those which are superfluous. Is it not very strange, that this superfluity should conduce to his unhappiness? In every country, the labour of a man's hands is sufficient for his subsistence. Were he wise enough to set the rest at nought, he would always be provided with what is necessary, because he would never have too much. Great wants often arise from great possessions, and the best means to acquire those things we want, is to deprive ourselves of what we already have; it is by our solicitous endeavours to increase our happiness, that we change it to misery; every man who is desirous only to live, will live happy, and, of consequence, will live honest, for what advantage would dishonesty be to him?

If we were immortal, we should be of all beings the most miserable. It is doubtless hard to die, but it is agreeable to hope we shall not live for ever, and that a better life will put an end to the troubles of this.



If we were offered immortality on earth, who is there would accept so melancholy a gift? what resource, what hope, what consolation, would fortify us against the rigour of fortune, and the injustice of mankind? The ignorant, who foresee nothing, are little sensible of the value of life, and are little afraid to lose it; the enlightened and truly wise, have in prospect the possessions of a future life, of greater value, which they prefer to all those of the present. It is only the vain and superficial pretenders to wisdom, that in prolonging their vices to the end of life, have done the most essential injury to mankind. The necessity of dying is, to a wise man, a reason for supporting the painful incidents of life; if we were not certain, some time or other, to lose it, it would cost us too much in its preservation. As to moral evils, they all depend on opinion, except one, which is guilt, and that depends on ourselves. Our physical evils either destroy themselves or us; time, or death, are infallible remedies: but we suffer so much the more by them, in proportion as we are ignorant how to bear them; and torment ourselves just as much more, by endeavouring to cure our maladies, as we suffer in supporting them. Live according to nature, be patient, and banish the physicians; by this means you will not, indeed, escape death, but you will feel its pangs but once; whereas, otherwise, it will be every



every day represented to your troubled imagination in all its horrors.

While the deluding art of medicine, instead of prolonging your days, will only rob you of their enjoyment, I would be glad to know of what real utility this art hath been to mankind. Some of those it cures, it is true, might otherwise die; but millions it has killed, who might otherwise have survived their diseases. Will a man of sense even put into such a lottery, where there are so many blanks to a prize? Surely no: let him bear what he must, but whether it be his fate to die or recover, let him live at least as long as he can. All is folly and contradiction in human affairs; we are more anxious about the preservation of life, in proportion as it becomes less worthy our consideration; thus old men regret its loss more than young; they are unwilling to throw away the preparation they have been so long making to enjoy it, and think it very cruel, at sixty years of age, to be snatched away by death before they have begun to live.

It is conceived, that man hath a strong propensity to self-preservation, and this is true; but it is not generally perceived that this propensity, such as we experience it, is the effect of education. Man, by nature, is solicitous about his preservation, only as the means of it are in his power; when



these are out of his reach, he lies down untouched, and dies without tormenting himself to no purpose. Thus the first principle of resignation is instilled into us by nature; savages and brutes struggle but little with death, and expire without complaining. This natural principle destroyed, others are to be deduced from reason; but few know how to draw practical conclusions of this kind, their factious resignation being never so entire and compleat as the first.

That foresight which carries us beyond ourselves, and often transports us, in imagination, to scenes we shall never arrive at, is the true source of all our misery. What phrenzy is it in a being so transitory as man, to keep always looking forward to a futurity that seldom arrives, and to neglect the present, of which he is so certain; a phrenzy, by so much the more fatal, as it increases with age; and as old men, always distrustfully provident and covetous, had rather deny themselves necessaries to day, than the chance of wanting them a hundred years hence! Thus we lay hold, and are tenacious of, every thing; time, place, persons and circumstances, all that is, or may, become of consequence to our welfare. Our own persons hereby become the least part of ourselves; every one expands himself, if I so may say, over the face of the earth, and becomes susceptible on every part of its extensive surface.

And



And is it then to be wondered at, that our evils should multiply, and that we should feel in all these parts, wherein we are capable of being wounded? How many sovereigns have been made unhappy, by the loss of countries they have never seen? How many merchants are required to trade to the Indies, to furnish the necessaries for London?

In this nation, in which this propensity transports men so far from themselves, doth nature lay us under a dependance to learn our destiny from others, and even sometimes to be the last to hear it? A man may die in happy or miserable circumstances, without knowing any thing at all of the matter. I see a person now sprightly, gay, vigorous, and in health; his countenance inspiring joy, his looks denoting ease and contentment; in a word, the picture of happiness. The post arrives, a letter is brought him, he looks on the address, opens and reads it, his countenance changes, he grows pale, and falls motionless to the ground. When he comes to himself, he falls to weeping, sobbing, and tearing his hair; he makes the air resound with his exclamations, and seems agitated by the most terrible convulsions. Senseless man! what harm can that piece of paper have done you, what member hath it dislocated or broken, what crime hath it made you commit; in short, what change hath it made in yourself to  
work



work you into such agitations? What, if this letter had miscarried, or had been thrown, by some charitable hand into the fire, would not the loss of this happy, and at the same time unhappy, mortal been very problematical? His misfortune, though he had not heard of it, you will say, had been nevertheless real. Very well, but if he did not feel it, where was he in the mean time? his happiness, you will say, was only imaginary. I understand you; that his health, ease, cheerfulness, and content of mind, were only chimeras. We no sooner exist where we are, but we exist, in imagination, where we are not. Is it worth while to be under such fear of death, while the events that moment in which we live remains unknown to us.

Confine, O man! thy existence within thyself, and thou wilt be no longer miserable; remain in the place nature hath assigned you, in the scale of beings; spurn not against the hard law of necessity, or waste, by your opposition, that strength which heaven hath bestowed on you, not to extend and prolong your existence, but only to preserve it, during its own time, and in its own manner. Your liberty, your power, is extended as far as your natural faculties; whatever you wish beyond, is only slavery, illusion, and deceit. He only performs the actions of his own will, who stands in no need of the assistance of others, to  
put



put his designs in execution. A man truly free, wills only what he is able to perform: this is my fundamental maxim, and hence it follows, that the greatest of blessings is not authority, but virtuous liberty. No wonder such minds of this age, subject to caprice, in perpetual agitation by the impetuosity of the senses, so disturbed and torn with anxiety, should shake and convulse the frame. Hence ensue fevers, and all the train of nervous disorders; from which no part suffers more than the hair. Hence too we hear often of the hair turning gray in one night, and of its totally falling off; but at those years to see gray hairs, so long before their time, or experience a total loss, cannot but be highly mortifying. If those who think the preservation of the hair from these calamities, an object worthy their notice, will, for a few moments, favour me with their attention, I flatter myself I shall be able to furnish them with such plain rules as cannot fail to strike conviction.

In a former trifling publication, I mentioned my great experience, relating to examining the hair, and from thence guessing at the disorders of the bodily frame: and though it was rather ludicrously expressed, I firmly bind myself to the truth of it, and can, from the symptoms, explain the disease. For extreme anxiety, and frantic grief, at this time of life, little relief is to be expected from medicine: patience, rallying  
the



the scattered senses, and bringing up reason to our aid, is the best and only remedy.

When, therefore, reason takes her turn to reign, and the balm of consolation cheers the heart, follow her steps through all her delightful paths, and endeavour to make the most of life. First, I would address myself to those who do not wish to wear gray hairs, before they reach their noon of life: when the hair appears languid, or fading, my ericanu oil is to be used, agreeable to the directions on the bottle; the word ericanu, is nothing more than Latin for anti-gray; part of the ingredients I will also mention, that there may appear nothing fallacious in any of my arguments; cocoa-nut oil, nut-oil, with a small infusion of badecakes particularly prepared, quantum of linseed oil, ditto oille de dortii, with an infusion of the tendrils of the vine. At the time above-mentioned it must be used plentifully, by soaking the hair, as it were, till it is wringing wet, at least three or four times a week. I am clear that by using this valuable oil, the hair will not change its colour, but keep its primitive state to a very advanced age. I beg leave to assure my readers, I have known several, of both sexes, who have used this oil, and who had not a gray hair in their heads, at an age much above fifty; which they are ready to acknowledge was owing, principally,



cipally, to the balmy virtues of this penetrating oil.

If the hair shades, or decays, which in spring and fall it will often do, and almost always in ladies, after lying-in, my sospito liquid is a certain cure. Sospito is the Latin word for stopping, or arresting; though the explanation may appear somewhat ludicrous, it is partly necessary, to avoid the imputations which are but too often bestowed, and with reason, on such publications; the principal ingredient in this composition is spirits of wine, with the burnt ashes of the vine, boiled in mountain wine, and an infusion from hermodactyls, &c. &c. I take upon me to trouble the reader, once more, to inform him that the receipt of the two above-named articles, as well as the following one, are all in my possession, with the translations from the French, and purchased by me, for a very considerable sum, of Mr. Langlois of Paris, who increased his fortune to an immense one, by the sale of these, with other articles, on the continent. After premising this, I proceed to mention that the above sospito liquid is a happy cure. Let the hair fall ever so fast, the application of this liquid for three mornings as directed, will put a total stop to its coming off. It is completely innocent and safe in using, as the



receipt above fully proves, one bottle is a total cure.

At the same time, if ladies and gentlemen value this grand ornament, and wish to have it flourish, my crescent pomade should be particularly used in the manner directed; this is the compound mentioned before. The name Crescent is from the Latin word *cresco*, to grow; part of the ingredients are, veal fat, lamb's ditto, eels ditto, sal-ammoniac, in a considerable quantum, (salt, every French person, will tell us is good for the hair) linseed oil, an infusion of onions, an infusion of Bayonne honey, Castile soap, &c.

This pomade will, in the course of a fortnight, not only invigorate the old hair, but make millions of fresh hair spring forth; which will only want a little perseverance in applying, and length of time, to make it compleat and lasting, always remembering to have it well and regularly cut.

The best encomium that can be bestowed on the crescent pomade is, that almost every one who has ever used it, is convinced of its singular virtue; it requiring only regularity and perseverance in applying it, to make it answer every wish of the proprietor, as well as the purchaser. As a further proof of its virtue, since its first publication



tion to the world, it has given rise to almost one hundred nostrums under similar names.

It is a certain remark, that uncommon merit, in whatever degree, is sure to meet with the most strenuous opposition; and that almost always by those, who are void of the least degree of merit, or abilities themselves. Just as in life, we find the meanest and most contemptible detractors, when in desperate situations, ever fix upon the noblest characters; or like the poor drowning wretch, who clings to the firmest plank, and calls out yet, yet, a little longer life. Persons of worth, sense, abilities, and reflection, I revere, respect, and esteem; idiots, fools, and those void of common sense, I value not a rush, and despise.

Hair is small filaments, issuing out of the pores of the skins of animals, and serving most of them as a tegument, or covering. In lieu of hair, the nakedness of some animals is covered with feathers, or wool. Hair is found on all parts of the human body, except on the soles of the feet, and the palms of the hands; but it grows longest on the head, the chin, breast, and arm-pits, &c.

Dr. Tyson observes, that, though the outward surface of the body be the usual place where the hair grows, yet it has been sometimes found on the tongue, in the heart, the breast, kidneys, &c.



Physicians distinguish the hair into several kinds, and give it divers denominations; but this only in Greek and Latin, the hair of the head they call capillus, that of a woman particularly, coma, from κομειν, to dress and adjust; and that of a man cæsaries, from cœdendo, because often cut; that of the back of the head juba, and crines; that hanging behind the ears cincinni, q. d. curled and buckled.

The ancients held the hair to be a sort of excrement, fed only with excrementitious matter, and no proper part of a living body; they suppose it generated out of the fugulinous parts of the blood, chased, by the heat of the body, to the surface, and there condensed in passing through the pores. Their chief reasons being, that the hair being cut, will grow again apace, even in extreme old age, and when life is very low; that in hectic and consumptive persons, where the rest of the body is continually emaciating and attenuating, the hair shall thrive very well, nay, that it will grow even on dead carcases. They add, that hair does not feed and grow, like the other parts, by intro-susception, i. e. by juice circulating within it; but like the nails, each part, next the root, thrusting forward that immediately before it. But the moderns are agreed, that every hair does properly and truly live, and receives nutriment to fill and distend it, like the other parts; this they argue



hence, that the roots do not turn grey in aged persons, sooner than the extremities, but the whole changes colour at once; and the like is observed in boys, &c. which shews that there is a direct communication, and that all parts are affected alike. We are told of instances of persons, who, by intense grief, fear, or study, have grown grey in one night's time. It may be observed, however, that in propriety, the life, or growth of hair, is of a different kind from that of the rest of the body, and is not immediately derived them from, or reciprocated therewith. It is rather of the nature of vegetation, they grow as plants do out of the earth, or as some plants shoot from the parts of others, from which, though they draw their nourishment, yet each has as it were its separate life and distinct œconomy: they derive their food from some juices of the body, but not from the nutritious juices of it, whence they may live, though the body be starved.

The hair, examined by the microscope, appear to be fistulous bodies, like horns; their tubulous structure is also confirmed, from the disease called *Plica Polonica*, wherein the blood oozes out at their extremities. This terrible disease is so termed, from being peculiar to Poland, though there are instances of it in Hungary, Alfatia, Switzerland, &c. The plica is a severe and dangerous disease, when the hair of the head is matted and glewed together,



together, beyond all possibility of being extricated, attended with a grievous disorder of all the limbs of the body, and before the hair becomes complicated, a violent pain and sweat usually attending it. Unseasonable cutting of the hair, in this case, is dangerous; nor is there any proper and adequate remedy for the disease yet discovered.

Each hair is found to consist of five or six lesser ones, all wrapped up in one common tegument; they are knotted, like some sorts of grass, and send out branches at the joints; they have each an oval bulbous root, which lies pretty deep in the skin, being implanted in the pyramidal papillæ, and by this, they imbibe, or secrete their proper food from the adjacent humours; this oval root is covered by a whitish strong membrane, in some measure elastic, and is connected either to the skin, to the corpus adiposum, or to both, by a great number of very fine vessels and nervous filaments. The stem having reached the surface of the skin, pierces the bottom of a small fossula, between the papillas, or sometimes a particular papillæ, and there it meets the epidemiris, which seems to be turned round it, and to be united with it, by a sort of unctuous matter, transudent through the sides of the fossula, which is bestowed on the stem, and accompanies it, more or less, as it runs out from the skin in form of hair. Their extremities split,  
or



or divide into two or three branches, especially when kept dry, and left to grow too long; so that what, to the naked eye, appears only a single hair, to the microscope seems a bush. They grow grey on the fore-part of the head, and particularly about the temples, sooner than behind, the back part affording them the proper juice longer than the rest; for the like reasons, they also fall soonest from the crown of the head. Their size or thickness depends on the magnitude of the pores they issue from; if those be small, these are fine; if the pores be strait, the hairs are strait; if those be oblique, or sinous, the hairs are curled.

Those who have, by nature, soft skins and short hair, which with great difficulty receives and retains a buckle, and those who readily become bald, or shed their hair towards the spring, are certainly of a loose, flabby, relaxed state of nerves; for the hair seems to be only some of the fleshy fibres, lengthened outward, and hardened; at least, they seem to be of the same kind and nature with the other fibres, consisting of many lesser filaments, contained in a common membrane, and are solid, transparent, and elastic. So generally is the strength of the hair connected with that of the fibres of the body, that those whose hair sheds, runs thick, lank, or refuses buckle, (if it does not happen to them after recovering from



an acute distemper) ought to be careful of falling into nervous disorders.

Other things being equal, those who have the fairest, clearest, brightest coloured hair, are of the coolest, and weakest state of fibres and nerves; not only because the fairest and lightest is the most rare, transparent, and fungous, but because bodies of the lightest parts, consist of parts of weaker union, which adhere with less force, and consequently are less elastic, firm, and spongy, than those of a darker and more opaque colour. It is generally observed, that persons of very fine white hair, especially if so after they come to maturity, are of tender and delicate constitutions; and those whose who deal in making artificial coverings for men and women, find that such hair will never serve those purposes with any credit to them, and seldom employ it to that end.

Hairs appear in general round or cylindrical, but the microscope also discovers triangular and square ones; which diversity of figures, arises from that of the pores, to which the hairs accommodate themselves, their length depending upon the quantity of the proper humour to feed them, and their colour on the quantity of that humour; whence, at different stages of life, the colour usually differs.



With respect to the deep black, which tinges the complexions of the negroes, a learned author says, the cause of this singularity has been the subject of much enquiry, which hath given rise to a variety of systems. Some have very absurdly supposed, that the negroes, being the descendants of Cain, have had this mark of infamy stamped upon them, as a punishment for the fratricide of their ancestor; if it were so, it must be allowed, that his posterity have made a severe atonement for his crime, and that the descendants of the pacific Abel, have thoroughly avenged the blood of their innocent father.

But, waving the discussion of such ridiculous fancies, let us enquire whether it is possible that the negroes should derive their colour from the climate they inhabit; some philosophers and naturalists are of this opinion. There are no negroes, say they, but in the hottest countries. Their colour becomes darker, the nearer they approach to the equator. It becomes lighter, or more bright, at the extremities of the torrid zone. The whole human species, in general, contract whiteness from the snow, and grow tanned in the sun. Various shades may be observed, from white to black, and from black to white, marked out, as it were, by the parallel degrees which cut the earth from the equator to the poles. If the zones, imagined by the inventors of the



sphere, were represented by real bands, one might perceive the jetty colour of the natives insensibly decrease, to the right and left, as far as to the two tropics; from thence the brown colour of the inhabitants grows paler and brighter, to the polar circles, by shades of white, blooming more and more brilliant. But it is somewhat remarkable, that nature, which hath lavished the brightness of the most beautiful colours on the skin and plumage of animals, and on vegetables and metals, should, properly speaking, have left men without colour; since black and white, are nothing but the beginning and absence of all colours. What can be the original and radical cause of that variety of complexion in the human species, it is agreed, this complexion is owing to a glutinous substance, that is lodged between the cuticle and the skin. This substance is blackish in negroes, brown in olive colour, or swarthy people, white in Europeans, and diversified with reddish spots in those who have extremely light or red hair.

Anatomy hath discovered that, in negroes, the substance of the brain is blackish; that the principal gland is entirely black, and their blood is of a much deeper red than that of white people; their skin is always hotter and their pulse quicker. The reason of their hair being curled, is because, having to penetrate through a net-work of a more



dense and tenacious substance, it becomes twisted, and cannot be lengthened out. The sweat of the negroe diffuses a strong and disagreeable odour, because it is impregnated with that thick and matted grease, which hath been long lodged, and hourly oozes out, between the cuticle and the skin. This substance is so palpable, that one may distinguish in it, with a microscope, a sediment, formed of little blackish globules: hence the perspiration of a negro, when it is copious, tinges the linen cloth that wipes it off.

The colour of the negroes is falsely supposed to be owing to the climate, since in Africa itself, under the same parallel, on the eastern coast, there are no negroes: yet it must be allowed, that the western coast of Africa is the hottest region of the whole globe. The only inference to be deduced from this would be, that there are climates, proper only to certain species; or certain species adapted to particular climates; but not that the difference of climates, could change the same species from white to black: and experience proves, that white people never become black in Africa, nor negroes white in America. Indeed, an union between the sexes produces a species who partake equally of the colours, features, and complexions of both.



If man was originally white, it must be supposed that, having been created nearer to the frigid than the torrid zone, he peopled the earth successively from the poles to the equator; while, on the contrary, the fertility of the globe between the tropics, is a presumption that it has been peopled from the equator to the poles. The climate inhabited by the negroes, exhibits no palpable variations, but such as may be occasioned by sands or morasses. The almost insupportable heat of their day, succeeded by very cool and refreshing nights, with this difference only, that they are less so in the rainy seasons than in the time of drought, the dew less profuse under a cloudy sky, than under a serene horizon, is undoubtedly the cause of this singularity.

The hairs of different animals, are very different in their appearance before the microscope. Malpighi discovered hairs to be tubular, or composed of a number of extremely minute tubes, or pipes. This he discovered in examining the hairs of the mane and tail of a horse, and the bristles of a boar; and these tubes were much more distinguishable near their ends than elsewhere, as they there appeared more open, and sometimes above twenty of them have been perceived in one hair. In the hedge-hogs prickles also, which are of the nature of hairs, these tubes are very accurately



rately discovered, and may seem to have a medullary part, valves and cells.

There are also in the hairs of some animals, many transverse spiral lines, somewhat of a darker colour, and running from top to bottom in a very elegant manner. A mouse's hairs are of this sort, and appear in joints, as it were like the back bone; they are not smooth, but jagged on both sides, and terminate in the sharpest points imaginable. The hairs taken from the belly of a mouse, are the least opaque and fittest for the microscope; the darker, or medullary parts or lines, Dr. Derham observes, are no other than fibres convolved round, and lying closer together, than in the other parts of the hair; they run from the bottom to the top of the hair, and, he imagines, may serve to make a gentle evacuation of some humour out of the body. Hence the hair of hairy animals, this author suggests, may not only serve as a fence against cold, &c. but as an organ of insensible perspiration. The hairs of men, horses, sheep, &c. are composed of long, small, tubular fibres, or smaller hairs, encompassed with a rind or bark; and from this structure, a split hair appears like a stick, shivered by beating; they have roots of different kinds, in different animals, and are always thicker at the middle than at either end. Hairs of the Indian deer, are perforated from side to side; and those of our English



lish ones, seem covered with a scaly bark or rind. The whiskers of a cat, cut transversely, have, in the middle, something that resembles the pith of elder; and the quills of the hedge-hog and porcupine, have somewhat of a pith in a star-like form. The hairs taken from the different parts of the human body, differ very much in their figure, appearing like different species of the same genus in plants.

It may not be improper here, to give the following remedies for the diseases of the hair, recommended in the Philosophical Transactions, that the world may judge how far my precepts, before mentioned, may agree with them, and what weight they bear, having so high a sanction; yet, what adds to their reputation tenfold, is, their being inserted in a work of such magnitude as Cyclopædia, now publishing.

To make hair grow, take a quantity of the largest and finest roots of the common burdock that can be collected, let them be taken out of the ground in the month of December; bruise them in a marble mortar, and boil them in a quantity of white wine, till there only remains as much as will cover them; let this be carefully strained off, and every night, going to bed, let the head be washed with some of it, warm. Another prescription is this, burn the slender twigs of vines



to ashes, and boil these ashes in such a quantity of common water as will make a strong lye; let this be strained clear off, and the head washed with it every night, warm. When the hair is good, yet in danger of falling off by degrees, the ashes of the vine branches are to be boiled in red wine, instead of water, and this lye is to be used instead of the other. When the person wears powder, let some hermodactyles be reduced to fine flour, and mixed with it; let this be the only powder used, and the liquor constantly employed in washing the head every night, and the falling off of the hair will be wholly prevented.

Wulferus, in the Philosophical Collections, gives an account of a woman buried at Norimberg, whose grave being opened forty-three years after her death, there was hair found issuing forth plentifully through the clefts of the coffin, in so much that there was reason to imagine the coffin had some time been covered all over with hair; the cover being removed, the whole corpse appeared in its perfect shape, but, from the crown of the head to the soles of the feet, covered over with a thick hair, long and curled. The sexton, going to handle the upper part of the head with his fingers, the whole structure fell at once, leaving nothing in his hand but a handful of hair; there was neither skull, nor any other bone left, yet the hair was solid and strong. Mr. Arnold, in



the same collection, gives a relation of a man hanged for theft, who in a little time, while he yet hung upon the gibbet, had his body strangely covered over with hair.

Hair makes a very considerable article in commerce, especially since the mode of perukes has obtained. The hair of the growth of the northern countries, as England, &c. is valued much beyond that of the more southern ones, as Italy, Spain, the south parts of France, &c. The merit of good hair consists in its being well fed, and neither too coarse nor too slender; the bigness rendering it less susceptible of the artificial curl, and disposing it rather to frizzle, and the smallness making its curl of too short duration. Its length should be about thirty inches, the more it falls short of this, the less value it bears. There is no certain price for hair, but it is sold from five shillings to five pounds per ounce, according to its quality. The scarceness of gray and white hairs, have put the dealers in that commodity, upon the method of reducing other colours to this. This is done by spreading the hair to bleach on the grass, like linen, after first washing it out in a lixivious water; this lye, with the force of the sun and air, brings the hair to so perfect a whiteness, that the most experienced person may be deceived therein. There is scarce any way of detecting the artifice, but by boiling and drying it, which leaves the hair of a colour of a dead wal-



walnut-tree leaf; there is also a method of dying hair with bismuth, which renders such white hair as borders too much upon the yellow, of a bright silver colour. Boiling is the proof of this too, the bismuth not being able to stand it.

Hair made perfectly clean, and moistened with the solution of silver in aqua fortis, exposing it to the sun, in order to hasten the appearance, and deepen the colour, will be changed from a red, grey, or other disagreeable colour, to a brown, or deep black. The solution for this purpose, saturated with silver, diluted only with distilled water, or pure rain water, but for the further diluting of the acid, it will be proper to add a little rectified spirits of wine. The liquids, commonly sold under the name of hair waters, are, in reality, no more than solutions of silver, much diluted with water.

Hair, which does not curl or buckle naturally, is brought to it by art; by first boiling, and then baking it, in the following manner: after having picked and sorted the hair, and disposed it in parcels, according to its lengths, they roll them up, and tie them tight down upon little cylindrical instruments, either of wood or earthen ware, a quarter of an inch thick, and hollowed a little in the middle; (they have smaller for the very short, and larger as the hair advances in length)



these are called pipes, in which state they are put into a pot over the fire, there to boil for full three hours; when taken out they let them dry, and when dried, they spread them on a sheet of brown paper, cover them with another, and thus send them to the pastry-cook, who, making a crust or coffin round them, of common paste, sets them in an oven, till the crust is about three-fourths baked.

The end by which the hair grows to the head, is called the head of the hair; and the other, at which they begin to give the buckle, the point. Formerly the peruke-makers made no difference between the ends, but curled and wove them by either indifferently, but this made them unable to give them a fine buckle; hair, woven by the point, never taking a right curl. Foreigners own themselves obliged to the English for this discovery, which was first carried abroad by a peruke-maker of our own country.

The beard is the hair growing on the chin, and adjacent parts of the face, chiefly of adults and males. Various are the ceremonies and customs the beard has been liable to: Kingson assures us, that a considerable branch of the religion of the Tartars, consists in the management of their beards; and that they waged a long and bloody war with the Persians, and declared them infidels, though  
in



in other respects of the same faith with themselves, merely because they would not cast their whiskers after the mode or rite of the Tartars. Allinotes, from Chrysippus, observes, that the Greeks always wore their beards till the time of Alexander; and the first who cut it at Athens, ever after bore the addition of *καρπός* *shaven*, on medals. Plutarch adds, that Alexander commanded the Macedonians to be shaven, lest the length of their beards should prove a handle to their enemies: However this, we find Philip, his father, as well as Amyntas and Archelous, his predecessors, represented without beards. Pliny observes, that the Romans did not begin to shave till the year of Rome 454, when P. Titinius brought over a stock of barbers from Sicily. He adds, that Scipio Africanus was the first who introduced the mode of shaving, every day, among that people. It became the custom to have visits made in form, at the cutting of the beard for the first time. The first fourteen Roman emperors shaved, till the time of the emperor Adrian, who retained the mode of wearing the beard: Plutarch tells us, he did it to hide the scars in his face.

Formerly there was a great deal of ceremony used in blessing the beard; and there are still extant, the prayers used in the solemnity of consecrating it to God, when an ecclesiastic was shaven. Persons of quality had their children shaved, the



first time, by others of the same or greater quality; who, by this means, became god-father, or adopted father of the children. Anciently, indeed, a person became god-father of the child, by barely touching his beard. Thus historians relate, that one of the articles of the treaty between Alaric and Clovis was, that Alaric should touch the beard of Clovis, to become his god-father. As to the ecclesiastics, the discipline has been very different, in the article of beards; sometimes they have been enjoined to wear them, from a notion of too much effeminacy in shaving, and that a long beard was more suitable to the ecclesiastical gravity; and sometimes, again, they were forbid it, as imagining pride might be suspected to lurk beneath a venerable beard.

The Greek and Romish churches have long disputed together about their beards, since the time of their separation; the Romanists seem to have given more into the practice of shaving, by way of opposition to the Greeks; and they have even made some express constitutions *De radendis barbes*. The Greeks, on the contrary, espouse very zealously the cause of long beards; and are extremely scandalized at the beardless images of saints, in the Roman churches. By the statutes of some monasteries, it appears, that the lay monks were to let their beards grow, and the priests among them to shave; and that the beards of all that were received



received into the monasteries, were blessed with a great deal of ceremony.

To let the beard grow is a token of mourning in some countries; and to shave it is so in others. Le Comte observes, that the Chinese affect long beards extravagantly, but nature has baulked them, and only given them very little ones, which however, they cultivate with great care; but the Europeans are strangely envied by them, on this account.

The Russians wore their beards till within these few years, when the Czar Peter enjoined them all to shave; but, notwithstanding this injunction, he was obliged to keep on foot a number of officers, to cut off, by violence, the beards of such as would not otherwise part with them. Chrysofom observes, that the kings of Persia had their beards woven, and matted together with gold thread; and some of the kings of France had, in the same manner, their beards knotted, and buttoned with gold.

Among the Turks, it is more infamous for any one to have his beard cut off, than among us to be publicly whipt, or branded with a hot iron. They who serve in the seraglio have their beards shaved, as a token of subjection and servitude; and when they obtain their freedom, they permit



it to grow. With them, and the Persians, the beard is a mark of authority and liberty; and there are abundance in those countries, who would prefer death to being shaved, which they think a kind of punishment. The Arabs make the preservation of the beard a capital article of religion, because Mahomet never cut his. The Jews wear a beard on their chin, but not on the upper lip or cheeks.

Touching the beard, was an action anciently made use of by suppliant, and those who made vows. Anointing the beard with unguents, is an ancient practice, both among the Jews and Romans, and still continues in use among the Turks, where one of the principal ceremonies, observed in serious visits, is to throw sweet-scented water on the beard of the visitant, and to perfume it afterwards with aloes wood, which sticks to this moisture, and gives it an agreeable smell, &c. In middle-aged writers we meet with *Adlentus Barbum*, used for stroking and combining it, to render it soft and flexible. The Turks, when they comb their beards, hold a handkerchief on their knees, and gather, very carefully, the hairs that fall; and when they have got together a certain quantity, they fold them up in a paper, and carry them to the place where they bury the dead. Plucking the beard was anciently practised to Cynics, by way of contempt. The faces of  
ancient



ancient Greek and Roman medals are generally bearded; some are denominated *pagenati*, as having long beards, *e. g.* the pantheon kings; others have only a *lanugo* about the chin, as the seleucid family. Adrian was the first Roman emperor who nourished his beard, hence all imperial medals before his time are beardless, after him bearded.

The medals of gods, and heroes in vigorous youth, represent them beardless, except Jupiter, and a few others. The Romans paid their worship to a bearded Venus, *Venire barbata*, supposed to have been of both sexes, a statue of whom was also found in the isle of Cyprus. The reason of representing the goddess of beauty with a beard, is variously guessed at by the learned.

Eusebius Nicerimbergius mentions a woman who had a beard reaching to her navel. Bartholin also speaks of a bearded woman at Copenhagen, who, partly in virtue thereof, was deemed or passed for an hermophradite.

The Greeks, and, after their example, the Romans, wore false hair. The term peruke, or perriwig, was anciently used for a long head of natural hair; such, particularly, as there was care taken in the adjusting and trimming of. Menage derives the word, by a long detour, from the Latin *pilus*, hair, the several stages of its passages,  
according



according to the critic, are *pilus*, *pelus*, *pelutus*, *pelutuus*, *pelutiac*, *perutica*, *perruca*, *perruque*. The Latins call it coma; whence part of Gaul took the denomination of Gallic cements, from the long hair the natives wore, as a sign of freedom. An ancient author says, that Absalom's peruke weighed two hundred shekles.

Peruke is now used for a set of false, or borrowed hair, curled, buckled, and sowed together on a frame, or caul; anciently called *cappilamentum*, or a false peruke. It is doubted, whether or no the use of what we call perukes was known among the ancients, although it is true they used false hair. Martial and Juvenal make merry with the women of their time, for making themselves look young with this borrowed hair; with the men, who changed their colour, according to the seasons: and the dotards, who hoped to deceive the destinies by their white hair. But what they describe seems to have had scarce any thing in common with our perukes, and were, at best, composed of hair painted and glued together. Nothing can be more ridiculous, than the description Lamprides gives of the emperor Commodus's peruke; it was powdered with scrapings of gold, and oiled, if we may use the expression, with glutinous perfumes for the powder to hang by. In effect, the use of perukes, at least on their present footing, is not an hundred years old: the  
year



year 1629 is reckoned the epocha of long perukes; at what time they began to appear at Paris, whence they spread, by degrees, throughout the rest of Europe. At first it was reckoned a scandal for young people to wear them, by reason the loss of their hair, at that age, was attributed to a disease, the very name of which is a reproach; but at length the mode prevailed over the scruple, and all ages and conditions wore them; foregoing, without any necessity, the conveniencies of their natural hair: now, indeed, they are much left off, as the hair of late years has been worn more generally than in the last age. It was some time though, ere ecclesiastics came into the fashion; the first who assumed the peruke were some of the French clergy, in the year 1660, nor is the practice yet well authorized; the cardinal Grimaldi, in 1684, and the bishop of Louvar, in 1688, prohibited the use of the peruke to the clergy, without a dispensation and necessity. M. Thurs has a treatise, expressly to prove the peruke indecent in an ecclesiastic, and directly contrary to the decrees and canons of councils; a priest's head, embellished with artificial hair, curiously adjusted, he esteems a monster in the church; nor can he conceive any thing so scandalous, as an abbot with a horrid countenance, heightened with a jolly peruke.



In the earliest times, the hair seems to have been a leading part in dress; the Jews, in Moses's time, had innumerable rules as to the mode of wearing the hair, though most of them seem to have been devised by their lawgiver, to keep them from mingling with the neighbouring nations; even at this day, the women do not, or should not, wear their hair in sight after marriage; but this, with many other of their forms, are wearing out.

It was esteemed a peculiar honour among the ancient Gauls, to have long hair; for this reason Julius Cæsar, upon subduing the Gauls, made them cut off their hair, as a token of submission. It was with a view to this, that such as afterwards quitted the world, to go and live in cloisters, procured their hair to be shaved off, to show that they bid adieu to all earthly ornaments, and made a vow of perpetual subjection to their superiors. Greg. de Tours assures us, that in the royal family of France, it was a long time the peculiar mark and privilege of kings and princes of the blood, to wear long hair, artfully dressed and curled; every body else was obliged to be polled and cut round, in sign of inferiority and obedience. Some writers assure us, that there were once different cuts of the hair, for all the different qualities and conditions, from the prince, who wore it at  
full



full length, to the slave, or villain, who was quite cropt.

Hottoman treats at large of this privilege of the kings of France. To cut off the hair of a son of France, under the first race of kings, was to declare him excluded from the right of succeeding to the crown, and his being reduced to the condition of a subject. In the eighth century, it was the custom of people of quality to have their children's hair cut, the first time, by persons they had a particular honour and esteem for; who, in virtue of this ceremony, were respected as a sort of spiritual parents, or god-fathers to him: though this practice appears to have been more ancient, in as much as we read, that Constantine sent the pope the hair of his son Heracleus, as a token that he desired him to be his adoptive father.

The parade of long hair become more and more obnoxious in the progress of christianity, as something utterly inconsistent with the profession of persons who bore the cross. Hence numerous injunctions and canons to the contrary. Pope Anicetus is commonly supposed to have been the first who forbid the clergy to wear long hair; but the prohibition is of older standing in the churches of the east; and a letter, wherein that decree is wrote, is of a much earlier date than the time of



that pope. The clerical tonsure is related by Isidore Hispalensis, as of Apostolical Institution. Long hair was anciently held so odious, that there is a canon still extant, of the year 1096, importing, that such as wore long hair, should be excluded coming into church, while living, and not be prayed for when dead. We have a furious declamation of Luit Prand, against the emperor Phocyas, for wearing long hair, after the manner of all the other emperors of the east, except Theophilus, who being bald, enjoined all his subjects to shave their heads. The French historians and antiquarians, have been very exact, in recording the heads of hair of those several kings. Charlemagne wore it very short, his son shorter, Charles the Bald had none at all; under Hugh Capet it began to appear again: this the ecclesiastics were displeas'd with, and excommunicated all who let their hair grow. Peter Lombard expostulated the matter so warmly with Charles the Young, that he cut off his own hair, and his successors, for some generations, wore it very short. A professor of Utrecht, in 1650, wrote expressly on the question, whether it be lawful for man to wear long hair, and concluded for the negative. Another divine, named Reeves, who had wrote for the affirmative, replied to him.

It must not be forgot to remark, that our designers of prints run into a strange error in expressing



pressing the hair. Thus, the only characteristic they can give us of a savage, is to portray the wildness of his hair, as if on end. I cannot imagine, that nature does not perform her operations, as compleat in the wildest of the human species, as in the most cultivated European; or that a profound knowledge of the arts and sciences, with every other adorning perfection, will have the power of forming the hair into graceful ringlets on the shoulders, or to bend in waves round the temples: yet such is their plan; for proof, see all their new publications, from each new discovery, in which we are favoured with a view of characters.

Galgacus, and other British princes, were carried to Rome as prisoners, and while there, deliver orations worthy a modern British senator; yet they are represented as naked, their features savage, and their hair like quills of the porcupine; while at the same time the youths, led captives in their train, are remarked, by the Roman ladies, for comely persons and blooming countenances.

But however furious the Britains were, when invaded, a little time seemed to have enervated them to such a degree, as to make them altogether pusillanimous: this appears, in a very great degree, when they petition Rome, in their distress, for help against the fierce barbarians, as they  
 termed



termed the northern inhabitants of the island; and in such humiliating terms do they address the Romans, as to be altogether unworthy of the name of men: for they exclaim, the “barbarians drive us into the sea, and the sea drives us back upon the barbarians,” that the Romans might judge of their distress. But it being out of the Roman power to yield the aid sued for, they soon fell into their original savage state; consequently for many hundred years, and during the whole heptarchy, they must have been in a little better state than when Julius Cæsar found them. Nor can they be called an enlightened and courageous people, to invite the Goths and Vandals to their aid; which they did under the various names of Angles, Saxons and Danes, Jutts, Huns, Barbarians, &c. &c. against their own natural friends, and from their insular situation, their still more fated relations and brothers. These swarm of savage drones, pouring from the northern world, had no sense of gratitude, but, as in the modern times, each man was for himself, and all for the conquerors. They, from their hardy life, as well as from their barbarous and blasphemous invocations and vows to their gods, Thor, Woden, and Frea, rendered their minds, as well as bodies, invincible to all the puny, feeble, effeminate and enervated race of men, within the pale of the Roman empire. Hence, wherever their raven croaked, or their black



standards unfurled to the winds, they, like old Julius, in their turn, but came, saw, and conquered; and in every place not only claimed dominions, but gave laws and even names. Hence the Anglo Saxons gave their name to that country, which was called Britain, by the Romans; the Franks gave name to modern, effeminate France, till then ancient and hardy Gaul; the present race of Spaniards changed the name of their country, for the more ancient and honourable one of proud Iberia: in short, the fertile vales of Italy, and the barren wastes of Germany, even the whole ancient world, were, about this time, new modelled by these barbarians, into innumerable petty states.

