

466

Be mine a calm a thankful heart  
 From every murmur free  
 The blessings of Thy grace impart  
 And make me live to Thee

1822

If thou my father Still art nigh  
 Cheerful I live and peaceful die  
 Secure when mortal comforts flee  
 To find ten thousand worlds in Thee  
*Anne Steele. 1760. 2nd and — verses.*

467

As heat increases with the rolling hours  
 Draws up the vapours and expands the flowers  
 So with my childhood may my follies cease  
 So may my wisdom with my years increase  
 So may religion early warm my soul  
 Encourage, actuate and cheer the whole.

1822

468

A charge to keep I have  
 A God to glorify  
 A never dying soul to save  
 And fit it for the sky  
 To serve the present age  
 My calling to fulfil  
 O may it all my powers engage  
 To do my masters will.

1823

Arm me with jealous care  
 As in thy sight to live  
 And O thy servant Lord prepare  
 A strict account to give  
 Help me to watch and pray  
 And on thyself rely  
 Assur'd if I my trust betray  
 I shall for ever die.  
*Rev. Charles Wesley. 1762.*

469

Author of being source of light  
 With unfading beauty bright  
 Fullness goodness rolling round  
 Thy own fair orb without a bound  
 Whether thy suppliants call  
 Truth or good or all or all  
 God or father thee we hail  
 Essence that can never fail

1823

Grecian or Barbarick name  
 Thy steadfast being still the same  
 Thee when morning greets skies  
 With rosy cheeks and humid eyes  
 Then when sweet declining day  
 Sinks in purple waves away  
 Thee my lips shall still proclaim  
 And teach the world to bless thy name.

470

In all my vast concerns with thee  
 In vain my soul would try

1823

To shun thy presence Lord or flee  
 The notice of thine eye.

471

I ask not gold or length of days,  
 I ask for wisdoms brighter rays.

1824

O clasp me in thy arms when yours  
 Accept hosannas from my tongue.

472

Ah lend me the wings of a dove,  
 To fly from these regions of woe,

1824

My hopes and my joys are above  
 And thither my spirit would go.

473

When I can read my title clear  
To mansions in the sky

1824

I bid farewell to every fear  
And wipe my weeping eyes.

*Rev. Isaac Watts. Book II, Hymn LXV.*

474

Still the orphan & the stranger  
Still the widow owns thy care

1824

Screened by the in every danger  
Heard by the in every prayer

475

Now in thy youth beseech of Him  
Who giveth upbraiding not  
That His light in thy heart become not dim

1824

And His love be unforgot  
And thy God in the darkest of days will be  
Goodness and beauty and strength to thee.

476

One day amidst the place  
where my dear god hath been  
is sweeter than ten thousand days  
of pleasurable sin

1825

My willing sould would stay  
in such a frame as this  
i sit and sing myself away  
to everlasting bliss.

477

Cir. 1825

## HEAVEN BRIGHTER THAN EARTH.

Those skies no night that wear  
Nor cloud nor tempest know  
Those flowers no blight that bear  
Those streams that stainless flow  
Are they not brighter far  
Than all that lures us here  
Where storms may fright each timid star  
From midnights lonely sphere.  
Here Hope of Sorrow drinks  
Here fades with care  
And Virtue from Temptation shrinks  
And Folly finds Despair  
But mid that world above  
No baneful step may stray  
The white winged seraphs glance of love  
Would melt each ill away.

Friendship is there the guest  
Of chilling doubt no more  
And Love with thornless breast  
Whose Pangs and fears are o'er  
There is no farewell sigh  
Throughout that blessed clime  
No murmuring voice nor severed tie  
No change of weary time  
Why plant the Cypress near  
The Pillow of the Just  
Why dew with murmuring Tear  
Thier calm and holy dus[t]  
Rear there the roses Pride  
Bid the green myrtle bloom  
Pic[k] emblems of their joys who bide  
Beyond the insateate tomb.

Mid that celestial Place  
Our searing thoughts would glow  
E'en while we run this Pilgrim race  
Of Weariness and Woe.  
For who would shrink from death  
With sharp and icy hand  
Or heed the paths of —— while breath  
To win the glorious land.



PLATE XCVII

ANN E. KELLY'S SAMPLER. Halifax. 1825  
Mrs. Leah Megquier's School, Harrisburg, Pa.  
*Owned by Mrs. Henry E. Coe*

478

1825

Heaven notes the sigh afflicted goodness heaves,  
Hears the low plaint by mortal ear unheard,  
And from the cheek of patient sorrow wipes  
The tear by mortal eye unseen or scorned.

479

1825

When all thy mercies o'er me roll,  
Thy favors, Lord! surprise my soul.

480

1826

Now in the heat of youthful blood,  
Remember your Creator, God;  
Behold the days come hastening on,  
When you shall say, My joys are gone.

When we give up our youth to God  
'Tis pleasing in his eyes,  
A flower that's offer'd in the bud  
Is no mean sacrifice.

*Rev. Isaac Watts. Book I, Hymn XCI.*

481

1827

Lift up thy Thoughts and let thine heart  
a grateful sence To God impart

From the earliest mornings dawn  
To the latest setting sun

482

1827

Prepare me Gracious God!  
To stand before thy face.

Thy spirit must the work perform  
For it is all of grace

483

1828

'Tis useless that the fingers learn to draw  
And soaring reason scans all natures law

If innate virtue's not a welcome guest  
And pure religion glows not in the breast.

484

1828

[SUBLIME THOUGHT. *Said to be written by nearly an idiot.*]

Could we with Ink the Ocean fill  
Were the whole earth of parchme[n]t made  
Were every single stick a Quill  
And every man a scribe by trade  
To write the Love of GOD above  
Would drain the Ocean dry

Nor could this Scroll contain the whole  
Tho stretcht from sky to sky  
Were the whole realm of nature mine  
That were a present far too small  
Love so amazing so divine  
Demands my soul my life my all

*From The Clergyman's Almanack for 1812.*

485

1828

Fountain of being! Teach us to devote  
To Thee each purpose, action, word and thought!  
Thy grace our hope, thy love our only boast.  
Be all distinctions in the Christian lost!  
Be this in every state our wish alone.  
Almighty, wise and good. Thy will be done!

486

Tis religion that can give  
Sweetest comfort while we live

1828

Tis religion must supply  
Solid comfort when we die.

487

Guide of my youth to thee I cry  
Great God to me be ever nigh

1829

Lighten mine eyes convert my heart  
Nor let me from thy ways depart

487a

Save me alike from foolish pride  
Or impious discontent

1829

At aught thy wisdom has denied  
Or aught thy goodness lent.

*RELIGIOUS VERSES—NEW TESTAMENT*

488

The loss of a father is much  
The loss of a Mother is more

1700

The loss of Christ is such a loss  
As no other can restore

489

1. Love God, love not gold,  
Love God both young and old;

1700

2. Arise, awake, your lamps to take  
And do no longer slumber;

3. You must them trim to wait on him,  
Unto his wedding chamber.

490

\_\_\_\_\_ is my name  
\_\_\_\_\_ is my nation

1708

\_\_\_\_\_ is my dwelling place  
And Christ is my salvation

491

Behold and have regard  
ye servants of the Lord  
which in his house of night do watch.  
Praise him with one accord.  
Lift up your hands on high unto his holy place.  
Give the Lord his praises due, his benefits embrace.  
In every land  
there none shall stand  
and happy be indeed  
but only those whom God hath chosen That on Christ Jesus Feed.

1715

492

Run thou Christs race  
be swift like to the sun

1728

have not they work to do  
when ten is done etc.

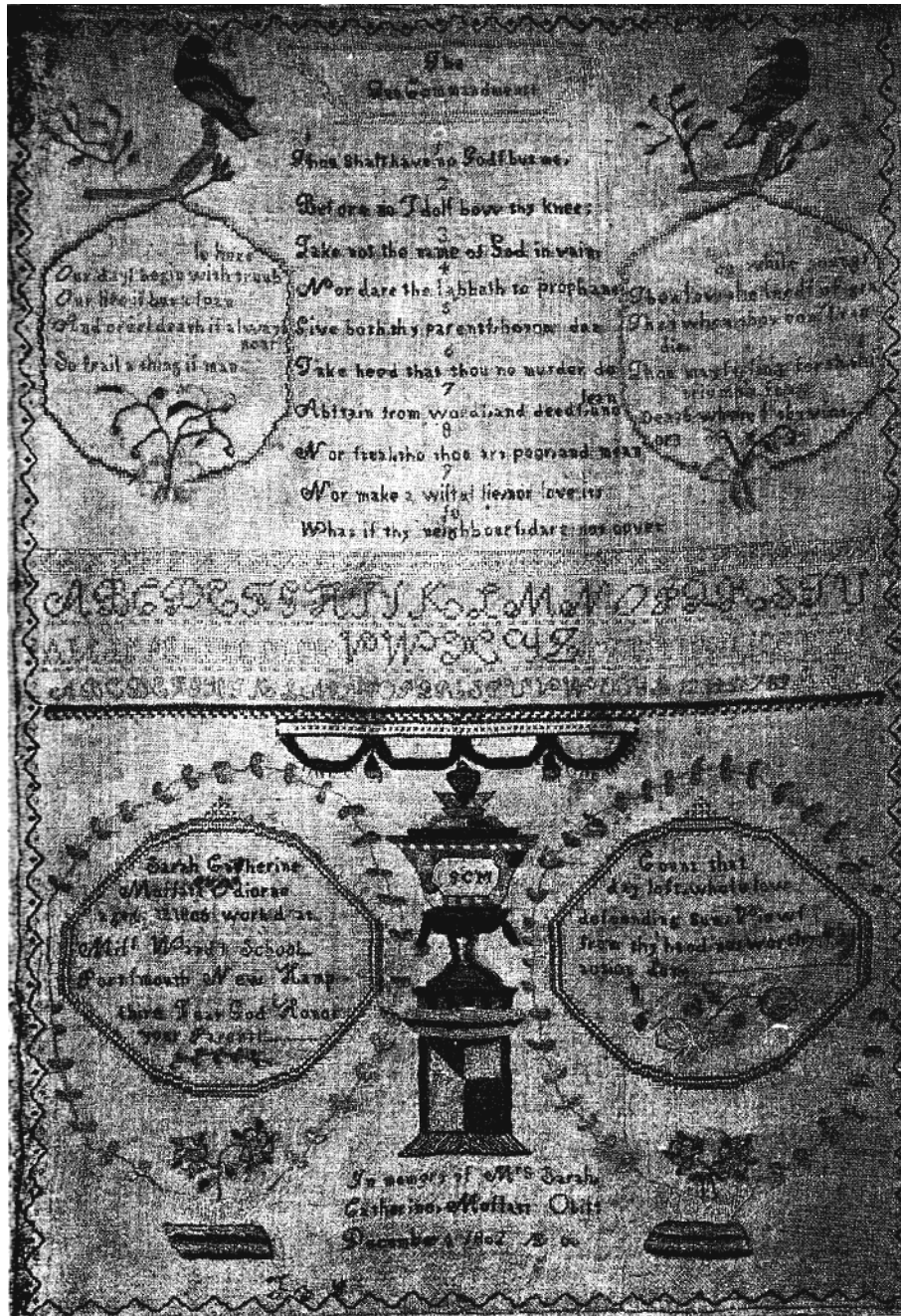


PLATE XCVIII

SARAH CATHERINE MOFFATT ODIORNE'S SAMPLER. 1802  
 Miss Ward's School, Portsmouth, N. H.  
 Owned by Mrs. John Fremont Hill



503

In thy fair book of life divine  
My God inscribe my name

1778

There let it fill some humble Place  
Beneath the slaughtered Lamb

*Rev. Isaac Watts. Lyric Poems Sacred to Devotion. Verse XII.*

504

1779

Father of all in Heaven and earth supreme  
Praisd blessed & hallowed be Thy awful name  
Thy Kingdom haste Thy sovereign will be done  
Alike on earth as near Thy radiant throne  
Give daily bread & may our sins receive  
Of Thee forgiveness even as we forgive  
From all temptation guard our steps we pray  
And turn from vice to virtues better way  
To Thy blest Kingdom every heart incline  
For goodness power & glory all are Thine.

