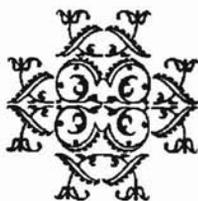


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PREFACE AND EXTRACTS  
FROM  
THE INTELLECTUAL HOUSEKEEPER  
A SERIES OF PRACTICAL QUESTIONS TO HIS DAUGHTERS BY A FATHER  
OR  
HINTS TO FEMALES ON THE NECESSITY OF THOUGHT IN CONNEXION WITH  
THEIR DOMESTIC LABORS AND DUTIES, WITH AN ALBUM.  
BY  
SETH SHALER ARNOLD

## PREFACE

The original design of this little manual was barely a system of questions for private use, to embrace the varieties of house-work one week, with other things attending the family, a part of whom were sick. The author then thought, that, if his daughters could perform the work of a week alone, it would substantially answer every other week; that it would, at least, be a great relief to him, in his peculiar circumstances.

Since that time he has considered the subject more, and added some questions adapted to different seasons of the year, and to other occasions. He has also made some alterations in the questions of the week, for public utility.

The answers are to be sought out from various sources as may be most convenient, and the memory and judgment exercised in retaining and putting them in practice. Says the author of the "Frugal House-wife," "No directions about these things will supply the place of judgment and experience."

To excite interest, and to improve the powers of body and mind, there is a small Album annexed, for the purpose of written answers from different individuals, as their experiments and improvements may teach. It is not the object of the author to treat at large of different portions of house-work, and to point out the manner of doing them; but barely to suggest some things that should be thought of, and be practically understood by every female.

The circumstances which gave rise to this little work were the following:

The wife of the author, who had always superintended her concerns with much interest and care, was absent a number of months, on account of ill health. He had three hired men finishing work that had been commenced and could not be left, and was disappointed in getting female assistance. At this time he was taken sick, so that he was hardly able to leave the room. Some of his daughters were old enough to do all the work that was absolutely necessary. They had also been accustomed to doing nearly all kinds of work, being told every thing, just HOW, and WHEN it should be done. But they had not treasured up in their minds the MANNER and TIME of doing. They had had no occasion for taking particular notice—for using their own judgment—for thinking and planning, themselves, because they had always been told.

Now came the trying moment, and they could not move alone. They were perplexed and unable to get a dinner in regular form, all parts of which they had done a hundred times. This led the author to perceive an

essential defect in the domestic education of girls. They are taught to work (if they work at all) not of themselves, or for usefulness, but barely to get along in subordination to others. Instead of thinking, planning, remembering, and acting of themselves as if they were expecting to do the same things again without direction, or were desirous to do their work to the best advantage, they only proceed step by step in their labors, as they are told. This destroys that independence of mind, decision of character, and self-control, which are so desirable. Being brought into the straitened circumstances above stated, and being thus aided in divine providence by actual experience, the author came to the resolution to arrange a system of questions which his daughters should be able to answer. Seeing the necessity of thought and consideration of permanent knowledge for practical use, and an application to their every-day business, he preferred to have them obtain the answers, either from their own practice and experiments, from intercourse with experienced house-keepers, or from other books; that they might be under the necessity of making them out for themselves. He wished them to have a way of their own of doing all necessary business about house. As different house-keepers have different ways of doing the same thing, they would give different answers to the same question, according to their practice. Therefore, it is thought best, not to supply a written answer for each question, and thus confining all to one course; but to leave the answers to the experience and practice of different families and places; hoping that all young ladies will be able to give some answer to the questions proposed. Then, as they hold intercourse with books and experienced house-keepers, they can make improvements and gain knowledge. The reasons for this course must be obvious to every reflecting mind. The knowledge should be practical, and the questions are only hints to what is necessary to be known. In this way, a book can be brought into so small a compass, and be made so cheap, as to be easily obtained by every family.

The author commenced the preparation of this manual the more cheerfully, because he hoped to be useful to his own family while the Lord was cutting short his public labors by sickness. He has since felt the need of all young females being taught to manage their household concerns with propriety, and to nurse and take care of the sick. This is more especially needful at the present day, even in the most wealthy families, because so large a proportion of females are employed in our manufacturing establishments.

