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SHAKESPEARS SEVEN AGES.

A Russell Pollock

PLOCACOSMOS:

OR THE

Grenville

WHOLE ART

OF

Paisley

HAIR DRESSING;

Seven. 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;

ALSO

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 interſperſed with Moral Thoughts, being neceſſary for all Families.

By JAMES STEWART.

With an elegant FRONTISPIECE, and other COPPER-PLATES.

LONDON:

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TO

HIS ROYAL HIGHNESS

GEORGE

RRINCE OF

WALES.

BORN 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 concentre, 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-

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 auſpicies again ſhall we ſee Creſſy, 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 œconomical 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

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 beheld. 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 myſelf moſt humbly,

Your Royal Highneſs's

moſt devoted

obedient Servant,

London, Aug. 12, 1781.

JAMES STEWART.



PLOCACOSMOS;

OR,

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."——

THE 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.

AGE

AGE the FIRST.

" 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."

WHO 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 it's 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 o. 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 infatuation. 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 ſolicitude, 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 uncleanlineſs 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 phthiſis, 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 immerged 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 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 ſigillata, 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 it's 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 it's 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. 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.

Bartho-

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 fœtus, 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.



AGE the SECOND.

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

NOW 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 implicit; 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 humanity? Have a tender regard for children; indulge

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?

Sup-

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 any thing 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 deſart 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 lawſuits; 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 Rouſeau; who has, in his treatiſe on education, conſiderably ſurpaſſed every one that has ever wrote

on

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 aukwardneſs, 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-careſſing 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

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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 it's 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 *tinæ*, *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 teken 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 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 coucludes it neceſſary to perform the operation of the trepan, oftener than is commonly practiſed. Med. Eſſ. Edinb.

M. Winſlow 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 hair, 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 tranſlation 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 cribroſſom*; 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 sometims 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 translation 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 preſages 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 hyſteric 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 diophoretics, 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 diophoretics 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

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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 flower, yet often a very

valuable

valuable relief. All theſe are only to be uſed in the idiopathic head-each: 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

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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 ſerous 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, ſaſſafras, 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 dilirium. To dream of a turbid ſea, indicates diſorders of the belly: and to dream of ſeeing the earth overflowed with water, or being immerged 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 ſetters 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 bliſs; 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 careſſed 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

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 chearfully, 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-

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 ears 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 aukward, 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 aukwardneſs, 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 ſound, it is of importance towards pleaſing in private life. Many a man, from his aukwardneſs, 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. Aukwardneſs 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 philoſoher, a cynic; the ſoldier, 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 is called abſence, makes a man look ſo like a fool

or

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 weakneſſes, 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 infalliby 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 diſguſtful, 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 elo-

quence,

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 perſwade, and to pleaſe is the moſt effectual ſtep towards perſwading. 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 perſwade 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 ourſelve 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

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 ſauntered 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 aukward 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 magniſy 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, unſullied, 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-

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, 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

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 Hamburghers, 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 essense 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. Idold. Lib. VIII. Cap. 5.

Some diseases only impair the part immediately affected, as the opthalmia, gout, &c. Others destroy it entirely, as the gutta serena, palsey, &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.

Pleuriſies, 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 pleuriſies, 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, Carynthia, 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 ſurcaleles; 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 hoarſneſſes, 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, pleuriſies, 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 differents 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

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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 unwholſome 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.

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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 Ὑγίεια; 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 patara to it with her right. Sometimes ſhe has an altar before her, with a ſerpent twiſted round the ſame, and raiſing its head, to

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 foſſet, to which the bladder was bound, and then having blown the bladder, he put the ſmall end of the foſſet 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 foſſet, 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 certain

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 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 ſtript 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 viſcidity 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. Tranſ. 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. chyliſication, 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 va-

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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, ſeculent 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 alcaline.