About the time of Athelstan, Edgar, &c. we find something like the dawning of reason, and improved in that of Alfred, yet still in a state of wild ferocity; from the invasion of the Danes, to that of the Normans, they were, from their foreign and domestic inquietudes, in a continual warfare. We find something like improvement in the garments worn by the different kings, as they approach nearer our time; but cannot discover the least trace of improvement in the hair, or beard, till the reign of Henry the Eighth. That monarch, not only had his own hair cut, or polled exceeding short, but commanded all his subjects to do the same; and he seems to have held the  
company



company of pollers, or barbers, in such esteem, that he granted them a new charter, incorporated them with the surgeons, allowed them 321 livery, and became a member of their company, at their hall in Monkwell-Street. The garments, or body clothes, seems also to have been improved in his time.

At this period commenced the fashion of stockings, which, with the breeches, were all in one piece, and when of a flesh colour made the wearer appear as if naked. During the reign of his daughter Mary, his son Edward, or the long reign of Elizabeth, there seems no alteration in dress, except the becoming hood, which the beautiful Mary, queen of Scots, introduced in this island, which every one is acquainted with, and can be only seen, in perfection, by viewing her picture in Drapers-Hall: yet, from her own misfortunes, and the disquietude, as well as ignorance, of the times, her fashions were but little followed.

Her son, King James, wore his hair very short, in imitation of his grand uncle, Henry the Eighth; yet this monarch was so fond of dress, that on seeing Car, afterwards the famous earl of Somerset, at court with a new-fashioned suit from abroad, it was the cause of his favour and friendship, as well as of his future high fortune.



Charles the First wore his hair considerably longer, flowing about his shoulders, as well as his beard, curiously and singularly cut. As he was the patronizer of the arts, under him Vandyke introduced new fashions in the hair and head-dress; the hair, in innumerable little twisted curls, round the face, and in a multitude of cork-screw curls behind, not unlike what is wore by some at this day.

During these troublesome times, the queen of Charles the First, standing at the window one day, while one of the tumultuous mobs, then too common, had assembled, fixed her eye on a blooming youth, with his hair curled short round his head, she called out, there was a handsome round-head: which expression gave name afterwards, to the whole Oliverian party, they being always called round-heads, in opposition to the cavaliers, who were the king's loyal friends.

It may not be unamusing to relate, how these two terms, cavalier, or loyalist, and round-head, or republican, afterwards altered, into the still more famous epithets of whig and tory. During the troubles of Charles the Second's reign, his brother James was, in a manner, forced to enter Scotland, rather in an hostile manner, in order to awe the cabals, then so violent and serious as to threaten fresh destruction to their native land,



by tearing open the still-bleeding wounds of a civil war, yet green, and far from being healed up. The loyalists, however, proving the most powerful, obliged the opposite party to fly to the highlands, at the same time leaving their oppressors in possession of their property: from this circumstance, the fugitives, instead of the term cavalier, bestowed on them the opprobrious name of tory; which word, in the Erse, or Irish language, signifies robbers, or thieves: they, in return, instead of using the term round-head, called them whigs, the Irish word for milk, or whey, having nothing else to subsist on in the mountains. These terms, so very childish, trifling, and originally insignificant, soon found their way to England, where they became the favourite words of both houses of parliament; and the greatest noblemen of each party, assumed the term, as the most honourable badge; nay, these words prevailed to the most remote parts of the empire, being the grand terms for each party in America. The present unhappy troubles seems to have awakened the terms afresh, which, at one time, were lulled asleep, being exchanged for the court and country party.

During Cromwell's protectorship, the round-head still prevailed, but without being curled; so that it might more properly be called a straight head of hair; thus combed, like a puritan, or fanatic,



fanatic, and the clerical band, as never-failing ornament for laymen, clergy, and all conditions, formed the chief characteristic for dress in these times.

With the restoration came a total change in dress, manners, and constitution. We now behold the long and full-dress gold laced coat, with full sleeves, completely buttoned, and almost every trace of the old English dress thrown by; we find the full laced cravat complete, with the French invention of the ruffle, the gold-headed cane, the shoe-buckles, &c. till then, wholly unknown in England; and to compleat the metamorphoses, the monstrous peruke and cocked hat. These periwigs totally altered the symmetry of the features, and at the same time bore an august appearance, (however *outré* the fashion appeared, as well as expensive; for when they first were wore, the price was usually one hundred guineas, in these days an immense sum,) yet so prevailing was the mode, that in a few years there was not one, young or old, to be seen without them; as they came to be generally wore, the price lowered, yet there were many considerable fortunes realized by those who professed that branch. As the perukes became more common, their shape and forms altered. Hence we hear of the clerical, the physical, and the huge tie peruke for the man of the law, the brigadier, or major for the army and navy, as also the tremendous fox ear, or cluster



of temple curls, with a pig-tail behind. The merchant, the man of business and of letters, were distinguished by the grave full bottom, or more moderate tie, neatly curled; the tradesman, by the snug bob, or natty scratch; the country gentleman, by the natural fly and hunting peruke. All conditions of men were distinguished by the cut of the wig, and none more so than the coachman, who wore his, as there does some to this day, in imitation of the curled hair of a water-dog.

At the restoration, the lady's head-dress seems to have altered, though not for the better. Upon the stage we see, that the ladies wore upon their heads high towers of lace, or linen of some kind. The idea of which brings to mind these lines of Shakespeare's,

“ Behold yon simpering dame whose face

“ Between her forks presages snow.”

But this seems soon to have been left off, for we find that so late as the end of King William's reign, in one of Rowe's pieces, Lady Jane Gray, that Lord Guildford Dudley is dressed in all the modern fashion of laced coat, cravat, high peruke, &c. with his insignia, or order of the Bath; while the heroine is simply dressed, her hair parted in the middle, hanging carelessly on her shoulders, without the least ornament on her head, or in her hair.



hair. We find still nearer our time, that in the tragedy of Cato, Mr. Booth is dressed a-la-mode, with the huge peruke; while Mrs. Oldfield, in Marcia, is exhibited to view, exactly as Lady Jane Gray is painted above. We even find, and many now living have seen it, that Mr. Quin acted almost all his young characters, as Hamlet, Horatio, Pierre, &c. in a full-dress suit, and large peruke. But Mr. Garrick's active genius, soon determining on improvement in every department of the theatre, in order to realize the representations, first attacked the mode of dress, and no part more than that of the head and hair. The consequence of this was, that a capital player's wardrobe, might be compared to a sale shop for all manner of dresses, and for nothing more than the various quantities of, what they call, natural heads of hair: there is the comedy head of hair, and the tragedy ditto; the silver locks, and the common gray; the carotty poll, and yellow caxon; the savage black, and the Italian brown, and Shylock's and Falstaff's very different heads of hair, and very different beards; with the Spanish fly, the foxes tail, &c. &c. &c. But the manners of the stage altering, like the world, these seem to be wearing out, and the hair, without powder, simply curled, seems to supply the place of a great many of those artificial hairs.



Having mentioned the stage, I presume a short stricture on the players will not be unamusing to the younger part of my readers; at least, I speak from experience, and imagine, from myself, that a young mind, possessed of exquisite sensations, or the least sensibility, cannot but love, and reap instruction, from the most rational of all amusements, an excellent tragedy, or a moral comedy. I hope I shall not fall under censure, for pointing out these entertainments to youth, when the first of all English writers, the chaste, the delicate, the moral, the immortal Addison, so warmly recommends them. Hear his words: “As a perfect  
 “tragedy is the noblest production of human  
 “nature, so it is capable of giving the mind one  
 “of the most delightful and most improving en-  
 “tertainments. A virtuous man, says Seneca,  
 “struggling with misfortune, is such a spectacle,  
 “as gods might look upon with pleasure; and  
 “such a pleasure it is which one meets with in  
 “the representation of a well written tragedy.  
 “Diversions of this kind wear out of our  
 “thoughts every thing that is mean and little;  
 “they cherish and cultivate that humanity, in  
 “which is the ornament of our nature; they  
 “soften insolence, soothe affliction, and subdue  
 “the mind to the dispensations of Providence.  
 “It is no wonder, therefore, that in all the po-  
 “lite nations of the world, this part of the dra-  
 “ma has met with public encouragement.”



It may not be uninteresting, to mention here, that the present age may see what expences attended theatrical representations, between two or three hundred years ago; that a play was acted in the year 1511, on the feast of St. Margaret, and the following disbursements were made as the charges of the exhibition.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
To musicians, for which, however, they were bound to perform three nights	—	—	—
	0	5	6
To players, in bread and ale	—	—	—
	0	3	1
To decorations, dresses, and play-books	—	—	—
	1	0	0
To John Hobard, priest, and author of the piece	—	—	—
	0	2	8
To the place in which the representation was held	—	—	—
	0	1	0
To furniture	—	—	—
	0	1	4
To fish and bread	—	—	—
	0	0	4
To painting three phantoms and devils	—	—	—
	0	0	6
And for four chickens for the hero	0	0	4

The sum total of the expences not amounting quite to forty shillings. The charges of the house, for one night, at each theatre, are now upwards of 120 l. How justly may we exclaim, *Tempore mutantur & nos mutamur in illis.*



The first criticism, of any consequence, wrote upon the players, we find is written by Samuel Butler, the famous author of *Hudibras*. This is wrote in verse, with a masterly pen, and strongly coloured; yet so indelicate, as to be unworthy of perusal, being but a sample of the times: yet on this plan, all the subsequent criticisms are wrote. Churchill's is entirely after the mode of Butler's, carrying with it the same vein of ridicule and irony, though without his ribaldry, and with a more refined vein of poetic humour. There have been various works of this kind, exhibited to the public view, since Churchill's days, but none deserves a degree of praise, equal to *Thespis*, wrote by the late Mr. Kelly, for justness of thought, as well as delicacy of numbers, language and expression.

“ The profession of a player has been, in most ages, held in a lower degree of estimation, than any other occupation in life; how this should have obtained, in a point which reason does not suggest, is somewhat surprising, though it may not be matter of extreme difficulty to trace the error to its source.

“ The players, if I mistake not, made their first appearance in the world, after the same manner in which the most abandoned and wretched of our days, make their exit; that is to say, in a cart.

In



In this vehicle they strolled about, from place to place, under the directions of Thespis, who was their manager. They had their faces bedaubed with lees of wine, which, no doubt, contributed not a little, with their contingent circumstances, to render them ridiculous. And, indeed, in this situation of the drama, it is no wonder they were looked upon as a set of low fellows. By insensible degrees, matters were improved to greater elegance, though the old opprobrium still continued to adhere to the performers; and, perhaps, their own way of life, their own morals, their own behaviour, and the appearance they every where made, deserved that the first impression should not be effaced.

“ Mr. Pope, talking of Shakespeare’s time observes, that, as the best play-houses were the inns and taverns, the Globe, the Hope, the Fortune, &c. so the top of the profession were no other than mere players, not gentlemen of the stage. They were led into the buttery by the steward, not placed at the lord’s table, or lady’s toilet; and, consequently, were entirely deprived of those advantages they now enjoy, in the familiar conversation of our nobility, and an intimacy with people of the first condition.

“ Certain it is, that the sentiments of mankind have been much changed in this respect of late



years; and, indeed, in all ages, and among all men of sense, the prejudice never had much weight, whenever there appeared one, abstracted from the common herd, who, beside the other qualities requisite in his business, was possessed of a good understanding, adorned and embellished with modesty, decency, and good manners: thus we find among the Romans, Roscius, the player, was held in general esteem by all men of taste and refinement; Cicero loved him living, and at his death paid an immortal tribute to his memory; he omitted no opportunity of celebrating his name, and, in one of his most admired orations, says, “ who is there among us, of so rude and unfeeling a disposition, as not to have been very sensibly affected at the death of Roscius; who, though he died in extreme old age, on account of his excellent art, and his every elegance, deserved to be exempt from that debt of human nature ?”

“ A complete actor appears so seldom in the world, that I do not wonder, when a real Prometheus, with true fire, starts among us, at the tribute of admiration and applause which is paid to him by the general consent. And so many requisites are necessary to form one, who can thus extort the public approbation, that I own I should not be surpris'd if this art rose much higher in the estimation of the judicious. There are many external



external accomplishments, which in other professions may be dispensed with; but the fine performer must have a well-formed person, a graceful deportment, a well-turned face, a just disposition of features, and an eye expressive of the various subtil movements of the soul. He must have improved the art of his whole person, by an habitude and intercourse with gentlemen; and must, to all this possess a voice not only able to articulate each syllable distinctly, and with precision, but also to deliver every sentence with grace and harmony. Besides these external qualifications, what a train of mental endowments are absolutely necessary; a good understanding, cultivated by a liberal education; a true taste and relish for all the beauties in an author; a just sense of every passage, and the idea appropriated to each word; a thorough knowledge of character; in imitation warm and alive to each fine stroke of the poet; and sensibility of temper, properly susceptible of each passion the writer addresses himself to; and a power of exciting that passion in others; what, and how great that power is, the following passage in Hamlet will better convey to the reader, than any thing I have to offer on the subject: “ Is it not monstrous  
 “ that this player here, but in a fiction and a  
 “ dream of passion, should force his soul to his  
 “ own conceit, that from her working all his vi-  
 “ sage warmed, tears in his eyes, distraction in



“ his aspect, a broken voice, and a function  
 “ suiting with forms to his own conceit.”

“ From this account, I apprehend that it must appear, that this profession should be reckoned among the liberal and imitative arts ; at the same time, I must observe, that it cannot be thought too slightly of in those, who repeat the mere words in a vacant unfeeling manner ; but, when every look, gesture, and action, is governed by the soul, when the imagination is wrapped, and the audience catch it by contagion ; when the artist imparts new motions to our spirits, wrings the soul with fancied grief, and fills us with imaginary terrors, then we perceive a genius which cannot be too much admired. I have often lamented, that the poverty of our language does not afford a term sufficiently expressive to distinguish such a performer from the rest of his fraternity ; as I always study to avoid confusion in my ideas, I endeavoured to separate them in my own mind, by words which appear to me to be the best appropriated to them ; and till a better distinction is pointed out, I would choose to call a person, such as I have described, an imitator, or an actor, and he who pretends to the art without any knowledge of nature, should be set down a mere player.”



The general complaint is, at present, the want of capital actors, and the languishing state of the English stage; though, in my opinion, without much reason; for the stage is evidently in a more natural state than ever it has been in this country; that is, there is more care taken to impress the auditors with the idea of reality, in the representation exhibited before them; the grand aim, and the first intention of the theatre. This the present performers study, even to a fault, as carrying with it too great a degree of supineness. But it is the Public is the grand load-stone which fetters their minds as well as bodily actions, and draws the theatre, like every thing else, to their sovereign wills. Shakespeare's immortal genius, to please the public, crowded his pieces with stuff which, at this day, he would blush to read. Dryden, no way inferior in genius, is also led along by fashion, while he sees his faults, and declares,

“ Passion's too fierce to be in fetters bound,

“ And Nature flies me, like enchanted ground.”

We have lately had many opportunities to see how disgusting the manners of the last age were. Mrs. B—— was deemed, sixteen years ago, one of the best actresses that ever trod the English stage, and, in her day, she deserved the name; yet last year, when she from her indigence was called before the awful tribunal of the town, in  
her



her own favourite part, Alicia, her port, her acting, her utterance, were all so extravagant and outre, that every friend in the house felt for her most sensibly; and while it is to be sincerely lamented, that such intrinsic merit should fare so hard in life, particularly in so fine a female as this lady was, her reception fully proves my assertion.

It is to Mr. Garrick's superior genius we owe the greatest improvements, at present, on the British stage; and he fully proved himself, in that department, what he did in private life; his great excellence was in his various cast of parts, and pleasing so much in all; and as his mimic powers could yield to every scene upon the stage, so did he acquire so compleat a knowledge of the human heart, as adapted himself to all conditions upon the great stage of the world, and thereby gained the supremacy in his profession, and realized such a fortune, as few or none ever did before him, in that walk of life.

To say that Mr. HENDERSON is the first actor in these nations, is barely doing justice; nor need the manes of the revered and respected Garrick, be affronted that his abilities are put in competition with Mr. Henderson's.

Mr. Garrick never attempted the parts of Shylock, of Falstaff, of the Spanish Friar, or Cardinal



nal Wolsey, and many others, which Henderfon is immortalized in. In the first of these characters, he wants nothing but the rapacity of features of our present notorious Shylock, to make him as much superior as light is above darkness. That this is true, the publick have indelibly stamp'd, by the receipts of the house wherein he first performed this part, being superior to any thing of the kind ever produced by theatrical parts or fame. As to his Falstaff, though a part so widely different that hardly ever one player but himself performed them, he is allowed by all to exceed Shuter, Love or even Quin; and, in this part, stands unrivalled: on all hands it is allowed, that a winter's evening cannot be better spent, than in sharing the sports and humour of his merry knight. Nor is he less deficient in his various other parts, but conveys the idea of his author so just and affecting, and the manner of his acting is so endearing, that every susceptible, sensible heart, must be charmed. Yet as all perfection is not to be attained by humanity, nature has been niggardly and parsimonious in her outward gifts to this gentleman; he never appears to less advantage than in his proper person; hence, his appearance in all young parts, instead of being of service, hurts him; his person, though not awkward, is rendered considerably so by the injudicious action of his arm; and, in his treading of the stage, he is so wanting and void of every grace,



grace, as to disgust us much. At the same time, in his distinguished characters, it is confessed, none can traverse the stage so well; the powers also of his features, seem inadequate to represent properly mirth, rage, grief, astonishment, or distraction. It is true, in order to depreciate his merit, these seeming foibles not of his, but of nature, have been magnified to a mountain; yet, when the film and mists of prejudice are blown over, every well-wisher to the theatre, hopes to see him shine the first ornament in his profession.

Mr. SMITH is, avowedly, the contrast of the last-mentioned gentleman, he having every endowment, but his person, in his favour. While Mr. S—th's greatest merit lays in his graceful person, and gentlemanlike external accomplishments, he is, on account of his voice, by no means calculated for the violent parts in tragedy; but in the amiable, placid walks of a young hero, or insinuating designer, he is beyond conception capital. Hence his Publius, his Orestes, or his Iachimo, &c. &c. but his fort is genteel comedy; as his Charles, his Bevil, and Lord Townly, receive additional charms from his smooth delivery, and the ease, grace, and symmetry of his person.

Mr. AICKEN stands unrivalled in his cast, being the stormy parts of the drama. His Bajazet, his Barbarossa, his Pierre, are, at present, unequalled



on the stage; and it may be doubted, whether they have been in better hands for these many years past, as he has the excellencies of Holland and Mossop; that is, an exceeding fine voice, and far preferable person, without that stage-finesse they were so fond of showing. Who does not glow and warm with this gentleman, whether he appears as Barbarossa, Caled, or Pharasmenes; whether he pronounce, with noble firmness,

————— “ If the slave attempts escape  
 “ Let your good sabres cleave him to the chines;”

or invoking Mahomet, “ Who turns his back henceforth our prophet curse him;” or, with burning rage, swears “ By Heaven, even love itself shall be my slave;” he charms each manly heart, and fires us with noble emulation and honest daring. He also appears to advantage, in characters of a milder cast, as Horatio, &c. and although his parental, or pathetic feeling, are much questioned, in my opinion, he never pleases more, than when they are properly called forth: for proof of this, see him in the short part of Jervis, if he will deign to perform it, in the tragedy of the Gamester. His chief excellence lays, in his manly person, and bold method of acting and utterance; not but this last appears to some as a defect, it has, in part, been certainly so. Add to which, there is a perpetual frown in his countenance, and having what may be called



a bad stage eye, militates so much against him, that he is but little esteemed as an actor by the ladies. His real defects are, his want of harmony and softness, in the amorous parts: there is also too great a sameness in his action, it not being varied enough; and he is also, the least general player upon the stage.

Mr. PALMER is certainly a very agreeable player, both in the sock and buskin; possessed also of an uncommon handsome person, and an agreeable, though comic face. Although in many parts of tragedy he pleases, and figures them, perhaps, the first upon the stage; his action, voice, and method, is by no means equal to the weight of the heaviest parts of the drama: therefore, although the public are always happy to see him, they prefer him in his comic walk; for not all his exertions, however laudable, will draw forth genuine applause so much, as his more easy and natural parts, where he is indeed at home; and in none more so, than in Flash, Brush, Lord Duke's servant, &c. &c. as well as all the humorous parts of genteel comedy.

Messrs. BENSLEY and CLARKE are possessed of some capabilities, in the serious and grave departments of the drama; but seem, particularly the latter, so totally insipid, that it would appear they held their profession in such indifference, as to  
follow



follow it rather through necessity than choice. Perhaps, from invoking Somnus so often, he has not only effectually lulled them asleep, but benumbed their faculties: they need not now call upon him, by the theatrical name of, O thou dull god! having compleatly done their business already; for either of them will, with Chrononhotonthologus, out somniferize eternity.

Mr. LEWIS is a very promising player, and stands in much the same predicament, as to his cast of parts, as Mr. Palmer, though not so high in the estimation of the public. He is an agreeable and sensible tragedian, but infinitely more esteemed in comedy; his powers are various and pleasing, in that walk, so is his parts; none more so than his Doricourt, his Belcour, Sir Charles, Racket, &c. &c. &c.

Mr. WROUGHTON's chief forte lays in tragedy; and all the young amiable parts, it must be owned, he fills respectably; but his powers are so very limited, the heavier parts must always weigh him down. In the grave, chaster, declamatory parts of comedy, he will one day make a considerable figure; but as to the sprightly, humorous parts, he must never attempt.

Mr. AICKEN, of Drury-Lane, is one of the most agreeable players, at either house. Though



not so great as his brother, he is a far more general actor; although I would not wish to load him with false praise, yet, to compare small things with great, what was said of Mr. Garrick, may of him, that the twin sisters, tragedy and comedy, are shared equally between him. He is generally fixed in the most amiable characters, in both views, which he fills respectably, from his easy carriage, and his placid countenance. One of his greatest excellencies, is his indifferent, careless manner on the stage: indeed, it has grown upon him so, as to wear it to a fault; as, by forgetting his situation, he bears his person so mean and awkward, as even to disgust. He has another glaring fault, in having studied stage tricks so little, he is even wanting in his traversing the stage: as for instance, he will, with his left hand in his mantle, repeat the last line in his sentence, when, perhaps, he has three or four yards of the stage to tread, before he quits the audience; when this happens, it is a moot point, but it creates a laugh, be the scene ever so distressing. All gentlemen of the stage, willing to please, are very attentive to this: Mr. Garrick had it perpetually in his eye; but none equalled, in all this minutia, that most judicious actor Mr. Ross, who is, at present I believe, off the stage.

Mr. MACKLIN built, from the foundation, his theatrical fame on Shakespeare's Jew; but, even  
in



in this character, nothing but his features could ever have given him that pre-eminence he at present pretends to. If the face, as it is somewhere said, is really an index to the heart, he bore it, in the most legible hand, on his front; for while the audience heard the malevolent and vindictive periods flow from his unhappy mouth, they imagined they saw every line printed in his countenance with tenfold energy. Hence arose his unrivalled reputation as a player, and hence his audacity and brutal insolence, in all his subsequent actions. A generous British audience, suffered only his Iago to pass; imagining, that the inhumanity of his features, corresponded with the infernal wickedness of his heart. But, when he made his attempt in Macbeth, for which he was most deservedly hissed off the stage, he appeared like the serjeant of a troop of Liberty or Oak Boys, mustering his men on the mountains of Connaught, with his truncheon, or rather his bludgeon, or shillelah, in his hand, in full march to commit murder and depredation on the peaceable part of his countrymen, instead of possessing the least trait, or shadow, of the princely dignity of a king. That this critique is by no means exaggerated or unjust, I appeal to all candid minds, who have seen him in his several parts; if all his merit is not allowed, as above, except there can be merit supposed in his feeble attempts in comedy, in Sir Gilbert Wrangle, and his never-failing



failing friend, old Sir Archy. As to his last new, very old, engaging piece, it carries its death wound along with it.

Mr. YATES is, indisputably, the best comic actor on the stage; from his chaste, pleasing manner, he is inimitable, and in that happy instance, stands himself alone. His Jerry Blackacre, his Ben, Legend, his Sir Wilful Witwood, and his Fondlewife, are all proofs of this. As Wycherly and Congreve are deservedly placed at the head of the English comic muse, so Mr. Yates may be called their living representative and champion. What adds to his merit, in being so bright a luminary in the present comic walk, is his having been not only educated, but a famous veteran, in what is quaintly termed the old school. Indeed it is evident, the writings, the manners, mode of acting, and even utterance, alters considerably at the theatre, every ten years, I had almost said, from the whim and caprice of the public. The hand of time has reduced the cadence of his voice to the bass string, hence we cannot but regret, when we hear this, and look at his face, to find ourselves deceived when he tell us, he is yet but a minor.

Mr. KING may, also, well be called the genuine offspring of the comic muse; his expressive countenance and laughter-looking eye, his alert and



lively air, and his volubility and rapidity of speech, all render him an object of universal admiration. Yet, in my mind, he pleases more in his Tattle, his Novel, his Witwou'd, his Sir Joseph Wittol, and his Copper Captain, than in all his modern characters of Sir Peter, Lord Ogilvey, Sir John Trotley, &c. &c. The curling of his nose, the jerk in his gait, and, to use his own criticism on himself, his snip-snap utterance, is not at all calculated for the graver, superannuated casts of life. In another respectable line, he entirely bears the palm; he is the best prologue speaker at either of the theatres.

Mr. PARSONS is the son of native humour, pleasantry, and glee. What burthened heart is not lightened of its care, by sharing his harmless mirth, as Binnacle, as Griskin, as Obadiah, as Skirmish, &c. &c. This gentleman is, I had almost said, without a fault; but having, unfortunately, originally pitched his note of speech at the top of his compass, from which eminence he has never been able to lower it, he is constantly, though unhappily, grating to his hearers ears.

The little merry god Momus, Mr. QUICK, rises so fast in the public esteem, that we are aware he will out-soar all his competitors. Humour has adopted him for her darling son, and he is, in no wise, unworthy the name. His Tony Lumpkin,



Lumpkin, his Little Ifaac, and his good King Arthur, are barely famples of his intrinsic merit.

Mr. EDWIN is a true original, an excellent outre comedian; he copies none, but riles or falls on his own bottom; and he has hit a happy, though new and uncommon, tract to please all; he is alfo the beft burlefque, or burletta comedian in England.

Mr. BANNISTER, in fpeech and fong, is a moft pleasing performer; fo eafy and unaffected in manners, his port fo manly, and voice fo fonorous and full, as makes him a fingular favourite with the public. His fon is, undoubtedly, poffeffed of an uncommon genius; but I will venture to fay, his tragic acting is not univerfally admired; he has fo many tricks, and his action is fo ftudied, that he apprizes us of what he is to be about before he proceeds. That his comic and his mimic genius is great and unrivalled, who will attempt to deny?

Mr. BRERETON, the Ganemede, or Narciffus of Drury-Lane, withers, alas! as a player, before he comes to bloffom. Indeed he is fo gentle, that future biographers may well fay, “he would not have killed the knat that ftung him.” Hence, for his engaging perfon, we fhall fee him put in  
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the car with Mr. Packer, who is, somewhere, called the very packhorse of the stage.

Mr. DODD pleased the public so much, some years ago, that they could never see him too often. The peculiar and jaunty air of the polite, or fashionable fop, were excellently delineated by him; and hence he had the name of Cuccatoo, of Drury-Lane, bestowed on him. His Gentleman Usher, his Mercutio, his Cloten, and other parts of more consequence, were never better, if so well, filled; but times are indeed changed with him, and we are very sorry to remark, that from his indolence and apathy, his reputation and profession will leave him, before he perhaps can leave them, with comfort to himself.

As the gentleman, Mr. TREW, who appeared last season in the part of Varanes, I hear, intends to make the stage his choice, I presume a few remarks upon his acting will neither be unacceptable to himself nor the public. This gentleman possesses almost all the requisites to form a compleat tragedian. His person is well made, manly and athletic, with a bold expressive countenance, capable of delineating, by the flexibility of his muscles, the various passions of rage, grief, horror, pity, love, sympathy, &c. &c. wanting, only to reach almost perfection, what may be called a good stage eye. His voice is good, being



harmonious and clear, and his action not ungraceful, while both are improveable; for nothing so much as the use of the stage, and the numerous manœuvres and *finesse* attending it, can ever make him modulate the one, or rectify the other. It is true, this young adventurer should never lose sight of the graces, which he owes much to. He must cast aside the sedate and grave, for that jaunty, lively, brisk air, so necessary for an actor. The spirits should be in perpetual play, clear and debonnair, airy, volatile and light, fit at all times to vault into the Pegasean saddle; for dulness is even less serviceable to a player than to a poet.

It may not be improper here to mention, that young men should be extremely careful of what parts they first attempt on the stage. *Varanes* is certainly one of those least calculated for a first appearance, of any in the whole drama; it calling forth all the impetuous passions, with such irresistible force, as to border even on madness. Therefore I give it as my opinion, no young actor, in a first or second appearance, will give satisfaction in any part, where an unusual exertion of the passions, and feigned powers are required, be his bent as it may. Whether then, his fort is any part of comedy, or any part of tragedy, let him choose the least offensive, the most endearing,

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and the most innocent and modest character in the piece, that will suit his powers the nearest; as he will thereby engage the audience on his side, in a double sense, and so considerably enhance his success. As he improves, he can fix his walk, if there is any particular line he wishes to excel in: but, at first, it is impossible he should know the extent of his own abilities, till he feels his own weight, as it were, upon the town, as well as on the stage; for the acclamations of the house, the rebounding of his voice, the effect of the lights, the spring of the boards, and the traversing the stage, will all teach him, and inform him effectually what path to pursue. The parts I would recommend for first nights are, Shore, Evander, Gloucester, &c. &c. or Douglas, Cyrus, Dorilas, Posthumus, &c. every line of which, I am sure, our present hero, by his powers, would send thrilling to the heart; and it will not be saying too much, that if he perseveres in this line, he will be a very great credit to his profession.

Mr. LEE LEWIS is the very opposite of Mr. D——. He has, in a very few years, so exerted himself, as to be deemed one of our first comedians. As to rapidity of expression, and quickness of thought and action, he is second only to Mr. King; yet by no means a copieft, being as much an original as any man upon the stage. The



lively parts of the drama receive additional brilliancy from his *vis comica*.

Mr. MOODY has been so repeatedly attacked, by all ranks of critics, that hardly any thing fresh can be said, respecting either his acting or his person. He is, undoubtedly, an actor of considerable merit, particularly in the Irish cast of parts; but this has so tinged his language, that he unfortunately brogues all his parts. This brings to mind an anecdote, relating to his playing Capulet, when he comes on, in the last act, telling the prince,

“ Alas ! my lord, my wife is dead to night.”

He pronounced it in such a strong Irish brogue, that the whole house got into one continual roar, and could not be appeased for some minutes.

Mr. BADDELEY is as much famed for his acting of French characters, as Mr. Moody is for Irish; it must be allowed, also, that he is a good player in other parts, and possesses the *naivette* of low comedy. He also acts the Jew, the German, the Welchman, &c. with a considerable deal of merit.

Mr. HULL, from his drawling, melancholy utterance, can never please, but in the sequestered,  
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unfrequented vales of life ; his Friar Lawrence being an epitome of all his other parts.

Mr. DIGGES is possessed of a manly person, full voice, and pompous cadences, but totally *outré* as an actor ; and also his Caratach serves him to box the compass with, for it is his east, west, south and north.

Mr. FARREN, a rising player ; his powers considerably superior to his judgment.

Mr. WEWITZER, an exceeding good comedian ; a good Filch, an excellent actor of French parts, deserving of much better than his present situation.

Mr. BOOTH makes some attempts upon the *delitanti*.

Mr. BLISSET possesses a chaste simplicity in his acting, being nearest to the late Mr. Weston upon the stage.

Mr. R. PALMER, a very promising player, but cruelly kept back.

Mr. LAMASH, in the tinsel cast, bids fair for a mural wreath.

Messrs.



Messrs. DAVIS and ROBSON, useful and agreeable players, deserving of a better fate.

Mr. VERNON, an excellent comedian, independent of his singing, which is now fell in the feer.

Mr. DU BELLAMY, a good voice, but no actor.

Mr. LEONI's merit lays entirely in his feigned voice.

Mr. DOYLE, a good rustic singer.

Messrs. GAUDRY and FAUCIT, fit only for the vocal choruses of Macbeth.

To attempt to pourtray, or delineate, the excellence or merits of Mrs. YATES, is an attempt far beyond the utmost flight of my barren muse. Suffice it for me to say, that she is the greatest ornament the stage can boast of, at this period; and perhaps, upon the whole, never in this country, has she been equalled as an actress. Her powers reach beyond the allotment of her sex. Hence, in part, it must be allowed, what has been said relating to this lady, that when we see such amazing accomplishments, as even out soars the male sex, we must admire what we cannot love; for, where we find the softer virtues disregarded, for the more masculine, our awe increases



creafes while our affections are ftified. This lady feems formed by nature for the haughty, indignant, vindictive female: hence her Horatia, her Medea, her Electra, her Phædra, and her Scottifh Queen, were furely drawn for her and fhe defigned for them. Yet can fhe, with infinite fkill, modulate her voice and paffions to the more endearing, fofter offices: how pleafed have I fat, and heard Rowe's harmonious numbers poured forth from her lips, " Like flakes of feathered fnow, " that melted as they fell." Her articulation, her accent, and her cadences, are divine; added to which, a moft pleafing perfon, and enchanting face, (though now in the decline) pathetic declamation, powerful oratory, and juftnefs, and regularity of action in this lady, has raifed her above the common ftandard. Hence are we led by this feeming perfection, from what we fondly imagined real, with regret to own the mimic fcene; yet, from our prefent views, her lofs to the public will be irretrievable; for, though it may not be felt till fhe makes her final exit, yet who will not wail when " fhe fhall fet like ftars, that fall to rife " no more."

Mrs. CRAWFORD is almoft a total contrast to to the laft mentioned lady; her perfon, face, and voice being far inferior. The former has grace and dignity, with every external power on her fide; the latter follows nature clofe, works upon the

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feelings



feelings, and appeals to the heart. Her voice and language have the power of persuasion, of sympathy, and affection; she is possessed of all the endearing blandishments of a virtuous female, to cheer, comfort, and console the woe-worn heart of man. Her *Hermoine*, her *Alicia*, and her *Phædra*, and many other parts, she is deemed so great in, are not her fort. They are undoubtedly the most pleasing pieces of acting now upon the stage, because in the hands of so sensible a woman; yet, in the softer and more affecting parts, she will ever please most. Her *Euphrasia*, her *Belvidera*, her *Monimia*, her *Beverley*, and her *Indiana*, all plead so powerfully in her favour, he must be a monster who does not yield her tear for tear. That she may long be an ornament to her profession, is the wish of every friend to the theatre.

One remark, however, must not be forgot, that she has certainly acted the part of *Phædra* in private life, as well as on the stage; for, in the choice of her present *Hypolitus*, at least as an actor, she indisputably proves “the god of love, even the whole god possessed her.”

*Miss Young* is a perfect copieft of *Mrs. C—*, as to her acting, while her person and powers incline more to *Mrs. Yates*; though she is deemed high in fame, it must be allowed that she is enveloped



veloped in affectation ; and her forced consequential utterance, is not quite agreeable. The haughty termagant, and virago parts in tragedy, and the forbidding parts in comedy, she ably fills ; but her action, her mode, and her expression, are not at all suited to delineate affecting, endearing, and virtuous love. Yet there is a walk in the drama, none can equal her in ; and it is not saying too much, to express a doubt, whether she ever will be surpassed in ; these are her Viola, her Imogen, and her Fidelia, with parts of a like cast. While she keeps in this line, she will be a credit to her profession ; but the taking of too wide a field, as she of late has done, will only sink her in the public esteem. When we see her in low comedy, which of late she has attempted, she brings to our mind, Achilles in petticoats, among the Grecian maids ; throwing off all restraint, by forgetting herself so far, as to put her helmet on her head, i. e. bursting from her ignoble bonds, to all the majesty of a plumed stage heroine.

Mrs. ABINGTON has long been the standard of taste, in dress, air, gait, manners, and every grace, and easy external accomplishment, attending a woman of fashion ; to which her height, symmetry of person, and *degagée* manner, has considerably contributed : though she has, of late, been rivalled in this article by younger actresses. In genteel comedy she is undoubtedly pleasing and



great, but in her characters of Miss Hoyden, Miss Prue, &c. &c. she gives universal delight. She is, however, a greater favourite with the ladies than the gentlemen; for she certainly, as Mr. Gay says, does not wear a cestus, or Venus's girdle. If she has any faults, they are irremediable; as her natural complexion is none of the best, nor her features the most glowing, her voice too, has a shrillness rather grating to the ears.

After Mrs. Abington, we mention Mrs. BADDELY, being in many respects her opposite. There was a time when she was the darling of the public. Her person, though short, is complete; yet who can paint the beauties of her face, or stand the lustre of her eyes, and sweetness of her every feature. But, independent of these, her voice might well be called the pipe of love; her vocal as well as her sentimental speeches, all bore the most exquisite sensibility; to see her in Ophelia; screaming her wood notes wild, I could no more, but felt, with Laertes, for "all my mother came into my eyes, and gave me up to tears."

Mrs. ROBINSON, as an actress, shone in smooth, well-pointed delivery; therefore, in the lady in Comus, Perdita, and parts decked with flowery language, she appeared doubly to advantage, by the aid of her person and powers, in the chaster declamation. Her beauty has been a topic for  
many



many pens, and little fresh can be thrown out on such a tired theme: but, to give my opinion in a few words, her person is small, though genteel; she has a heavy eye, and dejected air, and then, alas! she is so thin, that “blasts of January would blow her through and through.”

The divine Miss FARREN may be called, amongst mortals, the paragon of women. The height and symmetry of her person, the sweetness of her features, the melody of her voice, her happy articulation, the beauty of her complexion, her “love-darting eyes, and tresses like the morn,” all conspire to make the men adore her: in short, she is “more than painting can express, or youthful poets fancy, when they love.” Were I Florizel, she should be my Perdita, for I would cull the sweetest flowers to deck her head, and pour all the bloom of spring before her. Nor is she to be held in less esteem as an actress; she has that delicate pleasing sensibility about her which few obtain; at the same time, it must be owned, she is not void of affectation; but this, of all faults, is the most excuseable in so beautiful and young a woman. On the stage she is most pleasing in the sensible delicate parts of genteel comedy, her natural fort; not but in her tragic walk, she strikes and grows upon us; though her excellencies are more conspicuous in the former, perhaps from being more flattering and engaging



to the person. It is very certain, that a pretty woman on the stage, till she can lose sight of the sense of admiration, and glow with her character, never will be at the head of the tragic walk.