505

Cir. 1780

While Shepherds watch'd their flocks by night	"Fear not," said he, for mighty dread
All seated on the ground	Had seized their troubled mind
The angel of the Lord came down	"Glad tidings of great joy I bring,
And glory shone around	To you and all mankind" etc.

*Nahum Tate. 1703.*

506

1781

Who walk below In Light and Love  
Are sure to live With Christ above.

507

1781

May works of nature and of art	And Jesus Christ his grace impart
Combine to raise our thoughts to God	To guide us to his blest abode.

508

1783

When our Nature he assum'd	and by his Burial in the grave
Redeem'd the world from sin	to Life We rise again.

509

1784

Our Father who in Heaven art,  
All hallowed be thy name.  
Thy Kingdom come, thy will be done,  
Throughout this earthly frame.

As cheerfully as by those,  
Who dwells with thee on high,  
Lord, let thy bounty day by day  
Our daily food supply.

As we forgive our enemys,  
Thy pardon Lord we crave,  
Into temptation, lead us not,  
But thus from Evil save.

For Kingdom, power and glory  
All belong, O, Lord to thee,  
Thine from Eternity they were  
And thine shall ever be.

*Tate & Brady's Hymnal. Hymn XXXI.*



510

Wash Lord and purify my heart  
and make it clean in every part

1786

And when its clean, Lord keep it to,  
for that is more than I can do.

511

1. Teach me to feel another's woe  
To hide the fault I see  
That mercy I to others shew  
That mercy shew to me.

1787

2. While some in Folly's Pleasures roll,  
And seek the joys that hurt the soul,  
Be mine that silent calm repast  
A Peaceful conscience to the last.

*Alexander Pope. "The Universal Prayer."*

512

In his blest life  
I see the path and in his death the price  
And in his great ascent the proof supreme  
Heare it, O ye Nation, hear it O ye dead  
He rose, he rose, he burst the bars of death

1788

513

The loss of gold is great  
The loss of time is more

1792

The loss of Jesus is so great  
That no more can restore.

514

Nothing beneath the sun can give  
That bliss to which our Souls aspire

1792

If God we love, if Christ we live  
Our joys shall equal our desire.

515

1. Jesus permit thy gracious name to stand  
As the first efforts of an infants hand

1793

2. And while her fingers o'er this canvass move  
Engage her tender heart to seek thy love.  
With thy dear children let her share a part  
And write thy name thyself upon her heart.<sup>1</sup>

516

Hosanna to King David's son  
Who reigns on a superior throne  
We bless the prince of heavenly birth  
Who brings Salvation down to earth.

1793

Let every nation, every age  
In this delightful work engage  
Old men & babes in Zion sing  
The growing glories of her King.

*Isaac Watts. Hymnal. Book III. XLII.*

517

By Truth conducted, and by Scripture taught  
To Christ the Door, the humble Youth is brought,  
Sees and admires him, as the Rose: the Vine;  
The Tree; the Shepherd; and the Ark divine.

1794

<sup>1</sup> English Notes and Queries says that this verse was written by the Rev. John Newton for his niece, Miss Elizabeth Catlett. He was at the time Rector of St. Mary's Woolnooth, London.

320

## AMERICAN SAMPLERS

518

1794

Within the Rock the Rock Himself Was Laid  
Which Both the tomb and the tomb Maker Made  
He Was a Man No Such Man Beside  
Lived Without Sin And yet for sin He dyed

519

1794

Virgins and youth engage  
To sound his praise divine

While Infancy and age  
Their feeble voices join

520

1795

2. Jesus who reigns above the sky  
And keeps the world in awe  
Was once a child as young as I  
And kept his father's law.

6. Then why should I so long delay  
What others learnt so soon  
I would not pass another day  
Without this work begun

*Isaac Watts. Divine Songs for Children. XXV. Verses 2 and 6.*

521

1795

### "THE 76 HYMN

Lo He Comes With Clouds Descending  
Once For Favor'd Sinners Slain  
Thousand Thousand Saints Attending  
Hallelujah Hallelujah Amen

Ev'ry Eye Shall Now Behold Him  
Rob'd In Dreadful Majesty  
They Who Set At Nought And Sold Him  
Pierc'd And Nail'd Him To The Tree  
Deeply Wailing Shall the true Messiah be

Ev'ry Island sea And Mountain  
Heav'n And Earth Shall flee Away  
All who Hale Him must Confounded  
Hear the Trump Proclaim the Day  
Come To Judgment Come Away

Now Redemption Long Expected  
See in Solemn pomp Appear  
All His Saints By Man Rejected  
Now Shall Meet Him in The Air  
Hallelujay See The Day of God Appear

Answer Thine Own Bride And Spirit  
Hasten Lord The Gen'ral Doom  
The Low Heav'n And Earth Inherit  
Take Thy Pining Exile Home  
All creation Travails groans and Bids The  
Come

Yea Amen Let All Adore Thee  
Right On Thine Eternal Throne  
Saviour Take The Pow'r And Glory  
Claim The Kingdom For Thine Own  
O Come quickly Hallelujah  
Come Lord Come"

*Rev. J. Cennick, 1752; Rev. Charles Wesley, 1758.*

522

1796

1. Give to your God immortal praise.  
Mercy & Truth is all his ways  
Wonders of Grace to God belong.  
Repeat his mercies in your song.

2. Give the Lord of Lords renown  
The King of Kings with glory crown.  
His mercies ever shall endure  
Where Lords & Kings are known no more.

*Isaac Watts. Psalm 136.*



PLATE XCIX

NANCY HALL'S SAMPLER. 1788  
Miss Polly Balch's School, Providence, R. I.  
*Owened by Mrs. W. C. Greene*

3. Now begin the heavenly theme  
Sing aloud in Jesus name  
Ye who Jesus kindness prove  
Triumph in redeeming love.

4. Ye who see the earthly grace  
Beaming in the Savior's face  
On to Canaan on ye move  
Praise & bless redeeming love.

*Verses 3 and 4. Author unknown.*

523

Keep far from a careless heart  
From which my Saviour would depart

1797

O, Bless and prosper all my ways,  
That they may issue in thy praise

524

Swift fly the years & rise the expected morn  
O spring to light, auspicious Babe be born  
See nature hastes her earliest wreath to bring  
With all the incense of the breathing spring  
See lofty Lebanon his herd advance,  
See nodding forests on the mountain dance  
See spicy clouds from lowly Sharon rise  
And Carmel's flowery top perfumes the skies.  
Hark a glad voice the lonely desert cheers,  
Prepare the way a God a God appears  
A God a God the vocal hills reply  
The rocks proclaim the approaching Deity,  
Lo earth receives him from the bending skies  
Sink down ye mountains, & ye vallies rise  
With heads declined ye cedars homage pay  
Be smooth ye rocks ye rapid floods give way  
The Saviour comes by ancient bards foretold,  
Hear him ye deaf & all ye blind behold  
He from thick films shall purge the visual ray  
And on the sightless eye-ball pour the day  
Tis he the obstructed paths of sound shall hear  
And bid new musick charm the unfolding ears,  
The dumb shall sing the lame his crutch forget  
And leap exulting like the bounding roe.

1797

525

Ye Hearts with youthful Vigor warm  
In smiling Crowds draw near  
And turn from every mortal charm  
A Savior's Voice to hear.

He Lord of all the Worlds on high  
Stoops to converse with you  
And lays his radiant Glories by  
Your Friendship to Pursue.

1798

The Soul that longs to see my Face  
Is sure my Love to gain  
And those that early seek my Grace  
Shall never seek in vain.

What Object Lord my Soul should move  
If once compar'd with thee  
What Beauty should command my Love  
Like what in Christ I see.

Away ye False delusive Toys  
Vain Tempters of the Mind  
Tis here I fix my lasting Choice  
For here true Bliss I find.

*Hymn 660. John Dobell's Collection. Morristown. 1810.*

526

1. Beset with snares on ev'ry hand  
 In life' uncertain path I stand  
 Father Divine! diffuse thy light,  
 To guide my doubtful footsteps ri[gh]t

1798

2. Engage this roving treacherous Heart  
 To fix on Mary's better Part  
 To scorn the Trifles of a Day  
 For Joys that none can take away.

*Philip Doddridge.*

527

1799  
 Upon his head shall honours rest  
 And every age pronounce Him blessed.

1799

528

In vain doth earthly life afford  
 A momentary shade  
 It rises like the prophet's gourd,  
 And withers o'er my head

1799

But of my Saviour's love possess,  
 No more for earth I pine  
 Secure of everlasting rest  
 Beneath the heavenly vine

529

Cir. 1799  
 If you know Christ you need no little more  
 If not all's lost that you have learnt before.

Cir. 1799

530

LoVing . Jesus . Gentle . Lamb  
 In . thy . Gracious . hands . I . am  
 Make . Me . Saviour . What . Thou . Art  
 Live . Thyself . Within . My . Heart

1800

I . Shall . Then . Shew . Forth . Thy . Praise  
 Serve . Thee . All . My . Happy . Days  
 Then . The . World . Shall . Always . See  
 Christ . The . Holy . Child . In . Me.

*Rev. Charles Wesley. "For A Child." Verses 3 and 4.*

531

Come Lord and never from me go  
 This world's a darksome Place  
 I find no Pleasure here below  
 When thou dost veil thy Face

1800

There's no such thing as Pleasure here  
 My Jesus is my all  
 As thou dost shine or disappear  
 My Pleasures rise and fall

Come spread thy Saviour on my Frame  
 No sweetness is as sweet  
 Till I get up to sing thy name  
 Where all thy Singers meet.

532

Teach me to feel anothers smart,  
 And teach my tears to flow

1801

Teach me to sooth the sorrowing heart  
 And give relief to woe.

533

Almighty Power whose tender care  
 Did infancy protect,

1801

Let riper years thy favour share  
 And every step direct.

534

1802

I can be safe and free from care  
On any shore if thou be there

535

1803

Jesus invites young children near  
Oh, may we straight Obey

Give us, O Lord, the attentive ear  
And teach our hearts to pray.

536

1804

Be Christ my pattern and my guide  
His image may I bear

O may I tread his sacred steps  
And his bright glories share

537

1805

The Saviour who in glory reigns  
Who made the earth & sea  
Whose arm unnumbered worlds sustains  
Was once a child like me.

He stooped so low that I might rise,  
To dwell with him above  
Lord send thy blessing from the skies  
To teach a child thy love.

538

1805

As this fair sampler shall continue still  
The guide and model of my future skill

May Christ the great exemplar of mankind  
Direct my ways and regulate my mind.