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 act, 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 the

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 Diſſert. 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

and

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 acidities ſhould live much on fleſh meats, and thoſe who are afflicted with hot alkaline eructations, 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

bodies, but likewiſe to keep the homours 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 ſpungy 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

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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 leproſies, 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; diſ-

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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 wholſome 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 houſhold, 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 houſhold of the whole ſubſtance of the grain, without either taking out the coarſe bran, or fine flour. We alſo meet with ſymnel 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 prolapſuſſes 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 ſalt, is the beſt; that which is not thoroughly baked, ill kneaded, and without ſalt, 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 menſtruum. 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 ſurpriſing 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 fœtid 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; in

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 ſugar-cane, 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.

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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, pleuriſies, 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 chearfulness; 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, dispose 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

for

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 adviſeable.

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 conſtringe 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 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 vila 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

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.

AGE the THIRD.

——— " And then the lover,
" Sighing like furnace, with a woful ballad
" Made to his Miſtreſs' eye-brow."

NOW 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 ſanded 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 grots 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 ſun, 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 heydey 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.

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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

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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, chearfulneſs, 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

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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

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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 chears 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, prin-

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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 preſeverance 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 κομεν, 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, chaced, 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, Alſatia, 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 adiopoſum, 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,

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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

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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 claſtic, firm, and ſpungy, than thoſe of a darker and more opake 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.

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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 ſtampt 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 miſcroſcope, 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. Malphigi 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 opake 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

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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 cleſts 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

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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;

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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

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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. Allinoes, 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 κορυς *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 Amynas 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

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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. Chryſoſtom 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 ſuppliants, 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 barbate*, 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 cementa, 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 Lamprideſes gives of the emperor Comodus'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

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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

ſull 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 Anictus 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, injoined 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 diſpleaſed 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

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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

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, cavilier, 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, 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 *outre* 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 dreſt, 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

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, ſooth 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.

	l.	*s.*	*d.*
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

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 unfeel-"ing a diſpoſition, as not to have been very ſen-"ſibly 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 hu-"man 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 ſurpriſed 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

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, crouded 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 Henderſon 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 ſtampt, 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 aukward, 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

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

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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 Fondlewiſe, 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 Iſaac, and his good King Arthur, are barely ſamples of his intrinſic merit.

Mr. Edwin is a true original, an excellent outre comedian; he copies none, but riſes or falls on his own bottom; and he has hit a happy, though new and uncommon, tract to pleaſe all; he is alſo the beſt burleſque, or burletta comedian in England.

Mr. Bannister, in ſpeech and ſong, is a moſt pleaſing performer; ſo eaſy and unaffected in manners, his port ſo manly, and voice ſo ſonorous and full, as makes him a ſingular favourite with the public. His ſon is, undoubtedly, poſſeſſed of an uncommon genius; but I will venture to ſay, his tragic acting is not univerſally admired; he has ſo many tricks, and his action is ſo ſtudied, 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 Narciſſus of Drury-Lane, withers, alas! as a player, before he comes to bloſſom. Indeed he is ſo gentle, that future biographers may well ſay, "he would not have killed the knat that ſtung him." Hence, for his engaging perſon, we ſhall ſee him put in the

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 copieſt, 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, unfre-

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 ſeer.

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

creaſes while our affections are ſtifled. This lady ſeems formed by nature for the haughty, indignant, vindictive female: hence her Horatia, her Medea, her Electra, her Phædra, and her Scottiſh Queen, were ſurely drawn for her and ſhe deſigned for them. Yet can ſhe, with infinite ſkill, modulate her voice and paſſions to the more endearing, ſofter offices: how pleaſed have I ſat, and heard Rowe's harmonious numbers poured forth from her lips, "Like flakes of feathered ſnow, "that melted as they fell." Her articulation, her accent, and her cadences, are divine; added to which, a moſt pleaſing perſon, and enchanting face, (though now in the decline) pathetic declamation, powerful oratory, and juſtneſs, and regularity of action in this lady, has raiſed her above the common ſtandard. Hence are we led by this ſeeming perfection, from what we fondly imagined real, with regret to own the mimic ſcene; yet, from our preſent views, her loſs to the public will be irretrievable; for, though it may not be felt till ſhe makes her final exit, yet who will not wail when "ſhe ſhall ſet like ſtars, that fall to riſe "no more."