Mrs. MATTOCKS, possessed of a pleasing person, and tolerable features, is not void of merit, either in the tragic or comic walk; but she is so clouded with affectation, as to be altogether insufferable; her intellects and every sensation seeming to move by conceited studied airs, and mechanism alone; and, as if hung on wires, she appears to us like a mere gazing puppet; while her husband, endowed with an excellent person, as an actor, or even a singer, is a mere milk-sop; his face, the title-page of an actor's mind, instead of conveying the least sensible idea, appears so void of meaning, that, to use the most homely of all similes, it may be compared to an over-boiled turnep. His person and voice, once good, recommended him to the stage; the last has forsok him, and his person only keeps him on the stage.

Miss POPE; O, what a lamentable falling off is here! she who is the darling of the laughter-loving Thalia, and the avowed adopted of true stage humour, she, alas! even she is now seen so seldom on the stage, as scarcely to be in remembrance of the public. This lady is the first in  
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the humorous comic's walk on the stage; and while only one thing militates against her, the corpulence of her person, nothing but the caprice of the times have hindered her from out-doing her great teacher, Mrs. Clive.

Mrs. JACKSON is a good actress, with a fine person, beautiful face, and sweet hair, but rather upon the athletic make; while, with her ribs of whalebone, she seems clad in complete steel. She is certainly better calculated to teach her hero how to wield his lance, fix his buckler, or gird a sword upon her young foldier's puissant thigh, than to express, adequately, the girlish grief of the love-lorn Juliet.

Mrs. WRIGHTEN's silver-toned voice begins to whistle in her sound. Independent of her vocal powers, she has sacrificed to Thalia, not unsuccessfully. She has long been a favourite of the town, but now seems in the wane; and, unfortunately, as she sinks as an actress, she increases in the corpulence of her person.

Mrs. CARGILL's fate fully proves the precarious state of the stage. When Miss Brown, who so great a favourite, now scarce mentioned; her performance of Macheath, however, has a little revived her popularity. It were well, if she can maintain it; for players, particularly ladies, should have



have perpetually in their eye, who trusts the stage, “ trusts a frail bark, a tempestuous wind.” It is really amazing, that so few years should make such a difference, particularly as to this lady, who was so beautiful, and has so sweet a voice. It may be so far accounted for, that all the vocal and comic ladies, of each house, have grown out of all reasonable compass, and this lady among the rest: therefore the burthen of their song should really be,

“ Take me, take me, while ye may,

“ Fortune comes not every day.”

Miss CATLEY is one, among the few, that has preserved her consequence, both on the stage and with the town; nay, she rises year after year, in spite of the hand of time, and the most powerful rivalship. The weight of her name will fill a house, beyond any other on the stage; she is a sovereign antidote to spleen and melancholy, whether she “ Push about the jorum,” or the gaily circling glass, and, with

“ Laughter holding both his sides,

“ What have we with day to do,

“ Sons of care, ’twas made for you.”

Miss HARPUR, the sweetest of warblers; her voice possessing all that sweetness, delicacy and enchanting melody, we hope for in a female; nor is her speech less endearing, being chaste, affect-



ing and sympathetic; but, sorrowful to say, her person too is in the thriving stile.

Mrs. KENNEDY, another of the portly group, whose total merit lies in her voice, which is sonorous, full, bold, commanding, mellifluous, and harmonious; yet not so soft, as to “cause the briny tear to flow.”

Mrs. HOPKINS, an actress of considerable merit, in comedy and tragedy. Mrs. BRERETON, and Mrs. SHARP, her two daughters, have each their capabilities, though not in the first cast.

When Mrs. WILSON performed in the country, she seemed an easy, unaffected young lady, handsome, genteel, and a good voice; since she has been transplanted, those perfections seem to have fled, to leave room for affectation, &c. &c. To see her in the Widow of Delphos, she is so bestayed, and so becorked, and so bedizened in plumes and flowers, &c. and then she stalks, first to the right, and then to the left, and then she has so many evolutions, and revolutions, that all we can think is, that she has at least learned the manual exercise, since her arrival in town, with all the other qualifications of the fine folks of London. Her husband, Mr. Wilson, does not stand in the same predicament, having improved  
so



so much, in low comedy, as to be at least equal to the late Mr. Shuter.

Mrs. INCHBALD, in the calm, lifeless walks of comedy, or insignificant attendants in tragedy, fills pleasingly; as her Mrs. Strickland, Emilia, &c. &c.

Mrs. LESSINGHAM, a very handsome woman, though a water-gruel actress; tolerable in Jacintha, Nerissa, and other parts in boy's clothes.

Mrs. WEBB; this jolly dame, who o'ertops them all, in stature and make, is a very good actress, as well as possessed of an excellent voice, with powerful lungs. If it were not impolite, or indelicate, I would recommend a character, by way of contrast to the prints of the light infantry, of the ladies in Apollo and Thalia's train, at each theatre, with the royal Glumdalka, reduced to be their drill serjeant at their head.

Mrs. CUYLER, an excellent person, with a beautiful face, but no actress, and a croaking voice.

Mrs. LOVE, a poor substitute for Mrs. Bradshaw.

Mrs. PIR, the best old nurse upon the stage.

Mrs.



Mrs. LEWIS and Mrs. MORTON, tolerable Lady Graces, or chamber maids.

Miss COLLET, a good columbine, and pretty good singer; so is Miss WEWITZER, as also Miss TWIST. Miss ABRAMS, Miss FIELD, Miss THORNTON, Miss PRUDOM, &c. &c. are all highly valued by the cognoscenti, or musical world; Miss SATCHELL has lately given proof of her tragic powers, in her performance of Juliet, though not sufficient to establish her fame as an actress.

Now our joy, although last, not least in our dear remembrance; for whose young love, the vines of France, or milk of Burgundy, might wish to be intressed; what say you to draw a paegyric beyond the first and fairest of the sisters in your train? Speak, sweet warbler, speak, my plaintive philomel; for your notes have the power to hush the warring world to peace, and make the rude sea grow civil at your song. All hail, Miss WHEELER! with glowing features, doves eyes, and locks of lovely brown. The author pays this small tribute, for some civilities he received from your family, in his infant days. Although this lady's merit be such as to be above all praise, yet he should not refrain his humble mite; for on all other occasions, as well as this, when he



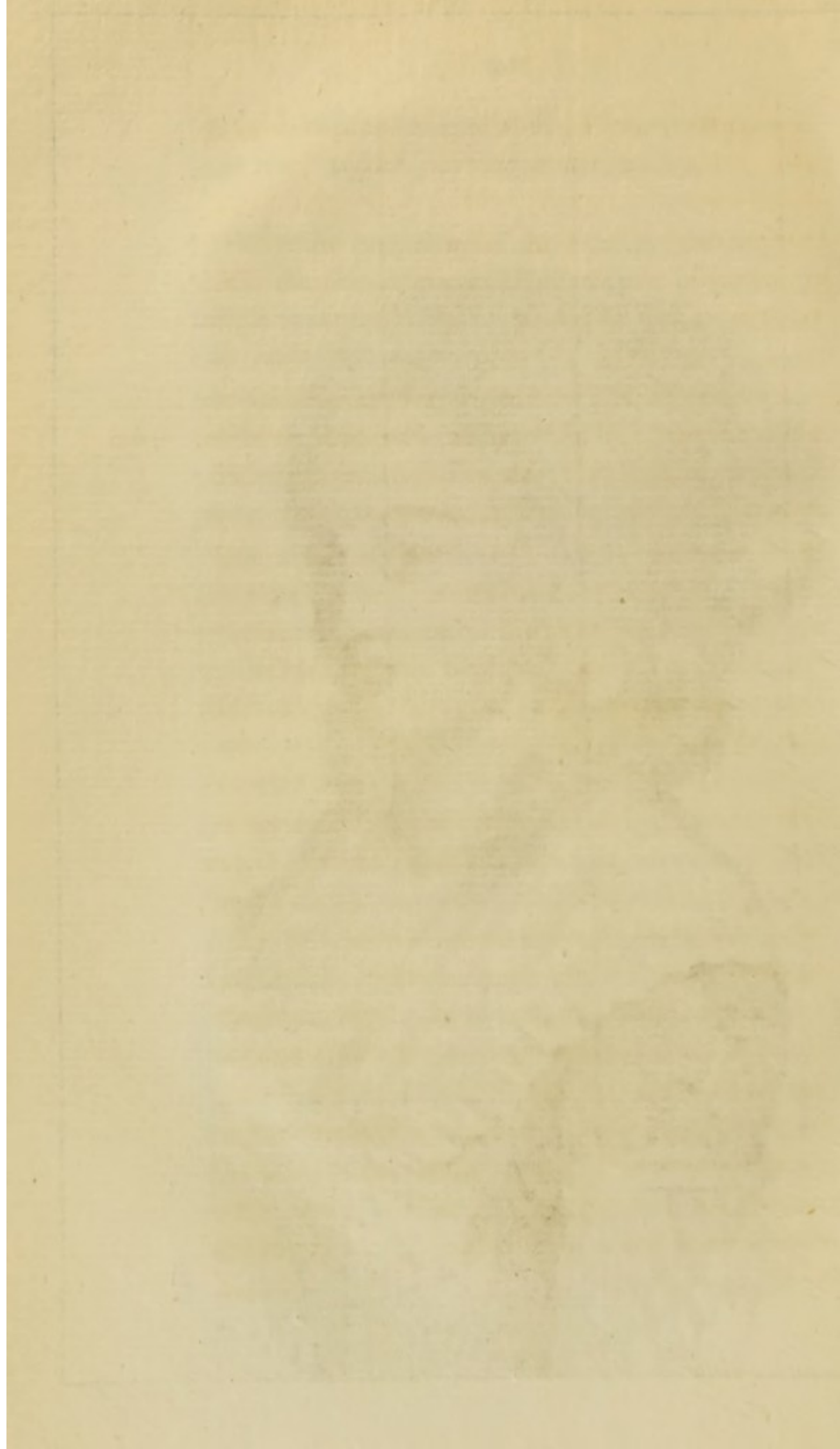
ceases to express his gratitude, if put in his power, may his "right hand forget its cunning."

From the beginning of the century, to the year 1745, the hair in private life was worn in the most simple manner. About the above period we find the toupée irons first made use of for the front of the hair, which was curled, and then turned back under the cap, which cap was also a new plan: this was the first stage of wire caps, which reached about the middle of the head behind, with small wings on each side, and the hair, in a few buckles, hanging carelessly in the neck. The hat also was wore as the apple and fish-women now do, and as the ladies begin to wear their's at this day. Soon after the above date, we find, the French curls made their first appearance in Paris, and, consequently, soon after here. They look like eggs strung in order, on a wire, and tied round the head. At the same time, also, appeared the French crape toupée, and also the strait, smooth, or English dress. All these the English had made in false hair, from a notion of cleanliness; which they improved in being at first averie to powder; but soon after they had their own hair dressed in all the different fashions. Some time after, came up the scollop-shell, or Italian curls, as also the German. The scollop, or shell, were curls in three rows, done back from the face, in their several shapes. The German were a mixture of scollop-











scollop-shell and French in the front, curled all over behind, or *tete de mouton*. After that came long curls; that is French, but considerably higher, with the points rising as they went back: also the toupée, with two curls done over wool, were worn at this time.

It is not above twelve or thirteen years since cushions were first wore, then they appeared like an exceeding small woman's pin-cushion; but, from this cushion, the plan of the hair has ever since depended on. The hair has been wore higher since, wider, narrower, lower, heavier, lighter, more transparent, more craped, smoother, &c. &c. With one curl, two curls, three curls, four curls, five curls, and no curls at all, but all from the same foundation.

We now come to the main spring of this work, to wit, the Art of Hair-Dressing; which, I am aware, my readers will but too plainly see; and that self-interest has been my prime view in writing this book. I must appear, indeed, ridiculous, if I did not allow what is so glaring to the most common eye. If there appears but a wish beyond this, or endeavour to be of service to the world, my most sanguine expectations are fulfilled. After saying this much, I flatter myself that regularity, rule, or the least degree of perfection, in an essay of this kind, could not be hoped for. By this I



would anticipate my reader, by my fears, for the severest censure falling on my book, in blending and mixing such various matter, so widely different and unconnected. In some degree to extenuate these seeming inconsistencies, I warned my courteous readers of them at the beginning, and of what they were in part to expect, as far as the foundation of the plan required. After craving credit, therefore, for the interesting parts relating to myself, all I aimed at in the others, were but attempts to watch and rouse the sleeping, drowsy, lethargic virtues of man. Yet, not as a severe remembrance, but as a kind monitor.

While our allotments are in this palpable obscure sojournment, the most perfect human heart joined to the most exquisite sensibility, the most complete and refined education, shielded by the most noble resolutions, cannot insure us from falling into folly and error.

Men's minds change with the seasons: the difference in fortune, in health, in constitution, and various other causes, are all apt to make men forget themselves, and often fall from the highest pinnacle of human glory, to the meanest disgrace attending a state of humanity; I hope, therefore, I shall not be deemed intruding in requesting, that all those who choose to favour the sale of this book, will place it in a spot the easiest of access.

When



When men, high in fortune, honour, and learning, need not be ashamed to peruse it in their most leisure hours; for instance, while they are under the hand of their operator. In the particular article, most amusing, they may find passages to awaken curiosity, so as to have recourse at large to those vast stores of learning, from whence part of this trifle has been culled. By dipping deep, and indulging their own benevolent sensations, they will be charmed, and for ever riveted in the arms of virtue and morality. Nor need the blooming virgin, pious wife, or happy mother, think their time wholly thrown away by perusing that part of this work that may most immediately affect them; they will not find one word, I humbly presume, but what is strictly consonant with their chaste and delicate ideas; for although matters here may not be treated to their wish, it may be a perpetual spur to their minds to search more minutely after those passages where they more properly belong, which are so fortunate as to meet with their approbation; whilst those in the lower departments of life, into whose hands this book may oftenest fall, will find rules and matter enough to regulate their lives more prudently and happily than is generally the case; and be of essential service to them with regard to health, as well as their immediate affairs in this world.



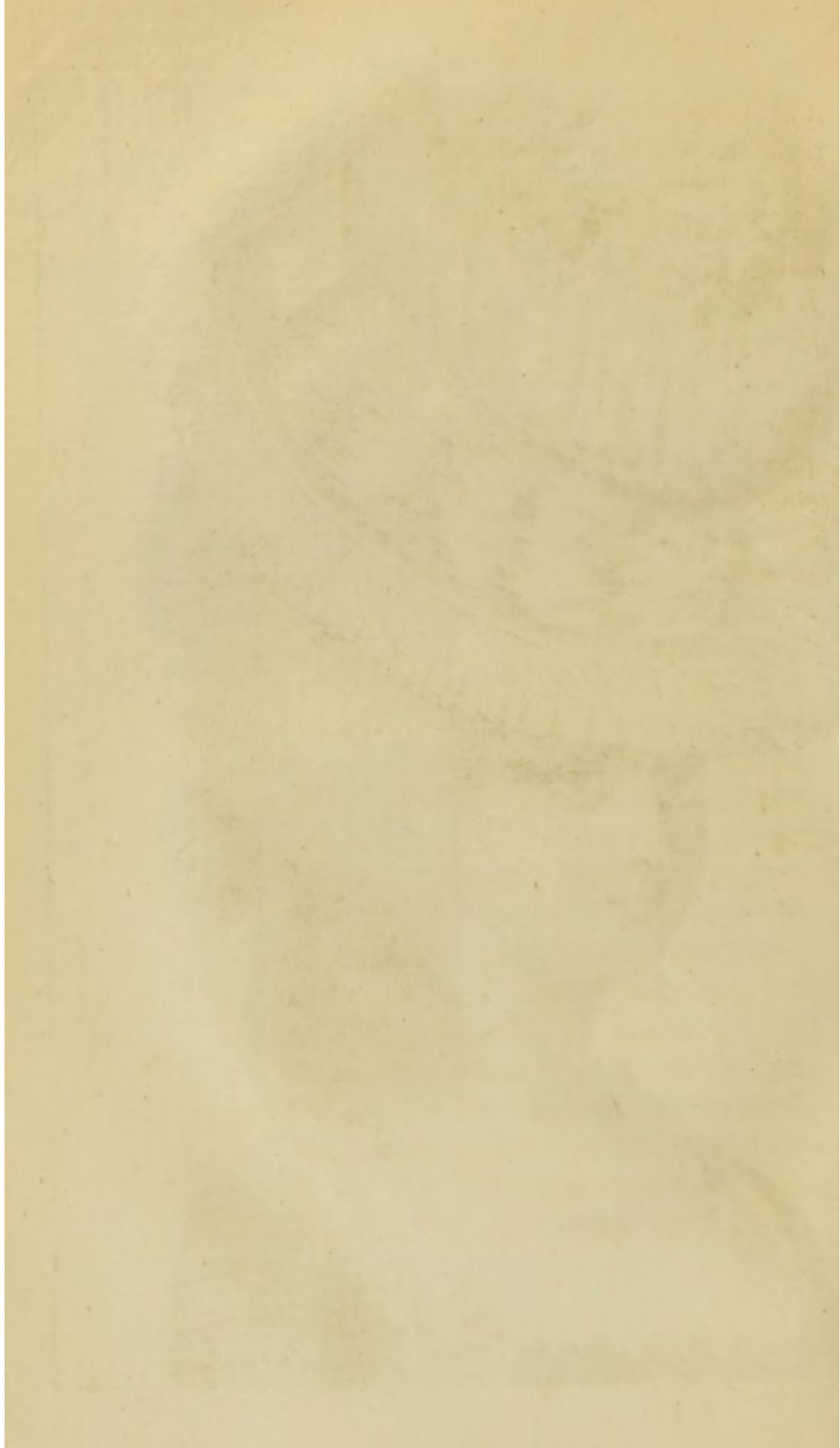
Before I proceed in these rules, it will be necessary to premise to the male or female operator, that the work they are about to perform will require much more attention, and exertion of abilities, than they are aware of or imagine.

The first thing you are to remember is, to form your intended operations into method; resolve with yourself the various parts, and how you must act to complete them to your wish; in short, form your plans into a perfect system, always having in your eye, that the most trifling thing you do should be well done, and in perfection, or not at all. One thing is particularly necessary, that you should be under no embarrassment, but be possessed of a considerable share of easy, silent determination: you must imagine, to obtain this, that the person on whom you operate is a mere statue, or at best, a piece of still life. For this reason, it is plain, you must not give way to conversation, as that will draw your attention from your business, which you will find to require all and more than you are possessed of. Conversation will not only render it tedious to you, but you will absolutely lose yourself, fret your mind, and thereby be in danger of never succeeding; as, from the difficulties you may find in this, and other matters, at your first beginning, you may take a disgust in your heart at them; then, although you are obliged, perhaps, from your situation,











tion, to persevere, you will never gain your ends. Imagine, now, that your lady is seated, in all her proper habiliments, and that your apparatus, and every article you shall want to use, (and those are not a few) are placed in proper order on the toilet, or dressing-table, before you: let us suppose that the lady is very young, and that her hair, which has never been put in form, is quite in a state of nature, but of a proper length and thickness to operate upon with success. When you have loosened her hair, you are first to examine it as to its colour, quality, quantity, and manner of growing, as on these particularly your future methods will much depend. If of a very light colour, fine silky gloss, and quite strait, that is, without curl or bend, particularly if the hairs are small, the greater care must be taken in heating, by using the irons rather cooler than common, but at least two or three seconds longer applied to each paper, and to be well and truly heated twice over, as will be directed hereafter.

If the hair is strong, that is, thick in itself, and appears coarse to the eye, with a bend at the points, as inclined to curl, pinching may be relaxed a little, as less heat will cause this hair to buckle; again, if it should be frizzled or twisting, and carry to you the idea of fringed silk, the heating must be still slighter.



If the quantity of hair should be very great, and grow very thick and close at the roots, and if it should be moist or sweaty, you must beat a quantity of powder in before you comb it; then it is to be cut properly and freely. If, on the contrary, the hair should be thin, that is in a small quantity, and grow straggling as if you could count each hair, with a white scurf at the roots, you must, in order to dress it properly, supple and mellow it by soaking it well in the ericanu oil, or at least some very nutritive, glutinous, penetrating substance, the night before; this will make it pliable for dressing, as well as prevent too much the power of the irons, which otherwise, from its dry, crackling nature, would soon give way to. Next day you will find, from the nature of its soil, that it is dry enough for present performing on; indeed it will not be amiss, before you proceed, to use a very small quantity of this oil for the reason above given. You are to remember it is to be carefully and well cut, and in the proper fashion; but if thin-growing hair more sparingly, for fear you should find the want of it in dressing. The same custom is to be used in respect to all pales, auburns, and fine browns; and the same rules observed in all kinds of hair, always having in your eye, that, from the first colour, i. e. the lightest, as you descend to the very blackest, the hair is of a firmer texture, and stronger rooted, and will require, consequently,

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in their several degrees, a greater proportion of heat to give a proper curl.

Returning back now to your lady in the chair, and you having examined as above, with a large silk puff beat into the hair a moderate quantity of powder; then take your large wide comb, which should be made of tortoise-shell, or good horn properly seasoned, white or green; this comb should be from seven to eight inches long, from two to three deep in the teeth, at most there should not be above four teeth in the inch lengthwise. This comb you must hold in the middle, between your thumb and four fingers, with a tolerable degree of strength in your wrist; as it is not to be supposed that a lady's hair which has never been dressed, can be in the least entangled, I will defer giving directions how to comb them out till the conclusion.

Comb the hair all clear down, beginning at the roots. Supposing now you have combed it all round from the crown, part hangs over the lady's face, ears, neck, and each side. You must now change your comb for your dressing one; this comb should be from eight to nine inches long, and of the same stuff as the greater wide one; it is cut into the wider or buckling end, and the narrow or frizzing end, decreasing gradually in the width, from the beginning of the great teeth to

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the extremity of the narrow end, or little teeth; the depth of the wider part should be full an inch and a half, the narrow about 7-8ths. With this comb you are to part the hair; this is the foundation of the dressing, the excellence of which greatly depends on, and requires a considerable degree of nicety and attention to do it well. The depth of the parting depends a good deal on the quantity of hair. If very thick, the parting must be narrower, in order that the hair may dress light and transparent; if thin, the shade must be wider, in order to give a proper substance to the fore part. The usual breadth of the shade, just in the front, is from two to three inches, or more, and must gradually increase, so as to be from five to six at the temples: from thence the line must run almost directly down, about an inch and a half behind the ear; if the hair is thick at this spot, rather less; but if thin, which it often is here, something wider, always taking care that there may not be any hair left straggling about in this place, as they will confuse you much in dressing, as well as teize the lady, and always look ragged and bad; and they should be the more attended to the first dressing, because, if done in a bungling manner at first, it may be years before they recover themselves. You must now place the narrower or close end of the comb in the palm of your hand, directly at the root of your thumb, with your fore fingers upon the back of the comb,

your



your thumb and other fingers at the same time holding it firm. With the end and teeth of the comb you must draw a line along the head, about the before-mentioned distance from the forehead. When this line is drawn about three inches long, without taking your comb from the hair, turn your wrist inwards to your body, the teeth of the comb all the while touching the head; with this turn of the hand there will appear a small opening, through which you put the fore fingers of the left hand, all the length of the line you have drawn; then, by taking the comb out, you separate the hair, and you find a line as smooth as if pencilled or squared, not a hair being out of its place; or if there should be any but in the least degree out of its parallel, it is done bunglingly, and must be done, if ten times over, till in perfection, always persevering in doing the most trifling thing well: in this manner you are to proceed, in parting from the very middle of the forehead, winding down each side of the head, till you come to that part of the neck where the extremities of the hair grows, not forgetting to take the distance before-mentioned for your guide; if it is done in perfection, the nicest judge, with a pair of compasses in his hand, by measuring, will not find a hair breadth difference in measurement, from any part of the head. The front from the back hair now severed, for fear the hair hanging over the lady's face should heat her, it is to be pinned up, or catched to the



middle of the front with a large comb; this being done, collect all the long hair in your left, in the nape of the neck, and, with the dressing comb in your right hand, comb it from each side well, to the centre of the back part of the head. If it has a propensity to leave the crown, and fall to each side, it will bear upon the dressing part, and also look very aukward behind; therefore, at first setting out, it will be proper to part it in five or six regular shades behind, beginning in the neck. After the first severing, turn the rest of the hair over the head, and there fasten it with a comb or pin. Comb well the shade you have left down into your left hand, then, with a roll of good hard pomatum, bolt it pretty strongly from each ear to the centre of the neck. Undo the hair from the top, and proceed in the same manner with the comb and pomatum; this do to all the shades, and the two last at top be more attentive to than the rest, as the farther up the more willing the hair is to fall to each side: now comb it well, directing your comb in the same manner you did your pomatum, till you as it were force it to grow into each other. When you have combed it all well, and got it smooth and tight in the neck, tie it very hard to keep it out of your way, with a leathern thong, or silken string; for any thing round, of the linen or packthread kind, will cut it when it is firmly tied. This done, take your large scissars and cut off the points



and straggling ends of the long hair. These scissars should be near seven inches long, the rivet should be near the middle as an equal poise between the blade and handle, in order that they may have power and effect in their draw. They are useful for many things relating to hair-dressing, as cutting papers expeditiously, &c. &c. they ought to be well tempered and polished, though very different from the scissars you are about presently to use. The front hair now to be loosened, you must take it with you; that nice parting is particularly wanted when cutting, for parting uneven will be the means of cutting the hair irregular and bungling.

In all your manœuvres begin in the middle of the front thus; draw a line about an inch each side of the centre of the forehead; let the hair of each side be properly done back out of the way; draw the comb through this that you have got in your hand, and hold it upright from the forehead, between the two fore fingers of your left hand, and with the small thinning or tapering scissars in your right hand, open them gently, and snip a few of the hairs regularly from one side to the other, within a little more than half an inch of the forehead: this done, with your comb frize them down, or rather half separate them from the long; then with your scissars proceed as before, but not so near the head: this being the  
second



second tier, bring it down to the first, and do the third as the rest, but still higher up, leaving them longer as you go, and so on till you come to the points. When properly done, it should rise from half an inch in the front, to four inches, more or less, on the back part, and so regular that there should not be two hairs of one length, but standing on end like a fine curious, planting row after row, slanting to a point. When this shade is done, you must fix it with a pin or comb, so as not to interfere with that uncut. You are then to proceed as you did with the middle parting, but with singular attention that, as you move from the centre to the ears, you cut it more freely in front, and leave it gradually longer behind. Thus the short hairs will not be perceptible above half an inch back, just on the middle of the forehead, while they gradually increase as you reach the temples, and from the temples to the ears to be full two inches of perceptible short hairs; that is, this short hair may be from half an inch to an inch and a half or two inches long: so from the centre of the under part of the front it is from four to five, six, seven, eight, or nine inches as it comes down the side of the head; at the same time the curls, being part of the front, are left about the same length with that just described; they are cut in the same shaded manner, but not to such a degree, the end of their cutting being  
not



not for beauty, but to make them frize and fasten together better.

I think I have drawn this so clear, that the idea may strike the learner, so as to have it in his eye, and that the least inattention in the performance would cause a manifest defect. To be in perfection, therefore, were the completest master of his profession to examine this head of hair, he would not find one hair more or less cut on one side than the other, nor shorter nor longer, but all one piece of complete pencilling.

I must not forget to mention, the small instruments that have helped us through this operation. The thinning or tapering scissars, should be but little more than five inches long; the rivet is placed within almost an inch of the extreme points; which is partly necessary, particularly if they should get into an unskilful hand, as the small balance the blades have in comparison to the handles, makes it the more difficult for any material damage to be done. The sole end of them is to snip, to taper, to thin, and to wade, not to cut; they should have very fine and sharp points, and be made of the best polished steel.

The hair is now cut, and ready for curling. There are so many ways of giving the buckle, and many various ways of craping, turning, &c.  
that



that I shall mention them all in their turn; but, in order to come as near perfection as possible, I will give the direct rules, the nearest in my opinion to lead to such. I will first, therefore, recommend putting in papers. You are therefore, it is to be supposed, furnished with a proper quantity of French curling paper, which is certainly much the best, being tougher, bearing the irons better, and, at the same time, thinner, so as that the heat gets sooner through than any other paper, except India paper; but that is very insipid and limber, and has not strength enough to twist. Now take the paper, and, with your large scissars, cut it into pieces four inches square; cut them transverse, like a half handkerchief, which are the most convenient, and answer all sizes best. After you have cut the papers, and placed them so convenient as to be at your command, begin in the middle, that is, directly in front; make a small parting, not wider than three quarters of an inch; you must have two combs to carry the rest of the hair clearly from you, by drawing it to each side, and checking these combs in the hair behind. I think the hair cannot dress well unless there is a good curl in the points. I would recommend the back row to be curled instead of craped; this there is various ways of doing, some with their fingers, others with pointed instruments, &c. &c.



The fingers is a more tedious way, and seldom does it so strong, though cleaner. I think the end of a well-turned tortoise-shell tail-comb, therefore, is very proper, as it is smooth and flants regularly to the point, by that means the hair slips off. The parting you have in your hand I would have four rows deep, that is, four papers in a regular row under each other.

The back one, which is the first you do, must be curled as I mean, from the end of the tail-comb; your constant care must be to do every thing so as not to teize or puzzle you, and without great care the papering certainly will. In order to remedy this as well as you can, after you have parted your back paper, you must draw the fine teeth of your comb through it while you hold it in your hand, directly upright, or your arm rather leaning back to the crown of the head. In that manner hold the hair between the finger and thumb of your left hand, drawn tight up from the head like a piece of silk ribbon. While you thus hold the hair with your hand, leaning back, let the end of the tail-comb, from your right-hand, press between the finger and thumb of your left-hand over the points of the hair, and when you have drawn it to the extreme points, turn it quick over till it has catched; then roll the tail-comb up to the roots of the hair, as close as can be to the head; then apply again the

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finger



finger and thumb of your left hand to guide and keep the curl firm while you draw the tail-comb out, which you will easily do, if well done. You have now got the curl fast between your finger and thumb; lay the tail-comb down, take a paper and press the edge of it close to the head, and to your left finger and thumb, which has hold of the curl: the paper and curl being in this position, turn over the end of the paper upon the curl, by that means you take hold of the curl with your right finger and thumb, the paper being between both; that is, under and over the curl in the right hand; therefore turn the other end of the paper with your left thumb tight over the neck of the curl; then, bringing both ends beyond the curl, twist them very firmly, and so let it go. If it stands right up, or rather leans back, and the paper firm round the neck, you are sure it is well done, and will not be in your way: if it lays down upon the head, and is in the way of your future paper, and the paper shabbily put on, it is very badly done, and ought not to go; therefore you must do and undo, a dozen times, till it is done properly, and you will soon find out when it is well done; it will tell you itself. Unless you are very tall, or the lady sits very low, you will find some difficulty in doing it properly, particularly raising the papers upright; therefore it may be necessary for the lady to have a seat on purpose.



pose. The first curl being done, it ought to be the largest as being the longest; for the nearer you come to the face, you must have the less hair in the paper, because shorter. The next curl is to be twisted, or craped; you have now separated it, as before directed, and are to dip the finger and thumb of each hand in brick-dust, or pipe-ashes, or any thing gritty; then you must roll or twist the hair in a regular direction, as if twisting a packthread, or fringed silk: this you must do between the finger and thumb of both hands, till it rolls itself up to a small twisted ball, quite up to the roots of the hair; you must then draw it with some strength, in order to make it firmer, and then, with the points of your finger, and thumb of your right hand, compress it, and roll it up in as small a compass as possible, down to the head; then take it between the finger and thumb of your left-hand, and apply the paper with your right, as before directed. The other two are to be done in the same manner, but very close to the head, standing upright, with their heads bending backwards. The first row being done, you are to begin at any side you like for the second, which is making a parting for the same row as the first, remembering to paper the back curl over the tail-comb, as above directed. As the side gets wider as you go on, so you must increase the number of papers in your rows. Thus the first is four rows deep, the second, perhaps, five, the third, six,



and so on, in order to give all the short hair a chance of being well craped. You are to remember, that when the hair is short, it cannot take less than sixteen or eighteen papers for the front row to be well done, and the same proportion all the way backwards.

The hair that is allotted for the curls must not be put up so strong, but done with the fingers, or else over a well-turned pair of toupée-irons, the same as over the tail-comb already mentioned, in order to give them the proper buckle without cramping. To do it with the fingers, you must hold it at the points, and keep constantly turning it over with the points of your right finger and thumb, and keep them so close as to prevent the hair from touching each other, though curled, your left fingers guiding your right all the way down to the roots of the hair; when, as usual, you take the curl between your left finger and thumb, and apply the paper.

When all is done, they look like regular rows of trees, truly set, with their heads bending to the crown, as if blown thence by a gust of wind from the face, that in idea you could walk a file of men three deep, not only from the front to the crown, through one of these rows, without meeting the least obstruction, but traverse from one ear to the other, in the same regular line. When  
properly



properly done, they really have a very pretty effect, beside the utility; for unless they are done so they have not the proper curl, nor will they sit as they ought when dressed. At the same time you will be twice as long pinching, and in great danger of burning. Suppose now, that it is totally in papers, and to our wish; you have, at the same time, put in the pinching irons in the fire to be heated; these irons should be about a foot in length; there is a considerable art in having them made well poized, the knobs not too heavy for the handles, nor, vice versa, the handles for the knobs. In order to make them keep the heat they should be very massy, and the knobs should be in the shape of the paper, that is oval. Great care should be taken also, that they are well rivetted, as they often break, even when pinching, at the joints. As they must now be hot, you must examine them on paper, and apply them while it just colours it, for they will not burn the hair when they may singe the paper, and unless they are applied hot they are of no use. You must begin to pinch that first put in paper; take the whole paper in the irons, but take care the irons do not go beyond the paper. You are to push the irons together with some degree of strength; the length of time ought to be till the paper smoaks; when it ceases to do this they are too cold, they therefore must be heated afresh, and pinched regularly, as they were curled, till they



they are all finished : As they are a work of some trouble and pains, I think it a pity the hair should not have a good curl, that it may want the feldomer. I therefore recommend to have them regularly gone over the same as at first, but the irons not quite so hot; the advantage of this will soon be seen by them, who tries the difference of only a single pinching. While they are cooling it may be proper to remark, that there is, at present, another way of curling the hair, that is, with the toupée irons; these irons ought to be about a foot in length, and have no rings to the handles, which make them at first more difficult of use, but afterwards more expeditious; they ought to be very heavy in order to keep the heat, and particularly strongly rivetted, as the frequent heat and cooling wears them out directly. As the hair has been so well explained in the fore part of this book, relating to its nature and formation, as well as nutrition, I hardly need mention how pernicious this fashion is to the hair; for it not only counteracts nature, but all the effects of art, as cutting means no more than to keep the hair alive, by quickening its organs, and leaving them open for suction; but this method demonstrably gives death, as it were, by roasting alive; for if the irons were not hot enough, when shut, to singe the points of the hair, they would not have sufficient effect on it to give it the proper curl. But as the fashion will have its course, it may be  
proper



proper to give directions how to use these irons. Suppose the hair in the same situation as it was after cutting, you are now to curl, or rather turn it with the toupée irons in the following manner.

As the irons are troublesome to hold at first, it will be proper for you to practise a little, so as to use them more easily. Place the handle of the hollow, or scooped, iron in the palm of your hand, under the root of your thumb, pressed strongly by the two last fingers of your hand; by that means the round iron is left loose ready for play, so that your fore finger and thumb, holding the handle of the round iron, guides them in shutting and opening, your middle finger acting as a spring; when shut it is free, but in order to open them you put your middle finger between both handles, and by the means of it open them as wide as you please. When this becomes easy to you, put them in the fire to heat, and while doing so you are to imagine the hair in the same state it was directly after cutting. First, you must comb the hair over the lady's face (you have been told already always to begin in the front) then make a clear parting, as before directed, about three inches long, and little more than one half deep; when this is clear of the rest of the hair, hold it quite upright, and draw the fine part of your comb through what  
you



you hold between the two first fingers of your left hand, which, if held properly, will take up almost their whole length. When you have tried your irons, which you must do before you thus hold the hair, and find them barely colour the paper, you open the irons, as before directed, and take the hair into them below your left hand, drawing them up to the extreme points; then shut them quick and hard upon the hair, and turn them close down to the head, leaving only room to push your comb between, for fear of burning. It is the simplest thing in nature; the turning down your left fingers keep the irons shut, while you turn your right wrist outward; they are to be kept in this manner till they smok: then by turning your wrist inwards to your body, and using your middle finger as the spring to open them a little while, your left hand gently holding the curl, draw the irons from the hair; if it should be hard of slipping, give them another turn inwards, and open them a little wider: when out, your left hand still holds the curl; you are therefore to lay down the irons, and be furnished with some small black pins; take one for this curl, and run it through it close down to the head, as well to make it curl stronger while it cools, as to keep it out of your way. This row done, take another in the same parallel line, on which side you please, and do it exactly in the same manner. There is now two done, and pinned close; there



is a parting, or break, between the two; in order, therefore, to make the toupée more compleat, and frize better, draw your next line directly opposite to this parting, in order, when it comes to be frized, to fill up that break, which otherwise would be. In this manner you proceed till it is all curled; perhaps there is four rows in the middle of the front, while it grows to five, six, or seven, at the sides, where it is widest, the curls, and every hair, must be curled in the same manner, either back, or as the curls are wore, it makes no difference, as *they* must undergo a fresh parting hereafter. If the hair is all curled properly it looks very pretty, being like so many rows of tubes, pipe above pipe, like the small flutes of an organ, only placed horizontally. The hair being now both in papers, and curled with the toupée irons, for the present we will leave them to make up the chinong, or hair behind.