539

AN ACROSTICK

Love O Love thine origin are divine  
Of all human emotions the most sublime  
Verily thou first came down from above  
Ever thy name will be known for Gods love

540

1806

Yonder amazing sight I see  
The incarnate Son of God

Expiring on the accursed tree  
And weltering in his blood

*Mrs. Barbauld. Hymn on the "Death of Christ."*

541

1808

Bear Thou In Mind  
The Saviour Kind  
Who Did Upon A Tree

His Body Rent  
His Blood Was Spent  
And All For Love Of The.

542

1808

Precept may teach, example move  
And living pattern, lead to love;  
N'or love alone; but imitate  
The truly Good and therefore great;  
And dost thou pant, dear girl, to find  
To best exemplar for the mind?  
Which n'eer shall lead thy yough astray;  
To follow vice in pleased way,

N'or tempt thy feet to heedless rove  
Where Serpent man in ambush sleeps  
N'or heed the ruined girl that weeps.  
Is this thy wish, my lovely friend,  
On Mary's steps do thou attend,  
She leads to Jesus sacred feet  
And there is Virtues peaceful seat.

543

No man's tongue can tell  
What grief to him befell

1809

When he was doomed to die  
On Mount Calvary

544

Silence and thought the mind improve  
They kindle joy in pious hearts

1810

On them descends the mystic dove  
And every Christian grace imparts

545

1810

## ON CHRISTMAS DAY

What words, what voices can we bring,  
Which way our accents raise,  
To welcome our mysterious King,  
And sing a Saviour's praise.

O 'tis too little all we Can,  
For this unbounded Love,  
All that was ever wrote by Man,  
Or sung in Hymns above.

546

1810

1. Tho youth may fade with all its bloom  
And nervous strength decline  
Yet age shall yield a rich perfume  
If innocence be thine

2. He carve my passion on the bark  
And every wounded tree  
Shall droop and bear some mystic mark  
That Jesus died for me.

547

1811

The Lord is come the heavens proclaim  
His birth the nations learn his name  
An unknown star directs the road  
Of eastern sages to their God.

All ye bright armies of the skies  
Go worship where the saviour lies  
Angel and Kings before him bow  
Those gods on high and gods below.

Let idols totter to the ground  
And their own worshippers Confound  
But Judah shout but Zion sing  
And earth confess her sovereign king.

*Isaac Watts. Hymnal. Book II. CVII.*

548

1812

The soul who seeks me shall obtain  
Immortal wealth and heavenly gain

Immortal life is his reward  
Life and the favor of the Lord.

549

## Before 1813

All ye faithful servants are of our almighty King,  
both high and low and small and great, His praise devoutly sing.  
Let us rejoice and render thanks to his most Holy name.  
Rejoice rejoice for now is come the marriage of the Lamb.  
His bride herself has ready made How pure and white her dress  
Which is her saints Integrity and spotless holiness.  
O therefore blest is every one who to the marriage feast  
and Holy Supper of the Lamb is called a welcome guest.



PLATE C

NANCY WINSOR'S SAMPLER. 1786

Miss Polly Balch's School, Providence, R. I.

Owned by Mrs. John H. Mason

*Plate presented by the Rhode Island Society of the Colonial Dames*



- 550 1813  
 SHEPHERDS rejoice lift up your eyes,  
 And send your fears away,  
 News from the region of the skies,  
 The saviour's born to day.  
 Go shepherds where the infant lies,  
 And see his humble throne,  
 With gladness sparkling in your eyes,  
 Go and behold the son.  
*Tate & Brady's Hymnal. Hymn XXXIII. Verses 1 and 4.*
- 551 1813  
 May grace and truth preserve my youth  
 From sin and danger free.  
 And I be led by Christ my head  
 To fountains rich and free.
- 552 Cir. 1813  
 Attend dear Girl the words of truth  
 Let no false way deform thy Youth  
 Make every thought obedient move  
 Inclind to feel a Savior's love  
 Rest not thy hope beneath the skies  
 A heart renewed to Heaven will rise.
- 553 1814  
 Let the sweet work of prayer & praise,  
 Employ my youngest breath,  
 Thus I am prepared for longer days,  
 Or fit for early death.  
*Isaac Watts. Divine Songs for Children. XII. Verse 6.*
- 554 Cir. 1814  
 Tis true tis long ere I began  
 To seek to live forever  
 But now I run as fast as I can  
 Tis better late than never
- 555 Cir. 1814  
 Jesus all hail, Thou risen Savior hail  
 At thy command the seventh trump shall sound  
 The sun retires, the moon, the stars turn pale  
 And heaven and earth and sea no more be found etc.
- 556 1814  
 Break Forth into singing ye trees of the Wood  
 for Jesus is bringing Lost sinners to God.
- 556a 1815  
 O, may I stand before the lamb  
 When earth and sea are fled  
 And hear the judge pronounce my name  
 With blessings on my head
- 557 1815  
 O Lord regard me from above  
 And grant me my request  
 And lead me on by faith and love  
 To lean upon thy breast

558

May I now in the morning of my day  
 Resolve to choose the narrow way  
 The way that leads to life and peace  
 Where all trouble and sorrow cease.

1816

Engage this frail and wavering heart  
 Wisely to choose the better part  
 To scorn the trifles of a day  
 For those that never fade away

559

Some listen to the scripture's voice  
 Its sacred truths obey

1819

With wisdom then ye shall rejoice  
 In Christ the only way.

560

Behold the Savior at thy door  
 He gently knocks, has knocked before  
 Has waited long, is waiting still

1820

You treat no other friend so ill  
 Admit him or the hour's at hand  
 When at his door denied you'll stand.

*Hymn 326. John Dobell's Collection. Morristown. 1810.*

561

In Sharon's lovely rose  
 Immortal beauties shine

1822

Its sweet refreshing fragrance shows  
 Its origin divine

562

1823

Observe the rising lily's snowy grace;  
 Observe the various vegetable race  
 They neither toil nor spin but careless grow,  
 Yet see how warm they blush how bright they glow!  
 Will he not care for you ye faithless say?  
 Is he unwise? or are ye less than they

563

Now in thy youth attend to truth  
 let Jesus be thy guide,

1824

Be always mindful of the lord  
 Prepare to be his bride.

564

1825

O Render thanks to God above,  
 The fountain of eternal love.

565

In other men we faults can spy  
 And blame the mote that dims the eye  
 Each little spark and blemish find

1825

To our own stronger errors blind  
 Ere we remark anothers sin  
 Let our own conscience look within

566

Welcome sweet day of rest  
 that saw the *lord* arise  
 Welcome to this reviving breast  
 and these rejoicing eyes

1825

The king himself comes near  
 and feasts his saints to day  
 here we may sit and see him here  
 and love and Praise and Pray

*Isaac Watts. Hymns and Spiritual Songs. XIV. Verses 1 and 2.*



PLATE CI

LYDIA CHURCH'S SAMPLER. New Haven, Conn. 1791  
Mrs. Mansfield's School  
*Owned by the Hartford Historical Society*

567

1826

## EVENING MEDITATION ON THE CRUCIFIXION

My Lord my Saviour died, For guilty sinners sake:  
 The tokens of his love Oft keep mine eyes awake.  
 I cannot chuse but mourn, That He should suffer so;  
 And yet it is the source Whence all my comforts flow.  
 I cannot chuse but mourn, Whose sin made him To bleed;  
 And yet such sacrifice My soul from death hath freed.  
 Twas not the treacherous Jews That did my Lord betray;  
 It was heinous sins, More treacherous far than they.  
 Twas not the soldier's spear That pierc'd my Saviour's side,  
 Twas my Ingratitude. My unbelief, my pride.  
 These were the bloody thorns That did his temples wound.  
 And caus'd those sacred drops, That did bedew the ground.  
 And when his Father's wrath Drew forth that bitter cry.  
 He yielded up his life For rebels such as I.  
 And can I chuse but mourn, When skies and rocks did rend.  
 And Nature veil'd her face, At sight of such an end.  
 But haste My soul to view. Thy happiness restor'd,  
 And death and hell subdu'd. By the triumphant Lord.  
 Put off thy mourning weed, Thy Jesus reigns on high.  
 Receiving gifts for men, For rebels such as I.

568

1826

And must I Part with all I Have  
 My dearest Lord for Thee.  
 It is But right since Thou hast done  
 Much more than this for me.

Ill Let It go, One Look from Thee  
 Will more than make Amends  
 For all the Losses I Sustain  
 Of Credit, Riches, Friends.

569

1827

Jesus lover of my soul  
 Let me to thy bosom fly

While the billows near me roar  
 While the tempest still is nigh.

*Rev. Charles Wesley.*

570

1827

Hopes vivid beams the fancy cheers  
 As down the slopes of ills we stray

Smiles through the wilderness of tears  
 The sunshine of a brighter day

571

1828

Mary loved her Master  
 And washed his holy feet

Here I am coming after  
 His blessing may I greet

572

1828

Happy the soul where innocence does reign  
 Where pure religion does its right maintain

Where truth and piety its actions sway  
 And all its pleasure is its God t'obey.

573

1830

To God who guards us all the night  
 And gives us length of days

To God who sheds the morning light  
 Be honour, love and praise.

328

## AMERICAN SAMPLERS

574

1830

### RELIGION

Beyond the narrow vale of time,  
Where bright celestial ages roll,

To scenes eternal scenes sublime,  
She points the way and leads the soul.

575

Firm as a rock elevated mind  
Stand[s] Faith the comforter of human kind.  
Against each earthly evil we endure  
She points at one an everlasting cure

Soft smiling hope thou anchor of the mind  
And only comforter the wretched find  
All fly to thee when troubles wring the heart  
To soothe by future prospect present smart

576

Let all my thoughts & actions rise  
From innocence & truth & thou

O Lord will not despise  
The Prayers of early youth.

577

Jesus thy gracious name I will inscribe  
Be Thou my Counsellor, my Friend and guide  
Protect me from the dangerous snares of youth  
And write upon my heart thy word of truth.

578

To Thee my God will I devote  
The morning of my days

Oh keep me from the snares of youth  
And I will sing Thy praise.

579

Lord how delightful tis to see  
A whole assembly worship thee

At once they sing at once they Pray  
They hear of heaven & love the way

*Isaac Watts. Divine Songs for Children. XXVIII.*

580

Sweet are thy works my God my King  
To praise thy name give thanks and sing

To show thy works by Morning Light  
And talk of all thy truths at night

*Isaac Watts. Psalm XCII. (Not quoted quite correctly.)*

## IN PRAISE OF THE VIRTUES

581

1724

Be not wise  
in thy own eyes.  
Be just and wise  
and virtue prize

582

1724

Beauty and virtue when they do meet  
with a good education make a lady complete

583

1730

Vertuous Man Needs No Great Dangers Fear  
No troubled Conscience Nor Black Despair  
Can th[e]re Find Place Or Room to harbour there

Vertue in Man guides him the safest way  
as the bright son that rules the gracious day  
Doth on his head as beauteous rays display

584

1737

VIRTUE AN[D] LOVE  
IS FROM A[BOVE]

585

1742

The winter tree resembles me  
Whose sap lies in the root,

The spring draws nigh; as it, so I  
Shall bud, I hope, and shoot.

586

1742

1. O that Mine Eye Might Closed Be  
To What Becomes Me Not To See  
That Deafness might Possess Mine Ear  
To What concerns Me Not To Hear

2. That Truth My Tongue Might Alway Tie  
From Ever Speaking Foolishly  
That No Vain Thought Might Ever Rest  
Or Be Conceived In My Breast

3. that by each word each deed each thought  
glory to my god be brought  
but what are wishes lord on the!