Mrs. Crawford is almoſt a total contraſt to to the laſt mentioned lady; her perſon, face, and voice being far inferior. The former has grace and dignity, with every external power on her ſide; the latter follows nature cloſe, works upon the

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 chear, 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 copieſt 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 appers 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 ſimilies, it may be compared to an over-boiled turnep. His perſon and voice, once good, recommended him to the ſtage; the laſt has forſook 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 the

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 ſoldier'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 inchanting 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 ſtatue 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. Pit, 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 panegyric 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 averſe to powder; but ſoon after they had their own hair dreſt 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-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 rouze 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 leaſure 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 oftenеſt 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

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

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 cricanu 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

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

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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

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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 ſlants 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 yoor 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

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 ſeldomer. 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 ſhuting 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 ſmoak: 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

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 reſolutive 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 reſolutive; 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 emolient, 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 the

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 chaſms 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 be well ſeparated: if they are not, when dreſt, 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 darkneſs 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 con-

ſiderable

ſiderable 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, bein 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 ſtraggling 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 lappet 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 cork-ſcrew 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 herriſone. 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

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

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 botom, 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; your 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 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

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 crofs 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 ſlight 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 crouded, but the cavity or ſpace left for the torke ſhould be filled up with three, four, or five curls, moſt fanciſully 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 crouded, as no genteel lady will ever be ſeen with a bungling crouded 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 foun-

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dation of the toke again; which pin alone, if well put in, will keept 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 tight, 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

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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,

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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 aukward 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 minutiæ 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, friize 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 ſlick 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

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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 dinginefs 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.

WE now come to the rules of dreſſing gentlemen's hair, and for that purpoſe have choſe a young lad to ſit 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 slip 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 plentifuly, 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 dress 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 neverthelefs 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 dreſs. Being completely finiſhed, take a little ſoft pomatum in your hands well broke, and ſtroke them all over the dreſs; 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 bruſh, 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 aukward 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

COSMETICS.

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 concreted 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.

Fallo-

Fallopius 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.

¼ Lv. d'argent, pure & fin,
½ Lv. eau ſeconde,
1 Lv. ſel d'Angleterre.
Pour trois chelins de blanc de çéruſe.

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

Maniere de faire ex ditte Eau.

Prenez le ſel 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 eu remeurent le dit bocal qui doit être bien ſel. Pour lors ayent bien remué le bocal vous jettez le tout dans une terrine d'eau bien éclaire 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 jettez 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 autant

tant d'eau que de crême 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 lorſquelle 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 frotter 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'erouſſeurs, boutons, les marques qui reſtent à la ſuette des couches & ôté te alle dans l'inſtant.

Cette

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 fraiche & 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 fœtid, 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 ſavory, 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 eſſenee 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 ſavonets.

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 ſavonets.

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 ſavonets.

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 ſpecimens 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

ſuch as a few of the waters, perfumes, eſſences, 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 expreſſion, without Fire.

Take a pound and a half of ſweet almonds, new and dry; after pounding them in a mortar, paſs them through a coarſe ſieve; lay them in a hair cloth, and put them under the preſs between two plates of copper, ſteel, or the like; preſs them gently, and when all the unctuous or fluid part is expreſſed, you will have a ſweet oil without any ſediment, which is ſcarcely obtained in any other manner.

Palm oil, or oil of Senegal, is a thick unctuous liquor of a yellow colour, and a violet ſmell; ſo called, becauſe drawn by ebullition or by expreſſion, from the fruit of a kind of palm-tree growing in ſeveral parts of Africa, eſpecially in Senegal, The Africans uſe this oil as we do butter, and burn it when old. In Europe it is eſteemed a ſovereign remedy in cold humours, and is even ſaid to give relief in the gout. It is ſometimes 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. Slare, 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, ſavin, &c. or

ponderous,

ponderous, which commonly ſink in water. Thoſe not eſſential are imperfect, made by depreſſion, being decompounded 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

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in the diſpenſatories 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.