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#### TO MOTHERS

This may be used as a kind of family school-book, to assist parents in educating their daughters for business. If mothers will take the pains to teach their daughters in a regular manner, one week, by a series of practi-

cal questions, they will find what kind of knowledge is wanted; and they cannot conceive the benefit that may result in a time of sickness, or of their own absence. How much might they save their girls from unpleasant and mortifying circumstances, and their husbands from great trouble, care, anxiety, and unhappiness!

Oh! do not think it sufficient to send your children to a boarding-school, till they acquire the accomplishments of a literary education; but have not the requisite of knowledge to manage your household concerns in a time of absolute need!

Should any suppose there is too much religion connected with a work like this; the answer is simply the following. As a dependent and accountable being, it is the author's way to carry religion and morality along with him in the business of every day in the week, as well as Sunday. If others have a different way, they can make the same free use of their moral liberty. It is believed there is nothing doctrinal introduced, to interfere with the views of any christian denomination.

AUTHOR

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MONDAY

M.A. Good morning, father. Is your health any better this morning?

Fa. I do not perceive that it is.

M.A. When do you think mother will return?

Fa. It is uncertain, my child; and it is not likely that I shall be able to be about the house, or to tell you much concerning your work. As we cannot obtain help, you must do the best you can;—and what, my daughter, is your first business this morning?

M.A. I must get breakfast, I suppose.

Fa. Should you not lift up your heart to God in grateful remembrance of the Sabbath that is past, and of the protection of the last night? (Answer to be given.) Should you not implore a blessing on the duties and labors of the day? On your sick father and absent mother?

M.A. Yes, sir. I think this is reasonable, because every good gift is from the Lord.

Fa. Now, then, let us turn our attention to your domestic business; and every thing should be attended to in its proper time and place. Is it not so, my child? (Answer.) Should not a fire be first kindled? Should not your hands be clean? Should not your hair be combed? Should not the floor and hearth be swept? Should not the tea-kettle be filled? Milking, milk, cow, and pig to be seen to? And what are you to get for breakfast this morning?

M.A. Cold boiled beef and potatoes.

Fa. Well, now tell me how you prepare these. (All the particulars to be

given; such as cutting the meat, chopping the potatoes, etc.) How do you make tea? How much? What else do you have on the table besides tea, mincemeat and bread? (Let every article be mentioned.) Is your sister S. getting up?

M.A. Yes, sir, she is now coming.

Fa. Good morning, my daughter, I am pleased to see you. Did you rest well last night?

S. Yes, sir, very well.

Fa. And, can you tell me whether early rising, the fresh morning air, and a little cheerful exercise about the house or the garden are conducive to health, comfort, and vivacity—to virtue and usefulness?

S. (Smiling, as if a little reproved.) Yes, sir, I suppose so.

Fa. Well, S., I shall need a little nourishment suited to my case sooner than the family breakfast can be ready. I think I will have some toast made in a very simple manner, and you may now tell me how you prepare it. (Gives particulars. S. goes and soon returns with the toast.)

Fa. (Tastes.) This will do very well, my child, for the sick, though there is not so much butter applied to it as might be proper for persons in health. Should there not always be some DRINK with our food? Now, while M.A. is busily engaged in getting breakfast, you may set the table. Do you set the table square with the room, and in a situation to make it as convenient as possible to get around it? Do you put the cloth on square with the table? Do you see that the cups, dishes, plates, knives, forks, spoons, etc. are clean, free from lint, dust, and, above all, from every thing more offensive? Do you see that all things which will be needed are on the table, that you need not rise often after you are seated? Do you see that all things on the table are tastefully and conveniently arranged, that you need not make confusion in effecting changes, when we wish to compose our mind in giving thanks to God and asking his blessing upon our food? Now you may enumerate all the particular things which ought to be arranged on the table as usual. (Each thing or class of things to be mentioned.) And do you not have special regard to the number of persons to eat? What difference do you make, whether there be three, or six coming to the table? Do you know where to find readily every thing with which the table is to be furnished? (S. goes, M.A. soon comes.)