587

1742

Where The Contented Mind Is Known  
There Is As well Inceas  
Of Solitude Where Thy Son Lies Down  
In Everlasting Peace

True Peace And Joy Not To Be Found  
In Vain Thirristial Things  
True Holy Praises Doth B---- V----  
The King of Kings

588

1748

Les enfants son comme des jeune plante  
Avec grand soint il faut les cultivez

Cest un devoir qui nous doit captivez  
pour les remplire de vertus excellente

589

1755

Force may indeed the heart invade  
but Kindness only can perswade

Shun the ——  
With the ——

(rest undecipherable)

590

Modest Attire And Meekness Signify  
a Mind Composed of Native Purity

1755

Yea Modesty Doth Many Ways Express  
To All Beholders Innate Comeliness.

591

Lay All the Steps of Pride Aside  
Let Truth And Wisdom Be Your Guide

1756

Let All Thy Homage be To Wisdom Paid  
Seek Her Protection and In Love Her Aid

592

Consider well some by past days  
On former Times reflect

1760

And see if thou in all thy ways  
Are truly Circumspect.

593

[1760-5]

Make much of precious Time While in your power.  
Be careful well to husband every Hour  
or Time will come when you shall sore lament  
The unhappy minutes that you have mispent.

594

1761

"ON RELIGION"

1. If I [am right, O teach my heart]  
Still in the right to stay  
If I am wrong thy grace impart  
To find that better way

2. Save me alike from foolish pride  
Or impious discontent  
At aught thy wisdom has deny'd  
Or aught thy goodness lent

3. This day be bread and peace my lot  
All else beneath the Sun  
Thou know'st if best bestowed or not  
And let thy will be done

595

In books or work and healthful play,  
Let my first years be past,

1762

That I may give for every day,  
A good account at last.

*Isaac Watts. Divine Songs for Children. XX. Verse 4.*

596

To vindicate my Works and Tell  
I'll make no more pretence

1763

Not one of all my thousand Faiths  
Can bear a just Defence

597

1763  
Let not thy mind be lifted high,  
but grace thy face with modisty.

598

Beauty And Pride We Often Find  
Betrays The Weakness Of The Mind

1766

He Handsom Is And Merit Praise  
That Handsom Dos The Proverb Says



PLATE CII

HETTY LEES' SAMPLER. 1799  
 Owned by Mrs. Henry E. Coe



599

1770

Trust not to those who love  
What God doth disapprove

600

177-

Why Virtue dost thou blame desire,  
Which Nature hath imprest

Why Nature dost thou soonest fire,  
The mild and Gen'rous breast

601

1771

1. How blest the maid who circling years improve  
Her God the object of her warmest love
2. Whose useful hours successive as they glide  
The book the Needle and the Pen divide
3. Who sees her parents heart exult with joy  
And the fond tear stands sparkling in their eye.
4. Blest with the hope when the lifes cares dismiss  
Of a Kind welcome to the realms of bliss

602

1772

Age does alas disclose the —— to wise  
A thousand troubles hid from youthful eyes

603

1773

Time has Wings and swiftly flies  
Youth and Beauty fade away

Virtue is the only prize  
Whose sacred joys will ne'er decay

604

1774

O Youth thy Duty Observe  
So Ne'er shall thy Pleasures Decay

Twill Prove the Best Honour to Serve  
The Glory Twil be to Obey.

605

1774

When Wild Ambition In The Heart We Find  
Farewel Content And Quiet Of The Mind  
For Glittring Clouds We Leave The Solid Shore  
And Wonted Happiness Returns No More

606

1775

1. Let spotless innocence and truth  
All my actions guide  
And guard my unprotected youth  
From vanity and pride.

2. Let truth and virtue guide my feet  
They are angelic charms  
They lead my steps to Jesus seat  
And waft me in his arms

607

1775

Know then this truth enough for man to know,  
Virtue alone is happiness below

*Alexander Pope. "Essay on Man."*

332

AMERICAN SAMPLERS

608

1775

Seek Virtue and of that Possess  
To Providence resign the rest

Early your thought to Virtue bend  
Forgive your foe and love your friend.

609

17—

(VIRTUE AND HONOR — 1806)

1. Virtue's the chiefest Beauty of the mind  
The noblest Ornament of Human-Kind
2. Virtues our Safe guard and our Leading Star  
That Stirs up reason though the senses err.

610

1780

Oh Heavenly Virtue Thine A Sacred Flame  
And Still My Soul Pays Homage To Thy Name.

611

1782

While idle drones supinely dream of fame  
The industrious actually do get the same.

612

1783

With early virtues plant your breast  
The spacious<sup>1</sup> Arts of Vice detest  
\* \* \* \* \*

Learn to contemn all Praise betimes  
For flattery's the nurse of crimes.

*John Gay. Dedication of his Fables to William, Duke of Cumberland.*

613

1783

[THE BULL AND THE MASTIFF]

Seek you to train your Favorite Boy,  
Each caution every care employ.  
And ere you Venture to confide

Let his Preceptor's Heart be tried  
Weigh well his Manners Life and Scope  
On these depends thy future hope

*John Gay. Fable IX.*

614

1783

INDUSTRY

Observe the Ant for she instructs the man  
And Preaching Labour gathering all she can  
Then brings it to increase her Heap at home  
Against the Winter which she knows will come  
And when that comes she creeps abroad no more  
But lies at home and Feasts upon her store

615

1784

In this wide world the scene of woe,  
let virtue be thy choice

From her clear stream, all comforts flow,  
that can the soul rejoice.

<sup>1</sup>Specious.

616

1784

Stamp virtue's law upon thy youthful heart  
Then meek eyed innocence shall never thee desert;  
But thou shall imitate the rising sun,  
Increase thy virtuous splendor till life's glass hath run.

617

1784

1. Let Virtue be  
a guide to the
2. And Innocence  
Be thy defence

618

1785

I blushe This Morn To See The Sun  
So Far Advance His Stage

When I A Day His Work Is Done  
And Min \_\_\_\_\_

619

1785

Excess of wit may often time beguile,  
Jests are not always pardoned by a smile—  
Men may disguise their malice at the heart,  
and seem at ease though pained with inward smart

620

1785

In Virtues ways  
I spend my days

621

1785

1. Let me O God my labours so employ  
That I a competency may enjoy.
2. I ask no more than my life's wants supply  
And leave their due to others when I die.

622

1785

Beauty Is a Flower That Fadeth Away  
But Virtue Is a Jewel That Will Never Decay.

623

1785

Cast off all needless and Distrustful Care  
Little is enough and much a Snare

624

1786

Honour and renown  
will the ingenious crown

334

## AMERICAN SAMPLERS

625

1786

The maid who led by wisdom's guiding hand,  
Seek's virtue's temple and her law reveres:  
She, She alone in honour's dome shall stand,  
Crownd with Rewards and rais'd above her peers  
Recording annals shall preserve her name,  
And give her virtues to immortal fame.

626

1787

Cato doth say to Old and to Young  
The first steps to Virtue is bridle the Tongue.

627

1787

1. Beauty soon grows familiar to the eye  
Virtue alone has charms that never die
2. For blessings ever wait on virtuous deeds  
And tho a late a sure reward succeeds  
*William Congreve. "The Mourning Bride."*

628

1788

O Heaven kind, New form my mind, And give me views divine.	That my small sum of days to come With nobler deeds may shine.
---	---

629

1788

Whatever different path mankind pursue Oh happiness 'tis thee we keep in view	'Tis thee in every action we intend The noblest motive and superior end.
--	---

630

1790

Patience will wipe the streaming tear And hope will paint the pallid cheek of fear	Content will always happiness supply And Virtue calls a blessing from on high.
---	---

631

1790

- |   |   |
|---|---|
| 1. Conscience distasteful truths may tell<br>But mark her sacred lessons well | 2. Whoever lives with her at strife<br>Loses his better friend for life |
|---|---|

632

1790

The Charms of Beauty soon will fade  
To Time must yield their power  
But Virtues Charms tho' Time invade  
Live to the latest hour.  
Thy choice Be Virtue then thy Guide her Charms  
Listen attentive to her guardian Voice  
Her bright example keep in constant view  
And all her precepts steadily pursue.  
Let Modesty (the females best defence)  
Sweetness of temper, Truth, Benevolence  
With all the virtues that true bliss impart  
Possess thy mind & ever rule thy heart.



PLATE CIII

CAROLINE VAUGHAN'S SAMPLER. 1818  
Mary Walden's School  
Owned by Mrs. Miles White, Jr.

633

1. Let Youth To Virtue's Shrine Repair,  
And Men Their Tribute Bring  
Old Age Shall Lose Its Load of Care,  
Death Shall Lose Its Sting.

1790

2. Borne Upwards On Seraphic Wing,  
Their Happy Souls Shall Soar,  
And There Enjoy Eternal Spring,  
Nor Fear A Winter More

634

Tho Plunged In Ills And Exercised In Care  
Yet Never Let The Noble Mind Despair

1791

For Blesings Always Wait On Virtous Deeds  
And Tho a late a Sure Reward Succeeds.

634a

<sup>d</sup>  
Tho plung in ills and Exercised with [care]  
Yet never let the noble mind desp[air]

1799

When prest by dangers and beset ——  
The gods their timely succor ——

635

To crown both my Age and my Youth  
Let me mark where Religion has trod

1792

Since nothing but Virtue & truth  
Can reach to the Throne of my God.

636

1792  
Constraint in all things makes the pleasure less  
Sweet is the love that comes with willingness.

637

1792  
External Pomp and Visible Success  
Sometimes contributes to Our Happiness  
But that which makes us Genuine and Refined  
I A Good Conscience and a Soul Resigned.

638

1792  
ON HUMAN GRANDEUR  
'Tis not in Grandeur peace of mind to give,  
Nor are those happiest who in splendor live,  
Content alone those blessings can bestow,  
Which teach the mind with heart-felt Joy to glow.  
Banish vain care and all her dismal train,  
And give true pleasure unallay'd by pain.

639

1793  
'Tis Virtue only makes our bliss below  
And all our knowledge is ourselves to know.

*Alexander Pope. Essay on Man. Epistle IV.*

640

The frowns of fortune ne'er regard  
But trust Almighty Lovē

1793

Virtue shall meet her sure reward  
In realms of bliss above.

336

AMERICAN SAMPLERS

641

1793

Be careful your innocence ere to maintain      Since no other distress so deprives us of hope  
Be assured it is worthy your care                      Or so soon sinks the soul in despair.

642

1794

Let Virtue's lamp thy footsteps guide              the peaceful vale the golden mean  
and shun the dangerous heights of pride,        the path of life persue serene.

643

1794

For age & want save while you may  
No morning sun lasts a whole day.

644

1794

Our youthful passions soon will take their flight  
What flows from virtue gives sincere delight

645

1794

1. In all my behaviour, I try to do well  
In all my improvement I'll try to excel
2. May I govern my passions with absolute sway  
And grow wiser and better as life wens away.

*Dr. Walter Pope. "The Old Man's Wish."*

646

1794

"Virtue outshines the stars, outlives the tomb  
Climbs up to heaven and finds a peaceful home.  
Mr. Pope."

647

1795

Count that day lost whose low descending sun  
Views from thy hand no worthy action done.

*Staniford's Art of Reading. 3rd Edition. Boston. 1803.*

648

1795

Let virtue inosence and truth                      So where celistial virtue wind  
Bring reward to sorry youth                        Form an incomparable mind  
That lerning will direct the mind                Crowns, scepters, beauties choice and aire  
The path of happiness to find.                      Stand out as shining servents there.