Before you proceed to this, you must have your soft pomatum and powder placed conveniently by your side, with a swan-down puff, and large silk puff; your soft pomatum should, at all events, be sweet, with a proper degree of consistency, or stiffness; and in order to render it properly nourishing, great care should be taken that the fat it is composed of is from a young and healthy animal; this is easily known by the colour, with those who have been long used to it. Calves fat



is most proper, and is generally used in pomatums and unguents, being resolute and emollient. That of hogs and bears have the same qualities, and are strengthening besides. Deer's grease is good to fortify the nerves against the rheumatism, sciatica, gout, and fractures. Hare's grease applied externally promotes digestion, and a suppuration of abscesses; that of rabbits is nervous and resolute; that of cocks and hens dissolves and softens induration; that of geese has the same qualities, and likewise abateth hæmorrhoids, assuages pains in the ear, being applied within the same, and opens the belly, being taken inwardly. Eel's fat is esteemed good against the roemeroids and deafness, to take away pits of the small-pox, and to make the hair grow; that of the trout, besides its being emollient, is good in the diseases of the anus, and ulcers of the breast. The powder should be perfectly free from adulteration, which the fresh duties have so much encouraged, particularly from lime, or plaister of Paris, as, by a long continuance, it will not only bring the hair off, so as to make them as bald as coots, but breed a terrible disease, not unlike the scald-head. In order to guard against this, you may judge of powder from the following. The colour of pure powder is like that of the clearest cream, without a speck, and so light and feathery as to look like snow falling, or ice imbossed; the least adulteration of any kind will  
change



change it to a darkish hue, and look like soiled writing-paper, appear solid and heavy, as if it were egg-shells ground down very small; even that tinged with pink is exceeding unhealthy, if coloured with rose pink: to prove this, if the forehead is rubbed at the roots of the hair but five or six mornings, it will come all out in a rash, or heat, and appear very red to the look, as well as painful; therefore, though the direct or immediate effects of the pink powder now used is not felt from the small quantity required to tinge it, yet it must prey upon the pores, though slowly, and bring the hair off.

The silk puff you use, the filament of which should be six or seven inches long, the knotted kind is best, powdering much finer, as it rejects the coarsest particles, while taking up the powder.

The swan-down to be good should be at least three inches long, and the purest white, without the least cavity, hole, or unevenness, but appear, when you blow on it, like a tall field of corn, bending before the wind. It will retain the powder, and powder more regular than those of a worse quality, which look gray and ragged, as if moth-eaten.



Now open the hair behind, and it will easily part into the same breaks you used the hard pomatum in; begin with the bottom one as you did before, while you check the last with your large comb at the top of the head: take now about the bigness of a walnut of soft pomatum, put it in the palm of your left hand, as directed heretofore, and, with the points of your left fingers, rub it into the head and roots of the hair, taking it from your left hand as you want it; it must be used freely, and, if the hair is thick and long, you may use to this stripe all you took in your hand, by rubbing it in gradually from the roots all the way down to the points. There must be a cloth pinned to the lady's shoulders at two corners, and the other two round the back of the chair she sits in; this will form a bag into which you may put part of your powder, as you want. Now take the wide end of your comb, and shelve it into the powder, bringing up as much as will lie on the comb; this you lay upon the stripe of hair just pomatumed, with your left hand under it, and shove part up to the roots, and part fall lower, in order to mix properly with the pomatum; this you must repeat till it is intirely free from the greasy look from root to point, and let the wide end of the comb pass gently through it, that all the loose powder may fall from it, and no more. This being done, proceed to the next parting, and do it in the same manner quite to  
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the last, taking care that the long hair, as it were, incorporates and grows together.

If there is a false chinong wore, you must frize the root of the last stripe but one, next the top, pretty strong; after that put a quantum extraordinary of powder and pomatum, then check firmly the small comb of the false chinong into this consistency, and let the last stripe of hair, or top one, effectually cover it; if it is well made, it cannot be told there is false hair placed on. This done, take all the hair firm in your left hand, and comb it a good deal with the widest comb, and strain it hard down with both your hands in the neck; then take a smallish quantum of soft pomatum, well separated and rubbed in your hands, and draw both your hands from the top of the head to the bottom of the hair; grasping it after very firm, tie it up afresh.

We left the front curled in papers, and by the toupée irons, looking upon this last operation as of the least consequence, we will go on with them first. Between each turning you must rub into the head a little pomatum, as before told, and to each of them powder sufficient; and then, before you take any of the pins out, rub a little soft pomatum, well broke in your hands, all over them; after that beat the swan down puff full of powder over them. The first row you turned, you must



first frize ; therefore, take the pin out of it, and draw it through the wide part of your comb, and while you hold it between your two first fingers, (not holding the hair perpendicularly up, but slanting toward your left shoulder) you are to take with you, that the most essential part of hair-dressing depends upon your frizing well : as the hair is now held in the left hand, grasp your dressing-comb in your right, about the middle of the comb, leaving all the small teeth to frize or perform their office : you must hold the comb with a considerable degree of strength, while the wide end of it is pressed by all your fore fingers in a row, towards the root of your thumb. It from root to point presses equally the comb back to them on the other side, but neither finger nor thumb descending further down the teeth than the very roots or stamina of the comb. The hair and comb thus held, the hair you hold about five inches from the head ; you must put the comb into the hair close to your left hand, and beat it in a regular succession down to the roots of the hair, till you, as it were, weave it into a mat. Remembering to do it effectually, the left hand is to exert itself exceedingly against the efforts of the right. Thus the hairs that the comb force from the left fingers must be so sparing, that the more power the comb gains, the more the left hand must pull against it as if it forced the hair from your fingers by mere violence. All this  
frizing



frizing is to the back part of this row, or one side; you are then to turn it back, and change the manner of your holding it, by taking it, as it were, entirely in your fist, with the back of your hand towards your face, within an inch of the root of the hair, but still kept as broad as it is at the roots, that is, three inches: while you thus hold it in your left hand, you must hold your comb very different in your right, by resting the wide end on your little finger, while the narrow end rests upon the point of your thumb; these are both under the comb to oppose them; your three middle fingers presses upon the upper side of the comb. Your comb thus placed, your two hands has the same combat as on the other side, the left pulling from, while the right beats down the hair, from the roots to the very points; this, by being wove on both sides, makes it much stiffer, but great pains must be taken, that it is not reduced in length, but appear as long as it really is. There is a double reason for this firmness, as without it the hair would not have a proper consistency to stand erect and keep together, and at the same time appear to have the full length it originally had. If it is well done, it appears like a stripe of hair-cloth well wove, transparent, yet strong, and stand as high as the length of the hair. This shade finished, take out the pin in the one of the same parallel line, on which side you please, and frize it in the same manner,



manner, joining both slips as well as you can, that already done, and that you are about. The next row you must take is the one opposite to the break between the two done; it must be joined to the other two as a cement, that there may be no breaks or chafms in the toupée when done, at the same time taking care that no part of the hair is bent or thwarted from its regular manner of growing; that is, inclining neither to the right hand nor the left, but directly in a line from the growth of the roots.

Before you proceed further, it may be necessary to part the curls, as the full dress now is in three curls; we will part them as such, having it in our power at all times to take one or two into the toupée, either as half-dress or undress. With the wide end of the comb draw a line three inches back from the front hair at the ear, slanting from the crown of the head, inclining to the top of the ear; the line should advance from the ear near four inches, more or less, towards the back, parting so as the top of this division is about six inches, more or less, from the centre of the forehead. The hair thus severed from the front, you are to part it in three regular divisions, rather inclining most to the bottom curl; begin with the top one, and hold it in the direction given for frizzing, which you are to perform on this, in the same manner, inclining the curl to lay to the face.

As



As the curls must be frizzed still firmer than the front, you must take your hard pomatum, and run it along the small teeth of the comb, and friz it in from the roots to the points, after that a little powder, and friz it over afresh; when this is done, take a little soft pomatum, and bathe the curl in your hands from the ends to the roots; then use a proper quantity of powder, by putting it in with the wide end of the comb, till the black or greasy look entirely vanishes; after that friz it again firmly all along, with your comb stuffed with hard pomatum, then a little powder; then stripe firmly your hard pomatum along the curls from the roots to the points, on both sides, taking care to collect every straggling hair. Stripe it like a piece of silk half a dozen times through your fingers, and roll it up close to the head, and pin it. All this mixture is very necessary to make the curls pliable and sit well at first, which set they always keep. If well done, it appears like a slip of buck or doe's skin; the two others are to be done the same as the others, with still greater care, to collect all the straggling hairs in the bottom curl, which at first is very apt to teize. The curls of each side being thus far done, the front is to be finished, frizzing in every row quite to the face, as before directed. When thus frizzed, if clearly and well done, it looks like a quick-set hedge in June; but, instead of growing perpendicularly, slanting regularly from the face.



Thus far we have got on with the hair turned with the irons, and must now return back to the papers in the hair, where all the difference we can make will be in directing how to take the papers out. You are to rub into the head, between the rows of papers, some soft pomatum, as you did between the turnings done with the irons, then powder beat in with the swan-skin puff; you are then to untwist the papers behind the ears, and up the side of the head, as far as you will want for the three curls just described, from which hair you are to comb out of the curls part and friz, &c. exactly as before told. They being finished, and pinned close to the head, on each side, you are to untwist the first paper you put in, which comes easy off with a gentle pull, after being unscrewed. Take the curl in your left hand, and stretch it out to its full length; draw the wide end of your comb across it, and then the narrow end, still holding by the points with your left hand, and holding it in the same direction, as when you frizzed that which was turned: you are to do this small slip in every shape the same as the other. The next paper you are to take out is twisted or craped, as being the second you made; you are to take this by the point also, and untwist it, by turning your hands quite the reverse to your manner of twisting it; when it is entirely untwisted, still keep the points firm in your left hand,



hand, and endeavour to draw the wide end of your comb across it; if it should not come easily through it, it is not clearly undone, and you must look narrowly if no hair intervenes: these done away, use your comb a second time, then draw the narrow end through it, still holding the points in your fingers, and you must keep it as broad, that is, as much separated and as wide at the points as at the roots, or it will not friz properly; friz it then with the small end of the comb, very firmly on both sides, taking care to keep it its full length, and join it to that already done, by frizzing both together; care must be taken that you do not let it slip out of your fingers while frizzing, as it will run up like a twisted packthread, and plague you before you can properly finish it. These two papers taken out, you next take the third out as you did the former two, and so on till they are all done out and joined together, quite to the face. You must remember that the back row was not twisted, and does not require so much pains in taking out, being nothing more than drawing both ends of the comb through it: the hair craped in this rough state has somewhat the look of a furze-bush, but there is not two hairs to be seen together, they are all to be well separated: if they are not, when dressed, it will look very bad, hanging as it were in short twisting strings.



The hair being got thus far, you are to take a small quantity of soft pomatum, well rubbed in your hands, and with one hand on one side of the hair, and the other on the other; pomatum it quite from the growing of the hair round the forehead to the points; then beat a sufficient quantity of powder, with the swan-skin puff, till there is not the least darknes or greasiness to be seen, and till there is enough to thicken and make the hair feel of a proper body. Now use the powder-knife, and take off all the loose and dirty stuff from the forehead, and the root of the hair. If the hair grows bad, use the roll or hard pomatum, if not, there is no necessity. The powder-knife should be about six or seven inches long, but very carefully tempered, though not so sharp as to cut, yet keen enough to take the powder readily and cleanly way. You must now use a fourth comb, the same as your dressing one, but full a size finer in the small teeth, unless you can make your tail-comb do. It may not be improper to mention, that the comb should be particularly well finished, and the teeth clearly cut, and all roughness polished off, otherwise they cannot fail to fret and wear the hair. With this comb you must friz the back part of the hair, particularly the points, in order to keep them in a body at the ends. You must place this comb in your hand, as before directed, in what is called the back-handed frizzing; that is, with the wide  
end



end resting on the back of your little finger, the narrow end on the point of your thumb, and your three fingers pressing it down on the other side. Take the front of the hair in your left hand, within half an inch of the forehead, the back of your hand being to your face; both your hands being thus placed, you must begin and beat or friz the hair down towards the face, in a regular friz, your left hand giving way imperceptibly, as your right hand gains upon the hair; particularly remembering, that you hold it strait, and friz it even; that it is not writhed nor thwarted, nor warped to one side or the other, and that the hair falls regularly in a friz, and not in the least bunch or cluster; if it does, you must loose your hold, smooth the hair, with the comb under your hand, all the way up, and begin afresh. After you have reached the ends of the hair, begin to the next on either side you please, till it is all gone over in this manner; if well done, it looks now like the hedge before-mentioned, but considerably polished; at the same time examining, and if you find two hairs together, or writhed from their regular course, or the least hollow cavity or dent, you must look upon any or all those as blemishes; at the same time so light and transparent that it may be seen through like a piece of hair-cloth or feathery gauze. Again take some soft pomatum, but in a small quantity, and gently touch the front all over with it; after that, take your machine and blow a considerable



fiderable quantity of powder in the hair from the front and from behind, in order to give it a light, clear, clean look. When this is done, to render it as complete as possible, the same frizzing as the last should be gone through regularly all over, as it polishes the hair and makes it look finer and more graceful. Again use the slightest touch of pomatum, and the machine in a much more delicate manner. The machine should be made strong, not too small, with a well-constructed sieve or strainer, and a good play or weighty blow; those that are made and sold in common are mere baubles, wearing out directly, and often spoiling the hair from bad wires. The hair now being ready for the cushion thus far, you may proceed almost invariably. What follows depending altogether on the mere whim and fancy of the day, of which I shall mention further hereafter. The cushion to be used cannot be too small, its shape nearly that of a heart, or rather between that and the head of a small dart or spear; it should be made clean, and delicately neat, or else, being placed on the warmest part of the head, it may breed and become troublesome. Be careful to place your cushion entirely in the centre, if not, the hair will look very bad. Place your left thumb upon the front of the cushion when it is on, then examine in every part to see that it is even, and not too back nor too forward; then take your cushion pins, and use one directly in front,



front, and one at each side, which will be sufficient: entirely so, for many reasons, the stiffness of the friz, strength of the hair when curled, the quantity of powder and pomade, and by the cushion's resting almost solely on the roots of the long hair behind. About placing the cushion, it greatly depends on the height or lowness of the forehead; as, when hair grows very forward, the cushion should be placed extremely back; and I give it as my opinion, that at all events the cushion should not be perceived to have any power on the hair, or that there is a cushion on. The cushion being fixed, begin in the front, and, with a thin, slender, well made hair pin, hang the hair to the cushion; this is done by pushing the pin in the friz, and catching the back friz by lifting it, as it were, then pushing the pin in the cushion; if the head of the pin has caused any chasm, or break, you are to pick it out with the next pin you use; go on doing this down the side of the toupée, which may take seven pins for the whole front, one the middle, and three for each side. The pins wanted to finish the hair are of various sizes, but, except the cushion pins, (which should be short and thick, that they may not too easily bend, and so hurt the head) they cannot be made too thin, nor too little iron in them, as they may be well tempered, so as to answer every end with half the stuff there generally is. They are often blacked with such horrid stuff as to soil the hands that uses them,

and



and fall into the hair, and rot or poison it as well as hurt the head: if the blacking is good it cannot be too smooth or shining, but looks like black varnish, at the same time will not soil the finest linen. The hair being hung well round the cushion, place your left hand open behind the points of the toupée, and, with the comb in your right hand, raise your left hand as you smooth the points with the comb, that they may fall back in a buckle; this do all round, and, if possible, without a break; this not only makes it appear elegantly finished, but keeps it much more compact, and makes the curl last three times as long as it otherwise would. We now proceed to the Chinong, or long hair behind: first, it is to be untied, then rub a little soft pomatum in your hands, that it may be mellowed as you proceed; you are to comb it very well once more, and get it with all your power as clean and tight as possible into the hollow of the neck, while one of your hands keeps it firmly down; you are to cross it above your hand with the string that tied it, and give one end of each into the lady's hands, which she is to pull with all her strength. The whole merit of the hair hanging well behind, depends on its being firmly kept down; while it is thus held, take your large comb, and in the under side push the teeth quite up to you, and endeavour to bring it down to the points; so by combing it a good many times, on the the under and upper side, first with this  
 comb,



comb, and then with your dressing comb, you will make it incorporate, and, as it were, grow together, that it will hang well any way you chuse to wear it. When this is done, place the back comb in the centre of the back part of the cushion, and pin it to it with one short pin of each side. This is a small comb, with a slender back to it, stitched somewhat like stays, and worn at present by the ladies to keep the hind hair from falling too near the head, as well as in some measure to support the cap and hat. It requires some delicacy and taste to be made neat. You now proceed to do the hair up behind, in which there is many ways, as the hair is now held, and such pains taken with it; particularly if there is no short hairs in the neck, there is no occasion for tying; therefore, to do it in one plait, it must be parted in three even divisions, and each division pretty well smoothed, and combed than, with a little soft pomatum on the hands to lull the stragglings hairs; you proceed to plait it by first dividing pretty well each slip from the other, then cross from the left first, and so on, in one plait: if the hair is good, there never should be above three or four crossings. When done, place one hand at the bottom, where you would have it turned from, that is, how low you would have it, and with the other turn it quick and strong over the hand, and tie it with, or fix it to the string of the thin cushion above mentioned; and, to make



sure, draw a pretty strong double black pin through the knot into both cushions. Let the lady draw the string out after you have adjusted the plait a little, by pulling it broader if required. If for two plaits, the hair is held as before; when it is first divided into two equal divisions, and each of these two into three, when you are to proceed as before, perhaps more numerous in your crossings, as two will bear it better than one. If it is to be done strait, and tied at the bottom, the string is still held in the same manner, and a bit of the extremity of the shagged hair in the neck is drawn through each side of the string, while the lady holds it, and so tied pretty hard, but not so as to hurt, and the points strongly frizzed to keep it in. It is then turned quick over the hand, as before spoke of, and smoothed with the comb; after which it is fastened as before; the top of it is to be tied with ribbon; there is often one placed quite at the bottom, instead of the hair's being tied; there is one generally in the middle, which you can easily put through the hair when up, and tie in a common running bow; there is often one where the string fastens the points at top, tied in the same manner. If it is wore twisted, the hair is parted only in two, instead of three, for the plait; each is twisted by itself, with each hand transverse, then crossed each other many times, and so turned up like the plait. If looped, it is likewise parted in two, and, instead of twisting, the two ends are  
 taken



taken, and one simple knot tied as you would a thread, and turned up. If knotted, the whole hair is divided into three pieces, each piece taken and tied into a stone knot, as if you were to tie a hard knot upon each thread, and then turned up like all the rest; but we shall leave ours as it was first done, with the simple one plait, as being in my opinion the most genteel. If writhed or lap-pet curls are wore, they are generally made from false hair, into a simple bit, wove about three inches long, placed at the back point of the cushion, from which four, five, or six small corkscrew curls, hanging loose, and dangling at the distance of seven or eight inches from the head; they require particular delicacy in making, though so simple, as well as every thing else relating to false hair.

The head behind being completed, we must return to the front hair which we left hung to the cushion, in the fashion of herrifone. The hair is left as it is, but with a very slight curl in the points, or rather but a bend back with the end of each hair hanging on the other. As to the various shaping of the hair, some like the head to look oval, in the shape of a pearl, others in that of an urn, and others again in that of a heart, &c. &c. But I will direct as I think it looks best, either for the undress cap, half-dress, or full-dress. And first, if undress, begin in the centre of the

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front,



front, and with the end of your tail-comb, draw it forward from root to point. This swell regularly decreasing, as you reach each temple; if the forehead is very high, the swell in a greater degree; if very low, hardly any swell. You will now unpin the curls which have been so long close to the head, the two uppermost you must join to the back part of the toupée, by well frizzing and incorporating both curls and toupée together, and to make the swell backwards handsome. Check the two hairs together with one or two long single pins, at least long enough easily to reach the cushion; they are to be put in much in the manner you hung the front to the cushion, and they are meant to keep the back hair from falling from the front. This being completed, the toupée appears without the least break or defect quite down behind the ear. You next take your tail-comb, and with the end of it by degrees wear the short hairs above the ear, over three parts of it, as it is at present wore, going regularly back, drawing it down at the same time, without appearing at all severed, from the front quite to the extremity of the bottom of the toupée, which may be six inches depth from the temples, more or less; this hair you can very easily wear down over the ear, without the least danger of breaking the toupée, or making it look ragged, as the hair has been so well cut, and so thoroughly curled, frizzed, and prepared. Again, begin at the front, and with  
 2 your



your fingers gently turn it down as far as you intend; then take firmer hold, and drag it up a little from the roots with the left hand, and with the right take a small pin, about four inches in length; push the pin through the front, and assisting the back hair with it, drive the pin into the cushion, at the same time lifting the hair up as it were with the pin; it enters the cushion with the point rather bending towards the head, then starting through the top of the cushion, but by no means so as that even the point of the pin can touch or come near the head. Thus you are to proceed along the side of the toupée; the height you may finish it at, may be about four inches in the front; from that gradually rising to the corner till it is six inches; the same depth may be observed from the corner to the bottom of the toupée, as it is sometimes difficult to finish the side of the toupée. After you pass the corner, you are to take care the hair is turned remarkably smooth round, and every hair in its place, in one regular large curl, as it were turned back from the face. To keep it in this position, put your thumb from the root to the point in the curl, and the rest of your fingers bending round it; then taken in your right hand a very long slender double pin, the points of which you must nearly close together; then, just before your thumb, put the points in the hair, and shove it so as to be able to check the under part of the hair which  
 your



your fingers are round; that done, put it up to the cushion so as to have a good hold. Three of these pins in regular succession, well put in, from the top of your thumb to the bottom, will fully answer; when you may drag it as low as you please, without breaking the toupée, or pulling out of shape; and the bottom curl, which has been taken so much pains with before in preparing, now only wants smoothing with the comb, and, with a little soft pomatum on your fingers, you stripe it through your hand five or six times, but held so close to the neck, as your hands to touch the shoulders; you are then to turn it round your fingers like a piece of silk ribbon, the common size they are wore, and place it about two inches back from the bottom of the ear, and quite low and easy, else they look aukward. They are at present wore short and small, and not pinned so as to look stiff, or too near the head. When you have rolled it up, put your thumb in the curl, and take an exceeding short slender pin, not above an inch in length, and warp it seven or eight times in the under part of the curl; this one will do as well as an hundred, and hardly look as if pinned at all, if properly done. The hair now completed on both sides in this fashion, it now is to be powdered either with the machine, or silk, or swan-down puff. After it is quite finished, and you have cut any straggling hairs with the large scissars, that may hang about, use a small  
 quantum



quantum of soft pomatum, well rubbed in both your hands, and touch the hair with it in the gentlest manner all over, behind and before ; that done, take the machine and fill it about half full of powder, after that see that both ends are well screwed on ; then let the smallest end of it lay in your left hand, and the mouth just projecting to your fore finger, which encircles the mouth on the under side, while your thumb rests upon the extremity of the mouth on the other side ; whilst it thus lays in your hand, with your right hand grasp the bottom round, but so as not to touch the leather, while your right arm is raised considerably higher than the left, the machine looks half bent, or falling, in the middle ; in this position you point the mouth of your machine to the root of the hair or forehead, seldom advancing much higher, as it will rise sufficiently of itself to powder the upper parts of the hair ; in this manner you will keep moving directly backwards and forwards with your right hand, your left being quite still, and only guiding the machine ; the powder, if properly blown, will come out in a regular smoke, which you are to continue before and behind till finished, which should be a considerable quantity, whether white, pink, brown, or yellow. The lady having wore a mask all the while, you use the powder-knife in the gentlest manner round the roots of the hair, without at all touching it. To powder with the silk puff is to fill it very full of powder, and let it



be nearly shook out, again filled and again shook out, two or three times, till the finer parts of the puff is filled with the finest powder. Grasp then the root of the puff in your hand, and, with your arm raised pretty high, and the back of your hand toward your face, direct the body of the puff to the head and hair, and then shake and jerk it quickly with your hand and arm as before; this jerk is something like the smacking with a horse-whip: at every jerk the powder issues forth fine and proper, continue this till done, then finish as before directed. When powdered with the swan-down puff you must also bury it very much in the powder, and shake it well out two or three times, the same as the silk puff; when filled with fine powder, begin quite from the face, and go gradually up the hair as it is powdered, gently touching the hair all the way, proceed so till finished in every part, and finish as before. For the half-dress cap only, the top curl is placed in the toupée, and the second curl so formed as to make the toupée look in the same shape it was in with one. If they are meant to be hanging curls, that is, the two like one long one broke, you must stand very back, your left hand stretched very high, when you must roll the curl up as before directed, pointing directly to the face, and with the small double pin warp it or darn it as before told; after that use a very long double pin at the root that will well reach the cushion, or sometimes  
not



not so, in order to bear it up to be seen from the face ; the other is in a regular direction under it, and the whole head in the same shape it was before. For full-dress, the three curls are left out of the toupée, as at first parted, and sometimes four is worn, but the top one usually false. If it is to be worn in the present fashion, with a number of small curls round the face, the hair must have been turned with the irons, as before told, instead of craped or twisted. You must take the end of the tail-comb, or a very strong single pin, with either just mentioned, with soft pomatum, pick out the points of the hair upon your fore finger, at small distances from each other, and place them as your fancy directs : sometimes it is worn thus, all the side of the toupée quite up, as also the front in the same manner, and the extreme points turned into small curls something resembling Frenchcurls, and sometimes only a few round the face. If the hair has been well curled, and these curls picked clearly from each other, there is no occasion for more curling ; but, if they do not bend pretty close, and snug down, the toupée irons must be used afresh to every one of them, in order to give them a good curl. If well done, they look like a small plot of ground, thickly planted with small tulips or daisies, bending their heads to the ground, but more commonly compared to a bull's forehead, hence it may well be called " en tauro." The whole four curls are at



present worn directly under each other, as if strung; or one very long curl, broke in four parts with about an inch distance from each curl, for which the arms and position of the body as before directed. If for cross curls, instead of standing quite behind, with your left hand almost as high as your head, (which must be in forming these curls just mentioned) you must stand very forward, with your left hand very low, and your right arm rather raised, as in rolling the curls up you must incorporate one end in the side of the toupée, with the body of the curl facing the crown of the head, and their further ends raised, rather pointing, but in a small degree, from the side of the head, representing the mouth of guns on a battery, while from the face and side view, they give the idea of a delicate flight of steps: but for all these and fifty other fashions, the head should, when completed, be nearly in the same shape it was done at first. The head is now to be powdered complete for full dress, and when finished must put on the different head-dresses. First, the large undress cap should be put on rather back, as well as every other kind of cap, for if put forward, they have a vulgar look. The undress cap should be simple and elegant; and, if the hair is good behind, as little cawl as can be. Take the cap in your hand, and stand quite in the front, and with your thumbs of each side, about the middle of the wing, just touching the skeleton, make a small dent as a guide where to put your steel pin; then  
 place



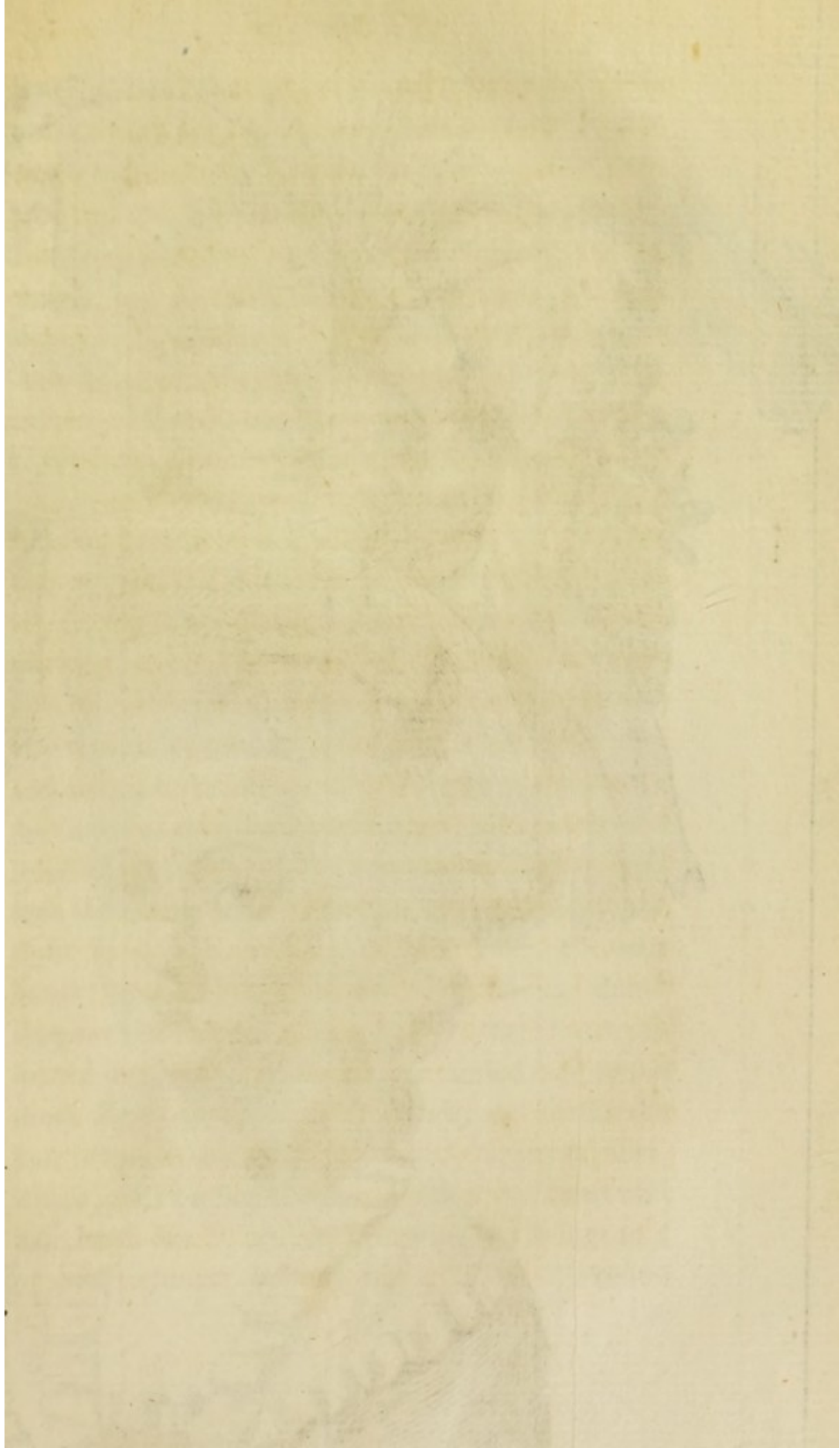
place the pin, and check it firmly in the cap before you shove it further; turn your hand and drive it quite through the cushion, as if the point of the pin were to come out at the farther temple, and the same in the other side with a small double pin, simply put in the cawl to the back cushion or comb. These three pins, if well put in, will keep it in tis place as well as a hundred.

The half-dress cap does not cover so much of the hair, barely reaching to the second curl, and should be placed still backwarder: it should always be made of the best materials, simple but elegant; the skeleton and foundation should always be made so small, as never to interfere with the dress of the hair; and this is so little attended to in general, that it is the chief reason why all large caps are so difficult to put on; they should all arch behind, that is, rising from each side of the wings behind; and nothing to intercept the sight of the head behind but a simple bow of ribbon, placed full as high as the root of the cushion. When it is the fashion for lappets, and other trumpery vagaries behind, they should be wore the smallest and simplest of the kind; every cap loaded too much, particularly behind, looks trolloping. This cap is put on the same as the undress. For full dress, very young ladies will ever look best without any cap at all; and, in place of the toke, a cluster of curls should



adorn the top of the head, as we see in finished pictures. The graces swarm among the ringlets and curls raised from the crown of the head. These curls should not be crowded, but the cavity or space left for the torke should be filled up with three, four, or five curls, most fancifully placed, either as direct curls or waved. These curls are generally false, and used ready powdered, pomatumed, and frizzed; they are placed or stuck on with a black pin, like a bunch of flowers; the ornaments should be the most simple, and wore from the right point of the toupée, sloping or winding gradually down to about the centre of the left side, in the middle of the front hair. Whatever is placed on the head should be placed in this shape, and for very young ladies, only a few flowers and pearls, with a few good feathers, if in fashion, lightly interspersed.. The toke, or dress cap, when wore, should be exceeding small and narrow in the foundation skeleton or cawl, that it may with ease drop into the space made for its reception; in the ornaments it should be made rich, genteel, and fanciful, but by no means crowded, as no genteel lady will ever be seen with a bungling crowded head. To put the toke on, the front should be placed directly in the middle, and you must press the front with some strength against the cushion, while you are examining if it is even set; that done, place a pin where your finger held it fast, so as to enter the cushion first, and then into the foundation











dation of the toke again; which pin alone, if well put in, will keep it fast; one more at each corner through the cushion, whose point aims at the forehead, is quite sufficient: if there are any pins of diamonds or pearls to stick, they must be also in the left side, placed with taste; they should be well set, with very strong stalks, and very sharp and twisted, or else they will never pierce the cap and cushion without incommoding the hair. The lady being now entirely complete, we must wait her time of coming home at night, in order to give her maid a few directions about her night-cap. All that is required at night is to take the cap or toke off, or any other ornament, and as you put them on, you can easily know how to take them off: with regard to the hair, nothing need be touched but the curls; you may take the pins out of them, and, with a little soft pomatum in your hands, stroke the hairs that may have started; do them with long nice rollers, wind them up to the root, and turn the end of each roller firmly in to keep them right, remembering at the same time, the hair should never be combed at night, having almost always so bad an effect as to give a violent head-ach next day. After the curls are rolled up, touch them with your pomatumy hands, and stroke the hair behind; after that take a very large net fillet, which must be big enough to cover the head and hair, and put it on, and drawing the strings to a proper tightness behind, till it closes all round  
the



the face and neck like a purse, bring the strings round the front and back again to the neck, where they must be tied; this, with the finest lawn handkerchief, is night covering sufficient for the head. Next day the hair is to be all unpinned, and the wide end of your dressing-comb is to be raked hard over the surface of the hair in front, in order to get out the loose powder; the same is to be done to the curls: and first, let the large comb pass through the hair behind, then well raked with the dressing-comb also; but it is not to penetrate the front, which it would break without a thorough doing. This being done, take some soft pomade, and after it is well melted in your hands, use it to the front curls, and hair behind; after these the swan-down puff filled with powder, after that comb it rather loosely with your dressing-comb; repeat it till there is not the least greasy sign, before you begin to friz back-handed; then you must begin as before told, and go all over it, the same in doing the curls; they must be lightly frizzed, and the hard pomatum gently used to keep in the short hairs, and soft pomatum in doing the hair behind, when you must finish it as you did yesterday; in this manner you may proceed every day for two or three months, or as long as the lady chuses, or till the hair gets strait and clotted, and matted with dirty powder; then it is absolutely necessary to comb it out, when you must be provided with two very wide combs.



In order to hurt the lady the least, you must endeavour to separate it in as many slips as you can; this you must do with the end teeth of your large comb, drawing a line along the head, and trying to sever it at the roots, partly by humouring it, and partly by strength. When there is one slip parted, check all the rest of the hair entirely to one side with your large comb, and then begin with the other at the points, and gradually go down as you get the tangle out: when it is entirely out, tie it up in a string, or in a knot, to keep it free of the rest, and proceed with the rest till all is done; then every article must be gone through with as before directed, to wit, parting, cutting, curling, &c. &c. &c.

To dress hair without powder in the present day, you must proceed exactly in the same manner, as with only omitting craping or twisting, and omitting the various applications of powder and pomatum, &c. &c.

I would inform those ladies who wish to dress their own hair, that they will find it very troublesome and tedious, as well as exceeding tiresome for the arms, and straining for the eyes, sometimes not only making them tender but even blood-shot. Those who are willing to surmount those difficulties, and can spare two or three hours with patience and perseverance, may in time, by practice,  
make



make some progress and proficiency. First, the lady would do well to habit herself in easy loose attire, that her arms may not be under the least restraint, but have the full power of them, as they will want to be almost a foot above her head the whole time she is dressing. She would do well, also, to seat herself between two glasses, or at least have a hand glass to refer to as often as wanted. That she may be the more particular her hair is well done behind, it being almost always the contrary when ladies dress their own hair, and which generally has an exceeding awkward appearance. Every article and apparatus laying by the side of the lady that she may reach them without incommoding herself, she may now proceed to comb out and untangle the hair. The rules already laid down for every movement she must implicitly follow. The only difficulty she will find is in turning, holding, and twisting her arms so as conveniently to act as directed, by coming at the hair. The parting and the cutting she will hardly ever do perfectly, but it is at her own choice to try, as the rules are plainly laid down. The greatest thing that will facilitate her in her operations, is to have all the rest of the hair clearly done back, or pinned up, that she is not practising upon; then, when a shade of hair is parted from the rest, either to turn with the toupée irons, or put in papers, all the hair near it must be done flat back, and firmly, so that it may not incommodet ill the second



row is wanted. In turning, great care must be taken not to burn the head and face, but have the comb ready to put between the head and irons; when she draws the irons out, she must have a pin ready to pin the curl close to the head to keep it out of the way. In this manner must she go on, turning them all as they are done, till front curls and all are turned. She is then to make her hair up behind as directed, which she will find very difficult, and put her on many shifts to complete; such as fasten the towel, before recommended, to hold the powder, &c. &c.

Her hair behind tied up, leaving the front still pinned, she must proceed to parting the curls as directed, and the number she pleases; she must be attentive to all the minutiae of making them up, and frizing properly, else she will find a difficulty in placing them. These thoroughly done, which she will find the easiest part of the hair-dressing, having the most command of them, She must proceed to frizing the separate rows in the front, after having rubbed in the pomatum and powder as directed; in this frizing, she will find much trouble, yet, by persevering, it will come easy. In the first part of the frizing, both her hands, her left, which holds her hair, and her right, which frizes, stand in equal distance from her head, the arms appearing somewhat like a cross bow; and the head the arrow. In the first part



of frizing, the curl, or what may be called the fore-hand frizing; when that is done you take to the back-hand frizing; when you turn your left wrist, by taking the shade all in your hand, as it were pointing to the forehead, while you have placed the comb in your right hand proper for back-hand frizing, for which, see in its place, you drop your right arm close to your side, and there, with the small teeth of the comb, frize or beat the shade to its proper body and consistency, as repeatedly said before. In this manner you proceed with every one of the curls done, and then in every point you are literally to proceed and finish as the hair-dresser is directed. There being now not the least difference in your several methods, except keeping the string for holding the hair down, which you must hold in your teeth till finished.