M.A. Father, our breakfast is ready, will you eat with us?

Fa. I will endeavor to take my seat at the table. Are your chairs to be in their places? The family collected? The food warm? And every thing ready to prevent hindrance? (At the table business of the day introduced.)

M.A. Should we not wash to-day, father?

Fa. Yes, my child, this is the day your mother has usually done her washing. I have observed, however, that there has been some inconven-

ience in this practice with some families who wish to attend the monthly concert for prayer. Their washing sometimes interferes with the time of meeting; and generally engrosses the mind and fatigues the body to such a degree, as to hinder greatly the interest, the enjoyment, and the usefulness of it. But, supposing you wash to-day, should not your water have been over the fire before we came to the table, and now be heating? Should not your clothes have been picked up and sorted beforehand? What do you think of the utility of putting them to soak some time before washing? Well, for this time, you may omit your preparation for washing till after breakfast, and family devotions. But you can be telling me how you are to proceed. Should you not consider upon the work that you have to do? Should you not separate the FINE from the COARSE clothes, and get the different parts of your work in readiness? Is it not important to wash clean? To put your clothes to dry in a clean place? To see that they are left to the sport of the winds, to be blown into the dirt, or to be worn out by whipping a tree, post, or stake? Ought not your clothes to be brought in when dry, and be carefully looked over, that none be lost? Should not your clothes-line be taken in? And, the pins to be counted? How do you prepare your clothes for ironing? What is to be done with them afterwards? When will you wash your floors? Do you think it sufficient to wash only the centre of the floor and about the hearth? Or is it important to clear out the corners of the room, and other places, sometimes too much neglected? And, now, M.A. what is expected of your dress and appearance on washing days? (Breakfast and devotions closed.)

Fa. O., my child, you must clear away the table, wash and wipe the dishes. Should your dish-water be already hot? Will you give your attention to your business and not break things? How is it that some people break so much? Is it ever allowable to slight the washing and wiping of dishes? To leave grease upon knives and forks, or to put the handles into hot water? When you have done wiping the dishes, where do you put them? Ought they to be put up CAREFULLY also, and NEATLY into their place? S., it belongs to you to make the beds, and sweep the rooms, then you may prepare me some gruel, which I shall need in the course of the day. Is it useful, my child, to take off the bed-clothes and shake up the bed occasionally to air? or not? In order for sleeping comfortably, which part, or parts of the bed should be highest? the head, or foot? the centre, or sides? Is it proper to sweep the whole room, or only a part? Is it proper to hide the dust and dirt behind the bed, chairs, furniture, etc. that it may not be easily seen? Now you may tell me how you make the gruel. When your father is much confined to his bed by sickness, is feeble, and sometimes in severe pain, should you suppose it would be pleasant, or agreeable to him to hear laughing, and to observe much levity and inattention to his condition and wants? Should you not suppose it

would be soothing to him, and a matter of comfort, to see his children kind and attentive, and cheerfully administering to all his wants? (M.A. comes to the door.) M.A., my child, what do you think of having for dinner?

M.A. Bread and milk, if it would be agreeable to you, father.

Very well, it is washing day, and that you can get easily. But remember it is not good to have any butter, or grease on the bread used in milk, or on the knife with which it is cut.

My daughter S., I shall want some pudding made of rye meal, a little before night. You may tell me how you prepare it. You will likewise get supper, or tea.

O. Oh! father, we all drink cold water.

Fa. True, my child, and it is no doubt for our health and comfort, and I am glad you like it so well. But a large portion of the community have become so accustomed to the use of tea, that they will not easily relinquish it; and every young woman should know how to prepare it well, and to serve her company with propriety and ease. Tea, like a multitude of other things, will doubtless be considered useful by many, who have contracted the habit of using it from their earliest childhood. And the workmen, you know, must have it, for they very cheerfully complied with your father's wishes in abstaining from the use of distilled liquors.