649

Cir. 1795

When Virtue's paths do first appear  
They lead the mind to be sin[cere]

650

1796

Thrice blest is he who through life's thorny road  
Can pass with pleasure and without a sigh  
Who views unmov'd this frailty of abode  
Who lives in peace, and never fears to die  
Who craves but little, and but little wants  
Whose aims are noble, and his vices few.

651

1796

The Daily Labours of the Bee  
Awake my Soul to Industry

And from the most minute and mean  
A virtuous mind can morals glean.

652

1796

1. Be you to others kind and true  
As you would have others be to you

2. Nor neither do nor say to men  
What you are unwilling to take again  
*Isaac Watts. Divine Songs for Children.*

653

1796

Sweetly blooms the rose of may  
Glitt'ring with the tears of morn

So insidious smiles betray  
While they hide the treach'rous thorn

654

1797

Improve thy time  
Now in thy prime

655

1797

1. I envy no other birth nor fame  
Their little train or dress  
Nor have my pride ere stretch its aim  
Beyond what I possess

2. I ask not, wish not to appear  
More beauteous, rich or gay  
Lord make me wiser every year  
And better every day

656

1797

Sweet the roseate breath of morn  
Sweet the blossom of the thorn  
Sweet the incense violets raise

Sweeter far the breath of praise  
Sweet and useful when it draws  
The tender mind to virtues cause

657

1797

Remark this truth, enough to know  
Virtue in youth, is bliss below.

Seek virtue, and of that possess,  
To Providence resign the rest.

658

1797

To lead the tender mind to virtue's bower  
Pluck out the weed & cultivate the flower







PLATE CIV

SALLY JOHNSON'S SAMPLER. Newburyport, Mass. 1799

*Owned by Mrs. Francis A. Goodhue*

*Plate presented by Mrs. Arthur Crittenden Smith*

666

Here in this green and shady bower  
Delicious fruit and fragrant flowers

1799

Virtue shall dwell within this seat  
Virtue alone can make it sweet

667

Youth's a s-t scene<sup>1</sup>  
But trust her not

17—

Her minutes fly  
More swift than thought.

668

Still let bright virtue shine confest  
With sweet discretion kind

17—

Let mildness calm the peaceful breast  
And wisdom guide the mind.

669

Let Virtue be thy constant guide  
And truth in ev'ry word Preside

1800

Whilst knowledge gives to life a zest  
And pure religion makes thee blest

670

The little ant for one poor grain  
Labours & tugs & strives  
But we who have a Heaven to obtain  
(unfinished)

1800

671

O Praise thy language was by Heaven designed—  
As manna to the faint bewildered mind,  
Beauty and diffidence whose hearts rejoice—  
In the kind comfort of thy heavenly voice.  
In this wild wood of life wert thou not nigh  
Must like the wandering babes lie down and die.  
But thy sweet accents wake new vital powers  
And make this thorny path a path of flowers

1800

672

Come peace of mind delightful guest  
Return and make thy downy nest  
Once more in this sad heart  
Nor riches I nor Power Pursue  
Nor hold forbidden Joys in view  
We therefore need not Part  
Where wilt thou dwell if not with me  
From avarice and ambition free  
And Pleasure's fatal wiles

1800  
ODE TO PEACE

For whom also dost thou prepare  
The sweets that I was wont to share  
The banquet of thy smiles  
For thee I Panted for thee I Prized  
For thee I gladly sacrificed  
What ere I loved before  
And shall I see thee start away  
And helpless hopeless hear thee say  
Fareweel we meet no more

<sup>1</sup> Youth is a shadow.

673

1800

## THE HERMIT

1. At the close of the day when the hamlet is still  
And mortals the sweet of forgetfulness prove  
When naught but the torrent is heard on the hill  
And nought but the nightingale's song in the grove  
Twas then by the cave of the mountain afar  
The hermit his song of the night thus began  
No more with himself or with nature at war  
He thought as a sage while he felt as a man
  
2. Oh why thus abandon to darkness and woe  
Why thus to . . . flows thy sad strain  
For spring shall return and a favor bestow  
And no trace of misfortune thy bosom retain.  
See truth, love and mercy in triumph descending  
And nature all glowing in Edens first bloom  
On the cold cheek of death smiles and roses are blending  
And beauty immortal awakes from the tomb.

(last lines of 6th verse)

*Can be found in "The Songster's Companion." Brattleboro, Vt. 1815.  
No author given. Another book gives the author as "Beattie."*

674

1801

Candour enrobed in spotless white appears  
Around her head a fragrant wreath she wears  
Indulgence uniformly marks her reign  
While information mingles in her train  
And as the spark of genius brightning glows  
The weed of merit gladly she bestows.

675

1801

## AN ACROSTIC TO MISS ANNA SANDERS

<p>A virtuous life is surely worth No small expense or care Nor is the Ruby so Esteemd As virtuous persons are</p>	<p>So Anna you should lead your life And always keep in view Never from virtue to depart Delightful is its due Even in youth be this thy care Religion always to revere So that its Blessing you may share</p>
--	--

"To Miss Anna Sanders by her very affectionate friend Luther Bayer"

676

1802

## THE CONTRAST

- |  |   |
|--|---|
| <p>1. Virtue alone has that to give<br/>Which makes it worth our while to live<br/>For if we live our life in peace<br/>And if we die our joys increase.</p> | <p>2. Now Vice can only that supply<br/>Which makes it pain to live or die<br/>For if we live tis' pain tomorrow<br/>And if we die tis' endless sorrow.</p> |
|--|---|

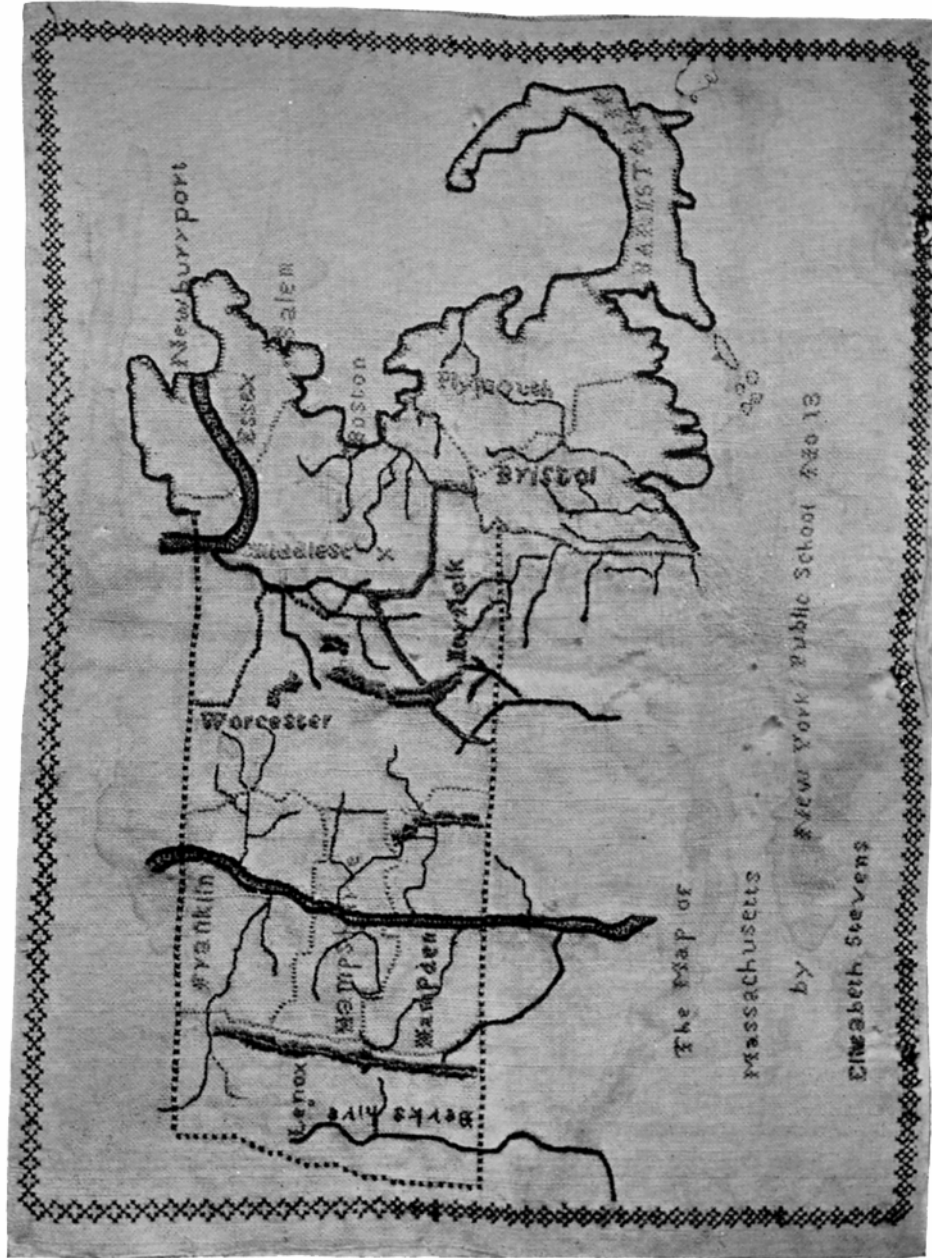


PLATE CV

ELIZABETH STEVENS'S SAMPLER. 1810  
New York Public School, No. 13  
Owned by Mrs. F. E. Wallace

- 677 1802  
 Let virtue guide your mind to rest  
 The Innocent alone are truly blest
- 678 1802  
 Be sovereign grace the guardian of my youth,  
 May Heaven-born virtue in my breast preside,  
 While Wisdom, honour, innocence and truth,  
 Attend my steps, and all my actions guide.
- 679 1803  
 Happy the youth who always treads      There seasons no more run their round  
 Fair virtues path which upward leads      But constant verdure clothes the ground  
 To climes beyond the sky,                      And air breathes love and joy
- 680 1803  
 1. Virtue not rolling suns the mind matures  
 2. Happy the soul that virtue shows  
     To fit the place of her repose  
     Needless to move for she can dwell  
     In her own Grandsire's Hall as well  
     Virtue that never loves to roam  
     And easy on a native throne  
     Of humble turf sits gently down.
- 681 1804  
 Peace thou white rob'd child of light      Still attend thy sylvan reign  
 Thine is every softer scene                  Whene'er thou deign'st to be the guest  
 Young eyed pleasure gay delight
- 682 1804  
PROCRASTINATION
 Be wise today 'tis madness to defer      Thus on till wisdom is pushed out of life  
 Next day the fatal precedent will plead      Procrastination is the thief of Time.  
*Edward Young. "Night Thoughts." Night I.*
- 683 1804  
 I choose the path of heav'nly truth      Not all the riches of the earth  
 And glory in my choice                      Could make me so rejoice
- 684 1804  
 How Great The Blessing And How Vast The Art  
 To Live On Little With A Thankful Heart.
- 685 1804  
 Be my Ambition only to excell  
 In the blest art, the art of doing well.

342

## AMERICAN SAMPLERS

686

1805

She fares the best whose every virtuous deed  
With truth is registered in realms above  
Eternal happiness shall be her need  
Crowned by the blessing of th' Almighty's love.

687

1805

Oh innocence protect my youth  
And guide me in the paths of truth.

688

1805

Virtue's the friend of life  
The soul of health

The poor man's comfort  
And the rich man's wealth.

689

1805

Quite equal to our Being's aim  
The space to virtue given

And every minute well improved  
Secures an age in Heaven.