Those ladies that are obliged to wear false hair I would inform them, that the greatest difficulty attending it is the putting it on properly, and this is principally owing to its being badly and unnaturally made. The word false hair means only an addition to nature, and that addition ought to be so blended and guided by the natural, as not to be perceived that there is any addition, or that there ever was any want. It is evident, therefore, that all things of this nature cannot be made too simple, and yet so delicate, that he who is not endowed with sensibility to



delineate, explore, and follow nature, neither can ever excel, or even commonly please, in making these additions to the hair; it is only those, therefore, that are well made that I presume to recommend. Now to put on: and first the false chinong; I have before said where this is to be placed; but if it is not made very flat and strong with a good small comb, it will make the head appear bumpy and aukward behind. And next the English toupée; this is wore by the ladies who do not choose the trouble of hair-dressing; when well made, is an excellent substitute; as it varies in fashion with the natural hair, it requires much ingenuity and delicacy in making, to form it on a mould proper for fitting; the caul or foundation should be intirely guided by the growing of the hair, and the edge should be so finely constructed as to fasten itself into the head and hair, yet without hurting either, and should fall in curls, and also to appear only as if the hair was drest. In putting on, the shade must be as narrow as can be allowed, that as much of the front may be done back into the hair behind, leaving only enough to cover the toupée.—If wore strait, and without powder, or but just enough to curl or crape one row. If wore with powder, the hair just put back must be very well frized all round from ear to ear, but particularly at the top of the head, in order to make it rise gradually from the forehead to the crown. This will effectually hinder the toupée from slipping back, and make it keep with ease,



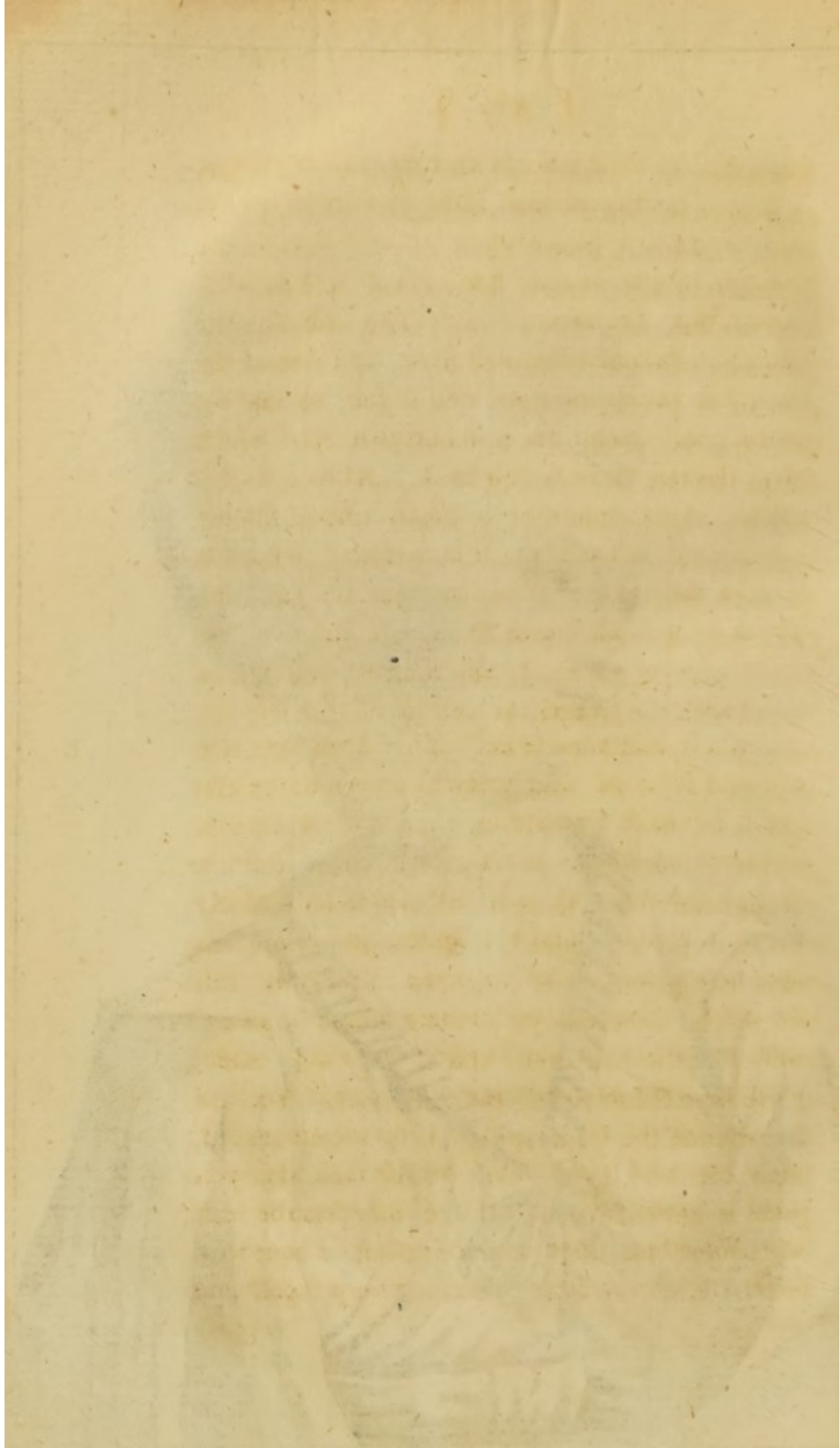
its situation. When this is done, and the hair frized in front, take the toupée and place it even on the head, neither too forward nor too backward, but as it should look when dressed. It being now placed, divide the hair behind quite in the neck as low as possible; turn the hair up you have divided from above while you buckle it, or tie it, to a proper tightness; that done, let the hair fall and join the other; then take and do it up behind, as in common. The toupée being thus placed, if well made, and the proper cautions observed, there is not the least fear of its slipping, but may move it about at pleasure; you are either to comb the front hair over, or flick it into the toupée with a few pins: as it is so perfectly well set, you may draw it wider, or shape it narrower, at pleasure; if it is neatly done, and properly, it is impossible to tell it from the hair, for it always fashions the hair, whether heavy and substantial, or light and transparent, short or long; and whether one, two, or three curls are wore; whether done cross or length ways, and whether turned backwards or forwards.

The French tete is that wore by the ladies who have no hair at all, or who will not have any of it used; therefore this may be called a direct wig, as the hair behind is fastened, and every thing complete being ready dressed, in the fashion the hair is wore, to put on. This, therefore, requires  
more











more delicacy and taste in making than the other, as if it is too big or too little, too short or too long, it directly shows itself. Great care should be taken in the mould, shape, curl, and foundation of this, in putting it on. The whole of the lady's hair should be turned back, and tied at the crown, at the same time well frized, to make a pretty good prominence about that spot which keeps the tete from falling back. As soon as this is done, there should be a broad ribbon filleted tight round the head, that the tete may be pinned on each side to it. If the lady has no hair, she must wear a small silk or linen cap, just over the round part of the head; this must be well bound round with the ribbon, as well to fill the tete up, as to pin it and keep it on. This done, the tete is placed even on, which, when you examine and find it so, must be held at each side, while you buckle it very tight in the neck; than one pin through the ribbon at each side, will keep it steady and in its place: indeed, if all the proper precautions here given are attended to in forming, this pin will be unnecessary; the tete should look entirely like the hair drest, and if very well made, it will be difficult to tell the difference. You are to examine the front, which is so nicely craped, finely cut, and lays so close to the face, that you think it grows from it. If the lady has the least hair, sometimes there are a few left to mix with the front; this is done by cutting very short, and

craping



craping or turning with the irons, and frizing into the vergette or crape of the tete.

If there is at any time curls to be placed at the ears, or string of false hair added to any part of the dress, the simplest and most effectual way is to take a short double pin, and with it at first take hold of the natural hair; then place the curl to the head where the pin is, and by bringing the pin quite over, thrust it into the root or stamina of the curl, and push it up into the hair, it will then be so firm that you may then do with it what you like, without the least danger of its falling off.

It may not be amiss here to mention something relating to the purchasing false hair. From the explanation given in the former part of this book, relating to the nature, texture, and nutriment of the hair, it is evident that its tubes may retain part of the humours of the human body, whether noxious and infectious, or sweet and wholesome, from where it was cut: that this is really so, all human hair which comes from abroad is particularly mentioned by government to perform quarantine, for fear of its bringing the plague, or any other terrible disease. This is the reason why, when it comes into this country, it undergoes such vast preparations and cleaning; as washing, stewing, smoaking, staining, boiling, baking, drying, &c. &c.



&c. This is entirely to make it clean and beautiful, and fit to use safely; for all these reasons I can venture to pronounce safely, that it is impossible for the hair-merchant to sell the manufacturer, at any time, hair twenty-four inches long and upwards under five shillings the ounce, beside the manufacturer's reasonable profit it must cost the lady. At the same time hair falls in price considerably as it grows shorter; thus a braid of good, that is proper wholesome hair, from twenty to sixteen inches long, from 15s. to 10s. 6d. and so on in proportion, the price still diminishing with the length of the hair. This is the reason why there is so many ways of making up false hair, cheaper than the fair trader can do with credit to himself. The methods usually taken to cheapen hair, are not only the using the hair in its rough stinking state, but this is mixed up with old hair, which perhaps have been upon twenty different people's heads, either as old braids, men's old false tails, or the old tails of gentlemen's wigs, which people are daily about buying up, wherever they are found; hence all these are mixed into a braid, which to be sure may easily be sold very low in comparison to the real value of hair, but how a lady would like to wear such a braid she best knows; however, that a lady or gentleman may form some judgment respecting false hair, of this they may be assured, that all new hair that is good for any thing looks clean, clear, and delicate,



cate, and has on it what is commonly called a fine glossy skin, very much resembling the hue of silk; or it may be compared to the first bloom, or new broad cloath; while that of the opposite can at best be likened to a spunged coat, from the dinginess of the look.

As hair is not of the nature of other goods, that you can tell wholly by looking at it, whether new or old, good or bad; hence, when a lady is shown one of these braids at the price of a guinea, when asked, perhaps with reason, above two for one of the same length, she directly buys it as a great bargain, and at the same time she imagines she was imposed on by the other person. In this manner all other false hair made for the ladies, particularly cushions, is equally adulterated, as they will never be able to judge whether the hair is new or old, or gone through the proper preparations; therefore I need say no more than caution ladies, for their own health and satisfaction, that they buy what they want in this way of a person of credit and reputation.

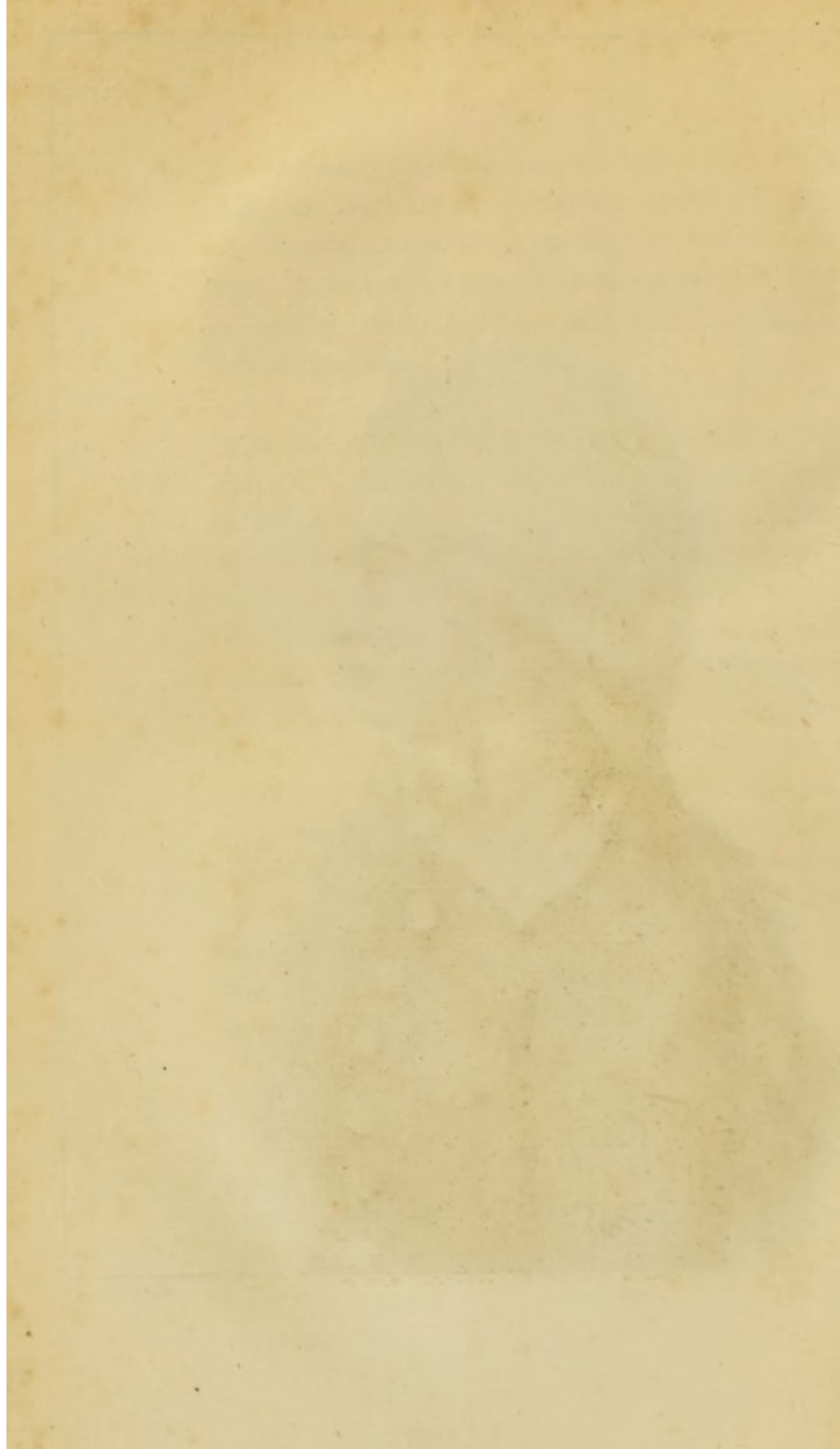
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WE now come to the rules of dressing gentlemen's hair, and for that purpose have chose a young lad to fit with a head like a colt's, come just wild from a boarding-school; as to his head of  
hair,











hair, you proceed exactly as you did with the young lady's. The parting in the present mode of dressing gentlemen's hair, is almost literally the same to which you must refer till you come behind the ear, when the parting does not reach quite so low in the neck as in the ladies, but turns sharp, when you come within an inch of the bottom to the back of the ear, by which a flip of hair under the back curl, with the short hairs usually in the neck, falls into the hair behind; when all properly parted, and the shade as wide as every where before directed in the ladies, you must be doubly careful in keeping the long hair well connected together, by using the hard pomatum plentifully, in the manner before described, or else the gentleman's hair will never hang well behind. Pomatum will also keep all the short hairs out of the neck, bringing them all clear and well in your hand, which when done, tie it up firmly with a lace, as said before. Before you begin to cut the young gentleman's hair, you are to remark, that the front is divided into the top, and what is usually called the sides. The top is the brush, or feathered part, which bends backwards like that of the ladies. The sides is that which is done into curls, buckles, and ringlets, and takes, when more than one row of curls is wore, about two inches of the front hair, from the top of the ear upwards; the rest, of each side, all belong to the top, and is dressed as a vergette, or feather, or brush. The



first row of curls slants regularly from the peak of the temple, passing over the top of the ear, pointing to the tail behind, seldom less than six inches of a regular slant, the feather, or brush, above the curls, in regular declension. A full dress is five curls, which, when wore, fills up the side of the head considerably more, by which means there is less top or feather. They are placed like five small tubes, or short joints of the smallest flute. The first one very small and short, not above an inch long. The two second in a line below the first, as if only broke rather larger in the curl, and at least about two inches long to spread backwards, and come more forward. The two under ones still larger in a line, as if just broke also, each about three inches long, to reach still further back, and the front one to come forward, the back one slanting downwards, as the front points upwards, the latter being rather from the head, while the former lies close to the head. In common dress, the three top curls are taken away, and the feather, or brush, supplies their place: you are therefore to cut the hair to answer all or any of these dresses, and first of the vergette, or feather, you are to take the thinning or tapering scissars in your right hand, and the comb in your left, as told at the beginning of these rules. If the hair is exceeding bushy and thick, in order to make it lay proper, you must open the scissars in the smallest degree, and run them along the roots of  
the



the hair from the forehead to the parting, which divide the long hair from the front: this you must do at about one quarter of an inch distance from each run, till you come to each side within the two inches allotted for the curls. As you comb the hair out you imagine you have cut, if it appears in any greater quantity in the comb than giving you the idea that the hair falls fast off, it is over done; that is, you have opened the scissars too wide, and cut too much at a time. When you have done this properly, you must transverse your run with the scissars across the head, *i. e.* begin with the scissars close to the back, parting about two inches above the ear, guide your scissars directly over to the same distance from the ear on the other side the runs, as close in distance, and regular, as you did from the forehead to the crown, till you advance in this line quite to the front of the hair. Being properly and regularly thinned, you proceed with your scissars in the front, as directed before; that is, snipping lightly, while you hold the hair with your left hand within half an inch of the forehead, and frizing or beating that snipt or cut down to the head with your comb, leaving the longest of the hairs not above two inches all the way back to the back parting; this you must carefully do all over that part meant for the top, or feathered part, leaving that already allotted for the sides or curls. When this is properly cut and tapered, so that there is not two



hairs of a length, and the length of the extreme hairs not above two inches, you must proceed to the sides, and regularly taper them, so as that the back curls may be from three to about five inches long, and the front curls from two to about four. This being well and regularly done, that is to cut the points, sheer off, with your large scissars, both of the sides and hair behind, care being taken that both the sides are the same length. You next proceed to curl the hair. It is certain gentlemen's hair cannot be curled and dressed in perfection, without putting it in papers, as well as ladies: I therefore recommend, that every young gentleman's hair should be put in papers as carefully as the ladies, but not twisted or craped in curling this hair; therefore you are to proceed in every shape as you did when you curled the ladies hair, only with this difference, you must make more curls, or papers, the hair being shorter, else it will not have a curl strong enough; therefore, a smaller more taper instrument than the end of the tail comb to turn it over will not be amiss, but this extreme strong curl is to be confined to the top or vergette alone. That allotted for the side curls should be very strongly curled, so as to have a fine spring, but should be either curled up with the fingers, as before directed, or else over a larger instrument; the end of the toupée irons for example, in order that the curl may be clear, and not cramped. When it is all  
put



put in papers, it must be twice pinched, as well as the ladies. The gentleman's hair is now in papers, though the most common way is to turn it with the irons; and were I to recommend this as being most expeditious, though not so strong, my own arguments would not make head against me, as gentlemen's hair, in this instance, is very different from ladies; in ladies the hair must be a particular length to dress, sometimes a longer space before it gets to the proper length; in gentlemen the hair must be cut down to a proper length in order to dress, and is perpetually cutting to keep it from growing too long; add to which, most gentlemen, for four or five months in the year, have their hair in a brush, within half an inch of their scull, which must naturally strengthen it much, and effectually counteract any bad consequence from the toupée irons. When, therefore, gentlemen's hair is turned, or toupéed, it is done in regular rows exactly as the ladies has been directed; when done, we must leave it in these rows (as the shortness does not require pins to keep the rows up, as in the ladies) in order to cool, while the hair is tied behind, as you have parted it in rows, in order to bolt it up with the hard pomatum: behind you must, as in the ladies, put a quantity of fresh pomatum in each row all the way to the top, and powder in full as great a quantity as the ladies; the gentlemen wearing, at all times, full as much in every shape, you must  
 proceed



proceed in the same manner as with the ladies till you come to tie it. If the gentleman wears a false tail, you are to shove it in the middle of the tail, when the hair covers it on all sides; you are then to press the hair exceeding tight down with your hands, and in order that it may tie well, the gentleman must fall his head between his shoulders, not unlike the bridling of a proud horse: as the head is thus held, you must have the lace in your right hand, and the hair grasped hard by your left, when you must proceed to tie it very firm, full five inches from the head to make it hang well; but this in a great degree depends on the gentleman's taste and will. If queued, the ribbon is slantingly rolled round the hair till you come within two inches of the ends of the hair, when you reverse the rolling of the ribbon, slanting it back to the top, tying the ends you have in your hand with that you left at the top in a handsome bow; if clubbed, the hair is frizzed on the inside, then wound round your fingers in a large bow, which the ribbon completes by tying in the middle. If twisted, divided in two, and twisted in the manner you did the lady's: then double it up about six or seven inches in length, and tie it with the ribbon round the middle. The length of the ribbon depends on the length of the hair; in a queue generally about three yards, one and a half is enough for a twist or club. If the hair is worn in a bag behind, you must tie it in the smallest twist or club you can, to keep the  
bag



bag on: the bag to be put on after powdering behind. We will leave the back hair and proceed to the front. You must put pomatum and powder between each row of turning or row of papers, as you did in the lady's; after that, form or part the the side curls so as to be in the position before described; they must be as clearly parted, to do well, as the lady's curls. When parted on each side even and well, you must use the small end of your comb to friz them well at the roots; you must have a ball of good pomatum in your left hand, and rub the teeth of your comb into it every two or three minutes as you friz the curl; this is to make it stiff, and have a good spring, at the same time the frizzing must not take from the length of the curl. As you make them up you must pin them down to the head till they are all done, when you must proceed to the top or front. It, like the lady's, must be frizzed in every row, whether of toupée, turning, or each paper; with this difference, that particularly the first dressing, you must use your hard pomatum done in the comb, the same as in the curls, in order to stiffen the top and keep it in its place. When every row or paper is frizzed quite to the front, you must use a considerable quantity of soft pomatum, broke in your hands, which you must stroke over the top, and by unpinning the curls stroke them over on both sides also; then you must use a quantity of powder to the feather and curls, to fill them as it were, and  
take



take every greasy look away. All this being done, you must proceed with your back-hand frizzing from the very front hair to the extreme back part of the feather, carrying your left hand, which holds the hair, as back as you can. This must be done regularly all over the top, or feather, till it is in a complete fine friz ; and, to compare small things with great, carry with it (while you view it from the front) the idea of your standing on the beach and viewing the sea as far as your eye will carry you, till by a gentle swell it falls, as it were, from your sight.

I beg leave to remark here, that I am afraid this, among many other of my expressions, may carry with them an air of ridicule or folly, from my not being able to express myself better ; they are nevertheless literally meant and true.

The feather being completed, the curls are only to be smoothed, as they have been so well curled, parted, prepared, placed, stiffened, and made up, that they fall into their places themselves, and look genteel and graceful to the highest degree. But if the hair has been partially or bunglingly dealt with in any of these several operations, or from its natural texture so weak as not to take a proper curl, you must, while in their places, run an exceeding fine black pin through every curl ; but while put into form, as to keep the curl effectually



tually up and not fall out, yet done with that slight taste and management as not in the least to affect the air and grace of the curl or drefs. Being completely finished, take a little soft pomatum in your hands well broke, and stroke them all over the drefs; after that, powder the hair with a large silk puff very white, that the hair may frost well; then put the bag on, and use the powder-knife to the forehead, close to the hair, but at the same time forming a peak or shape, by means of the powder, to the features.

When the gentleman comes home at night, his bag being taken off, a little soft pomatum may be rubbed over the hair and curls pretty much; then with a roller for every curl, roll them close up to the head, but without using the comb, as it generally is the cause of the head-ach next day. The hair being rolled up, a strong net fillet, not bigger than what easily takes the hair in with it, a very broad bandage is to be put over the head with the strings; then drawn till it clings like a purse all round the head, comes twice round and ties in the neck. This is all the covering a gentleman's head should have, as well for health as the hair. Next morning the hair-dresser has only to take the rollers out, and harrow, as it were, pretty strongly, the top and curls with the wide teeth of the dressing-comb, in order to stroke the dirty powder out. When untied behind, the hair



also be well combed, that all the foul powder may fall away. Then a little fresh pomatum softened in your hand, and a little powder may be used all over, after that slight frizzing and finishing as before; so on you may go every day, till it is to be combed out, and then you may proceed as before.

When the hair is to be cut short, that is, à la bruſſi, the best way of cutting it is, to bolt it hard back with roll pomatum; then place your dressing-comb close to the head, and with your large scissars cut the hair as close as the comb will let you, running along the head with the comb, the scissars continually following; this is to be confined to the feather only, the curls are to be cut as before.

With respect to rules for gentlemen dressing their own hair, there can hardly be a syllable more advanced on this head than has been already laid down here; the explanations being so complete, that he may pick out what he may want in every part of dressing his own hair. This one disadvantage attends all who dress their own hair, that they bear the air exactly of an old soldier, who has been obliged all his life to tie his own hair, yet is not the less awkward and mean-looking. The false hair, made up in various shapes, which the gentlemen wear, are not less numerous than the ladies, as the peruke, the false tail, false locks,



false natural crown, false top, &c. &c. all require great ingenuity and judgment of nature to finish completely.

From what I have said relating the hair-dressing and making false hair, I presume that I shall have credit for my assertion, as when I am applied to for any of those articles, I shall hope to give proof that my experience or practice exceeds my theory. I conclude these rules with one remark, to wit, that the youth of both sexes should be careful to have their hair turned up well, as whether it is put in order by a masterly hand or by a bungling one, in either sense it will not attain the one, nor will it recover for some years from the other.

Having pointed out the choice of a few of the common articles in perfumery, I will proceed to some more, particularly those valuable articles which I manufacture. In them as well as the rest, as I shall give a copy of some of their receipts, I will leave the public to determine, flattering myself that I shall not appear the less candid because I deal in these articles. And first, of

## C O S M E T I C S.

Cosmetic is a term used for any preparation or means employed to beautify and embellish the face,



and preserve or improve the complexion; as ceruse, and the whole tribe of fucuses, washes, cold creams, lip salves, &c. &c.

Ceruse is a white calx of lead, used in painting and cosmetics, made by calcining that metal in the vapour of vinegar.

Ceruse is made of thin lamina, or plates of lead, made up into rolls, and so placed as to receive and imbibe the fumes of vinegar contained in a vessel, and set over a moderate fire; the lamina are by means thereof coucrueted into a white crust, which they gather together, and grinding it up with water form into little cakes. Conder shews how to make ceruse of tin and urine. Ceruse makes a beautiful white colour, and is much used by the painters both in oil and water colours. It makes the principal ingredient in the fucuses used by ladies, for the complexion. Taken inwardly it is a dangerous poison, and soon shews its malignity on the outside, spoiling the breath and teeth, and hastening wrinkles, and the symptoms of old age.

The best ceruse is that of Venice, but this is rare; that chiefly used is either English or Dutch, both of which have more miol in them than white lead. The latter, however, is the better of the two.



Fallopious speaks of a mineral ceruse, but every body else takes it to be fictitious.

Fucus is a term used for paints or compositions applied to the face to beautify it, and heighten the complexion. Old women make use of fucuses to appear young. The fucus made with ceruse is corrosive and pernicious to the skin. The chymists abuse the ladies in selling them oil of bricks as an excellent fucus. Pliny says, that the fucus of the Roman dames was a kind of white earth, or chalk, brought from Chios or Samos, dissolved in water. The fucus solimanni is a composition of prepared sublimate, in great repute among the Spaniards of Peru. Of all the fucuses used by the ladies to whiten the complexion, and hide the defects thereof, the least pernicious, and that used with the greatest safety, is the Spanish, white, which is made of isinglass dissolved in spirits of nitre, and precipitated into a very fine powder, by means of salt water,

I will here presume to give a copy of the receipt of the cosmetic wash, or bloom, or water for the complexion, which I make and sell; and hope the copy will not be less acceptable in the original French, than it would be if translated into English.



## EAU POUR LE TIEN.

$\frac{3}{4}$  Lv. d'argent, pure & fin,

$\frac{1}{2}$  Lv. eau seconde,

1 Lv. fel d'Angleterre.

Pour trois chelins de blanc de çéruse.

Il faut avoir un bocal, deux grandes terrines neves, trois seaux d'eau la plus éclairée.

## MANIERE DE FAIRE EX DITTE EAU.

Prenez le fel l'argent, reduisez les en poudre avec le mortier, mettez les dans votre bocal, puis vous y mettez votre eau seconde jusqu'à ce que le tout soit consommé, & pour voir si le tout est bien consommé, il faut que rien ne sonne en remuant le dit bocal qui doit être bien fel. Pour lors ayant bien remué le bocal vous jetez le tout dans une terrine d'eau bien éclairée qui dans l'instant devient blanche comme du lait (observez de ne pas mettre tout-à-fait le fond de la bouteille) alors remuez le tout bien fort avec un baton, le couvrez & le laissez reposer. Lorsque la creme est au fond & le tout bien reposé, vous jetez la ditte eau jusqu'à ce que la creme vienne, vous repettez cinq fois la même chose pour parvenir à ce moyen la à oter toute l'eau seconde, & n'avoir que cette creme. Après opération vous mettez au-  
tant



tant d'eau que de crème dans laquelle vous mettez le blanc de çeruse.

Delors votre eau est faite, vous en remplissez des petites bouteilles.

#### OBSERVATION.

Cette eau ne se corrompt jamais, elle peut passer les mers & ne perd point de sa qualité lorsqu'elle reste debouchée.

#### MANIERE DE SON SERVIR.

Secouez bien la fiole, versez de cette eau dans un petit pot, prenez un linge fin que vous mouillerez de cette eau bien remuée & vous en froter les endroits que vous voulez blanchir.

L'usage de cette eau, n'empêche point de se laver soit le visage ou les autres parties, sur lesquelles on en veut faire usage en observant de ne le pas faire lorsque cette eau est nouvellement sur la peau.

Cette eau a la propriété d'ôter par l'usage d'un certain tems, les rides, les taches d'erouffeurs, boutons, les marques qui restent à la suette des couches & ôté te alle dans l'instant.



Cette eau n'étant composée que de choses simples naturelles & bienfaisante, non-seulement ne peut apporter aucun préjudice à la peine, mais amontraire la tient fraîche & ferme.

Here follows a long receipt how to convert it into powder and into pomatum, all of which would be too tedious to insert here, particularly in French. The whole of the following receipts, and many more in my possession, are in the same language; but I have presumed to offer them in my native tongue, conceiving they will be more pleasing to most of my readers.

I may take it upon me to say, I have got in my possession at least fifty receipts, all of equal ingenuity and efficacy, as well as utility, and even elegance, as well as an improvement on the manners of this nation; and, however enigmatical it may seem, I can with justice say, the more such articles are encouraged in a land, the more flourishing that country must be.

In order that the public may judge farther, I will give a translation of two or three of my receipts, to prove how far I am qualified to manufacture and offer them to sale with propriety.



## To make Powders of various Colours.

Take a pound of ivory black, in powder, and pass it through a sieve, and a pound of fine powder, which you must put on the fire, in a new saucepan, till it turns very black; then wet it with half an ounce of eau de Mareschalle. After that take of cloves, four drachms; cinnamon, two drachms; ginger, four drachms; dry these three pieces upon a red-hot shovel; after that peel them, and beat them to powder, so that they might pass through a sieve; then mix all together, and the black powder will be done. This is the powder that is called the Poudre à la Mareschalle, and that serves to make up all the other kind of coloured powders, except the fair, the rose, and the red. It may be remarked, that th Mareschalle cannot be made properly in this country; all made here having a foetid, hot, disagreeable smell, and hurtful to the hair; while that from Paris is cool, sweet, wholesome and fragrant.

## To make YELLOW POWDER.

Have white powder as above, and ochre six drachms, pulverise it, and mix it with your other powder, and put in it some essence of lemon.



## ROSE POWDER.

Take a pound of white powder as above, and six drachms of carmine reduced to powder, mix them together, and put in some essence of rose.

## PINK POWDER.

Take a pound of powder, with six drachms of pulverised Prussian blue, mix them and put in some essence of pink.

You may make every scented powder, by putting in it the essence that answers the smell you wish the powder to have.

## TABLE VINEGAR.

Take four pints of the finest vinegar, four ounces of tarragon, the same quantity of pimpernell, balm, white onion, eschalot, dill, pinejour, parsley, thyme, laurel, sage, and rosemary; pick them well, and cut them to pieces; then put them all in the vinegar, and let them infuse in the balneum mariæ, and put in the quantity of a nutmeg of powder, four drachms of cloves, one drachm of Glauber salts, and four drachms of ginger; after that make an infusion of a glass of brandy and one drachm  
of



of allum ; let it infuse twenty-four hours, during which time the vinegar will settle ; then throw the glass of brandy in the vinegar, and pass all through a piece of cloth ; after that let it settle again twenty-four hours, then filtrate it and put it into bottles.

#### COOLING VINEGAR.

Take five pints of vinegar as above, four ounces of wild favory, sorrel, cresses, chervil, purslane ; one ounce of rosemary, laurel, thyme, and balm ; pick them all very clean, and put them in your vinegar, and let them infuse in the balneum mariæ till it begins to boil ; after that you put in one drachm of pepper, and let it settle during twenty-four hours ; then put in a glass or two of brandy, two ounces of bergamot, and one drachm of Epsom salt, and put them in the vinegar ; pass it through a cloth, and then let it settle again ; then filtrate it and put it into bottles. Samples to be viewed and tasted as above.

#### TO MAKE ALMOND PASTE.

Take a pound of bitter almonds, blanch them, and let them dry well ; when they are well dried, beat them and let them pass through a sieve ; then you put in one ounce of oil of sweet almonds, the



yolks of six eggs of a Turkey hen, and the yolks of two eggs of an ordinary hen. The eggs must be done very hard, and put in one ounce of the best ordinary oil, one ounce of spirits of wine, mix all well and make a paste of it. Take the teat of a calf, melt it in the balneum mariæ, and put in it one drachm of sal ammoniac, and a shilling worth of essence of bergamot, and mix all with the paste. Put it then between two little cut pieces of wood, which you must rub with one ounce of oil of almonds; stir it four times during the day, and then put it into pots.

LIP SALVE, or Pomatum for the Lips.

Take half a pound of caul of mutton cut into pieces, and melt it in a little saucepan, and pass it through a piece of cloth, and put in another pan four ounces of wax, and when melted mix it with the mutton grease; then put in it balm of oil mixed together, and melt it again in the balneum mariæ; when it is almost cold, put in it four drachms of carmine, and stir it till the pomatum be of a rose colour; then grind it well upon marble, and melt it again in the balneum mariæ; when it is melted and cold, put some essence of rose in, and the pomatum or salve is done.



Way of making good SAVONETS, or WASH-  
BALLS.

Take five pounds of soap, cut to pieces and beaten in a mortar, and take off all the little pieces that are not bruised; then put the soap again into the mortar, together with two pounds of starch, one ounce of essence of lemon, and about half a pint of macronet water, prepared as it will be said by and by; then mix all together, and knead it till the paste is done, and then make your favonets.

To make SAVONETS of BOLOGNA.

Take a pound of Genoa soap, cut it in pieces, with four ounces of thyme; bray them all, with two glasses of brandy, and let it soke forty-eight hours; then spread all upon a sheet of paper, and let it dry. When it is dry, put it in a mortar, and bray it with half an ounce of Mareschalle powder, half an ounce of scrutal citron, half an ounce of iris of Florence, and half an ounce of calamus; all these things in powder, and four ounces of gum tragacanth, knead them all together with the white of an egg. Observe, you must dip your gum in rose water, and let it melt in, then make your favonets.



## Other SAVONETS.

Take iris a pound, four ounces of borax, as much of scrutal citron, half an ounce of cloves, one drachm of cinnamon, a little lemon peel, one ounce of machelap, and a nutmeg; reduce all to powder; then take two pounds of white soap, grate it, and put in it three pints of brandy; pour in it a little water of orange bloom, these put in fine powder, mix all together, and make a paste of it: put a little gum tragacanth melted down in scented water, and the whites of six eggs, and then make up your favonets.

## Method of making MACRONET WATER.

Bray five ounces of macronet in a mortar, and put in it a pint of water, and let it soke during a day; then strain this water through a piece of linen cloth, and put in two ounces of Spanish white, and a small handful of salt.

I flatter myself by these small specimen taken from the French receipts, out of at least forty more, I shall have full credit for a thorough knowledge in the refined articles of perfumery, having spared neither expence nor genius to bring them to perfection. A very few others I will yet presume to descant on,  
such



fuch as a few of the waters, perfumes, effences, oils, &c. &c.

Perfume is an agreeable artificial odour, striking the sense or organ of smelling. The generality are made or composed of musk, ambergris, civet, rose and cedar woods; orange flowers, jasmine, jonquils, tuberous and other odoriferous flowers; also storax, frankincense, benzoin, cloves, mace, and other drugs commonly called stomachics. Some perfumes are also composed of aromatic herbs or leaves, as lavender, marjoram, sage, thyme, hyssop, &c. &c.

## O I L S.

Oil of sweet almonds, cold drawn or without fire, is prepared various ways; some peel the almonds before they pound them, others pound them without peeling; some put them in luke warm water, others in the balnea mariæ; some only bruise them, others beat them into a paste; in effect, there are as many different ways of preparing this oil, as there are persons who make it. Bornet gives a much easier and less expensive receipt than any other, and which we cannot do better than to follow.



Bornet's Method of procuring Oil of Sweet Almonds by expreffion, without Fire.

Take a pound and a half of sweet almonds, new and dry; after pounding them in a mortar, pafs them through a coarfe fieve; lay them in a hair cloth, and put them under the prefs between two plates of copper, fteel, or the like; prefs them gently, and when all the unctuous or fluid part is expreffed, you will have a sweet oil without any fediment, which is fcarcely obtained in any other manner.

Palm oil, or oil of Senegal, is a thick unctuous liquor of a yellow colour, and a violet fmell; fo called, becaufe drawn by ebullition or by expreffion, from the fruit of a kind of palm-tree growing in feveral parts of Africa, efpecially in Senegal, The Africans ufe this oil as we do butter, and burn it when old. In Europe it is efteemed a fovereign remedy in cold humours, and is even faid to give relief in the gout. It is fometimes counterfeited with wax, oil of olives, iris, and turmeric, but the trick is found out, either by air or fire: the air alters the colour of the genuine, while the counterfeit remains as before; on the contrary, fire changes the counterfeit and not the genuine.



Oil among the chymists, is the second among the elements, or hypostatical principles, otherwise called sulphur. All natural bodies yield oil, either by distillation, putrefaction, or liquation, called per deliquium; and hence, the chymists will have it a necessary ingredient in the composition of all bodies; they make it the principal of odours, and to the diversities thereof ascribe all the difference of bodies in respect to smells. All plants, unless distilled with water, yield a fœtid oil at the end of distillation, but aromatic ones; beside this, yields another oil, which rises after the phlegm, and at the beginning of the distillation; this they call essential oil, because it retains the natural smell of the plant; whereas the second oil, even that of aromatics, stinks intolerably. Mr. Humberly, from an observation that plants which yield the most acid yield likewise the most oil, imagined that the acid might assist the oil to disengage itself from the body, and to mix in distillation, which he found to answer the experiment; mineral acids proved to have more force on the oil of plants, and put them in a condition of rising in distillation, and in greater quantity, by the action of fire, than vegetable ones. Accordingly, where the perfumers find a deal of difficulty in rising essential oil of roses, and scarce get an ounce out of an hundred pounds of flowers, Mr. Humberly, on this principle, got at least one third more; to wit, by laying the roses fifteen days under water, im-



pregnated with spirits of vitriol before distillation.

The chymists doctrine of principles, Mr. Boyle shews to be very different in the article of oils; for the characteristic of sulphur, or that which denominates a thing, such is inflammability; now there are at least three substances manifestly different in consistence, texture, or both, which, according to the notion, ought to be refined to sulphurs; for sometimes the inflammable substance obtained from a mixed body, by means of fire, appears in form of an oil that will not mix with water; sometimes in form of an inflammable spirit which will readily unite with that liquor; and sometimes also in form of a consistent body, almost like common sulphur.