O. Oh! father, why do they call it tea, and not supper?

Fa. I suppose it is because tea has become the most prominent article of refreshment, and perhaps many would hardly think they could do without it; or that they could do as well without food, as without tea, at the close of the day. In consequence of the importance attached to tea in the third meal of the day, it has become a comprehensive term put for the whole. Now S., you may tell me how you get tea for the men. They must have good nourishing food, as laboring people always need it. Should you endeavor to call the people to their meals, just in season, that they may wash and be prepared to eat, when your food is ready, to prevent hinderance? How do you approve of the custom of washing the hands before meals? Are there not many cases where the hands have been employed in such a manner, as to render it offensive when, without washing, they break bread and leave a part of it for others? Is it not proper that our daily business should be out of the way, as far as possible, before it is late in the evening? Is it not equally reasonable that we should gratefully acknowledge the goodness of God, and commit ourselves to his merciful keeping before we retire?

O. Why do not all christian people sing in their family worship? I think it is more pleasant.

Fa. I suppose they have too much disregarded the cheerful aspect which religion ought to assume before the world; the praise which should be rendered to God; the powers which should be cultivated to honor their

Saviour; and the fact, that all should take part or be some way interested in family devotions. In consequence of this disregard, sacred music has been neglected, children's voices have remained without cultivation, religion has lost an important charm, and many consider it too much trouble and expense to acquire and introduce the practice of singing to any considerable extent.

M.A. I think all would like the practice, if they would once introduce it, as we have.

Fa. No doubt all ought to regard their duty, the interest and honor of religion, as it is practically presented to mankind. Now, children, you will retire, and remember to get up in good season, because men who labor hard become faint, if they go long without their breakfast.

Children. Good night, father.

Fa. Good night.

#### WEDNESDAY

Fa. Good morning, M.A. And what do you get for breakfast, this morning, my child?

M.A. Some beef steak, I think.

Fa. Well, you may tell me how you cook it. I think I should relish a little myself, if it is prepared as it ought to be. Should it be broiled quick, over live coals, without burning? (Other daughters come in.) Now I wish to ask you a few questions that may be of use to you through life. In the first place. Should you kindly and constantly watch over and take good care of your little sister C? Ought not all older children to watch over the younger, lest they be in danger, fall into the fire, water, down stairs, or into some other evil? Should they ever try to tease them? Or by example and improper words injure their disposition and habits, and make them unhappy? Should they attend to their clothes, and keep them clean? Should they teach them to read, and to learn those things which are good? Now, my children, there is much work to be done; and when you have learned to do your work well, it is important to know how to do the most in a given time. You are not insensible how trying it is, to have your work drive you, to make you always in a hurry, in a feverish anxiety and confusion, and bring you late in the night, before your work is completed. I want you should tell me how to avoid this unpleasant state of things.

M.A. I suppose we must work harder.

Fa. No, that is not the thing I mean.

S. How then, father?

Fa. Can't you tell, O., my child?

O. No sir, unless we must be quick.

Fa. To be sure it will not do to loiter about in a lifeless manner. Yet

a great many quick persons bring but little to pass, are always in a hurry, and are too late in every thing. They frequently do the wrong things first, and entangle their business; or have to do over again for the want of a little previous consideration; or not taking a little more time in doing it well at first. Besides, there is much waste, or the breaking of things on account of hurry.

M.A. How then, father, shall we get along better and faster with our work?

Fa. In the first place, look over your business deliberately, and see what is to be done. 2nd. Consider how it can be done in the most profitable, easy, regular, and tasteful manner. There must be system. 3rd. Make your calculations to do every thing in its place, and to the best advantage. Then, if you begin in season and attend to your business diligently, doing one thing at a time, you will finish your work generally at a seasonable hour. What now are the **THREE THINGS** which I have mentioned to do the most work in a given time?

S. Is that all, father?

Fa. Not quite, I have seen three girls standing, and talking together, attempting to take the same dish, or to do the same piece of work at the same time; and I thought that they could not all do it, as soon as one would alone. It seemed sometimes, as if they were in each other's way; and it made me think of what your grandfather used to say, that "three boys are no boy at all." Should you not think they would get along **FASTER** and **EASIER**, and perform more work, to have their **BUSINESS DIVIDED**? Where a number of girls are together, should you not suppose it better for each one to attend faithfully to her own **PORTION** of business? Now remember these two things. What are they?