690

1805

Let us suppose the virtuous mind a rose,  
Which nature plants and education blows

691

1805

Let virtue prove your never fading bloom,  
For mental beauty will survive the tomb

692

1805

The only amaranthine flower on earth  
Is virtue: The only lasting treasure—truth

*William Cowper.*

693

1805

1. What is the blooming tincture of the skin  
To peace of mind and harmony within  
Or the bright sparkling of the finest eye  
To the soft soothing of a calm reply
2. Can comeliness of form or shape or air,  
With comeliness of words or deeds compare.  
No, those at first the unwary heart may gain,  
But these, these only can the heart retain.

*Nathaniel Low's Almanack. 1804.*

694

1806

Oh may our follies like the falling trees  
Be stripped ev'ry leaf by autumn's wind  
May ev'ry branch of vice embrace the breeze  
And nothing leave but virtue's fruit behind

Then when old age life's winter shall appear  
In conscious hope all future ills we'll brave  
With fortitude our disillusion bear  
And sink forgotten in the silent grave.

- 695 1806  
 Let virtue heavenly maid your steps attend  
 Through lifes perplexing scenes your constant friend  
 While smiling hope will gently point the way  
 And smooth the path which leads to endless day
- 696 1806  
 Ever faithful ever kind, Virtue there a constant guest  
 Firm and gen'rous be thy mind. Health and friendship crown your days  
 Vice a stranger in thine heart \* \* \* \* \*
- 697 1806  
 Milder than \_\_\_\_\_ And like yon rising orb of day  
 May piety my power refine May virtue guide my dubious way.
- 698 1806  
 Scarce an ill to human life belongs  
 But what our follies cause or mutual wrongs  
 Or if some stripes from providence we feel  
 He strikes with pitty and but wounds to heal
- 699 1806  
 While education cultivates the mind  
 May sacred virtue lead to joys refined.
- 700 1807  
 Virtue is the chiefest beauty of the mind  
 The noblest ornament of human kind,  
 Virtue is our safeguard and our guiding star,  
 That stirs up true reason when our senses err.
- 701 1807  
 May virtue o'er our steps preside In Heavenly endels [angels] point the way  
 [Possession<sup>1</sup>] prove your constant bride To blissful realms of perfect day.
- 702 1807  
 Merit should be forever plac'd  
 In Knowledge Judgement Wit and Taste.
- 703 1807  
 1. While beauty and pleasure are now in their prime  
 And folly and fashion expect our whole time  
 Oh let not those Phantoms our wishes engage  
 Let us live so in youth that we blush not in age

<sup>1</sup> Illegible.



2. Tho the vain and the gay may attend us a while,  
 Yet let not their flattery our prudence beguile;  
 Let us covet those charms that will never decay,  
 Nor listen to all that deceivers can say.
3. I sigh not for beauty or languish for wealth  
 But grant me kind Providence virtue and health  
 Then richer than kings, and as happy as they  
 My days shall pass sweetly and swiftly away.

704

Thro' Life be this resolve pursued  
 What'er thy lot may be  
 To act with perfect rectitude  
 And keep a conscience free

1807

Hope not thy happiness to find  
 Abroad, but homeward bend  
 And always let thy peace of mind  
 Upon thyself depend.

705

Virtue hath secret charm Which all men love  
 And those that do not choose her, yet approve.

1807

706

The mind, prepar'd for each event,  
 In every state maintains content

1808

She hopes the best when storms prevail  
 Nor trusts too far the prosperous gale.

707

It is neatness points the dart  
 And virtue guides it to the heart

1808

Let neatness then and virtue strive  
 To keep a wavering flame alive.

708

Of all the sorrows that attend mankind  
 With patience bear the lot to thee assign  
 Nor think it chance, nor murmur at the Load,  
 that man calls fortune, if [it comes] from God.

1808

709

By Virtue ripened from the bud  
 The flower[s] angelic odors breathe,

1808

The fragrant charm of being good  
 Makes gaudy vice to smell like weeds—

710

No worth is so esteemed  
 As virtue in the fair  
 Nor diamond shine so bright  
 Celestial pure and clear  
 Your practice then in youth

1808

Be sure to order so  
 always shall ensure  
 Kindness to friend and foe  
 Ever respect all virtue laws  
 Respect it brings and gains applause



721

Virtue alone has that to give  
Which makes it joy to die or live

Cir. 1810

But vice can only that supply  
Which makes it vain to live or die.  
(See also No. 676)

722

Virtue and wit, with science join'd  
Refine the manners, form the mind

1810

And when with industry they meet  
The female character's complete.

723

1810

EXTRACT.

Virtue the strength and beauty of the soul  
Is the best gift of Heaven; a happiness  
That ever above the smiles and frowns of fate,  
Exalts great Nature's favorites; it is the only good  
Man justly boasts of, or can call his own.

724

In youth improve your tender mind  
Let virtue be with knowledge join'd

1811

Pursue the paths of truth and love  
And you'll arrive to bliss above

725

1811

See truth, love and mercy in triumph descending  
And nature all glowing in edens first bloom  
On the cold cheek of death smiles and roses are blending  
And beauty immortal awakes from the tomb.

725a

1811

O! lost to virtue, lost to manly thought  
Lost to the noble sallies of the Soul  
Who think it solitude to be alone.

726

1811

I live in a cottage & yonder it stands  
And while I can work with these two honest hands  
I'm as happy as those that have houses and lands.

727

1811

Virtue's a flower which ne'er will fade  
It buds in youth and blooms in age.

Make her your friend, seek her in time  
Then all true joys of life are thine.

728

1811

Loveliness needs no ornament  
But is when unadorned, adorned the most

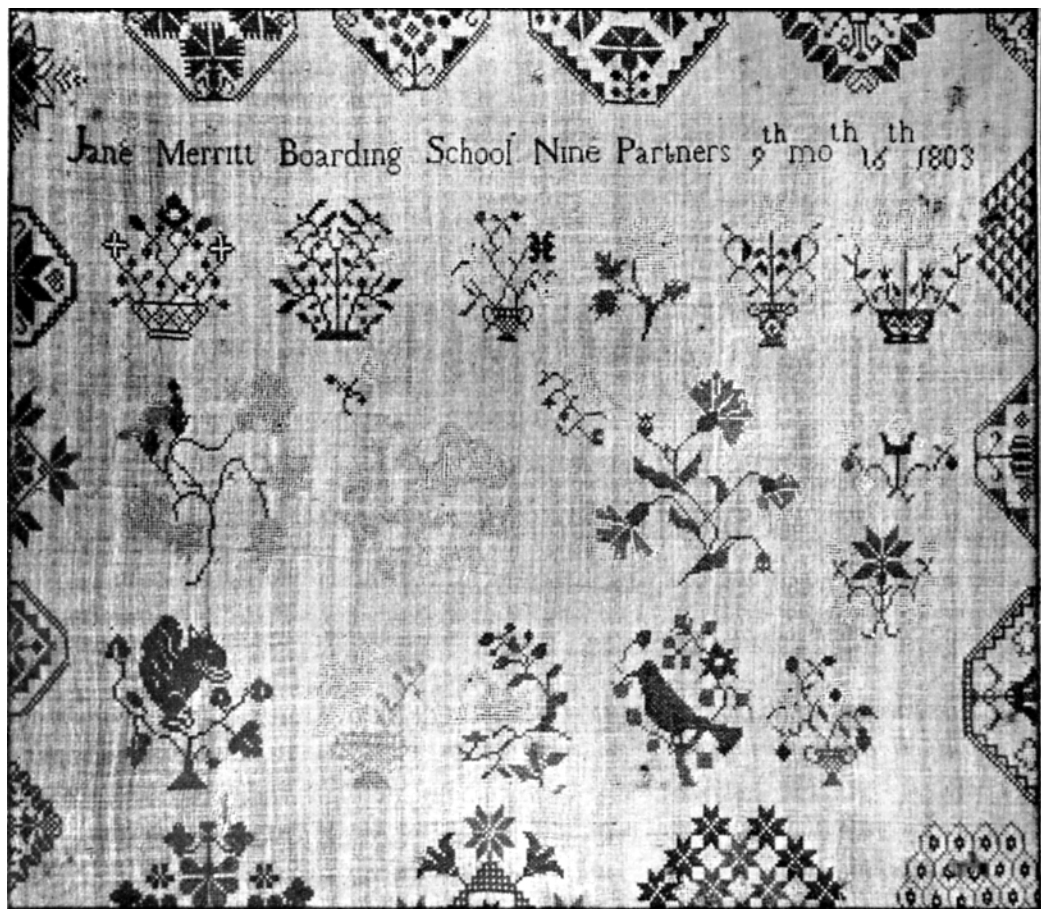


PLATE CVII

JANE MERRITT'S SAMPLER. 1803  
Nine Partners' Boarding School, New York  
*Owned by Mrs. James Richardson*

729

1812

Oh that important time could back return  
 Those mispent hours whose loss I deeply mourn  
 Accept kind heaven my penitence sincere  
 My heartfelt sorrow and my fervent prayer.

730

1812

In its true life this transient life regard  
 A state of trial only not reward;  
 Though rough the passage peaceful is the port  
 The bliss is perfect the probation short.

731

1812

Beauties like princes from their very youth  
 Are perfect strangers to the voice of truth.

732

1812

1. Were innocence our garb alone,  
 And natures blooms our only pride.  
 The needle still had been unknown  
 and worth the want of art supplied.

2. Virtue wit with science join'd  
 Refine the manners form the mind.  
 And when with industry they meet,  
 the female character is complete.  
 (See also No. 722)

733

1812

1. Thou canst not steal the roses bloom  
 To decorate thy face  
 But the sweet blush of modesty  
 Will lend an equal grace.

2. Now in the opening spring of Life  
 Let every floweret bloom  
 The budding virtues in thy breast  
 Shall yield the best perfume.

734

1812-14

With Pleasure Let us own our errors past  
 And make each day a critic on the last.

735

1813

On virtues chains  
 hangs heavenly gains

736

1813

The flowers the path of life adorn  
 Yet often will the rugged thorn  
 Amidst the flowers arise:

Think not then on earth to share  
 Enjoyment unallied with care  
 But seek it in the skies.

737

1813

Let no revenge inflame my heart  
 No anger sieze my mind

But let me have a christian part  
 Toward God and all mankind.

738

Riches lasting may you share  
Innocence and virtue rare

Cir. 1813

Courteous manners void of art  
Emblems of the pure in heart

739

The traveler if he chance to stray  
May turn uncensored to his way  
Polluted streams again are pure,

1813

The deepest wounds admit a cure,  
But woman no redemption knows,  
The wounds of honor never close.

741

When Nature sheds her beauties rare  
O'er tree and shrub, plant and gay parterre  
Mark how the bee employs each hour  
Extracting sweets from every flower  
So gentle maid while youth shall last  
E'er the gay morn of life is past  
Select each sweet with care and art

1813

To store the head and mend the heart  
Happy the woman who can find  
Constant amusement in her mind  
Thrice happy she whose chief enjoyment  
Is placed in regular employment  
In works of genius, use or taste  
Nor lets one moment run to waste.

742

Oh never let my youthful breast  
With angry passions fraught

1814

Let malice dark its peace infest  
By one revengeful thought

743

Let every rising hour bring  
Some useful lesson on its wing

1814

Let every moment as it flies  
Record you good as well as wise

744

1814

Hail memory, hail; in thy exhaustless mine,  
From age to age unnumber'd treasures shine,  
Thought and her shadowy brood thy calls obey,  
And Place and time are subject to thy sway.