Dr. Stare, in his philosophical transactions, gives us a scheme, or analysis, of oils; he distinguishes oils into vegetable, animal, and mineral; the vegetable he divides into essential, and not essential: the essential, again, are either perfect stillations, made by the analysis of the chymists fire, where the oleaginous particles are truly separated from all other; as those from the seeds of common fennel and dill, or light and ethereal, usually drawn from the tops of the plants, and specifically lighter than water; some of them than spirits of wine, as those from thyme, wormwood, hyssop, lavender, rosemary pennyroyal, rue, sage, favin, &c. or  
ponderous,



ponderous, which commonly sink in water. Those not essential are imperfect, made by depression, being decomposed of several parts of the plants, as of almonds, olives, walnuts, lime, rape, &c. The animal oils are either those of the solid parts, as hartshorn, human scull, hoofs, &c. or those of the fluids are of the human blood. Lastly, the mineral oils are those of amber, petroleum, Barbadoes tar, to which some add bees-wax. Of these oils there are twelve, that, by a mixture of compound spirits of nitre, make an ebullition and explosion, with flame; eighteen that make an ebullition and explosion without flame, and four that produce neither.

Essence in medicine and chymistry, denotes the purest, most subtile, and balsamic part of a body extracted from the rest by means of fire. Of these there a great variety drawn from flowers, fruit, and the like, used, on account of their agreeable smells and tastes, by the apothecaries, perfumers, &c. The principal are, essences of rosemary, turpentine, annise, cloves, cinnamon and citron. The essences commonly sold by the perfumers are the oils of behn and bitter almonds; to which they give the smell of certain flowers or spices, as violets, jasmine, cinnamon, &c. The essences to be drank or mixed with liquors, are of a more elaborate composition; the most usual and best are prepared of spirits of wine, cloves, cinnamon, mace, long



pepper, and coriander. The whole being put up in a very close vessel, is exposed to the sun for six weeks or two months, during the day-time, and at night set on the fire; in winter they use the fire alone. This essence being exceedingly strong, it is frequently used only to give a strength to weak liquors. After the same manner may the essence of amber, musk, &c. be drawn. The essence of odoriferous flowers to give a fine smell to liquors, are drawn by disposing strata or layers of flowers and of sugar alternately, in a proper vessel, and leaving them to infuse in a cellar twenty-four hours, and after that as long by the sun; and lastly, straining the whole through a sieve, without squeezing the flowers.

Simple waters are those procured from one vegetable body. A simple water is not supposed to be the mere water or phlegm of the body it is drawn from, as is evident from the taste and smell thereof. The intention of making such water is, to draw out the virtues of the herb, seed, flower, root, or the like, so as it may be more conveniently given in that form than in any other; but the phlegm or watery part of any medical simple, is no better than common water undistilled; so that all those ingredients which in distillation raise nothing but phlegm, or may be discovered from the scent or taste of what comes over, are not fit for the still: on this principle a great part of the waters retained



in the dispensaries will be good for nothing, at least not worth distillation. The means whereby the separation is effected, are either evaporation, infusion, decoction, or distillation; the first is performed by exposing the vegetable in a cold still to a gentle heat, like that of summer sun, and catching the effluvia that exhales from it. The effect of this operation is a water or fluid matter which is the most valuable, fragrant, and aromatic part of the plant, and that wherein its specific virtue resides; and thus it is, that the aromatic or odoriferous waters of vegetables are procured. The second means, to wit, infusion, is performed by putting the vegetable in hot rain water, below the degree of boiling, keeping it to this degree by an equal heat for the space of half an hour, and then straining or pouring off. The only waters procured this way in much use in modern practice, are those of frogspawn and oak buds. The third means, to wit, decoction, only differs from the second in this, that the water is kept to a degree of boiling. The fourth means, to wit, distillation, is performed by infusing the subject in an alembic, with a gentle warmth, for some time, and then increasing the heat so as to make it boil; and lastly, catching and condensing the steam or vapour arising therefrom. This process furnishes what we call the distilled water, of so much use in medicine, &c. &c.



The vegetable subjects best suited for distillation, &c. are the fapid and odorous, or those of the aromatic tribe, as angelica, anniseed, balm, carraway, coriander, cummin, dittany, fennel, hyffop, lavender, marjoram, mint, rofes, rofemary, faffon, fage, fcurvy-grafs, thyme, cinnamon, citron, juniper, lime, myrtle, orange, peach, &c. &c. The medical virtues of waters prepared after this manner, are the fame as those of the refpective plants, &c. they are drawn from. Thus the distilled water of mint is stomachic, that of wormwood is vermifuge, &c. The materia medica, it may be observed, affords no remedies this way, but for the intention either of cordials, diuretics, or diaphoretics: Were it practicable to raife a balsamic, cathartic, or opiate in this way, yet would those properties be much more conveniently brought forth by other processes; so that nothing is to be looked for in a distilled water, but such subtile and light parts of a medical simple, as may fall in with the fore-mentioned intentions; indeed, very little comes over under that division, weighty enough even to affect the urinary secretions. The simple waters of greatest virtue are the following, to wit, dill water, baum water, angelica water, mint water, rofemary water, orange flower water, black cherry water, parsley water, chamomile, penny-royal water, fennel water, damask-rose water, hyffop water, rose water, juniper water, elder water, lovage water, carminative water, &c. &c. It may be next pro-  
per



per to note, that whatever properties any simple has from the grossness or solidity of its parts, which makes it as an emetic, cathartic, or astringent, the residue left after distillation will remain in full possession thereof: thus the purging syrup of roses, is as well made after the damask-rose water is drawn off, as if the flowers were put into infusion, because nothing of a cathartic quality rises with the water. Sometimes the subject is fermented by the addition of yeast, honey, or the like, to the hot water before the distillation begins; in which case, if the ferment added was insufficient to effect a thorough fermentation, the liquid afterwards exhaled and drawn off would be thin and inflammable, which makes what we call a spirit, otherwise thick, white, and sapid, &c. and called a water. The water procured in this manner, contains the oil of the plant in great perfection, which makes them of considerable use in medicine, further than those raised without fermentation; beside that, they keep better and longer, the spirit in them preventing their corrupting and growing mothery. Compound waters are those wherein several ingredients are used, are very numerous, and make a large article in commerce; some prepared by the apothecaries according to the dispensatory precepts of medicinal uses, others by the distillers, to be drank by way of dram, &c. and others prepared by perfumers.



Alexipharmic or alexiteral waters, are such as resist poison and plague; as angelica, scorzonera, citron, orange, scordium, rue, &c. also treacle water, plague water, poppy water, milk water, and allum water, a vulnerary water, so called from allum being the principal ingredient. Angelica water is usually prepared of brandy, angelica roots and feeds, cardamum, baum, fennel feeds, &c. the whole beat together in a mortar, and infused for a night in French brandy, and then distilled; it is reputed a good carminative and cordial, as also a cephalic, &c.

#### ANNISEED WATER.

To eight parts of essence of anniseed distilled, put three parts of brandy, with one of water, boiled. Mix the whole together, and, if you require it sweet, add half a pint of clarified sugar, (but many prepare it without) and strain the whole.

#### APRICOT WATER.

Put six or eight apricots sliced, boil the whole to extract the taste, and when cold add four or five ounces of sugar, when that is dissolved strain it.

Carduus water is made from cardus benedictus, pounded in a mortar, and put in an alembic; then



a sufficient quantity of the juice of the same plant, drawn by expression, is poured into the alembic, that the herbs swimming in the juice, may be in no danger of sticking to the bottom of the cucurbit in distillation; lastly, fitting on a capital, and luting the joints, distil half as much juice as you put in. This water is sudorific, and good against the plague, malignant fevers, &c. Water of separation or depart, is only aqua fortis. It is thus called, because it separates gold from silver. It is also called caustic water, and is prepared of a mixture of spirits of nitre and vitriol, drawn by force of fire; to which, are sometimes added allum, &c. It dissolves all metals, gold only excepted. The invention of aqua fortis is usually reputed to the thirteenth century, though some hold it to have been known in the time of Moses.

#### CHERRY WATER.

In a quart of water crush half a pound of cherries, with four or five ounces of sugar; strain the whole through a cloth, till it is very clear.

#### CINNAMON WATER.

Boil half an ounce of broken cinnamon in a quart of water; and when taken off the fire, add a quarter of a pound of sugar; then let it cool, and strain it: or take a pound of cinnamon, three



pints of rose water, and as much white wine. Bruise the cinnamon, infuse it fourteen days, then distil it. The first water that it raises, is the best; than the second and third.

#### CLARY WATER

Is composed of brandy, sugar, and cinnamon, with a little ambergris, dissolved in it. It helps digestion, and is a cordial. This water is rendered either purgative or emetic, by adding resin of jalap and scamony, or crocus metallorum. Some make clary water, of brandy, cherry-juice, strawberries, gooseberries, sugar, cloves, white pepper, and coriander seeds, infused, sugared, and strained.

#### FENNEL WATER.

Infuse a handful of fennel in a pint of cold water for an hour, or an hour and a half; add three or four ounces of sugar; strain it and drink it.

#### GENTIAN WATER.

Take four pounds of gentian roots, either green or dried: mince them small; infuse them in white wine, or only sprinkle them therewith; then distil them with a little centuary: it is frequently used as a stomachic,



stomachic, and is also commended for a detergent, serving in dropfies, jaundice, obstructions of the viscera, &c. Gum water is made by letting gum arabic be inclosed in a linen cloth, and infused in common water. The ladies also make water to gum their hair with, of quince kernels steeped in water. Honey water is prepared where much honey is made, by washing out the combs and vessels in which they have been in common water. This gives it a honey taste, and it afterwards becomes very clear, and the people use it as their common drink.

Horfe raddish water, aqua raphani, is prepared of the juices of scurvy-grass, broke lime-water creffes, white wine, lemon juice, bryony root, horfe raddish, nutmeg bark, and winters distilled; it is a good diuretic, cleansing and removing obstructions of the viscera, promoting perspiration, &c.

Hungary and lavender waters are distilled in the balneum mariæ, the first from rosemary leaves, and spirit of wine well rectified, the latter from the plant alone. The former, Hungary water, had its name from wonderful effects it is said to have had on a Queen of Hungary, at the age of 72 years: it is good against faintings, palsies, lethargies, apoplexies, and hysterical disorders.



It is but reasonable to remark, that Hungary water cannot be made with any degree of perfection in Great-Britain, at least, by no means equal to the foreign; as we want the leaves as well as the spirit in that purity, necessary to make an excellent water: while it is not less a fact, that foreigners are equally deficient in their preparation of lavender water; for the English have brought this aqueous preparation to the highest standard. English lavender water is as much esteemed abroad, as Hungary water is here: as the distillation of this drug is become so very general, the sale of the water is so extensive, and the name so popular. It may not be improper to examine, any life, and explain its manner of growing; its virtues and effects; and the manner of procuring and working up, as well as its nature, and which are the best for distillation.

LAVENDER, *Lavendula*.

In botany, a genus of Oidynamia Gymnospermia class. Its characters are these: the flowers, which are oval, permanent, empalement of one leaf, is of the less kind with one petal, having a cylindrical tube spreading above the upper lip, bifid and open, the under lip cut into three equal segments; it has four short stamina, two of which are shorter than the other; it has a germen divided



divided into four parts, which turn to four oval seeds fitting in the empalement.

We have three or four species of this plant in our gardens, all which are propagated by planting their cuttings or slips in March, in a place where they may be shady.

They must be watered till they have taken root, which will be in about two months, after which they may be planted where they are to remain. They thrive best in an open situation and gravelly soil. They grow faster in marshy ground. They are therein very subject to be destroyed in hard winters, and their flowers are never so well scented.

The flowers and summits of the narrow-leaved lavender, are in a very eminent degree cephalic and nervine. They are often employed as a perfume; and medicinally, as mild stimulants and corroborants, in palsies, vertigoes, lethargies, and tumours of the limbs, both internally and externally. The flowers are sometimes used in the form of a conserve, to which they are reduced by beating them while fresh with thrice their own weight of double-refined sugar. Water extracts, by infusion, nearly all the virtues both of the leaves and flowers. In distillation with water, the leaves yield a small portion of essential oil; but the  
flowers



flowers in the most perfect state, about one ounce from sixty. This oil is of a bright yellowish colour, and of a very pungent taste, and possesses, if carefully distilled, the fragrance of the lavender in perfection. It is given internally, from one drop to five; and employed in external applications for stimulating paralytic limbs, and for destroying cutaneous insects. Rectified spirits extract the virtue of lavender more completely than water. The simple spirit of lavender is prepared, by pouring a gallon of proof spirit in a pound and an half of the fresh gathered flowers, and drawing off five pints by the heat of the water bath: it is richly impregnated with the fragrance of the flowers. More compounded spirits, in which other aromatics are joined to the lavender, have been distinguished by the name of English or palsy drops. The college of London directs three pints of the simple spirit of lavender, and a pint of the spirit of rosemary, to be digested in half an ounce of cinnamon, half an ounce of nutmeg, and three drachms of red Saunders, as a colouring ingredient. The college of Edinburgh orders a gallon and a half of rectified spirits of wine, to be drawn over from three pounds of fresh lavender flowers, one pound of rosemary, and three ounces of lemon peel. And afterwards, three ounces of cinnamon, one of cloves, one of cubebs, and two of the Saunders, to be macerated for three days in the distilled spirit; then proportions are taken internally in sugar, or  
any



any other convenient vehicle, from ten to one hundred drops; and used alternately, in embrocations, &c. Lewis's Mat. Med.

The broad-leaved lavender to which foreign writers have given the name of spike, appropriated by some of ours to the first, is stronger both in smell and taste than the other, and yields in distillation, almost thrice as much essential oil; but the flavour of the oil, and the plant itself, is much less grateful. The oil is likewise of a much darker colour, inclining to green.

Though to a curious, generous, scientific mind, such beautiful digressions must be a rich repast; yet, with regret, I must conclude them, as the scope of such a work cannot contain an iota of all the articles I could descant on: what has been already said, I am of opinion, will convince the world, I am perfectly acquainted with every preparation of the kind. As however, the fatal effects of certain waters of late have tended to hurt the reputation of those truly medicinal and meritorious, I will conclude this detail, with an account of the laurel, and waters distilled therefrom.

Laurel Padus, in botany, Linnæus has joined this genus to the plum: its characters are these; the empalement of the flower is bell-shaped, of one leaf, indented in five parts at the brim, and the  
flower



flower has five large roundish petals which spread open, and are inserted in the empalements; it has from twenty to thirty awl-shaped stamina, which are inserted in the empalement, and a roundish germen separating a slender style; the germen becomes a roundish fruit, inclosing an oval-pointed nut, having rough furrows. Miller enumerates six species, one of which is called in America, bastard mahogany.

The tree is easily propagated by planting cuttings of it in September, in a cool shady border, where they will very soon take root; and the year afterwards are to be removed into beds, and be placed at two or three feet distance; and when they have stood there two years, they will be fit for transplanting into the places where they are to stand. The best season for making this last removal, is April. This is the best method when they are designed for dwarfs; but if they are intended for high trees, they should be raised from berries, as they have always grown much faster. The berries should be sown as soon as they are ripe, covering them an inch thick with earth, and the young plants will appear the spring following, when they should be cleared of weeds, and watered in any weather. In the following autumn they should be transplanted, and set at a foot distance; and when they are two years old, may be removed to the places where they are to remain.

Laurel



Laurel berries are held to be carminitive, emollient, and resolvent. They are given internally in suppressions of urine, the menses, the cholic, in pains after delivery, and all nervous complaints. They are used internally as emollient calaplasms and fomentations. The distilled water and the infusion of the leaves are poisonous. Both the water and the infusions having been observed to bring on convulsions, palsy, and death, when taken by the mouth or anus.

This was discovered by the accident of two women dying suddenly at Dublin, after drinking some of the common distilled water.

Several experiments were then made upon *dogs*, and communicated to the Royal Society by Dr. Madan, and afterwards confirmed by Dr. Mortimer, which plainly shewed the poisonous effects of laurel water. See *Phil. Transf.* No. 408, 420.

The laurel being an evergreen, and abounding with a warm essential oil, it was at first imagined, that other evergreens, as well as some aromatics, might partake of the same poisonous quality: but by Dr. Madden's Experiments made on the leaves of yew-tree, &c. &c. and on box leaves, no such quality appeared. *Phil. Transf.* No. 418.



The expressed juice of laurel leaves, had the like poisonous effects with the distilled water and the decoction. Several things were tried as antidotes to this poison as bole, vinegar and milk: the two former did little good, but the dog which drank the milk, recovered without bad symptoms. However, it is said, that infusions of the leaves made properly very weak, are commonly used in Holland, in disorders of the lungs.

Fluid or frozen waters, are certain agreeable and wholesome waters, as orange water, or the like, artificially froze in summer time particularly in hot countries to be used in collations, &c. as coolers. The way of making them is this; the vessels, containing the liquors designed to be frozen are first set in a pail, in such a manner as not to touch each other, then covered up, and the void space in the pail filled up with common ice, beaten and mixed with salt; every half hour they clear out what water the thawing ice sends to the bottom of the pail, by means of a hole at the bottom; and at the same time stir up the liquors with a spoon, that they may freeze into snow; for were they shot in form of ice or icicles, they could have no taste; then covering the vessels again, they fill up the pail with more broken ice and salt, in lieu of that dissolved and evacuated; the more expeditious the freezing is, the more salt is required to be mixed with the ice.

Imperial



Imperial water, *aqua imperialis*, is a water distilled from cinnamon, nutmeg, citron, bark, cloves, calamus, aromatics, fantul, and divers other simples infused in white wine and baum water. It is a pleasant cordial, and good against diseases of the brain, stomach, and womb. Juniper water is a compound water, made of brandy and juniper berries beaten therein and distilled. Lime water is common water, wherein quick lime has been stacked, and afterwards filtered. Milk water, *aqua lactis*, is prepared of mint, wormwood, *carduus benedictus*, goat's rue, and meadow sweet, bruised and infused in milk, and drawn off by infusion: it is held alexipharmic and cephalic. *Aqua mirabilis*, or the wonderful water, is prepared of cloves, galangels, cubeb, mace, cardamums, nutmeg, ginger, and spirit of wine, digested twenty-four hours, then distilled; it is a very agreeable cordial, carminative, &c. Nephretic waters, are such as strengthen the reins, and help them to discharge by urine, any impurities therein; such are those of the honeysuckle, pellitory, radish, beans, mallows, &c. The nephritic water of Dr. Ratcliff's, popularly called Dr. Ratcliff's water, is taken in the last edition of the College Dispensatory; it is prepared from the kernels of black-berries, peaches, and bitter almonds, beaten in a mortar, into a paste, with Rhenish wine, and seeds of smallage, treacle, mustard, gromwell, and parsley, beaten likewise, and added thereto. The mixture is put



into juniper berries, garlic, onions, leaks, pimpernell, horse-raddish, calamus aromaticus, cinnamon, wall-rue, mace, and nutmegs: the whole macerated in the spirit of black cherries, &c. and then distilled: it is one of the best and most powerful detergers and cleansers known; good in dropfies, jaundices, asthmas, pleurifies, &c. Eye water is such as is good in the disorders of the eyes; such as those of eye-bright, fennel, vervain, plantain, celandine, cyanus, &c. Orange flower water is made of lemon water, sugar, and orange flowers, infused for a draught, two hours after: in the like manner one may make divers other waters of many other flowers, as violet, jonquils, jasmynes, tuberses, &c. Plague water, aqua epidemica, is prepared from the roots of masterwort, angelica, pyony, and butterbur, viper-grass, Virginia snake-root, rue, rosemary, baum, carduus water, germander, marigold, dragon, goat-rue and mint, the whole infused in spirits of wine and distilled. It is of frequent use as an alexipharmic, it revives the spirits, and promotes the diaphoresis; it is the basis of most juleps now prescribed, especially in feverish cases. Poppy water is prepared from the flowers of wild poppies infused in white wine or brandy, and drawn off in a cold still. It is a cordial good against the cholick, and by some called red plague water. Pyony water is made of pyony and lime flowers, and lilly of the valley, steeped in canary—and distilled.



tilled. To the water thus procured, are added the root of male pyony, white dittany, birthwort, misletoe, rue, castor, cubeb, cinnamon, and betony. It is a good cordial, and much used in nervous cases. Rose water; take of roses three parts, and of fennel and rue, each a part; chop them small, and well together, then distill them. This water is excellent for the eyes, &c. Scordium water is prepared from the juices of goatruë, sorrel, scordium, citrons, and Venice treacle, digested and distilled; it is an alexipharmic. Specific waters are such as have some peculiar virtue appropriated to certain diseases. Thus, purslain water, wherein mercury has been infused, is a specific against worms in children. Splenic waters are those proper against diseases of the spleen; such are those of the tamarisk cuscuta, harts-tongue, hops, &c. Stephon water is made from cinnamon, ginger, galangels, cloves, nutmegs, paradise grains, aniseeds, sweet fennel, carraway, thyme, mint, sage, penny-royal, pellitory, rosemary, red roses, camomile, bryony and lavender, steeped in French brandy, or spirits of wine, and distilled. It is a good cephalic and cordial, and is also reputed hysterical. Styptic waters is a dissolution of rectified vitriol, or the colcothar, remaining in the retort after the spirits has been extracted with burnt allum and sugar-candy, with thirty grains of each of these drugs.—Some mix half an ounce of urine of a young man, as much rose

water,



water, and two ounces of plantain water; it is used to stop bleedings.

Treacle water (*aqua thurfa calis*) is directed by the College Dispensatory to be made of green walnuts, rice, carduus, marigolds, baum, butterbur roots, burdock, angelica, masterwort, water germander, Venice treacle, mithridate, darany, vinegar, and lemon juice steeped and distilled. It is the most used of any in the shops, though Dr. Quincy decries it as one of the worst concerted of all. It is good for ulcers and erosions of the mouth, especially if a little Armenian bole is dissolved therein.

I will conclude the article of waters and my receipts, with giving an account of the wonderful waters which change the nature of bodies; of those there is great variety. Near Armagh, in Ireland, is a lake wherein a staff being fixed some months, the part that sticks in the mud will be turned into iron; and that part encompassed with the water into stone, the rest remaining as before: thus Giraldus and Maginius, but Brutus denies it. In the northern part of Ulster is a spring, which in the space of seven years petrifies wood or converts it into stone. The like is found in divers parts, as in Hungary, Burgundy, &c. &c.

Vitruvius mentions a lake in Cappadocia, which converts wood into stone in one day. There are



also waters supposed to transmute or turn iron into copper; others are said to change the colour of the hair. Giraldus mentions a spring in Ireland, which turns the hair of those persons instantly grey who wash therein.

I might here mention full an hundred receipts more, as the preparation of many curious articles in the chemical and perfumery branches; but, fearing I have tired the patience of my readers with those already given, perhaps from a notion of being deemed too copious, I will rest here, and only mention that, by the samples produced, I shall have credit for saying, that I have got very many more receipts in my possession, all of which I neither want the resolution, perseverance, assiduity, nor abilities to offer them to the world in the utmost perfection, being constantly employed in their preparation. I cannot help remarking, that while I build my hopes of success on the superior quality of the several articles I deal in, they at the same time are sold as reasonable as at any shop or warehouse in London; or perhaps more so, having it in my power to purchase at first hand every commodity in its utmost purity.

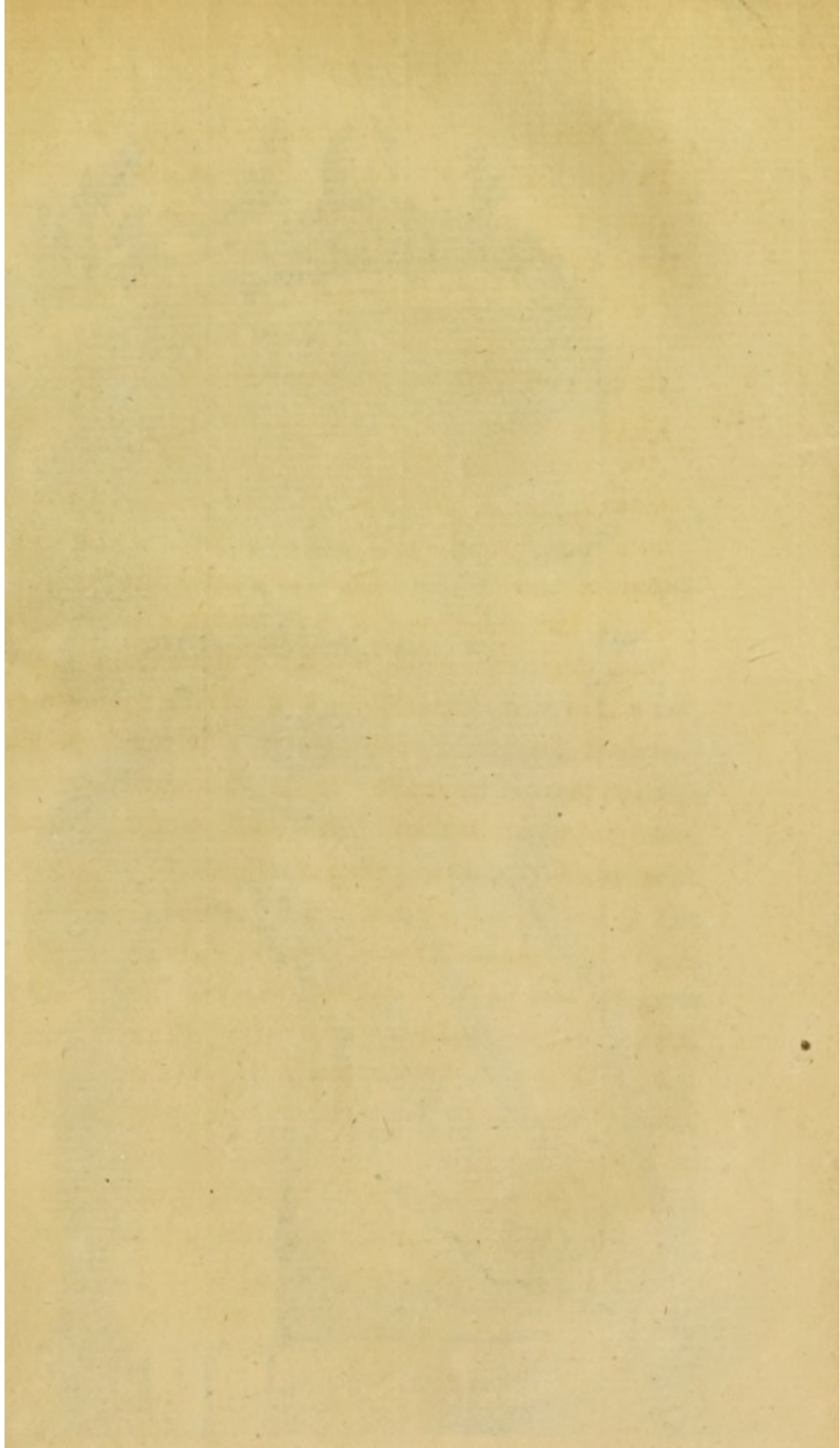
I regret most sincerely, that it is not in my power to prepare this trifling performance to my wish; by which I might hope for the renewal and continuance of the many favours received from my  
 most



most honoured friends, and the generous public. The only apology I can make for the inaccuracies which appear in this Work is, that the early and late hours of many days industry, and when the spirits were sufficiently fatigued by other avocations, was all the time I could allot to compose it. This is greatly to my disadvantage; for, although I have not the vanity to set up for a professed author, (my whole life having been spent in other pursuits) had I had an opportunity of devoting my whole time and attention, or a considerable part thereof, to this book, I flatter myself I should have so far succeeded as to have merited, though in a small degree, the approbation of the world even as a literary production. But, implicitly submitting, I cannot but think that it will be of great utility; a considerable part of the matter being beyond all degree of praise; how judiciously selected, I must leave the candid reader to determine.









Tired of these researches and the martial life, he courts the vain bubble of popular applause. Now fired with republicanism, would die with pleasure for his country's good; but soon sick of the many-headed monster, is ready to shed his blood for his king. Soon wearied with pomp and purple monarchs, so fond is he of dear variety, that he would forego an angel's form to mingle with the fiends.

Still without success, he retires, like Cincinnatus, to his native fields, there to draw happiness from retirement and agriculture; yet, like Noah's dove, he finds no rest for the sole of his foot.

Men complain that life is short, and yet they endeavour to render it shorter, not knowing how to make a proper use of it. They lament the rapidity of time, and yet it is evident that it passes away much slower than they would have it, always eager after some distant object: they regret the intermediate time which divides them from it: one wishes for to-morrow, another for a month, another for ten years; hence no one has the philosophy to live to day, no one is satisfied with the present hour, but all think it drags on too heavily. When they complain that time flies too swiftly they are not sincere, they would give any thing to accelerate its pace. They would readily expend their fortunes to consume their whole life; and perhaps, there is not an individual who would not have re-  
duced.



duced his existence to the space of a few hours, if he had been master of the power of cancelling that time, which hung heavy on his restless mind, or that which in the eagerness of his expectation, separated him from the wished-for moment. One spends half his days in going from Paris to Versailles, and from Versailles to Paris; from town to country, and from country to town, from one place to another; and his hours would be very tedious if he had not the secret of dissipating them in this manner. He really leaves his concerns, in order to find employment in the pursuit of business. He hunts to fetch up the time he dissipates, and which otherwise he would not know how to employ: or rather, on the contrary, he gallops for the sake of galloping back again; and comes post to town for no other end, but to return in the same manner. Mortals! will ye never cease to reproach nature? Why will you complain that life is short, when it is not so short as you wish it? If there is one among you who can moderate his desires, so as never to wish time to fly, such a one will never think it too short; to live and enjoy life will be the same thing, and should it be his fate to die young, he will die full of days.

Be a man. Confine yourself within the limits of your condition, study and learn those limits, however narrow they may be; we are never unhappy while we keep within them, but only when



we exceed them. We are unhappy, whenever inordinate desires make us aim at impossibilities. We are unhappy when we forget the condition of human nature to form an imaginary existence, from which we always drop into error. The only pleasures we are unwilling to quit, are those we think we have a right to enjoy; we are easily diverted from those which we think it impossible to attain. Desires without hope, create no uneasiness. A beggar is not tormented with the desire of being a king; a king does not wish to be a god, till he has forgotten that he is a man. The delusions of pride are the sources of our greatest misfortunes, but the consideration of the misery of human nature, always makes a wise man moderate; he preserves his station, he is not restless to leave, he does not endeavour in vain to acquire what he cannot secure; and applying his attention to enjoying what he has, he is, in fact, more rich and powerful in proportion as his desires are more moderate than others. Shall a mortal and perishable being attempt to form everlasting attachments on earth, where every thing fluctuates, where every thing decays, and from which he may be removed to-morrow. Would you live happily and discreetly, attach your mind to those beauties which never decay; let your desires be limited to your condition; let your duty go hand in hand with your inclinations; extend the law of necessity to moral accidents; learn to bear the loss of every thing  
which



which you may be deprived of ; learn to renounce every thing at the command of virtue, and to raise your mind superior to accidents ; to detach your heart without breaking it ; to be courageous in adversity ; in a word, learn never to be unhappy, to persevere in your duty ; in short, never to be criminal, you will then be happy in spite of fortune, and prudent in spite of your passions ; then you will find a pleasure even in the fruition of precarious transports, which nothing can interrupt ; you will enjoy them without their engrossing you ; and when you perceive that men, who are subject to lose every thing, enjoys that only which he knows how to renounce. It is true, you will not experience the illusion of imaginary pleasures, neither will you feel the uneasiness which is the result of them ; you will be a great gainer by the exchange, for these pains are real and frequent, the pleasures are rare and fantastical.

Having overcome so many delusive notions, you will not be subservient to that which sets life at so high a rate ; you will pass your days without trouble, and end them without terror. You will quit life with the same ease that you renounce other enjoyments. Let others seized with dread, think their being at an end when they leave this world, you who know the true worth of existence will think it does but begin. Death closes the life of the wicked, and gives birth to that of the just.

The



The comfort of life depends on conversation, good offices, and concord. Human society is like the working of an arch stone, and would fall to the ground if one piece did not support another. Above all things let us have a tendernefs for blood, and yet it is too little not to hurt, unless we profit by one another. We are to relieve the distressed, to put the wanderer into his way, and to divide our bread with the hungry; which is but doing good to ourselves, for we are only several members of one great body; nay, we are all of a consanguinity, formed of the same materials, and designed for the same end; this obliges us to a mutual tendernefs, converse, and the other to live with regard to equity and justice. The love of society is natural, but the choice of our company is matter of virtue and prudence. Noble examples stir us up to noble actions; and the very history of great and worthy public characters, inspires a man with generous thoughts; it makes a man long to be in action, and doing of something that the world may be the better for; as protecting the weak, delivering the oppressed, and punishing the insolent. It is a great happiness, the being conscious of giving good examples; besides that, it is the greatest obligation any man can lay upon the age he lives in. He that converses with the proud shall be puffed up; a lustful acquaintance makes a man lascivious; and the way to secure a man from wickedness, is to withdraw from the examples



ples of it ; it is bad to have them too near us, but worse to have them within us. Ill examples, pleasure, ease, are, no doubt of it, great corrupters of manners. Rocky ground hardens the horses hoofs. The mountaineer makes the best foldier. The miner makes the best pioneer ; and severity of discipline, fortifies the mind in all excesses and extremities of good and ill fortune : let us have recourse to great examples that have contemned both. Those are the best instructors that teach in their lives, and prove their words by their actions. As an ill air may endanger a good constitution, so may a place of ill example endanger a good mind ; nay, there are some places that have a kind of privilege to be licentious, and where luxury and dissipation seem to be lawful ; for great example, give both authority and excuse to wickedness ; those places are to be avoided as destructive of our morals. Hannibal himself was unmanned by the looseness of Campania ; and though a conqueror by his arms, he was overcome by his pleasures. I would as soon live among butchers as among cooks, not but that a man may be temperate in any place ; but to see drunken men staggering up and down every where, and only the spectacles of lust, luxury, and excess before our eyes, it is not safe to expose ourselves to temptations which the victorious Hannibal himself could not resist. What shall become of us, then, that are subdued, and given ground to our lusts already ? He that has



to do with an enemy in his breast, has a harder task upon him than he that has to encounter one in the field; his hazard is greater if he loses ground, and his duty is perpetual, for he has no place or time for rest. If I give way to pleasure I must also yield to grief, to poverty, to labour, ambition, and anger, until I am torn to pieces by my misfortunes and lusts. But against all this philosophy propounds liberty; that is to say, a liberty from the service of accidents and fortune. There is nothing that does more mischief to mankind, than mercenary masters of philosophy, that do not live as they teach; they give a scandal to virtue. How can any man expect that a ship could steer a fortunate course, when the pilot lies wallowing in his own vomit. It is a usual thing first to learn to do ill ourselves, and then to instruct others to do so; but that man must needs be very wicked, that has gathered to himself the wickedness of other people. The best conversation is with the philosophers, that is to say, with such of them as teach matters not words; that preach to us things necessary, and keep us in the practice of them; there can be no peace in human life without the contempt of all events. There is nothing that puts better thoughts into a man, or sooner sets him right that is out of his way, than a good companion; for example has the force of a precept, and touches the heart with an affection to goodness: and not only the seeing of a wise man de-



light us, but the very encounter of him suggests profitable contemplations, such as a man finds himself moved with when he goes into a holy place. I will take more care with whom I eat and drink, than what, for without a friend the table is a manger. Writing does well, but personal discourse and conversation does better; for men give great credit to their ears, and take stronger impressions from example than precept. Cleanthes had never hit Zeno so to the life, if he had not been with him at all his privacies, and had not watched and observed him whether or no he practised as he taught. Plato got more from the manners of Socrates than from his words; and it was not the school, but the company and the familiarity of Epicurus that made Metrodorus, Hermathus and Polydamus so famous. Now, though it be by instinct that we covet society and avoid solitude, we should yet take this along with us, that the more acquaintance the more danger; nay, there is not one man of a hundred that is to be trusted with himself. If company cannot alter us it may interrupt us; and he that so much as stops on the way, loses a great deal of a short life, which we yet make shorter by our inconstancy. If an enemy is at our heels what haste should we make; but death is so, and yet we never mind it. There is no venturing of tender and easy natures among the people, for it is odds that they will go over to the major party. It would perhaps shame the constancy of Socrates, Cato, Lælius, or any of



us all, even when our resolutions are at the height, to stand the shock of vice, that presses upon us with a kind of public authority. A world of mischief may be done by one single example of avarice and luxury: one voluptuous palate makes a great many: a wealthy neighbour stirs up envy, and a fleering companion moves ill nature; where he comes. What will become of these people then that expose themselves to a popular violence, which is both ways, either if they comply with the wicked because they are many, or quarrel with the multitude because they are not principled alike. The best way is, to retain and associate only with those that may be the better for us and we for them. These respects are mutual, for while we teach we learn to deal freely. I dare not trust myself in the hands of much company. I never go abroad, that I come home again the same man I went out; something or other that I had subdued gets head again. It is with our minds as it is with our bodies after a long indisposition, we are grown so tender, that the least breath of air exposes us to a relapse; and it is no wonder if a numerous conversation be dangerous, where there is scarce any single man but by his discourse, example, or behaviour does not either recommend to us, or imprint in us, or, by a kind of contagion, insensibly infect us, with one vice or other, and the more people the greater is the peril; especially let us have a care of public spectacles, where wickedness insinuates



nuates itself with pleasures; and above all others, let us avoid spectacles of *cruelty* and blood, and have nothing to do with those that are perpetually whining and complaining; there may be faith and kindness there, but no peace. People that are either sad or fearful, we do commonly for their own sakes set a guard upon them, for fear they should make an ill use of being alone; especially the imprudent, who are still contriving of mischief either for others or for themselves, in cherishing their lusts or forming their designs. So much for the choice of companions; we shall now proceed to that of a friend.

Of all felicity, the most charming is that of a firm and gentle friendship. It sweetens all our cares, dispels all our sorrows, and counsels in all extremities: nay, if there were no other comfort in it than the bare exercise of so generous a virtue, for that single reason, a man would not be without it. Besides that, it is a sovereign antidote against all calamities, and often against the fears of death itself. But we are not yet to number our friends by the visits that are made us, and to confound the decencies of ceremony and commerce, with the offices of united affections.