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The vegetable ſubjects beſt ſuited for diſtillation, &c. are the ſapid and odorous, or thoſe of the aromatic tribe, as angelica, anniſeed, balm, carraway, coriander, cummin, dittany, fennel, hyſſop, lavender, marjoram, mint, roſes, roſemary, ſaffon, ſage, ſcurvy-graſs, thyme, cinnamon, citron, juniper, lime, myrtle, orange, peach, &c. &c. The medical virtues of waters prepared after this manner, are the ſame as thoſe of the reſpective 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 raiſe 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, roſemary water, orange flower water, black cherry water, parſley water, chamomile, penny-royal water, fennel water, damaſk-roſe water, hyſſop water, roſe water, juniper water, elder water, lovage water, carminative water, &c. &c. It may be next proper

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 preſcripts of medicinal uſes, others by the diſtillers, to be drank by way of dram, &c. and others prepared by perfumers.

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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 ſeeds, cardamum, baum, fennel ſeeds, &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

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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 reſino 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 dropſies, 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.

Horſe raddiſh water, aqua raphani, is prepared of the juices of ſcurvy-graſs, broke lime-water creſſes, white wine, lemon juice, bryony root, horſe 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, anyliſe, 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, biſid and open, the under lip cut into three equal ſegments; it has four ſhort ſhamina, two of which are ſhorter than the other; it has a germen divided

divided into four parts, which turn to four oval ſeeds ſitting 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 corrobrants, 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 cuteneous inſects. Rectified ſpirits extracts 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 covenient 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 methed 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. Tranſ. 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. Tranſ. 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 articularly in hot countries to be uſed in collations, &c. as coolers. The way of making them is this; the veſſels, containingthe 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 imperalis, is a water diſtilled from cinnamon, nutmeg, citron, bark, cloves, calamus, aromatics, ſantul, 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, cubebs, 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 ſinallage, 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 dropſies, jaundices, aſthmas, pleuriſies, &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, jaſmines, tuberſes, &c. Plague water, aqua epidemicus, is prepared from the roots of maſterwort, angelica, pyony, and butterbur, viper-graſs, Virginia ſnake-root, rue, roſemary, baum, carduus water, germander, marigold, dragon, goatſrue 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 cholic, 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, cubebs, 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 diſtil them. This water is excellent for the eyes, &c. Scordium water is prepared from the juices of goatrue, ſorrel, ſcordium, citrons, and Venice treacle, digeſted and diſtilled; it is an alexipharmic. Specific waters are ſuch as have ſome peculiar virtue appropiated to certain diſeaſes. Thus, purſlain water, wherein mercury has been infuſed, is a ſpecific againſt worms in children. Splenetic 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, pelitory, 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 thurſa calis) is directed by the College Diſpenſatory to be made of green walnuts, rice, carduus, marigolds, baum, butter-bur 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 reaſonabable 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 reduced.

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 romoved 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 fantaſtic.

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.

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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 tenderneſs 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 tenderneſs, 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 exam-

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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 ſoldier. 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

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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 ahd 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 inſi-

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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

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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 chearfully 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

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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 poſſeſſions 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 dreſs and ornaments are the leading objects of their lives, and where ſuch pleaſure is taken in decking the hair and looſely braiding it in all the fanciful modes practiſed by thoſe beyond the Ganges, or the ſtill more luxuriant inhabitants on the La Plata, would meet with proper encouragement, as the ſun and wind in thoſe climates are very powerful enemies to the hair.

Captains of ſhips therefore, and all who reſort to theſe countries, would do well to make a trial of them, and muſt certainly find their trouble amply recompenſed. It may be aſked, if the four ſpecifics heretofore ſo ſtrongly recommended are of ſuch rare virtue, why not give a further and more minute detail of their excellencies? This I own might be in ſome meaſure neceſſary, were it not conſidered, how dull and tireſome ſuch themes are, having already been full tireſome enough; and regarding the pleaſure and entertainment of my friends and readers beyond every other conſideration, I ſhall only obſerve, that they well anſwer every purpoſe therein aſſigned them; and indeed, far exceed what I have ſaid of them, if only they have a fair trial according to the directions; if theſe are adhered to, their merit will ſoon gain them credit from the world beyond, what is in the power of any pen to procure.