745

1814

With passions unruffled, untainted with pride  
By reason my life let me square  
The wants of my nature are cheaply supplied  
And the rest are but folly and care  
  
How vainly through infinite trouble and strife  
The many their labours employ  
Since all that is truly delightful in life  
Is what all if they please may enjoy.

746

1814

As yet 'tis mid night, deep, The Weary, clouds  
Slow meeting mingle into solid gloom  
Now while the drowsy lies lost in sleep  
Let me associate with serious night  
And contemplate the sedate compeer;  
Let me shake off the intrusive cares of day  
And lay the meddling senses all aside



PLATE CVIII

NANCY BAKER'S SAMPLER. Warren, R. I. 1808

Owned by Thomas W. Aldrich

747

1814

Beauty makes virtue lovelier still appear,  
Virtue makes beauty more divinely fair.

748

Let Virtue be your guide  
Religion be your friend

1815

Then Mary you shall glide  
In safety to life's end.

749

By care alone we can attain  
The Age which slowly here we gain

1815

Then be resolv'd what so much cost  
By Indolence shall ne'er be lost

750

May tenderness thy bosom warm  
And sorrow flow at other's harm

1816

May prudence every act attend  
And virtue be thy constant friend.

751

1816

The Pink will fade the tulip wither  
But a virtuous mind will bloom forever

752

1817

May happy hours, that roll through golden days  
Repressing every sad exciting praise  
Be thine, 'till that fair hour when all prepared  
Angels shall lead thee to a bright abode.

753

1817

O resignation heavenly power  
Our warmest thoughts engage  
Thou art the safest guide of youth  
The sole support of age

Teach us the hand of love divine  
In evils to discern  
'Tis the first lesson which we need  
The latest which we learn

754

1817

With Gentle hand your daughters train  
The Housewives various art to gain  
Or scenes domestic to preside  
The needle wheel and shuttle guide

On Things of use to Fix the Heart  
And gild with every graceful art  
Teach them with neatest simplest dress  
A neat and Lovely Mind to express

755

1817

Believe not each aspersing tongue  
As most weak persons do

But still believe the story wrong  
Which ought not to be true.

756

1818

How blest is she among the fair,  
By gentlest stars inclined,  
Who cherishes with love sincere,  
The virtues of the mind.

For these shall live when others die,  
And cease the heart to warm,  
Prove sweeter than the sweetest eye,  
And more than beauty charm.



757

My care, my hope, my first request  
Are all compris'd in this

1818

To follow where the Saints have led  
And then partake their bliss.

758

No longer I follow a sound  
No longer a dream I pursue

1818

O happiness now to be found  
Unattainable treasure Adieu

759

Plant in thy breast oh lovely youth  
The seed of virtue love and truth  
They charm and bloom when beauty fades.

1818

760

O may their natal morn  
Be register'd in Heaven,

After 1818

And they this life adorn,  
With every blessing given.

761

In lifes gay morn what vivid hues  
Adorn the animating views  
By flattering fancies drawn

1819

No storms with gloomy aspects rise  
To cloud the azure of the skies  
No mists obscure the dawn.

762

By love directed and in mercy meant  
Are trials suffer'd and afflictions sent  
To stem impetuous passions furious tide  
To curb the insolence of prosperous pride  
To wean from Earth and bid our wishes soar  
To that best clime where pain shall be no more.

1820

## AN EXTRACT

763

Fair virtue, industry, and truth combined  
Adorn and elevate the female mind

1821

764

Convince the world that you are just and true  
Be just in all you say and all you do  
What soever be your birth your sure to be  
A man of the first Magnitude to me.

1821

765

Learn little maid each useful art  
Which may adorn thy youth

1821

Learn to improve thy tender heart  
In virtue peace and truth

Tho age must show that life's best pursuits are vain,  
And few the pleasures to be here enjoyed:  
Yet may this work a pleasing proof remain  
Of youth's gay period usefully employed

766

1821

If happiness be your pursuit  
Plane virtue and contents the fruit.

767

1821

O Modesty! dear friend of truth revive your honoured day  
Without you all the charms of youth and beauty lose their sway

768

1821

Ye when forced wishes do to heaven aspire  
Who made those blest abodes their souls desire  
If you are wise and hope that bliss to gain  
Use well your time spend not an hour in vain  
Let not tomorrow your vain thoughts employ  
But think this day the last you shall enjoy

769

1822

## HAPPINESS

Remember man, the Universal Cause  
Acts not by partial, but by general law[s]  
And makes what happiness we justly call  
Subsist not in the good of one but all,  
There's not a blessing individuals find  
But some way leans and hearkens to the kind  
No bandit fierce, no tyrant mad with pride  
No caverned hermit rest all satisfied,  
Who most to shun or hate mankind pretend,  
Seek an admirer, or would fix a friend,  
Each has his share and who would more obtain  
Shall find the pleasure pays not half the pain.

*Alexander Pope. Essay on Man. Epistle IV.*

770

1822

How various her employments whom the world  
Calls idle and who justly in return  
Esteems that busy world an idler too  
Friends, books, her needle and perhaps her pen,  
Delightful industry enjoyed at home,  
Can she want occupation who has these?

771

1823

Virtue has a thousand Charms  
Which vice can seldom see

Till beckoned by the hand of death  
Then vice would virtue be.

772

1823

Source of wisdom I implore,  
Thy aid to guide me safely o'er,  
The slippery path of youth,

O deign to lend a steady ray,  
To point the sure the certain way,  
To honor and to truth

773

May virtue in your heart preside  
May prudence all your actions guide

774

Make an unguarded youth  
The object of thy care

775

1. We are a garden walled around,  
chosen and made peculiar ground  
A little spot inclosed by grace,  
Out of the worlds wild wilderness,

*Isaac Watts. Hymns and Spiritual Songs. LXXIV. Verses 1 and 3.*

776

The blessings first of Heaven sent  
Nor trust your youthful heart

777

Virtue, soft balm of every woe,  
Of every gift the cure,

778

No other care than this I knew  
But perseverance brought me through.

779

Life is a gift by Heaven bestowed  
And if we rightly use the boon  
It is indeed a pleasant road  
That leads us to a blissful home

780

I will my youthful mind improve  
In all that's good admire and love

781

We'll therefore relish with content  
What'er kind Providence has sent,  
Nor aim beyond our Pow'r

782

Let virtue guide this docile mind  
And to my heart its image bind.

1823

May peace attend your future hours  
May love your pathway strew with flowers.

1823

Help me to choose the way of truth  
And fly from every snare

1823

3. Awake O heavenly wind and come,  
blow on this garden of perfume,  
Spirit divine descend and breathe,  
a gracious gale on plants beneath!

1824

You must Divine assistance have  
To act a prudent part.

1824

'Tis thou alone that canst bestow  
Pleasures unmix'd and pure.

1824

No other care than this I knew  
But perseverance brought me through.

1825

And though some rugged steeps we find  
For our refinement doubtless given  
Yet resignation gives the mind  
A blessed e'en of Heaven.

1825

At Virtue's throne my homage pay  
And tread the path to everlasting day

1826

For if our stock be very small  
'Tis Prudence to enjoy it all  
Nor lose the Present hour.

1826

Let virtue guide this docile mind  
And to my heart its image bind.

783

1826

Virtue is amiable, mild, serene  
Without all beauty & all peace within

784

1826

Let meek-eyed innocence her sceptre sway	Thus Mary at ten years will prove
And teach each wayward passion to obey	A rich possession of unwed love,
Refining every grace her lustre shines	Justly reward her parents anxious care
The brightest ornament of female minds.	And the blest fruit herself will doubly share.

785

1826

To temper'd wishes, just desires, is happiness confin'd,  
And deaf to folly's call, attends the musics of the mind.

786

1826

While through this fleeting life's short various day  
An humble pilgrim here I plod my way  
May no ambitious dreams delude my mind  
Impatience hence be far & far be pride  
Whate'er my lot on Heaven's kind care reclined  
Be Piety my comfort Faith my guide.

787

1826

[THE LILY OF THE VALLEY]

'Tis not Beauty that we prize	But humility will last
Like a Summer flower it dies	Fair and Sweet where beauty[']s past.

*This can be found in a small collection of "Poems for Children,"  
printed and sold by Jesse Cochran. 1815. Windsor, Vt.*

788

1827

Tirza I have you near my heart	O may you never from grace depart
I have you in my mind	But be to virtue's sway inclined.

789

1827

Hopes vivid beams the fancy clears	Smiles through the wilderness of trees
As down the slopes of ills we stray	The sunshine of a brighter day

790

1827

When beautys charms decay as soon they must  
And all its glories humbled in the dust  
The virtuous mind beyond the reach of time  
Shall ever blossom in a happier clime

791

1828

Let all my vices be subdued  
Replace them Lord with gratitude

792

1828

The morning sun begins the day	So virtue doth her beams display
And warms all natures face	And fill the mind with grace.

354

## AMERICAN SAMPLERS

793

1828

Virtue should guard the tender fair  
From man's deceptive flattering snare

794

1828

Whilst in the morning of your days  
Renounce the world and sinful ways  
For learning ardently aspire  
And may virtue be your first and great desire.

795

1828

Auspicious Hope in thy sweet garden grow  
Wreaths for each toil a charm for every woe!

796

Before 1830

Let no one in tears pass my cot  
To whom I can render relief

But may I make happy their lot  
And dry up the source of their grief.

796a

1829

From purity of heart all pleasure springs  
And from an humble spirit all our peace

797

A WISH

Heaven Grant me this The utmost that I crave  
Tis to enjoy the good of what I have  
Accept my fortune either Good or bad  
And be content not say if I had had  
With less than this no happiness we know  
And more than this the world cannot bestow.

798

The modest snowdrop emblem of fair truth  
Convey this lesson to the thoughtless youth

That unassuming worth will ever find  
A warm reception in a generous mind.

799

While through lifes various scenes I stray  
May virtuous friendship clear my way

May wisdom strew my paths with flowers  
And blessings crown my fleeting Hours

800

Yesterdays past tomorrows not thine,  
today thy life to virtuous arts incline

delight virtue vice be sure to shun  
Shes happy that a virtuous race doth run.

*The accuracy of these verses is due to the great care and interest of Miss Evelyn M. Coker, who copied and filed them*



PLATE CIX

MARY RUSSELL'S SAMPLER. 1784

*The Emma B. Hodge Collection*

*Plate presented by the Illinois Society of the Colonial Dames*

## SCHOOLS AND SCHOOLMISTRESSES

“One did Commend me to a Wife Fair and Young  
Who had French, Spannish and Italian Tongue.  
I thank'ed him Kindly and Told him I love'd none such  
For I thought one tongue for a Wife too much.  
'What love ye not the Larned?' Yes, as my Life  
A Learned scholar, but not a Larned Wife!”

**T**HIS Lydia Kneeland laboriously embroidered upon her sampler in 1743, in the Athens of America. She herself did not belong to the unlearned classes, for her brother married the daughter of President Holyoke, of Harvard College, and so she must have echoed the sentiment of the time.

It seems to have been true throughout the Colonial life that the girls were never considered worth educating, except in the “graces.” From Massachusetts south, there never seems to be any question during the first century of our country’s life that the boy must be educated; so grammar schools, Latin schools, and colleges grew up. In fact, one writer says frankly that, at least in Massachusetts, the break with the past hardly existed, and that the earliest New England schools were best studied in Old England. This is also true in a large measure of the schools in New Jersey after the advent of the Scotch and English. The Swedes had founded a school at Bergen in 1664, but were not very energetic about founding more.