Caius Gracchus, and after him Livius Drusus, were the men that introduced among the Romans, the fashion of separating their visitants. Some



were taken into their closets, others were only admitted into the anti-chamber, and some again were fain to wait in the hall, perhaps, or in the court. So that they had their first, their second, and their third rate friends; but none of them true: only they are called so in course, as we salute strangers with some title or other of respect at a venture. There is no depending upon those men that only take their compliment in their turn, and rather slip through the door than enter at it. He will find himself in a great mistake, that either seeks for a friend in a palace, or tries him at a feast. The great difficulty rests in the choice of him; that is to say, in the first place, let him be virtuous, for vice is contagious; and there is no trusting of the sound and the sick together. And he ought to be a wise man too, if one knew where to find him; but in this case, he that is least ill, is best; and the highest degree of human prudence, is only the most venial folly. That friendship where men's affections are cemented by an equal and by a common love of goodness, it is not either hope or fear, or any private interest that can ever dissolve it; but we carry it with us to our graves, and lay down our lives for it with satisfaction. Paulina's good and mine (says our author) are so wrapt up together, that in consulting her comfort, I provided for my own; and when I could not prevail on her to take less care for me, she prevailed on me to take more care of myself. Some people  
make



make it a question, whether it is the greater delight, the employing of an old friendship, or the acquiring of a new one; but it is in preparing of a friendship, and in the possession of it, as it is with a husbandman in sowing and reaping. His delight is the hope of his labour in one case, and the fruit of it in the other. My conversation lies among books, but yet in the letters of a friend, methinks, I have his company; and when I answer them, I do not only write, but speak; and in effect, a friend is an eye, a heart, a tongue, a hand, at all distances; when friends see one another personally, they do not see them as they do when then they are divided, while the meditation dignifies the prospect; but they are in effect absent, even when they are present. Consider their nights apart, their private studies, their separate employments, and necessary visits; and they are almost as much together divided as present. True friends are the whole world to one another; and he that is a friend to himself, is also a friend to mankind. Even in my very studies, the greatest delight I take in what I learn, is the teaching of it to others. For there is no relish methinks, in the possessing any thing, without a partner; nay, if wisdom itself were offered me upon condition only of keeping it to myself, I should undoubtedly refuse it. Lucillus tells us, that he was written to by a friend, but cautions me withal, not to say any thing of the affair in question, for he himself



stands upon the same guard; and what is this, but to affirm and to deny the same thing in the same breath; in calling a man a friend, whom we dare not trust as our own soul; for there must be no reserves in friendship: as much deliberation as you please before the league is struck, but no doubtings or jealousies after. It is as a preposterous weakness to love a man before we know him, and not to care for him after. It requires time to consider of a friendship, but the resolution once taken entitles him to my very heart. I look upon my thoughts to be as safe in his breast as in my own. I shall, without any scruple, make him the confident of my most secret cares and councils. It goes a great way towards making a man faithful, to let him understand that you think him so; and he that does so much as suspect that I will deceive him, gives me a kind of right to cozen him: when I am with my friend, methinks I am alone, and as much at liberty to speak any thing as to think it; and as our hearts are one, so must our interests and commerce: for friendship lays all things in common, and nothing can be good to the one that is not good to the other. I do not speak of such a community as to destroy one another's prosperity; but as the father and mother have two children, not one a piece, but each one of them two. But let us have a care above all things, that our kindness be right and fully founded; for where there is any other invitation to friendship but itself, that  
friendship



friendship will be bought and sold. He derogates from the majesty of it, which makes it only dependent upon good fortune. It is a narrow consideration for a man to place himself in the thought of a friend, because, says he, I shall have one to help me when I am sick, in prison, or in want. A brave man should rather take delight in the contemplation of doing the same offices to another. He that loves a man for his own sake is in an error. A friendship of interest cannot last any longer than the interest itself; and this is the reason, that men in prosperity are so much followed; and when a man goes down the wind, nobody goes near him. Temporary friendship will never stand the test. One man is forsaken for fear or profit, another is betrayed. It is a negociation, not a friendship, that has an eye to advantage only through the corruption of times; that which was formerly a friendship, is now become a design upon a booty after your testament, and you lose your friend. But my end of friendship is to have one dearer to me than myself, and for the saving of whose life I would cheerfully lay down my own. Taking this along with me, that only wise men can be friends, the others are companions; and that there is a great difference also between love and friendship: the one may sometimes do us hurt, the other always good: for one friend is helpful to another in all cases, as well in prosperity as in affliction; we receive comfort even at a distance from those



those we love, but then it is light and faint; whereas, presence and conversation touches us to the quick, especially if we find the man we love to be such a person as we wish.—It is usual with princes, to reproach the living by commending the dead; and to praise these people for speaking truth, from whom there is no longer any danger of hearing it. This was Augustus's case; he was forced to banish his daughter Julia, for her common and prostitute impudence; and still upon fresh information he was often heard to say, if Agrippa or Mecænas had been now alive, this would never have been; but yet, where the fault lay may be a question; for perchance it was his own, that had rather complain for the want of them than seek for others as good. The Roman losses by war and by fire, Augustus could quickly supply and repair; but for the love of two friends, he lamented his whole life after. Xerxes, a vain and foolish prince, when he made war upon Greece, one told him it would never come to a battle; another, that he would find only empty cities and countries, for they would not so much as stand the fame of his coming. Others soothed him in the opinion of his prodigious numbers, and they all concurred to put him up to his destruction. Only Democrates advised him not to depend too much on his numbers, for he would rather find them a burthen to him than an advantage; and that three hundred men in the straits of the mountains, would



be sufficient to give a check to his whole army, and that such an accident would turn his vast numbers into confusion. It fell out afterwards as he foretold, and he had thanks for his fidelity. A miserable prince, that among so many thousand subjects had but one servant to tell him truth.

There is no profession held in greater estimation than that of the sword. Mankind entertaining the highest ideas of those military heroes, who are good for nothing but to knock one another on the head; this profession also; instead of enabling you to dispense with other resources, will only render them the more necessary: it being part of the honour attached to a military life, to ruin those who profess it, not that all are actually ruined by it. It is insensibly becoming the fashion, for soldiers to make fortunes as well as other people; but I have no thoughts of your following my desire, to imitate them in the methods they take to accomplish that end. You are to know also, that even in the army, courage opens not the way to wealth or honours, unless indeed, it be that kind of courage which is displayed before the ladies. On the contrary, the more servile and common wretch in the corps, is always in the fairest road to preferment. If you are a soldier in good earnest, you will be despised, hated, and perhaps dismissed, or at least, loaded with the mortification of seeing your comrades preferred over your head for risking your



fortunes in the trenches, while they were more successfully employed in risking theirs at the toilette.

It may be worthy notice to remark, that an army is a large body of soldiers consisting of horse and foot, under the command of a general, with several ranks of subordinate officers under him.

An army consists of squadrons and battalions, and is usually divided into three corps, which are ranged in three lines; the first line is called the vanguard; the second, the main body; and the third, the rear guard, or body of reserve. The middle of each line is possessed by foot: the cavalry form the wings on the right and left; and sometimes they also place squadrons of horse in the intervals between the battalions. When the army is ranged in order of battle, they are five feet distance between the horse, and three between the foot. But in the rank, the file contracts, and its front lessens almost to one half in each line; the battalions are distant from each other about 180 feet: distance about equal to the extent of their front, and the same holds good with regard to the squadrons, which are about 300 feet distant, the extent of their own front. Their intervals are left for the squadrons and battalions of the second line to range themselves against the intervals of the first line, and then of the third line  
against



against those intervals of the second, that both the one and the other may march more readily through these spaces to the enemy. There is usually 300 foot left between the first line and the second, and so between the second line and the third, that there may be room to rally when the squadrons and battalions are broke.

Long experience has shown, that in Europe, a prince of a million of subjects cannot keep an army of above ten thousand men without ruining himself; it was otherwise in the ancient Republics. The proportion of soldiers to the rest of the people, which are now about one to an hundred, might then be as about one to eight. The reason seems owing to that portion of lands, which the ancient founders of commonwealths made among their subjects; so that every man had a considerable property to defend, and had means to defend it with; whereas among us, the lands and riches of a nation being spread among a few, the rest have no way of subsisting but by trades, arts, and the like; and have neither free property to defend, nor means to enable them to go to war in defence of it, without starving their families. A large part of our people are either artizans or servants, and so only minister to the luxury and effeminacy of the great. While the equality of lands subsisted, Rome, though only a little state, being refused the succours which the Latins were obliged to furnish after



the taking of the city in the consulate of Camillus, presently raised ten legions within their own walls; which was more, Livy assures us, than they were able to do in his time, though masters of the greatest part of the world. A full proof, adds the historian, that we are not grown stronger; and that which swells our cities, is usually luxury, and the means and effects of it. Our armies originally were a sort of militia, composed chiefly of the vassals and tenants of the lords; when each company had served the number of days or months enjoined by their tenure, or the customs of the fees they held, they returned home. The armies of the empire consisted of divers bodies of troops furnished by the several circles. The gross of the French army under the Merovingian race, consisted of infantry; under Pepin and Charlemagne, the armies consisted almost equally of cavalry and foot. But since the declension of the Carlovignian line, the fees being come hereditary, the national armies, says Le Gendre, are chiefly cavalry. The armies of the Grand Signior consist chiefly of Janissaries, Spahis, and Timariots.

I might relate at full the exercises of soldiers, and give complete rules for the whole art of war, naval and military; but being much afraid I shall be deemed tedious in what I have already said, I will conclude this age with the following remark; at the same time I ought to promise, that as the va-



rious articles relating to the hair has been so fully handled, any thing I may urge further may appear totally extraneous, and void of all reason. Nevertheless I would keep up the appearance, if ever so light, of being a guide to man through life; and if my attempts are evident with regard to health, happiness, wisdom, and morality, they should also keep their eye in some measure on the external or seeming part of mankind. In particular my aim would be to point out some happy rules for preserving the hair at this age as well as another, as a pleasant ornament through life. The possession of which, like most other enjoyments, is held of little consequence, but when once lost it is then seriously bemoaned. Yet after having so fully explained myself relating to the hair, little else can now be said, but barely to put you in remembrance, how easy it is to imagine, that the mind and body must undergo various revolutions under so many various pursuits. And during this age, it may be proper to remark, that while nature is at perpetual variance with herself, there are more of both sexes lose their hair than at any other period through life. Regular attention should therefore be paid to the directions in age the third, particularly by those who may have occasion to visit the colder and hotter climates. It ought not to be forgot, that if the genuine virtues of my specifics here recommended, were sufficiently known by those who wallow in voluptuousness in

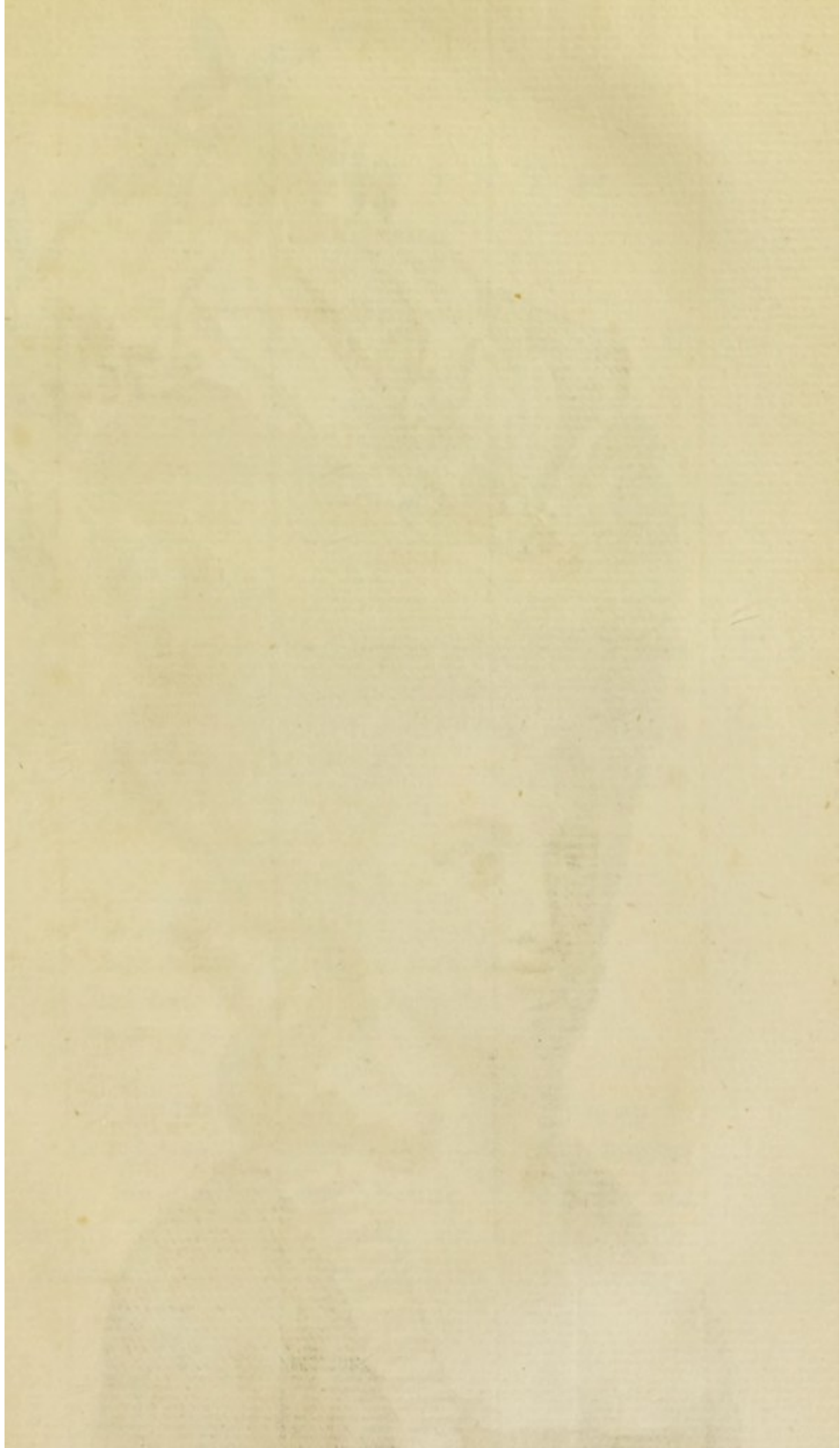
both



both the Indies, as well as other countries where drefs and ornaments are the leading objects of their lives, and where fuch pleasure is taken in decking the hair and loofely braiding it in all the fanciful modes practifed by thofe beyond the Ganges, or the ftill more luxuriant inhabitants on the La Plata, would meet with proper encouragement, as the fun and wind in thofe climates are very powerful enemies to the hair.

Captains of fhips therefore, and all who refort to thefe countries, would do well to make a trial of them, and muft certainly find their trouble amply recompens'd. It may be asked, if the four specifics heretofore fo ftroingly recommended are of fuch rare virtue, why not give a further and more minute detail of their excellencies? This I own might be in fome meafure neceffary, were it not confidered, how dull and tirefome fuch themes are, having already been full tirefome enough; and regarding the pleasure and entertainment of my friends and readers beyond every other confideration, I fhall only obferve, that they well anfwer every purpofe therein affign'd them; and indeed, far exceed what I have faid of them, if only they have a fair trial according to the direftions; if thefe are adhered to, their merit will foon gain them credit from the world beyond, what is in the power of any pen to procure.











## A G E the F I F T H.

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———— “ And then the justice  
 “ With fair round belly, with good capon lined ;  
 “ With eyes severe, and beard of formal cut,  
 “ Full of wise saws and modern instances,  
 “ And so he plays his part.”

**E**SCAPED the Stygian pool, behold him  
 stand like a tower, firm and undaunted :  
 before in a labyrinth of doubt, from which the  
 clue of time has extricated him. Now he beholds  
 the sun, and this green earth so fair.

———— “ Now gain'd the happy coast,  
 “ Oft turns and sees with a delighted eye,  
 “ Midst rocks and shelves the broken billows fly ;  
 “ And while outrageous winds the deep deform,  
 “ Smiles on the tumult and enjoys the storm.”

For the noble mind turns all occurrences to its  
 own advantage : well may he express himself  
 with the emphatic Dr. Young, none there are  
 happy but the truly foolish, or the truly wise.  
 At thirty, a man subjects himself a fool : knows it

at



at forty ; and though it may appear quaintly urged, surely it is what may be called human wisdom, in a great degree, to be fully sensible of our own extreme folly ; for what is the farthest bolt of earthly wisdom but folly in the extreme. Now the rational man, divested of youthful folly, and of all the vain pursuits in life, enjoys the present hour, nor fears the future, nor laments the past : behold him a reverend and awful example for the youth of his country to follow ; for affliction, adversity, and misfortune, fly over his head, shoot wide, or spend their shafts in vain ; the gathering tempests howl, the surges beat, but he nobly stems the tide, hurls back defiance in their teeth, baffling all their attempts ; as Britain, thy hoar cliffs the loud sea wave : he, like old father Atlas, “ when storms and tempests thunders on his brow, and oceans break their billows at his feet, he stands unmoved, and glories in his height.” No misfortune, no affliction, no haughty step or word of a superior or inferior can draw him from his line, or ruffle his temper. Long has he seen the world, and known the disposition of mortals ; and from their whims, their smiles, their frowns, and every wile, he is equally on his guard. Behold him now from his wisdom enjoy with a cheerful heart the comforts of the world, hear his good name, like the sweetest of odours diffuse itself around.

Behold



Behold the generous youth, eager to receive instruction from him ; see his family place their joy in him ; his servants call him father, and live but for him. The poor, needy, and fatherless bless him ; all eyes are enraptured with him, from whence he derives every earthly joy ; to maintain which he is an enthusiastic devotee at the shrine of Fortune, loving her smiles, but not dejected with her frowns. This advice, I hope, will not be deemed here neither improper nor worldly ; as I have before said that every wise and good man must so far be a man of the world as not to be duped by the illiterate and low-minded, who nine out of ten have no human sensation, but the over-reaching their fellow-creatures, if it may be so called ; therefore I cannot help remarking in this place, that, although philosophers, ingenious writers, and what have been generally called wise men, in all ages have despised and held in the most sovereign contempt the goddess Fortune (and it must be allowed that in a true golden age, indeed, she could have no lures) yet, till they can find the philosopher's stone, or force the grosser minds to be of their opinion, in the modern world, no wise man can well be blamed for sacrificing at her shrine.

The whole Duty of Man may be reduced to the two points of abstinence and patience ; temperance in prosperity, and courage in adversity. Epicurus will have it that a wise man will bear all

C c c

injuries,



injuries, but the stoics will not allow those things to be injuries which Epicurus calls so; now betwixt these two there is the same difference that we find between two gladiators—the one receives wounds, but yet maintains his ground, the other tells the people when he is in blood that it is but a scratch, and will not suffer any body to part them. An injury cannot be received but it must be done; but it may be done and yet not received; as a man may be in the water and not swim, but if he swims it is presumed he is in the water; or, if a bow or shot be levelled at us, it may so happen that a man may miss his aim, or some accident interpose that may divert the mischief; that which hurts is passive, and inferior to that which hurts it; but you will say that Socrates was condemned and put to death, and so received an injury; but I answer, that the tyrants did him an injury, and yet he received none. He that steals any thing from me, and hides it in my own house, though I have not lost it, yet he has stolen it. He that lies with his own wife and takes her for another woman, though the woman be honest the man is an adulterer. Suppose a man gives me a draught of poison, and it proves not strong enough to kill me, his guilt is never the less for the disappointment. He that makes a pass at me is as much a murderer though I put it by, as if he stuck me to the heart; it is the intention and not the effect that constitutes the crime. He is a murderer, that has the will of  
 killing



killing and slaying before his hands are dipped in blood; as it is sacrilege the very intention of laying violent hands on holy things. If a philosopher be exposed to torments, the axe over his head, his body wounded, his guts in his hands, I will allow him to groan, for virtue itself cannot divest him of the nature of man; but if his mind stand firm he has discharged his part.

A great mind enables a man to maintain his station with honour, so that he only makes use of what he meets in his way, as a pilgrim that would fain be at his journey's end.

It is the excellence of a great mind to ask nothing and to want nothing, and to say I will have nothing to do with Fortune, that repulses Cato and prefers Vatinius. He that quits his hold, and accounts any thing good that is not honest, runs gaping after casualties; spends his days in anxiety and vain expectations: that man is miserable; and yet it is hard, you will say, to be banished or cast into prison, nay, what if it were to be burnt, or any other way destroyed. We have examples in all ages and in all cases, of great men that have triumphed over all misfortunes. Metellus suffered exile resolutely, Rutilius cheerfully; Socrates disputed in a dungeon, and though he might have made his escape refused, to shew the world how easy a thing it was to subdue the two great terrors



of mankind, death and a prison. What shall we say of Mutius Scævola, a man only of military courage, and without the help of either philosophy or letters, who, when he found that he had killed the secretary instead of Porfenna the prince, burned his right-hand to ashes for the mistake, and held his arm in the flame till it was taken away by his very enemies.

Porfenna did more easily pardon Mutius for his intent to kill him, than Mutius forgave himself for missing his aim: he might have done a luckier thing but not a braver. It is only for a great mind to judge of great things, for otherwise that which is our infirmity will seem to be another person's, as a strait stick in the water appears to be crooked. He that yields draws upon his own head his own ruin, for we are sure to get the better of Fortune if we would struggle with her. Fencers and wrestlers, we see what blows and bruises they endure, not only for honour but for exercise; if we turn our backs once we are routed and pursued. That man only is happy that draws good out of evil, that stands fast to his judgment, and, unmoved with any external violence, or, however, so little moved that the keenest arrow in the quiver of Fortune is but as the prick of a needle to him rather than a wound, and all her other weapons fall as upon the roof of a house,

that



that crackles and slips off again without any damage to the inhabitants.

A generous and clear-sighted man will take it for a happiness to encounter ill-fortune. It is nothing for a man to hold up his head in a calm, but to maintain his post when all others have quitted their ground; and there to stand upright while other men are beaten down, this is divine and praise-worthy. What ill is there in torments, or in those things which are commonly accounted grievous crosses? The greatest evil is the want of courage; the bowing and submitting to them, which can never happen to a wise man, for he stands upright under any weight; nothing that is to be borne displeases him, he knows his strength, and whatsoever may be any man's lot he never complains if it be his own. Nature, he says, never deceives any body; she does not tell us whether our children shall be fair or foul, wise or foolish, good subjects or traitors, nor whether our fortune shall be good or bad. We must not judge of a man by his ornaments, but strip him of all his advantages, and the impostures of his fortune, nay, of his very body too, and look into his mind. If he can see a naked sword at his eyes without so much as winking; if he makes it a thing indifferent to him, whether his life goes out at his throat or at his mouth; if he can hear himself sentenced to torments or exile, and under the  
 very



very hands of the executioners, say this to himself, all this I am provided for, and it is no more than what a man that is to suffer the fate of humanity should be, he has the temper of mind that speaks the man happy; and without this, all the complacency of external comforts signify no more than the personating a king upon the stage. When the curtain is drawn we are players again; not that I pretend to exempt a wise man out of the number of men, as if he had no sense of pain, but I reckon on him as compounded of body and soul: the body is irrational and may be galled, burned, and tortured, but the rational part is fearless, invariable, and not to be shaken; this it is that I reckon upon as the supreme good of man; which, until it be perfected, is but an unsteady agitation of thought, and in the perfection an immoveable stability. It is not in our contentions with Fortune as in those of the theatre, where we may throw down our arms and pray for quarter, but there we must die firm and resolute. There needs no encouragement in those things which we are inclined to by a natural instinct, as the preservation of ourselves with ease and pleasure; but, if it comes to the trial of our faith by torments, or courage by wounds, these are difficulties that we must be armed against by philosophy and precept; and yet all this is no more than what we were born to, and no matter of wonder at all: so that a wise man prepares himself for it, expecting that

“ what,



“whatsoever may be will be;” my body is frail, and liable, not only to the impressions of violence but to afflictions also, that naturally succeed our pleasures. Full meals bring crudities; drinking, &c. makes the hands to shake and the knees to tremble; it is only the surprize and newness of the thing that makes that misfortune terrible, which by premeditation might be made easy to us; for that which some people make light by sufferance, others do by foresight. Whatsoever is necessary we must bear patiently; it is no new thing to die, no new thing to mourn, and no new thing to be merry again. If I be poor, I shall have company in banishment. I will think myself born there; if I die I shall be no more sick, and it is a thing I can do but once.

Let us never wonder at any thing we are born to, for no man has reason to complain where we are all in the same condition; he that escapes might have suffered, and it is but equal to submit to the law of mortality. We must undergo the colds of winter, the heats of summer, the distempers of the air, and the diseases of the body; a wild beast meets us in one place, and a man that is brutal in another; we are here assaulted by fire, there by water. We are to bear all accidents, as unkind seasons, distempers and diseases; and why may we not reckon the actions of wicked men, even among those accidents; their deliberations  
are



are not counsels but frauds, snares, and inordinate motions of the mind ; and they are not without a thousand pretensions and occasions of doing a man mischief : they have their informers, their knights of the post ; they can make an interest with powerful men, and one may be robbed as well upon the bench as upon the highway ; they lie in wait for advantages, and live in perpetual agitations between hope and fear : whereas he that is truly composed will stand all shocks, either of violence, flatterers, or menaces, without perturbation ; it is inward fear that makes us curious after what we hear abroad. It is an error to attribute either good or ill to Fortune, but the matter of it ; we may, and we ourselves are, the occasion of it, being in effect the artificers of our own happiness or misery, for the mind is above fortune ; if that be evil, it makes every thing else be so too ; but if it be right and sincere, it corrects what is wrong, and mollifies what is hard with modesty and courage. There is a great difference among those whom the world calls wise men ; some take up private resolutions of opposing fortune, but they cannot go through with them ; for they are either dazzled with splendor on the one hand, or affrighted with terrors on the other ; but there are others that will close and grapple with fortune, and still come off victorious. Mutius overcame the fire, Regulus the gibbet, Socrates poison, Rutilius banishment, Cato death,  
 Fabricius



Fabricius riches, Tubero poverty, and Sextius honours. But there are some again so delicate, they cannot so much as bear a scandalous report; which is the same thing as if a man should quarrel for being jostled in a croud, or dashed as he walks in the streets; he that has a great way to go must expect to slip, tumble, and be tired. To the luxurious man frugality is a punishment; labour and industry to the sluggard, nay, study itself is a torment to him. Not that these things are hard to us by nature, but we ourselves are vain and irresolute; nay, we wonder many of us how any man can live without wine, or endure to rise so early in a morning. A brave man must expect to be tossed, for he is to steer his course in the teeth of fortune, and to work against wind and weather. In the suffering of torments there appears but one virtue; a man's exercises are many; that which is most eminent is patience, which is but a branch of fortitude; but there is prudence also in choice of the action, and in the bearing what we cannot avoid; and here is constancy in bearing it resolutely, and there are the same concurrence also of several virtues, in other generous undertakings. When Leonidas was to carry his 300 men into Thermopylæ, to put a stop to Xerxes, his huge army, "Come fellow soldiers," says he, "eat your dinners here, as if you were to sup in another world;" and they answered his resolution. How plain and imperious was that short speech of Edi-



thus to his men upon a desperate action, and how glorious a mixture of bravery and prudence. "Soldiers," says he, it is necessary for us to go, but it is not necessary for us to return." This brief and pertinent harangue, was worth ten thousand of the frivolous cavils and distinctions of the schools, which rather break the mind than fortify it; and when it is once perplexed, and pricked with difficulties and scruples, then they leave it. Our passions are numerous, are strong, and not to be mastered with quirks and tricks, as if a man should undertake to defend the cause of God and man with a bulrush. It was a remarkable piece of policy and honour together, that action of Cæsar's, upon taking Pompey's cabinet at the battle of Pharsalia; it is probable, that the letters in it might have discovered who were his friends and who his enemies; and yet he burnt it without so much as opening it, esteeming it the noblest way of pardoning, to keep himself ignorant both of the offender and the offence. It was a brave presence of mind also, in Alexander, who, upon advice that his physician Philip intended to poison him, took the letter of advice in one hand, and the cup in the other, delivering Philip the letter to read while he himself drank the potion.

Some are of opinion, that death gives a man courage to support pain, and that pain fortifies a man against death; but I say, rather, that a wise  
man



man depends upon himself against both, and that he does not suffer either with patience in hopes of death, or die willingly because he is weary of life; but he bears the one and waits for the other, and carries a divine mind through all the accidents of human life. He looks upon faith and honesty as the most sacred good of mankind, and neither to be forced by necessity nor corrupted by reward; kill, burn, tear him to pieces, he will be true to his trust; and the more a man labours to make him discover a secret, the deeper he will hide it. Resolution is the inexpugnable defence of human weakness, and it is a wonderful providence that attends it.

Horatius Cocles opposed his single body to the whole army, until the bridge was cut down behind him, and then he leaped into the river with his sword in his hand, and came off safe to his party. There was a fellow questioned about a plot upon the life of a tyrant, and put to torture to declare his confederates; he named, one by one, all the tyrant's friends that were about him, and still as they were named they were put to death; the tyrant asked him at last if there were any more? "Yes, says he, you yourself was in the plot, and now you have never another friend left you in the world;" whereupon the tyrant cut the throats of his own guard.



He is the happiest man that is the master of himself, and triumphs over the fear of death, which has overcome the conquerors of the world.

No man shall ever be poor that goes to himself for what he wants, and that is the readiest way to riches. Nature, indeed, will have her due, yet whatever is beyond necessity is precarious and superfluous. It is not their business to gratify the palate, but to satisfy a craving stomach; bread, when a man is hungry, does his work, be it never so coarse, and water when he is dry; let his thirst be quenched, and nature is satisfied, no matter whence it comes, whether he drink it in gold, silver, or in the hollow of his hand. To promise a man riches, and to teach him poverty is to deceive him; but shall I call him poor that wants nothing, though he may be beholden for it to his patience rather than to his fortune? Or shall any man deny himself to be rich, whose riches can never be taken away? Whether it is better to have much or enough, he that has much desires more, which shews that he has not enough; but he that has enough is at rest. Shall a man be reputed the less rich, for not having that for which he shall be banished, for which his very wife or son shall poison him; that which gives him security in war and quiet in peace, which he possesses without danger, and disposes of without trouble? No man can be poor that has enough, nor rich that covets more than he has.

Alexander,



Alexander, after all his conquests, complained that he wanted more worlds. He desired something more even when he had gotten all, and that which was sufficient for human nature, was not enough for one man. Money never made any man rich, for the more he had the more he still coveted.

The richest man that ever yet lived, is poor in my opinion, and in any man's it may be so; but he that keeps himself to the stint of nature, does neither feel poverty nor fear it; nay, even in poverty itself there are some things superfluous. Those which the world calls happy, their felicity is a false splendour that darkens the eyes of the vulgar; but our rich man is glorious and happy; within there is no ambition, hunger and thirst. Let there be food, and no matter for the table, the dishes, the servants, nor with what meat nature is satisfied; those are the torments of luxury, that rather stuff the stomach than fill it: it studies rather to cause an appetite than to allay it: it is not for us to say this is not handsome, and that is common, the other offends my eye. Nature provides for health, not delicacy. When the trumpet sounds a charge, the poor man *knows* that he is not aimed at; when they cry out fire, his body is all he has to look after; if he be to make a journey, there is no blocking up of streets and thronging of passages for a parting compliment. A small matter  
fills



fills his belly and comforts his mind; he lives from hand to mouth, without fearing or caring for tomorrow. The temperate rich man is but a counterfeit, his wit is quicker and his appetite calmer. No man finds poverty a trouble to him, but he that thinks it so; and he that thinks it so makes it so. Does not a rich man travel with more ease, with less luggage, and fewer servants? Does he not eat many times as little, and as coarse in the fields as a poor man? Does he not for his own pleasure sometimes, and for variety, feed upon the ground, and use only earthen vessels? Is not he then a mad man that always fears what he often desires, and dreads the thing that he takes delight to imitate? He that would know the worst of poverty, let him but compare the looks of the rich and of the poor, and he shall find the poor man to have a smoother brow, and to be more merry at heart; or if any trouble befall him, it passes over like a cloud; whereas the other, either his good humour is counterfeit, or his melancholy deep and ulcerated; and the worse, because he dare not publicly own his misfortune, but he is forced to play the part of a happy man even with a curse in his heart; his felicity is but personated, and if he could but be stripped of his ornaments he would be contemptible. In buying of a horse we take off his clothes and his trappings, and examine his shape and body, for fear of being cozened; and shall we put an estimate upon a man for being set off



off by his fortune and quality? Nay, if we see any thing of ornament about him, we are to suspect him the more for some infirmity under it. He that is not content in poverty, would not be so in plenty: for the fault is not in the thing, but in the mind: if that be sickly, remove him from a kennel to a palace he is at the same pass, for he carries his disease along with him. What can be happier than that condition, both of mind and of fortune, from which we cannot fall. What can be a greater felicity than in a covetous designing age, for a man to live safe among informers and thieves? It puts a poor man into the very condition of Providence, that gives all without reserving any thing to itself. How happy is he who owes nothing but to himself, and only that which he can easily refuse or easily pay? I do not reckon him poor that has but a little, but he is so that covets more. It is a fair degree of plenty to have what is necessary: whether had a man better find sobriety in want, or hunger in plenty? It is not the augmenting of our fortunes, but the abating of our appetites that makes us rich. Why may not a man contain riches in his own coffers as well as in another man's; and rather hear that they are his than feel them to be so? Though it is a greater matter not to be corrupted even by having them under the same roof, he is a greater man that is honestly poor in the middle of plenty; but he is the most secure that is free from  
the



the temptations of that plenty, and has the least matter for another to design upon. It is no great business for a poor man to learn the contempt of riches, nor for a rich man to extol the benefit of poverty; because we do not know how either the one or the other would behave himself in the contrary condition. The best proof is the doing of it by choice, and not necessity; for the practising of poverty in jest, is a preparation towards the bearing of it in earnest; but it is a generous disposition to provide for the worst of fortunes as what may be easily borne. The premeditation makes it then not only tolerable, but delightful to us; for there is that in them, without which nothing can be comfortable, that is to say, security. If there were nothing else in poverty but the certain knowledge of our friends, it were yet a most desirable blessing. When every man leaves us but those that love us, it is a shame to place the happiness of life in gold and silver, for which bread and water is sufficient; as at the worst, hunger puts an end to hunger: for to the honour of poverty, it was both the foundation and cause of the Roman empire. And no man was ever yet so poor, but he had enough to carry him to his journey's end.

All I desire is, that my poverty may not be a burthen to myself, nor make me to be so to others; and that is the best state of fortune, that is neither directly necessitous nor far from it; a mediocrity  
with



with gentleness of mind, will preserve us from fear or envy, which is a desirable condition, for no man wants power to do mischief. We never consider the blessings of coveting nothing, and the glory of being full in ourselves without depending upon fortune. With parsimony, a little is sufficient, and without it nothing; whereas, frugality makes a poor man rich. If we love an estate, we had better never have had it; he that has least to love has least to fear; and those are better satisfied whom fortune never favoured, than those whom she has forsaken. The state is most candid that lies betwixt poverty and plenty. Diogenes understood this very well, when he put himself into an incapacity of losing any thing. That course of life is most commodious, which is both safe and wholesome. The body is to be indulged no further than for health, and rather mortified, than not kept in subjection to the mind. It is necessary to provide against hunger, thirst and cold; and somewhat for a covering to shelter us against inconveniences, but not a pin of matter whether it be of turf or marble. A man may lie as warm and as dry under a thatched, as under a gilded roof. Let the mind be great and glorious, and all other things are despicable in comparison. The future is uncertain, and I had rather beg of myself not to desire any thing than of fortune to bestow it. At the conclusion of this age, it may be proper to remark, that the mind is tuned to social comfort, and



a view of happiness. For a long train of years, the hair of both sexes is now harmonized by the serenity of the frames; and all that will be required at this season is regularity, and care to shield it from the hand of time. If at certain seasons of the year the hair should shed, generally in spring and fall, those seasons enliven, an insect at the root of the hair often fatal to it, recourse must be had to my Sorpito liquid, which will instantly cure it; at the same time my crescent Pomade should be applied to make it vigorous and youthful, and a constant application of my Ericanu oil should be made to keep the hair in its youthful colour, of which very little experience will give convincing proofs.





## A G E the S I X T H.

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—————“ The sixth age shifts  
 “ Into the lean and flippered pantaloon,  
 “ With spectacles on nose and pouch on side :  
 “ His youthful hose well saved, a world too wide  
 “ For his shrunk shank ; and his big manly voice,  
 “ Turning again towards childish treble pipes,  
 “ And whistles in his sound.”

**O**N a rock not far, off behold ancient time  
 points with his scythe towards the vale of  
 tears. The good man bends submissive, reluctant  
 but not displeas'd ; from a consciousness of inhe-  
 rent virtue, he firmly and patiently waits his call.  
 Mean while, chearfully explores nature's paths, and  
 wisely deduces from all her winding ways, *what-*  
*ever is is right.* See him, though in age, rise with  
 the sun with chearful heart,

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—————“ For his sleep  
 “ Is airy, light, from pure digestion bred,  
 “ And temperate vapours bland which the only sound  
 “ Of leaves and fuming rills, Aurora's fan  
 “ Lightly dispersed, and the shrill matin song  
 “ Of birds on every bough.”



—————“ To mark how spring  
 “ The tended plants, how blows the citron grove;  
 “ What drops the myrrh, and what the balmy reed;  
 “ How nature paints her colours, how the bee,  
 “ Sits on the bloom extracting liquid sweet.”

While with rapture he beholds such lovely scenes, they recal his youthful days, and comparing the past with the present, while he laments the lot of human life a transient gleam of hope breaks over his mind, and his good old heart almost bursts for joy, but with resignation meek, still pursuing his calm mortal walk, soon to change it for one eternal.