AGE



AGE the FIFTH.

——— " 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."

ESCAPED 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 occurences 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 chearful 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

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 tyrantsdid 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 flaying before his hands are dipped in blood; as it is facrilege the very intention of laying violent hands on holy things. If a philofopher be expofed to torments, the axe over his head, his body wounded, his guts in his hands, I will allow him to groan, for virtue itfelf cannot divefl him of the nature of man; but if his mind ftand firm he has difcharged his part.

A great mind enables a man to maintain his ftation with honour, fo that he only makes ufe 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 afk nothing and to want nothing, and to fay I will have nothing to do with Fortune, that repulfes Cato and prefers Vatinius. He that quits his hold, and accounts any thing good that is not honeft, runs gaping after cafualties; fpends his days in anxiety and vain expectations: that man is miferable; and yet it is hard, you will fay, to be banifhed or caft into prifon, nay, what if it were to be burnt, or any other way deftroyed. We have examples in all ages and in all cafes, of great men that have triumphed over all misfortunes. Metellus fuffered exile refolutely, Rutilius chearfully; Socrates difputed in a dungeon, and though he might have made his efcape refufed, to fhew the world how eafy a thing it was to fubdue 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 Porſenna 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.

Porſenna 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

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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 complacence 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

"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

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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-

tus 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

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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

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fills his belly and comforts his mind; he lives from hand to mouth, without fearing or caring for to-morrow. 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 befal 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

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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

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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 inconvenieniences, 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.

AGE the SIXTH.

——————" The ſixth age ſhifts
" Into the lean and ſlippered 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."

ON 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 diſpleaſed; from a conſciouſneſs of inherent virtue, he firmly and patiently waits his call. Mean while, chearfully explores nature's paths, and wiſely deduces from all her winding ways, *whatever is is right.* See him, though in age, riſe with the ſun with chearful heart,

——————" 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 befal 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 langour 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

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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

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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

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

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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 Cryſippus 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

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 go-

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vernment to be found, that will either endure a wife man, or which a wife man will endure: fo that privacy is made neceffary, becaufe the only thing which is better, is no where to be had. A man may commend navigation, and yet caution us againft thofe feas that are both troublefome and dangerous; fo that he does as good commend me not to weigh anchor, that commends failing only upon thefe terms. He that is a flave to bufinefs, is the moft wretched of flaves; but how fhall I get myfelf at liberty? We can run any hazards for money, take any pains for honour, and why do we not venture fomething alfo for leifure and freedom? without which, we muft expect to live and die in a tumult; for fo long as we live on public bufinefs it breaks in upon us, as one blow drives on another; and there is no avoiding it with either modefty or quite; it as a kind of whirlpool that finks a man in, and he can never difengage himfelf. A man of bufinefs cannot in truth be faid to live, and not one of a thoufand underftands how to do it; for how to live and how to die, is the leffon of every moment of our lives; all other arts have their maflers. As a bufy life is always a miferable life, fo it is the greateft of all miferies to be perpetually employed about other people's bufinefs: for to fleep, to eat, to drink at their hours, to walk their pace, and to love and hate as they do, is the vileft of fervitudes. Now, though bufinefs muft be quitted, let it not be done unreafonably:

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

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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

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 connection

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 ſoſpito 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.

AGE the SEVENTH.

———— "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."

LIKE 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 dán-

dangerous an error? the captious and ſuperfine ſubtilties 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

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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 vizor; 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 farewel, 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 tedioufneſs 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 chearfully 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 whoſoever 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

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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

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, 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 diſcuſſed, 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 chearfully; 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 ſe-

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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 Baſus. 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 wife 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.

——————"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 louring 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 no noble a veſſel ſo near port, and in ſight of ſuch a ſhore? That bark which has borne calm gales, threatning ſurges

ſurges 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.

FINIS.