O. Is that all you are going to tell us, father?

Fa. No, my dear, there is one thing more I mean to speak of, at our family devotions, of special importance. But now let the breakfast be gotten, and bear these things in mind. (After breakfast.)

O. Now, father, please do tell us that other thing.

Fa. Get your bibles, and family hymns. Is it not pleasant to praise the Lord for his goodness?

O. What is it, father, you mean to tell us?

Fa. It is something to make you all happy when you are about your work, and respected by all your acquaintance. I have seen children tease one another, become cross, peevish, and fretful, and if they did not spit, bite, scratch, and strike in the most heathenish manner, they would go about half the day with angry feelings, with pouting, or unkind expressions towards each other. This has sometimes been visible in older persons. Now should you not suppose their work would be more pleasant, and the children, or inmates of the same house more happy, to love one another

and treat each other kindly? This love and kindness is the very thing I intended to tell you, which is of so great importance to make you respected and happy, and your work easy and pleasant. What is it? I wish to ask you only a few questions more at present. Did you ever see a girl who appeared to dislike what she was told to do, and wished to do some way different from that which her mother commanded her? Was that affectionate and kind, as children ought to be? Was it a transgression of the FIFTH commandment? But do you not think M.A. that we ought to love God more than all other beings and things?

M.A. Yes, sir.

Fa. Then we will sing his praise, and give our hearts to him in prayer.  
(After family worship.)

M.A. Father, what shall we have for dinner to-day?

Fa. That beef must be roasted; and for vegetables we will have potatoes, turnips, and onions. How long a time should be allowed for cooking the beef? What the manner of preparing each, together with the gravy? There should be some beer made for drink. How do you make that? Where do you put it to ferment? Beer is sometimes put up in bottles to preserve it longer than it would otherwise keep good. How do you bottle it? You will need some leaven, or yeast, for making bread; should it not be seen to in season? How do you prepare it? Should there not be some mending of clothes or stockings this afternoon? Might not your leisure moments be filled up with knitting, or reading and writing? Is it not important that you should attend so much to your books as rather to improve than lose what you have gained at school? S., you will make and bake some biscuit and custard for supper. Do you know how? You may tell me how you proceed in each particular.

#### SATURDAY

Fa. Good morning, M.A. It is drawing towards the close of the week, and I want you should have all your work done in season, so as not to infringe upon the Sabbath. If you have time before night to withdraw your attention from the world, and become interested in some moral or religious subject, I think you will not be so exceedingly stupid and drowsy, as some are on the Lord's day. It is very detrimental to religious knowledge and piety, to hold the world in our hands and hearts, while we enter upon holy time. Even if we carry it to the borders of the Lord's rest, it is apt to do mischief. Some, I fear, even deprive themselves of sleep to transact business on Saturday night, and restore the deficiency on the Sabbath. Neither can it be proper to cast aside the impressions of Sunday service, as soon as possible, after the close, or the sun is set; and then plunge into the business, or pleasures of the world, by labor, or visiting, as if there were to be no more religion till Sunday return. However these different practices may

result from different views, I think there can be no doubt, that the practice should be corrected. Now, my child, you may boil some dried fish, or you may pick it in pieces and simmer it in a suitable gravy for breakfast. Can you tell me the manner of doing it in either of these two ways? You will have dinner to get, and, in connexion with the business of the day, I wish you to do all that can be done to prevent the necessity of labor on God's holy day, or to interfere with that peaceful, quiet, and devotional rest, for which the day and its worship were instituted. You will roast that loin of veal for dinner, and what is not eaten can be easily served up on the morrow, as it may be needed. How do you prepare the veal, with the gravy, for the table? I shall expect a considerable variety of vegetables to-day, some green peas, beans, carrots, beets and turnips. How do you prepare and cook each? O. my dear, will you pick some currants, that a little sauce may be prepared soon after dinner?