The calamities of human nature, may be divided into the fear of death and the misery and errors of life; and it is the great work of mankind, to master the one and to rectify the other; and so live, as neither to make life irksome to us, nor death terrible. It should be our care before we grow old to live well, and when we are so to die well, that we may expect our end without sadness: for it is the duty of life to prepare ourselves for death; and there is not one hour we live, that does not remind us of our mortality. Time, reason, and all things have their fate, though it lies in the dark, that period is certain to nature, but what am I the better for it if it be not so to me? We propound travels, arms and ventures, without ever considering that death lies in the way; our time set, and none of us know  
 how



how near it is, but we are all of us agreed that the decree is unchangeable. Why should we wonder to have that befall us to day which might have happened to us any minute since we were born? Let us therefore live as if every moment was to be our last, and let us see that our accounts be right every day that passes our heads. We are not ready for death, and therefore we fear it, because we do not know what will become of us when we are gone, and that consideration strikes us with inexplicable terror. The way to avoid this distraction, is to contract our business and our thoughts. When our mind is settled, a day or an age is all one to us, and the series of time which is now our trouble will then be our delight; for he that is steadily resolved against all uncertainties, shall never be disturbed with the variety of them. Let us make haste therefore to live, since every day to a wise man is a new life; for he has done his business the day before, and so prepared himself for the next that if it be not his last, he knows not but that it might have been so. No man enjoys the time of life, but he that is ready and willing to quit it. The will of man is not able to express the blindness of human folly in taking more care of our fortune, our houses, and our money, than we do of our lives. Every body breaks in upon the one gratis, but we betake ourselves to fire and sword if any man invades the other. There is no dividing in the case of patrimony, but people share out time with



with us at pleasure; so profuse are we of that only thing, whereof we may be honestly covetous. It is a common practice to ask an hour or two of a friend for such or such a business, and it is as easily granted, both parties considering the occasion, and not the thing itself: they never put time to account, which is the most precious valuable of all things; but because they do not see it, they reckon upon it as nothing; and yet these very men when they come to die, would give the whole world for these hours again which they so inconsiderately cast away before, but there is no recovering of them. If they could number their days that are yet to come, as they can those that are already past, how would those very people tremble at the apprehension of death, though a hundred years hence, that never so much as think of it at present, though they know not but it may take them away the next immediate minute? It is an usual saying, I would give my life for such or such a friend, when at the same time we do not give it without so much as thinking of it; nay, when that friend is never the better for it, and we ourselves the worse. Our time is set, and day and night we travel on. There is no baiting by the way, and it is not in the power of either prince or people to prolong it. Such is the love of life, that even those decrepit dotards that have lost the use of it, will yet beg the continuance of it, and make themselves younger than they are, as if they could cozen even fate itself. When they



they fall sick, what promises of amendment if they escape this bout, what exclamations against the folly of their mis-spent time, and yet if they recover they relapse; no man takes care to live well but long, when it is in every body's power to do the former, and in no man's to do the latter. We consume our lives in providing the very instruments of life, and govern ourselves still with a regard to the future, so that we do not properly live, but we are about to live. How great a shame it is to be laying new foundations of our life at our last gasp, and for an old man that commonly proves his age by his beard, with one foot in the grave, to go to school again? While we are young we may learn, our minds are tractable, and our bodies fit for labour and study; but when age comes on we are seized with languour and sloth, afflicted with diseases, and at last we leave the world as ignorant as we came into it; only we die worse than we were born, which is not nature's fault but ours. For our fear, suspicions, perfidy, &c. are from ourselves. I wish with all my soul that I had thought of my end sooner, but I must make the more haste now, and spur on like those who set out late upon a journey. It will be better to learn late than not at all, though it be only to instruct me that I may leave this stage with honour. In the division of life there is time present, past, and to come; what we do is short; what we shall do is doubtful; but what we have done is certain, and  
 out



out of the power of fortune. The passage of time is wonderful quick, and a man must look backward to see it, and in that retrospect he has all past ages at a view, but the present gives us the slip unperceived. It is but a moment that we live, and yet we are dividing it into childhood, youth, man's estate, and old age, all which degrees we bring into that narrow compass; if we do not watch, we lose our opportunities, if we do not make haste we are left behind: our best hours escape us, the worst are to come. The purest part of our life runs fast, and leaves only the dregs at the bottom; and that time which is good for nothing else we dedicate to virtue, and only propound to begin to live at an age that very few people arrive at. What greater folly can there be in the world than this loss of time; the future being so uncertain, and the dangers so inseparable? If death be necessary, why should any man fear it: and if the time of it be uncertain, why should we not always expect it? We should therefore first prepare ourselves for a virtuous life, against the dread of an inevitable death; and it is not for us to put off being good, until such or such a business is over; for one business draws on another, and we do as good as sow it, one grain produces more. It is not enough to philosophize, when we have nothing else to do; but we must attend wisdom even to the neglect of all things else, for we are so far from having time to spare, that the age of the world would be yet too narrow for our business; nor is it sufficient



sufficient only to omit it, but we must not so much as intermit it.

There is nothing we can call our own property but our time, and yet every body fools us out of it that has a mind to it. If a man borrows a paltry sum of money, there must needs be bonds and securities, and every common civility is presently charged upon account; but he that has my time, thinks he owes me nothing for it, though it be a debt that gratitude itself can never repay. I cannot call any man poor that has enough still left, be it ever so little. It is good advice yet to those that have the world before them, to play the good husband betimes, for it is too late to spare at the bottom where all is drawn out to the lees. He that takes away a day from me, takes away what he can never restore me; but our time is either forced away from us, stolen from us, or lost; of which the last is the foulest miscarriage. It is in life as in a journey, a book, or a companion, brings us to our lodging before we thought we were even half way. Upon the whole matter we consume ourselves one upon another, without any regard at all to our own partiality. I do not speak of such as live in notorious scandal, but even those men themselves whom the world pronounces happy, are smothered in their felicities; servants to their profession and clients, and drowned in their lusts. We are apt to complain of the haughtiness of great

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men,



men, while yet there is hardly any of them all so proud, but that at some time or other a man may have yet access to him, and perhaps, a good word or a look into the bargain. Why do not we rather complain of ourselves, for being of all other, even to ourselves, the most deaf and inaccessible. Company and business are great devourers of time; and our vices destroy our lives as well as our fortunes. The present is but a moment, and perpetually in flux: the time past we call to mind when we please, and it will abide the examination and inspection: but the busy man has not leisure to look back; or if he has, it is an unpleasant thing to reflect upon a life to be repented of; whereas the conscience of a good life, puts a man into a secure and perpetual profusion of a felicity never to be disturbed or taken away: but he that has led a wicked life is afraid of his own misery; and on the review of himself he finds only appetite, avarice, or ambition, instead of virtue. But still he that is not at leisure many times to live, must, when his fate comes, whether he will or no, be at leisure to die. Alas! what is time to eternity; the age of a man to the age of the world; and how much of this life do we spend in fears, anxieties, childhood? nay, we sleep away the one half. How great a part of it runs away in luxury and excess, the ranging of our guests and servants, and our dishes, as if we were to eat and drink not for society, but for ambition. The nights may well seem so short that



is bought so dear, and bestowed upon wine and women. The day is lost in expectation of the night, and the night in the apprehension of the morning. There is a terror in our very pleasures, and this vexatious thought in the very height of them, that they will not last always, which is a canker in the delights even of the greatest and most fortunate of men.

Oh the blessings of privacy and leisure! The wish of the powerful and eminent, but the privilege only of inferiors, who are the only people that live to themselves; nay, the very thought and hope of it is a consolation, even in the middle of all the tumults and hazards that attend greatness. It was Augustus's prayer that he might live to retire, and deliver himself from public business. His discourses were still pointing that very way, and the highest felicity this mighty prince had in prospect, was the divesting himself of that illustrious state, which however glorious in shew, at the bottom of it only anxiety and care: but it is one thing to retire for pleasure, and another for virtue; which must be active even in the retreat, and give proof of what it has learned; for a good and a wise man, does in privacy consult the well-being of posterity. Zeno and Crispinus did greater things in their studies than if they had led armies, borne offices, or given laws, which in truth they did not to one city alone, but to all the world. Their  
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quiet



quiet contributed more to the common benefit, than the sweat and labour of other people. That retreat is not worth the while, that does not afford a man greater and nobler work than business. There is no slavish attendance upon great offices, no coveting for places, no making of parties, no disappointment in my pretension to this charge, to that regiment, or to such or such a title; no envy of any man's favour or fortune, but a calm enjoyment of the general bounties of Providence, in company with a good conscience. A wise man is never so busy as in the solitary contemplation of God, and the works of nature. He withdraws himself to attend the service of future ages, and those counsels which he finds salutary to himself, he commits to writing for the good of futurity, as we do the receipt of sovereign antidotes or balsams. He that is well employed in his study, though he may seem to do nothing at all, does the greatest things yet of all others, in affairs both human and divine. To supply a friend with a sum of money, or give my voice for an office, these are only private and particular obligations; *but he that lays down precepts for the governing of our lives and the moderating of our passions, obliges human nature not only in the present, but in all succeeding generations.* He that would be quiet, let him repair to his philosophy, a study that has credit with all sorts of men. The eloquence of the bar or whatsoever else addresses to the people, is never without enemies;



mies; but philosophy minds its own business, and even the worst have an esteem for it: there can never be such a conspiracy against virtue. The world can never be so wicked, but the name of a philosopher shall still continue venerable and sacred, and yet philosophy itself must be handled modestly and with caution: but what shall we say of Cato then, for his meddling in the broil of civil war, and interposing himself in the quarrel betwixt two enraged princes? He that when Rome was split into two factions between Pompey and Cæsar, declared himself against both. I speak this of Cato's last part, for in his former time the commonwealth was made unfit for a wise man's administration; all he could do then, was but bawling and beating of the air: one while he was lugged and tumbled by the rabble, spit upon and dragged out of the forum, and then again hurled out of the senate-house to prison. There are some things which we propounded originally, and others that fall in as accessory to another proposition. If a wise man retire, it is no matter whether he does it because of the commonwealth, or because he was wanting to it: but to what republic shall a man betake himself? Not to Athens where Socrates was condemned, and where Aristotle fled for fear he should have been condemned too, and where virtue was oppressed by envy. Not to Carthage, where there was nothing but tyranny, injustice, cruelty, and ingratitude. There is scarce any government



vernment to be found, that will either endure a  
 wife man, or which a wife man will endure : so  
 that privacy is made necessary, because the only  
 thing which is better, is no where to be had. A  
 man may commend navigation, and yet caution us  
 against those seas that are both troublesome and  
 dangerous ; so that he does as good commend me  
 not to weigh anchor, that commends failing only  
 upon these terms. He that is a slave to business, is  
 the most wretched of slaves ; but how shall I get  
 myself at liberty ? We can run any hazards for  
 money, take any pains for honour, and why  
 do we not venture something also for leisure and  
 freedom ? without which, we must expect to live  
 and die in a tumult ; for so long as we live on pub-  
 lic business it breaks in upon us, as one blow drives  
 on another ; and there is no avoiding it with either  
 modesty or quite ; it as a kind of whirlpool that  
 sinks a man in, and he can never disengage him-  
 self. A man of business cannot in truth be said to  
 live, and not one of a thousand understands how  
 to do it ; for how to live and how to die, is the  
 lesson of every moment of our lives ; all other  
 arts have their masters. As a busy life is always  
 a miserable life, so it is the greatest of all miseries  
 to be perpetually employed about other people's  
 business : for to sleep, to eat, to drink at their  
 hours, to walk their pace, and to love and hate as  
 they do, is the vilest of servitudes. Now, though  
 business must be quitted, let it not be done unrea-  
 sonably :



sonably: the longer we defer it, the more we endanger our liberty; and yet we must no more fly before the time, than linger when the time comes; or, however, we must not love business for business sake; nor indeed do we, but for the profit that goes along with it; for we love the reward of misery, though we hate the misery itself. Many people I know seek business without chusing it, and they are even weary of their lives without it: for want of entertainment in their own thoughts, the hours are long and hateful to them; when they are alone, they seem as short on the other side, in their debauches: when they are no longer candidates, they are suffragans; when they give over other people's business they do their own, and pretend business, but they make it, and value themselves upon being thought men of employment. Liberty is the thing which they are perpetually wishing, and never come to obtain; a thing neither to be bought nor sold; but a man must ask of himself, and give it to himself. He that has given proof of his virtues in public, should do well to make trial of it in private. Also it is not solitude or a country life teaches innocence or frugality, but vice falls of itself without witness or spectators; for the thing it designs, is to be taken notice of. Did ever any man put on rich clothes not to be seen, or spread the pomp of his luxury where no body was to take notice of it. If it were not for admirers and spectators, there would be no tempta-



temptations to excess; the very keeping of us from exposing them, cures us of desiring them, for vanity and intemperance are fed with ostentation.

He that has lived at sea in a storm, let him retire and die in the haven, but let his retreat be without parade, and wherein he may enjoy himself with a good conscience, without the want, the fear, the hatred, or the desire of any thing; not from a malevolent detestation of mankind, but for satisfaction of repose. He that hates both business or men, either out of envy or any other discontent, his retreat is but the life of a mole; nor does he live to himself as a wise man does, but to his bed, his belly, and his lusts. Many people seem to retire out of weariness of public affairs, and the troubles of disappointments, and yet ambition finds them out even in that recess, into which fear and meanness had cast them; and so does luxury, pride, and most of the distempers of a public life. There are many that live close, not that they may live securely, but that they may transgress more privately; it is their conscience not their state that make them keep a porter, for they live at such a rate, that to be seen before they are aware is to be detected.



Crates saw a young man walking by himself, "Have a care," says he, "of lewd company;" some men are busy in idleness, and make peace more laborious and troublesome than war; nay, more wicked too, when they bestow it on such lusts and other vices, which even the licence of a military life would not endure; we cannot call those people men of leisure, that are wholly taken up with their pleasures. A troublesome life is much to be preferred before a slothful one; and it is a strange thing methinks, that any man should fear death that has buried himself alive; as privacy without letters, is but the burying of a man quick. There are some that make a boast of their retreat, which is but a kind of lazy ambition; they retire to make people talk of them; whereas I would rather withdraw to speak with myself, and what shall that be, but that which we are apt to speak of one another? I shall speak ill of myself, I will examine, abuse, and punish, my infirmities; I have no design to be cried up for a great man, that has renounced the world in a contempt of the vanity and madness of human life. I blame nobody but myself, and I address only to myself; he that comes to me for help is mistaken, for I am not a physician but a patient; but I shall be well enough content to have it said, when any man leaves me, *I took him for a happy man, and a learned one, and truly I find no such matter*; I would rather have my retreat pardoned than en-



vied. There are some creatures that confound their footing about their dens, that they may not be found out, and so should a wise man in the case of retirement; when the door is open, the thief passes it by as not worth his while; but when it is bolted and sealed, it is a temptation for people to be prying, and to have it said that such a one is never out of his study and sees nobody; this furnishes matter for discourse. He that makes his retirement too strict and severe, does as good as call company to take notice of it. Every man knows his own constitution; one eases his stomach by vomit, another supports it with good nourishment: he that has the gout forbears wine and bathing, and every man applies to the part that is most infirm. He that shews a gouty foot, a lame hand, or contracted nerves, shall be permitted to lie still and attend his cure; and why not so in the vices of his mind? We must discharge all impediments, and make way for philosophy, as a study inconsistent with common business; we must deny ourselves openly and frankly: when we are sick we refuse visits, keep ourselves close, and lay aside all public cares, and shall we not do as much when we philosophize? Business is the drudgery of the world, and only fit for slaves, but contemplation is the work of wise men; not but that solitude and company may be allowed to take their turns. The one creates in us the love of mankind, the other that of ourselves. Solitude relieves us when we

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are sick of company, and conversation when we are weary of being alone, so that the one cures the other. There is no man, in fine, so miserable, as he that is at a loss how to spend his time; he is restless in his thoughts, unsteady in his counsels, dissatisfied with the present, solicitous for the future; whereas, he that prudently computes his hours and his business, does not only fortify himself against the common accidents of life, but improves the most rigorous dispensation of Providence to his comfort, and stands firm under all the trials of human weakness.

When I call Clarinius, says Seneca, my school-fellow, I need not say any thing more of his age, having told you that he and I were cotemporaries; you would not imagine how green and vigorous his mind is, and the perpetual conflict that it has with his body; they were naturally ill-matched, unless to shew that a generous spirit may be lodged under any shape. I hope he has surmounted all difficulties, and from the contempt of himself, is advanced to the contempt of all things else. When I consider him well, methinks his body is as fair as his mind; if Nature could have brought the soul naked into the world, perhaps she would have done it; but yet he does a greater thing, in exalting that soul above all impediments of the flesh. It is a great happiness to preserve the force



of the mind in the decay of the body, and to see the loss of appetite, more than requited with the love of virtue; but whether I owe this comfort to my age, or to wisdom, is the question; and whether, if I could any longer, I would not do still the same things over again which I ought not to do: if age had no other pleasure than this, that it neither cares for any thing, nor stands in need of any thing; it were a great one to me to have left all my painful and troublesome lusts behind me; but it is uneasy, you will say, to be always in fear of death; as if that apprehension did not concern a young man as well as an old, or that death only called us according to our years. I am, however, beholden to my old age, that has now confined me to my bed, and put me out of condition of doing those things any longer which I should not do. The less my mind has to do with my body the better; and if age puts an end to my desires and does the business of virtue, there can be no cause of complaint; nor can there be any gentler end, than to melt away in a kind of dissolution. There is hardly any man so old, but he may hope for one day more; and the longest life is but a multiplication of days, hours, nay, of moments; our fate is set, and the first breath we draw is but the first step toward our last: one cause depends upon another, and the course of all things, public and private, is only a long con-  
nection



nection of providential appointments; there is great variety in our lives, but all tends to the same issue. Nature may use her own bodies as she pleases, but a good man has consolation that nothing perishes that he can call his own; what must be shall be, and that which is necessity to him that struggles, is little more than choice to him that is willing; it is bitter to be forced to any thing, but things are easy when they are complied with.

Behold the good man, in the evening of his days, joining in the prattle of his fellow-travellers; thus and thus fought he in his early years, and talks of the steel couch of war, being his thrice-driven bed of down; sitting by the side of his loved partner, often does he beguile her of her tears, by relating some distressful shock which his youth suffered; and when with good old folks he sits up late, by telling the sorrowful tales his eyes have seen, he sends his hearers weeping to their beds. Still the venerable pair mingle in all the innocent amusements of this life, now mortal indeed, and near a close, and by their chearful appearance teach good lessons to youth, of virtue, prudence, and resignation. Attention to dress is now doubly necessary; it shews a chearful heart, and an acquiescence to the ways of Providence; and age exacts much more attention to the person than youth; for as the lamp wastes fast away, it requires more steady perse-



perseverance and attention to retain the hair cutting often now, as in extreme youth, should be used. My ericanu oil, applied plentifully to keep it fresh; the fospito liquid often used to prevent its falling off; and lastly, the crescent pomade, which never has had its equal in this or any other country, should be constantly used as a restorative and never-failing nourisher.





## A G E the S E V E N T H.

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—————“ Last scene of all,  
 “ That ends this strange eventful history,  
 “ Is second childishness, and mere oblivion,  
 “ Sans teeth, sans eyes, sans taste, sans every thing.”

**L**IKE lilies in December, see the well-earned grey hairs hang nodding on the withering stalk. Behold the aged venerable pair, with eyes beaming mild benevolence, and love and pity, on all their mortal sons and daughters the children of men.

It is a hard task to master the natural desire of life by a philosophical contempt of death, and to convince the world that there is no hurt in it, and crush an opinion that was brought up with us from our cradles. What helps? what encouragement, what shall we say to human frailty, to carry it fearless through the fury of flames, and upon the points of swords; what rhetoric shall we use to bear down the universal consent of people to so  
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dangerous an error? the captious and superfine subtillies of the schools will never do the work; these speak many things, but utterly unnecessary and void of effect; the truth of it is, there is but one chain that holds all the world in bondage, and that is the love of life. It is not that I propound the making of death so indifferent to us, as it is whether a man's hairs be even or odd; for, what with self-love, and an implanted desire in every thing of preserving itself, and a long acquaintance between the soul and body; friends may be loth to part, and death may carry an appearance of evil; though, in truth, it is in itself no evil at all; beside, that we are to go to a strange place in the dark, and under great uncertainties of our future state; so that people die in terror because they do not know whither they are to go, and they are apt to fancy the worst of what they do not understand. These thoughts are, indeed, sufficient to startle a man of great resolution, without a wonderful support from above: and moreover, our natural scruples and infirmities are assisted by the wits and fancies of all ages, in their infamous and horrid descriptions of another world; nay, taking it for granted that there will be neither rewards or punishments, they are yet more afraid of annihilation than of hell itself. But what is it we fear? Oh, it is a terrible thing to die! Well, is it not better to suffer it once than always to fear it? The earth itself suffers both with me  
and



and before me ; how many islands are swallowed in the sea, how many towns do we sail over ; nay, how many nations are lost, either by inundations or earthquakes—and shall I be afraid of my little body ? Why should I, that am sure to die, as well as every thing else that is mortal, be fearful of coming to my last gasp ? It is the fear of death that makes us base, and troubles and destroys the life that we should preserve ; that aggravates all circumstances, and makes them formidable. We depend but upon a flying moment ; die we must ; but when ? what is that to us ? It is the law of nature, the tribute of mortals, and the remedy of all evils ; it is only the disguise that affrights, as children that are terrified with a vizard ; take away the instruments of death, the fire, the axe, the guards, the executioner, the whips, and the racks ; put away the pomp, I say, and the circumstances that accompany it, and death is no more than what my slave yesterday contemned, the pain is nothing to a fit of the stone. If it be tolerable, it is not great ; if intolerable, it cannot last long. There is nothing that nature has made necessary, which is more easy than death ; we are longer in coming into the world than going out of it ; and there is not any minute of our lives wherein, we may not reasonably expect it ; nay, it is but a moment's work, the parting of the soul and body. What a shame is it, then, to stand in fear of any thing so long that is over so soon ; nor is it any great mat-



ter to overcome this fear, for we have examples as well of the meanest of men, as of the greatest that have done it.

There was a fellow to be exposed upon the theatre, who, in disdain, thrust a stick down his own throat and choaked himself; and another on the same occasion, pretending to nod upon the chariot, as if he were asleep, cast his head betwixt the spokes of the wheel, and kept his seat until his neck was broken. Caligula, upon a dispute with Caius Julius, "Do not flatter yourself," says he, "for I have orders to put you to death." "I thank your most gracious majesty for it," says Caius, giving him to understand, perhaps, that under his government death was a mercy, for he knew that Caligula seldom failed of being as good as his word in that case. He was at play when the officer carried him away to execution, and beckoning to the centurion, "Pray," says he, "will you bear me witness when I am dead and gone, that I had the better of the game." He was a man exceedingly beloved and lamented; and for a farewell, after he had preached moderation to his friends, "you, says he, are here disputing about the immortality of the soul, and I am going to learn the truth of it. If I discover any thing on that point, you shall hear of it." Nay, the most timorous of creatures, when they see there is no escaping, they oppose themselves to all dangers;



gers; the despair gives them courage, and the necessity overcomes the fear. Socrates was thirty days in prison after his sentence, and had time enough to have starved himself, and to have prevented the poison; but he gave the world the blessing of his life as long as he could, and took that fatal draught in the meditation and contempt of death. Marcellinus, in a deliberation and contempt of death, called several of his friends about him; one was fearful, and advises what he himself would have done in the case; another gave the counsel which he thought Marcellinus would like, but a friend of his that was a Stoic and a stout man, reasoned the matter to him after this manner: Marcellinus, do not trouble yourself as if it were such a mighty matter that you have now in hand; it is nothing to live, all your servants do it, nay, your very beasts too, but to die honestly and resolutely is a great point; consider with yourself there is nothing pleasant in life but what you have tasted already, and that which is to come is the same over again: how many men are there in the world, that rather chuse to die than to suffer the nauseous tediousness of the repetition? Upon which discourse he fasted himself to death.

It was the custom of Pacuvius to solemnize, in a kind of pageantry every day, his own funeral; when he swelled and gormandized to a luxurious and beastly excess, he was carried away from sup-



per to bed, with this song and acclamation, *He has lived ! He has lived !* That which he did in lewdness, would well become us to do in sobriety and prudence. If it shall please God to add another day to our lives, let us thankfully receive it ; but however, it is our happiest and securest course, so to compose ourselves to night, that we may have no anxious dependance on to-morrow. He that can say, I have lived this day, makes the next day clear again. Death is the worst that either the severity of the laws, or the cruelty of tyrants can impose upon us, and it is the utmost extent of the dominion of fortune ; he that is fortified against that, is, consequently, superior to all other difficulties that are put in the way to it ; nay, on some occasions, it requires more courage to live than die. He that is not prepared for death, shall be perpetually troubled as well with vain apprehensions as with real dangers ; it is not death itself that is dreadful, but the fear of it that goes before it. When the mind is under a consternation, there is no state of life that can please us ; for we do not so much endeavour to avoid mischiefs, as to run away from them, and the greatest slaughter is upon a flying enemy. Had not a man better breathe out his last once for all, than lie agonizing in pain, consuming by inches, losing of his blood by drops ; and yet, how many are there, that are ready to betray their country and their friends, and to prostitute their very wives and daughters to preserve a miserable



miserable carcase.—Madmen and children have no apprehensions of death ; and it were a shame, that our reason should not do as much toward our security, as their folly.

But the great matter is to die considerately and cheerfully upon the foundation of virtue : life in itself is irksome, and only eating and drinking in a circle. How many are there, that betwixt the apprehensions of death and the miseries of life, are at their wits end, and know not what to do with themselves ? Wherefore let us fortify ourselves against these calamities, from which the prince is no more exempt than the beggar. Pompey the Great had his head cut off by a boy and an eunuch, young Ptolemy and Photinus ; Caligula commanded the tribune Decimus to kill Lepidus ; and another tribune, Chareus, did as much for Caligula. Never was any man so great, but he was as liable to suffer mischief, as he was able to do it. Has not a thief or an enemy your throat at his mercy ? nay, and the meanest servant has the power of life and death over his master ; for whoever contemns his own life may be master of another's. You may find in history, that the displeasure of servants have been as fatal as that of tyrants ; and what matters the power of them we fear, when the thing we fear is in every body's power. Suppose I fall into the hands of an enemy, and the conqueror condemns me to be led in triumph, it is  
but



but carrying me whither I should have gone without him : that is to say, toward death, where I have been marching ever since I was born ; it is the fear of our last hour that disquiets all the rest. By the justice of every constitution, all mankind is condemned to a capital punishment : now how despicable would that man appear, who, being sentenced to death, in common with the whole world, should only petition that he might be the last man brought to the block ? Some men are particularly afraid of thunder, and yet extremely careless of other and greater dangers, as if that were all they had to fear ; would not a sword, a stone, or a fever do the work as well ? Suppose the bolt should hit us, it were yet braver to die with a stroke than with the bare apprehensions of it ; beside the vanity of imagining, that heaven and earth should be put into such disorder only by the death of one man. A good and a brave man is not moved with lightning, tempests, or earthquakes ; but perhaps he would voluntarily plunge himself into that guilt, where otherwise we should only fall. The cutting of a corn, or the swallowing of a fly, is enough to dispatch a man ; and it is no matter how great that is, that brings me to my death, so long as death itself is but little. Life is a small matter, but it is a matter of importance to contemn it ; nature that begot us, compels us, and a better and safer place is provided for us ; and what is death, but a ceasing to be what we were before ? We are kindled and  
put



put out ; —to cease to be and not to begin to be, is the same thing ; we die daily, and while we are growing our life decreases, and every moment that passes takes away part of it. All that is past is lost, nay, we divide with death the very instant that we live. As the last sand in the glass measures not only the hour, but finishes it, so the last moment that we live does not make up death, but concludes it. There are some that pray more earnestly for death, than we do for life ; but it is better to receive it chearfully when it comes, than to hasten it before the time. But what is it that we live any longer for ? not for our pleasures, for those we have tasted repeatedly, even to satiety ; so that there is no point of luxury that is new to us. But a man would be loth to leave his country and his friends behind him ; that is to say, he would have them go first ; so that that is the least part of his care. Well, but I would fain live to do more good, and discharge myself in the offices of life ; as if to die, was not the duty of every man that lives ; we are loth to leave our possessions, and no man swims well with his luggage. We are all of us equally fearful of death, and ignorant of life. But what can be more shameful, than to be solicitous upon the brink of security ? If death be at any time to be feared, it is always to be feared : but the way never to fear it, is to be often thinking of it. To what end is it to put off for a little, that which we cannot avoid ? He that dies, does but follow him that



is dead. Why are we then so long afraid of that which is so little a while in doing? How miserable are those people, that spend their lives in the dismal apprehensions of death? for they are beset on all hands, and every minute in dread of a surprize: we must therefore look about us as if we were in an enemy's country; and consider our last hour, not as a punishment, but as the law of nature. The fear of it is a continual palpitation of the heart, and he that overcomes that terror shall never be troubled with any other. Life is a navigation—we are perpetually wallowing and dashing one against another. Sometimes we suffer shipwreck, but we are always in danger and expectation of it; and what is it when it comes, but either the end of a journey or a passage. It is as great a folly to fear death, as to fear old age; nay, as to fear life itself; for he that would not die ought not to live, since death is the condition of life: besides, that it is madness to fear a thing that is certain; for where there is no doubt, there is no place for fear. We are still chiding of fate, and even shew that those who exact the most rigorous justice betwixt man and man, are yet themselves unjust to Providence; why was such an one taken away in the prime of his years? as if it were the number of years that makes death easy to us, and not the temper of the mind. He that would live a little longer to day, would be as loth to die an hundred years hence. But which is more reasonable, for us to obey nature,

ture,



ture, or nature to obey us? Go we must at last—and no matter how soon. It is the work of fate to make us live long; but it is the business of virtue to make a short life sufficient. Life is to be measured by action, not by time; a man may die old at thirty, and young at fourscore. Nay, the one lives after death, and the other perished before he died. I look upon age among the effects of chance.—How long I shall live is in the power of others; but it is my own how well. The largest space of time is to live until a man is wise. He that dies of old age, does no more than go to bed when he is weary. Death is the test of life, and it is that only which discovers what we are, and distinguishes betwixt ostentation and virtue: a man may dispute, cite great authorities, talk learnedly, puff it out, and yet be rotten at heart. But let us soberly attend our business; and, since it is uncertain where or when we shall die, let us look for death in all places and at all times.—We can never study that point too much, which we can never come to experiment whether we know it or not. It is a blessed thing to dispatch the business of life before we die, and then to expect death. In the possession of a happy life, he is the great man, that is willing to die when his life is pleasant to him; an honest life is not a greater good than an honest death. How many brave men, by instinct of nature, are carried into great actions, even to the contempt of all hazards!



It is childish to go out of the world, groaning and wailing as we come into it; our bodies must be thrown away as the secundine that wraps up the infant, the other being only the covering of the soul: we shall then discover the secrets of nature, the darkness shall be dispelled, and our souls irradiated with light and glory. A glory without a shadow; a glory that shall surround us, and from whence we shall look down and see day and night beneath us. If we cannot lift up our eyes towards the lamp of heaven without dazzling, what shall we do when we come to behold the divine light in its illustrious original? That death which we so much dread and decline, is not a determination, but the intermission of a life which will return again. All those things that are the very cause of life, are the way to death: we fear it as we do fire, but it is a great folly to fear words. Some people are so impatient of life, that they are still wishing for death; but he that wishes to die does not desire it. Let us rather wait God's pleasure, and pray for health and life. If we have a mind to live, why do we wish to die? If we have a mind to die, we may do it without talking of it. Men are a great deal more resolute in the article of death itself, than they are about the circumstance of it; for it gives a man courage to consider that his fate is inevitable. The slow approaches of death are the most troublesome to us; as we see many a gladiator, who upon his wounds, will direct his adversary's  
weapon



weapon to his very heart, though but timorous perhaps in the combat. There are some, that have not the heart either to live or die; that is a sad case; but this we are sure of, the fear of death is a continual slavery, as the contempt of it is certain liberty. This life is only a prelude to eternity, where we are to expect another original, and another state of things. We have no prospect of heaven here but at a distance: let us therefore expect our last and decretory hour with courage: the last I say to our bodies, but not to our minds: our luggage we must leave behind us, and return as naked out of the world as we came into it. The day which we fear as our last, is the birth-day of our eternity, and it is the only way to it: so that what we fear as a rock, proves to be but a port in many cases to be desired, never to be refused: and he that dies young, has only made a quick voyage of it. Some are becalmed, others are cut away before wind, and we live just as we sail; first we run our *childhood* out of sight, our *youth* next, and then our *middle age*; after that follows *old age*, and brings us to the common end of mankind. It is a great providence, that we have more ways out of the world than we have into it: our security stands upon a point, the very article of death; it draws a great many blessings into a narrow compass, and although the fruit of it does not seem to extend to the defunct, yet the difficulty is more than balanced by the contemplation of the future: nay,



suppose that all the business of the world should be forgotten, or my memory traduced, what is all this to me, I have done my duty. Undoubtedly that which puts an end to all other evils, cannot be a very great evil itself; and yet it is no easy thing for flesh and blood to despise life. What if death comes, it does not stay with us, why should we fear it? One hangs himself for a mistress, another leaps the garret window to avoid a choleric master; a third runs away and stabs himself, sooner than he will be brought back again. We see the force even of our infirmities, and shall we not then do greater things for the love of virtue. To suffer death is but the law of nature; and it is a great comfort that it can be done but once: in the very convulsions of it we have this consolation, that our pain is near an end, and that it frees us from all the miseries of life: what it is we know not, and it were rash to condemn what we do not understand; but this we presume, either that we shall pass out of this into a better life, where we shall live with tranquillity and splendour in diviner mansions, or else return to our first principles, free from the sense of any inconveniencies. There is nothing immortal, nor many things lasting; but by divers ways, every thing comes to an end: what an arrogance is it then when the world itself stands condemned to a dissolution, that man alone should expect to live for ever? - It is unjust not to allow unto the Giver, the power of disposing his own bounty,



bounty, and a folly only to value the present death : it is as much a debt as money, and life is but a journey towards it. Some dispatch it sooner, others later, but we cannot all have the same period. The thunderbolt is undoubtedly just, that draws even from those that are struck with it a veneration. A great soul takes no delight in staying with the body ; it considers whence it came, and knows whither it is to go. The day will come, that will separate this mixture of soul and body, of divine and human. My body I will leave where I found it ; my soul shall retire to heaven, which would have been there already, but for the clog that keeps it down ; and besides, how many men have been the worse for longer living, that might have died with reputation, if they had been sooner taken away ? How many disappointments of hopeful youths that have proved dissolute men, over and above the ruins, shipwrecks, torments, poisons that attend long life ;—a blessing so deceitful, that if a child were in a condition to judge of it, and at liberty to refuse it, he would not take it. What Providence has made necessary, human prudence should comply with cheerfully ; and there is a necessity of death, so that necessity is equal and invincible. No man has cause of complaint, for that which every man must suffer as well as himself : when we should die we will not, and when we would not we must. But our fate is fixed, and unavoidable is the decree : why do we  
then



then stand when the time comes; why do we not as well lament that we did not live a thousand years ago, as that we shall not live a thousand years hence? It is but travelling the great road, and the place where we must all go at last: it is but submitting to the laws of nature, and to that lot which the whole world has suffered that has gone before us, and so must they too that are to come after us: nay, how many thousands, when their time comes will expire in the same moment with us; he that will not follow, must be drawn by force; and is it not much better now to do that willingly, which we shall otherwise be made to do in spite of our hearts? The sons of mortal parents must expect a mortal posterity. Death is the end of great and small. We are born helpless, and exposed to the injuries of all creatures and of all weathers. The very necessaries of life are deadly to us. We meet with our fates in our dishes, in our cups, and in the very air we breathe: nay, our very birth is inauspicious, for we came into the world weeping; and in the middle of our designs, while we are meditating great matters and stretching of our thoughts to after ages, death calls us off, and our longest date is only the revolution of a few years. One man dies at the table, another goes away in his sleep, a third in his mistress's arms, a fourth is stabbed, another is stung with an adder, or crushed with the fall of a house. We have several



veral ways to our end, but the end itself which is death, is still the same, whether we die by a sword or by a halter, by a poison or by a disease, it is all but death. A child dies in the clouts, and an old man at an hundred; they are both mortal alike, though the one goes sooner than the other, all that lies betwixt the cradle and the grave is uncertain. If we compute the troubles, the life even of a child is long; if the sweetness of the passage, that of an old man is short; the whole is slippery and deceitful, and only death certain; and yet all people complain of that, which never deceived any man.

Senecio raised himself from a small beginning to a vast fortune, being very well skilled in the faculties both of getting and keeping, and either of them was sufficient for the doing of his business: he was a man infinitely careful, both of his patrimony and of his body. He gave me a morning visit, says our author, and after that visit he went away and spent the rest of the day with a friend of his that was desperately sick; at night he was merry at supper, and seized immediately after with a quincy, which dispatched him in a few hours. This man that had money at use in all places, and in the very course and height of his prosperity, was thus cut off. How foolish a thing it is then for a man to flatter himself with long hopes, and pretend to dispose of the future?

Nay,



Nay, the very present slip through our fingers, and there is not that moment which we can call our own. How vain a thing is it for us to venture upon projects, to say to ourselves I will go build, purchase, discharge such offices, settle my affairs, and then retire. We are all of us born to the same casualties, all equally frail and uncertain of to-morrow, as at the very altar where we pray for life. We learn to die by seeing the sacrifices killed before us; but there is no need of a wound or scorching of the heart for it, when the noose of a cord or the smothering of a pillow will do the work. All things have their seasons, they begin, they increase, they die. The heaven and the earth grow old, and are appointed their periods. That which we call death, is but a pause or suspension, and in truth a progress to life; only our thoughts look downwards upon the body, and not forward upon things to come. All things under the sun are mortal, both cities and empires. And the time will come, when it shall be a question where they were, and perhaps, whether ever they had a being or no. Some will be destroyed by war, others by luxury, fire, inundation, earthquakes. Why should it trouble me then to die, as a fore-runner of universal dissolution? A great mind submits itself to God, and suffers willingly what the law of the universe will otherwise bring to pass upon necessity. That good old man Basus, though  
with



with one foot in the grave, how chearful a mind does he bear? He lives in the view of death, and contemplates his own end with less concern of thought or countenance than he would do another man's.

It is a hard lesson, and we are a long time learning it, to receive our death without trouble, especially in the case of Bafus. In other deaths there is a mixture of hope; a disease may be cured, a fire quenched, a falling house either propped or avoided; the sea may swallow a man and throw him up again; a pardon may interpose betwixt the axe and the body; but in the case of old age, there is no place for either hope or intercession. Let us live in our bodies therefore, as if we were only to lodge in them this night, and leave them to-morrow. It is the frequent thought of death that must fortify us against the necessity of it. He that has armed himself against poverty; may perhaps come to live in plenty; a man may strengthen himself against pain, and yet live in a state of health; against the loss of friends, and never lose any; but he that fortifies himself against the fear of death, shall most certainly have occasion to employ that virtue. It is the care of a good and wise man to look to his manners and actions, and rather how well he lives, than how long; for to die sooner or later is not the business, but



to die well or ill; for death brings us to immortality.

The silver tongue of age now pours forth a sweet advice and admonition, whilst the wise and pious youth adores the ancient couple who have stood the severest blasts of time, weathered every tempest, and are like the mouldering pile, awful though in ruin: to use an uncouth phrase, he must be indeed a very ruffian who does not love and venerate the aged.

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“ The good man  
 “ Sinks to the grave with unperceived decay,  
 “ While resignation gently stops the way;  
 “ Sees all his prospects bright’ning to the last;  
 “ His heaven commencing ere this world be past.”

As a reward for all their toil, anxiety, and trouble in this life, behold the aged sire and his loved mate through life, point to yon happy shore now full in view, where all is halcyon and sweet Elysium; where anguish, and adversity, and misfortunes never dwell: where no lowering sky, black clouds, and thundering storms threaten ruin over our heads; where no rivers in repeated showers weep, nor cutting gales blow: but one unbounded, never-ceasing spring, for ever blooms. And shall we quit the helm of so noble a vessel so near port, and in sight of such a shore? That bark which has borne calm gales, threatening  
 furies



furges and scudding seas: no, why should man fall a moment ere his time. Let him draw his term of life out, and spin it to the last, that his mortal exit may be, indeed, *sans* teeth, *sans* eyes, *sans* taste, *sans* every thing.

F I N I S,