O. Yes, sir.

Fa. M.A. should you not, as often as once a week, look to all the clothes, to see if they are in their place, or need mending, or are ready for use? Should you not cleanse your brass, Britannia, knives, forks, etc.? Should you not look over and count your knives, and forks, spoons, and otherlike things, to see that they are not lost? or sustaining injury by neglect? Should you not look at the sugar and molasses, to see if they are exposed to the ants or flies? Should you not look at the meat barrels and see that the meat is covered with brine? and the brine good? Would it be well to shake your vinegar-cask, or give the vinegar a little motion occasionally and make additions, from time to time, of that which will become vinegar? Should you look to the candles, meal, and flour, lest the mice get to them? Should you see every day that the lamps are trimmed and ready for use? Should you look to your jellies, sauces, and all things about the house, even to your soap-grease, that nothing be left to suffer damage? Should you, above all things, take great care that the ashes taken up be not left in a situation to expose the building to fire? How distressing, to have our habitation, with its contents, wrapped in flames over our head! and, especially, if our precious lives should be lost by carelessness! Is it not proper, that no ashes should be taken up, except in the morning, that they be observed in the course of the day? and, never be left in a wooden vessel? Should you not be exceedingly cautious, and teach all the children to be cautious about the use they make of fire, candles, or lamps? Is it proper to leave a light burning, when you go to bed, and are liable to fall asleep? Would it not be wise and provident to have those things most valuable, and important papers, such as notes, in a situation, that they could be readily taken care of, in case of fire, and sudden alarm? To save wood is to save money; and as you need no fire for heating the room in warm weather; is it not good economy to cover up your fire as soon as you

have done with it? Is it a saving also to bring your kettles as near to the fire as possible, while you are cooking?

You must remember, my child, that we may have visiting friends; and it is important to be prepared to treat them in such a manner, as to make them easy, comfortable, and happy, while they remain with us. What should be your deportment, when they come? Do you meet them in a friendly manner, take their loose clothes, and seat them? or would you go away and leave them? What are you to inquire about? Are you to make a multitude of excuses, as if you would rather see them at another time? Are you to manifest greater interest in something else, than in their company? Should you not think about their horse, if they have one, as well as about their persons? If your friends are to go soon, what is to be done? Do you just begin free conversation, as they are going, and detain one or more of the company a long time, to weary another, waiting at the carriage, or holding the horse? If they tarry for refreshment, what is your course? Do you make many excuses? or do the best you can, and leave apologies to their good sense? Do you unnecessarily hinder them longer than their appointed time? If they stay over night, or the Sabbath, what is to be done? Where should your wiping cloths be? What should be the situation and provisions of the sleeping chamber? Although it may not be considered best, that there should be much visiting of neighbors on Saturday; yet friends from abroad had much better tarry with us through the night and the Sabbath, than to travel on God's holy day. Which of the commandments would they violate, if they should do this without a real necessity? Now, my daughter, you may get your dinner. I have **HINDERED YOU**, and **FATIGUED MYSELF**. S. you may make me some arrow-root jelly; remember and let me have some minute pudding about the middle of the afternoon. How do you make each? (After dinner.)

Fa. O., my child, have you picked the currants, which you promised me?

O. No, sir, but I will now.

Fa. Even if it result from carelessness, or forgetfulness, is it not wrong to disobey your parents, and break your promises? Do not those persons, who fail to do as they say, or who speak untruth, lose confidence of others? Which of the ten commandments implicitly forbids falsehood?

O. I will go now, father, and pick them, as soon as I can. But I could pick them sooner in Mrs. H.'s garden.

Fa. Yet it would hinder you some time to go and ask her, although the bushes are near.

O. She would be willing, I know.

Fa. But that must not be taken for granted without ascertaining the fact. Would it not be the first step in violating the eighth commandment,

to take the least thing that does not belong to you, for the purpose of converting it to your own use, without the knowledge and consent of the owner? Is it not easier to avoid the first step in a wrong path than to return back, when we have taken many.

O. Yes, sir.

Fa. Then, is it not better to do just as you are told, than to wish to substitute something else, instead of the very thing that is required? Now, M.A. at the proper time, you may get hasty pudding for supper, and you may tell me how you make it to be used with milk, or with butter, or molasses. You may also tell me how you prepare it by frying in the morning for breakfast. And likewise the cold roasted veal for dinner to-morrow.

#### SUNDAY

Fa. Good morning, children. This is the Lord's day; and should we not be as cheerful and interested, and rise as early to serve the Lord in rest from our labor, and in devotional exercises, as we are to serve ourselves in toil, in worldly labor and care, on the six days of the week? Is it not refreshing and pleasant to take off our hands and hearts from the dust, and raise our thoughts, praises, and aspirations to Heaven, from whence cometh down every good and perfect gift? Now, M.A. and S., you may get breakfast of fried hasty pudding and dried beef. You may also prepare your dinner and supper, in due season, of that which can be easily gotten, so as not to fatigue, or interfere with the worship of the day. Should you not suppose, that with a disposition to honor God, and with proper arrangements, little work would be necessary, that could not be done on the week days? Should those be called the works of necessity and mercy which are done on the Lord's day to save time on other days? While our bodies are sustained by the food that perisheth, and we employ our hands and minds in fitting it to the relish, for digestion, health and strength, should not our spirits be fed with the bread of life? Should we not study the word of God, and attend upon his appointed institutions, that our souls may be nourished and strengthened? Is it not suitable, that spiritual food should be well prepared, and that many should participate together the gracious instructions, prayers, and praises of this blessed day?

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Hark! It thunders, I believe. We may expect a powerful and sudden shower after such excessive heat; and perhaps driving rain and wind.

Should you immediately see that all the windows and doors are closed, where there is a prospect of the rain driving in?

If there is the appearance of hail, should not the blinds be also shut?

Where rain drives into a house, should it not be immediately seen to? especially if it be near clothing and bread stuff?

If there be apparently any danger from lightning, what course ought to be taken?

In connexion with the means of safety, should you not put your trust in God? (Tempest passes away.)

When you look upon the smiling RAINBOW, after the frowning and threatening TEMPEST, should you not gratefully remember the merciful promise of the great Creator? Thus sometimes shuts in the peaceful evening, with the incense of prayer and praise from the domestic altar, after the black rolling clouds and conflicting winds, the mingling of rain, hail, and dust, the lightning's glare and the thunder's terrific roar have agitated every bosom with the terrors of the Almighty.

Almost a life story in itself is the simple, dignified statement as to the disposition of his worldly goods, which Grandfather Arnold left, as his only will. His fine disregard of worldly possessions, coupled with his love for the few things which were treasured by him, are singularly moving, and seem a fitting testimony of his life and interests.

*Memo Left by Seth S. Arnold When He Died in 1871*

*Feeling that my life is drawing to a close, I hereby mention a few things which I wish to bestow on some individuals in the following manner, viz.*

*My cane given me by my daughter, Olivia H. Gage, I give at my decease to my grand son Henry S. Hitchcock.*

*My Penknife given by my father, which he carried through the Revolutionary War (originally having four blades) I give to my grand son, Seth Newton Gage.*

*I give a large cupboard, painted blue, left at Westminster West, to Rev. A. Stevens, my son-in-law, and also all things else, if any left with him.*

*I surrender to the Prince of Peace and his cause, through the American Board of Foreign Missions, a powder horn made and given to my father in the Revolutionary War by a friendly Indian to my father who gave it to me just before his death at the age of 101 years, 10 months and 3 days. I also surrender to the same cause, an old sword, coming to me from my mother from my grandfather, Deacon Ephraim Ranney<sup>1</sup>—said to be owned and worn by him in the French Wars. John 14; 27, 16; 33.*

1. Ephraim Ranney was chosen Deacon of Congregational Church at Westminster, May 4th, 1769.

John 14:27;

If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

John 14:16;

Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

John 14:33;

For God is not the author of confusion, but of peace, as in all churches of the saints.