This is not the place to write a history of education in the Colonies, but as no history of the education of girls is available, and as nearly all the samplers which have come down to us were probably made in the schools of the period, it may be interesting to know just how each of the Colonies met the situation.

The records of New Hampshire schools are very meager, and we find that “no public provision for any regular school for the education of females” had been made up to 1815. That date approximately marks the awakening of all the states to the claims of girls for

an education such as a boy had received for some time. We are assured that New Hampshire had had good private schools for girls since the Revolution, though the first mentioned is that of Mrs. Montague, in Portsmouth, who had a private school for a year and a half, beginning in 1784. The samplers themselves give us two other Portsmouth schools. In 1802, Mrs. Ward had as her pupil Sarah Catherine Moffat Odiorne, whose ancestors had built the "Manor House" on Odiorne's Point, the first house in New Hampshire. Who Mrs. Ward was we have no means of knowing, nor do we know who Mary E. Hill was who taught a school in Portsmouth, in 1810, when Sarah Fitzgerald worked a sampler. (See Plate *xviii*.)

Massachusetts, which of course at the time included Maine, is on the other hand very rich in material, but alas! not much better in its treatment of the "female" within its border; for, until the Revolution, a girl's education was considered by most people finished when she could read the New England Primer.

As early as 1642, there was compulsory education in Massachusetts for any town in which there were fifty families. This was frankly said, in 1647, in the Preamble to the Law concerning schools, to be the means of besting the Evil One. "The prince of darkness is shrewd enough to know that where the languages flourish there his power will be so rent and torn that he cannot readily repair it. Few of us perceive the craft and snare of the Devil."

Children of that time were enveloped at home and at school, every day in the week, by an atmosphere saturated with religion. So in many places the Bible and the Catechism were almost the only text-books. The larger towns had English schools, Latin schools, and soon Harvard College was founded. The smaller towns offered little to the boy and less to the girl; for, though the law decreed that every town of fifty families or more should maintain a school, many a town felt that it was cheaper to pay the £20 fine for not doing so.

Often the minister was also the schoolmaster, and often those men in the town who could read and write, taught in rotation. The girls had a very small chance of learning. Dorchester, for instance, left



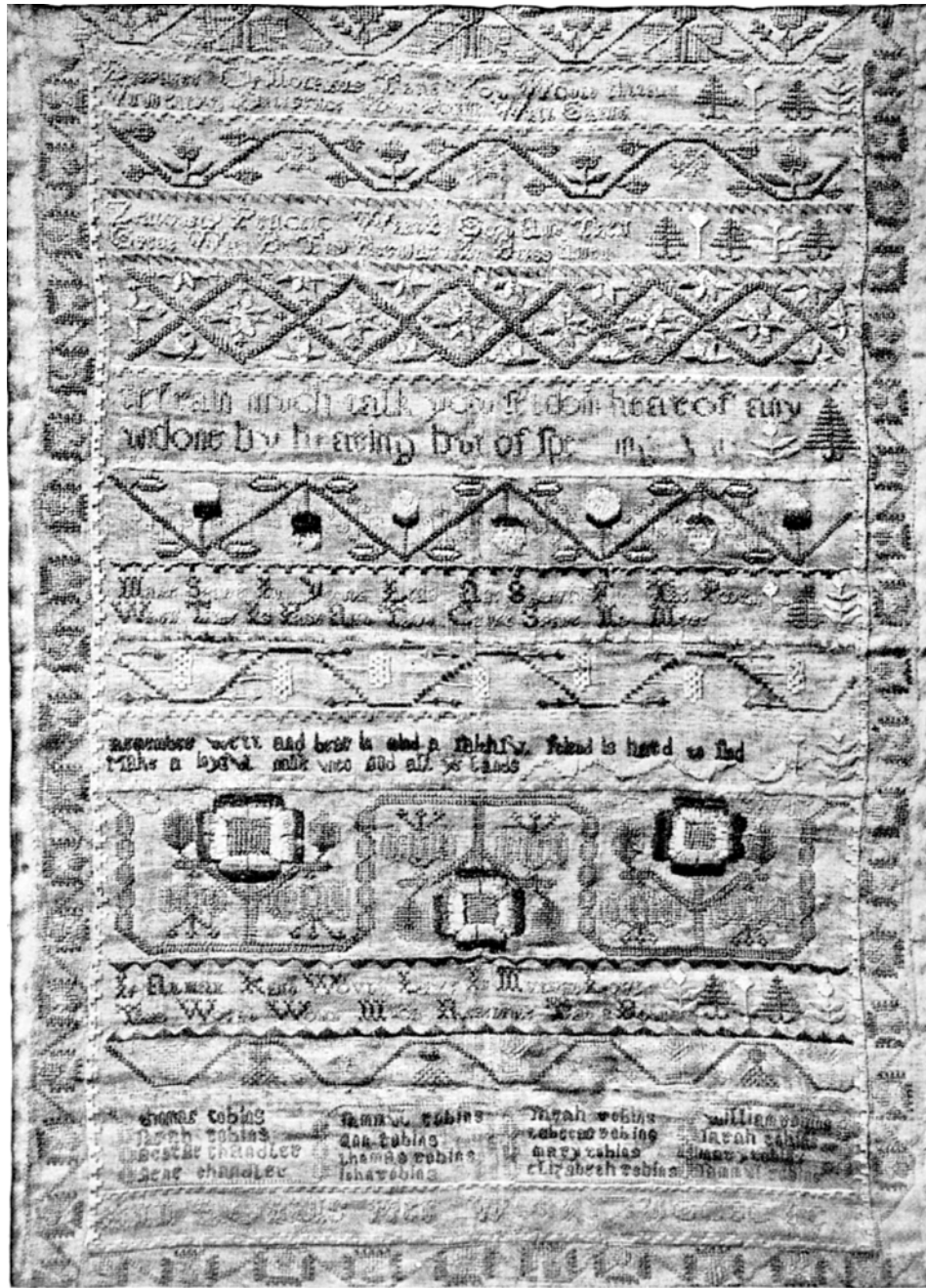


PLATE CX

ANN ROBINS'S SAMPLER. 1730

Owned by Miss Susan P. Wharton

girls' education to the discretion of the selectmen, who decided against co-education. During these first seventy years of supreme indifference to education for girls, the history of the sampler in America is meager also.

As we come to the eighteenth century, there is a distinct change for the worse as regards boys as well as girls. There is less enthusiasm for learning, and the reasons are not far to seek.

"To one familiar with the early history of our state this decadence of the primitive ardor does not seem strange. It would seem more strange had the high level been maintained, for during these seventy years the little bark of state had been tossed on troubled waters. The educational history of Massachusetts is projected on a somber background. Scarcely had the colonists become settled in their new homes along the bay before dissensions among themselves brought the whole enterprise into hazard — dissensions so sharp, differences of opinion so radical, as to reach down to the bed-rock both of their civil and ecclesiastical foundations.

"During this same period heavier calamities had fallen upon them in the terrible struggle known as King Philip's War. Four years of anxious solicitude were followed by fourteen months of continuous and unmitigated horror. As the messengers came in quick succession to the patriarch Job, each telling of a new calamity, until he was stripped and desolate, so from north, east, south, and west, every day, sometimes almost every hour, brought news of villages burned and their inhabitants massacred, or of the troops sent to their rescue ambushed and butchered. From one end of the colony to the other the people in their dreams heard the war-whoop of savages and the crackling of flames, and saw the tomahawk and the scalping-knife doing their bloody work. Happy were they if they were not wakened to the reality.

"When all was over, more than half a million dollars had been spent, thirteen towns had been destroyed, six hundred buildings burned, and six hundred men, the flower of the colony, had been killed. Some towns were so impoverished that their share of the

colony tax was remitted, and for three years the smaller towns were relieved from the obligation to support the grammar schools.

“Only six years later, and the gloom of the witchcraft delusion settled like a pall over the province, and swift upon the heels of this calamity came the war with the French, with Sir William Phipps’s disastrous expedition against Quebec, and the new Indian atrocities upon the frontier settlements on the north and east.

“Such is the record of these first seventy years, and in them all not one without some danger or some menace of danger. When a French statesman was asked what he did during the Revolution, he replied, ‘I lived.’ It was much that the schools of Massachusetts lived through the trying vicissitudes of this first period.

“With the close of Queen Anne’s War the province entered upon a new epoch, which brought with it changes in the school system whose influence we have not yet outlived. In the early days the fear of Indian invasion had served to hold the settlers somewhat closely together; indeed, in a part of the towns, as in Dedham, the people were forbidden to build beyond a fixed distance of one or two miles from the meeting-house. But now that this danger seemed to be over, the people began to push out into the wilderness.

“Outlying portions of the older towns were occupied, and new settlements made so rapidly that between 1700 and 1760 one hundred and twenty-three towns were incorporated, and during the next ten years forty-five more, chiefly west of the Connecticut.”\*

Many of these new towns were spread out all over the farming lands, with no nucleus other than the isolated church, which was usually perched on a hill. Thus educational problems were more difficult than before, and led eventually to the town being “districted off” so that each small unit might solve its problems.

There seems to be no doubt that throughout this period girls were entirely dependent on the Dame School and the “finishing school.” The Dame School is hard to come at, because no records were preserved of these little schools for very young children, kept in kitchens, or sometimes in little log schoolhouses. Early in the eighteenth cen-

\* George H. Martin. “Evolution of the Massachusetts Public School System.”



tury, in most towns, the horn-book was the only text-book used in these schools. This was a square, flat piece of wood with a handle. Upon the flat part was put a printed sheet containing the alphabet — perhaps the Lord's Prayer or something else, always religious; over this was placed a piece of thin horn bound to the wood by brass strips and nails. These were the first primers, chained to the wall, like the books in a monastery library, and from these every child was taught to read. This was true of boys and girls alike, for boys did not go to public schools until they were seven years old, "having previously received the instruction usual at women's schools." This same scheme of education requires "that the children begin to learn arithmetic at 11 years of age; that at 12 years they be taught to make pens."\* This was, of course, after the Revolution, when a slightly more lenient tone towards girls was adopted.

Meantime, the finishing school flourished. It is hard to tell just when it began, but certainly it was "in our midst" as early as 1706. *The Boston News-Letter* for September 9th and 23rd advertised:

"Mistris Mary Turfrey at the South End of Boston Intends to board Young Gentlewomen: If any Gentlemen desires their Daughters should be under her Education; they may pleas' to agree with her on Terms."

"Mistris Turfrey" does not say that she will teach the "Young Gentlewomen" to make samplers. Perhaps it was because that was the period when samplers were least in favor, and such as were made seem to be the very simple kind, whose form somewhat resembles the horn-book from which girls learned their letters. If sampler art had begun with 1700, one might agree with those who think that the horn-book was the prototype of the sampler. That contention cannot be maintained, but the sampler was a very wonderful adjunct to the horn-book to educate the budding "female" mind. We have records of two quite early eighteenth century samplers made by girls of five, which must have been done at some school-dame's knee.

Apparently Boston, Salem, and Newburyport were the Massachusetts centers for the finishing school, and by 1714, Boston had a real one. *The Boston News-Letter* for April 19th of that year con-

\* 'System of Education Adopted by the Town of Boston.'

tains an advertisement which gives the curriculum of one of these schools.

"At the House of *Mr. James Ivers* formerly call'd Bowling Green House in Cambridge Street Boston, is now set up a Boarding School, where will be Carefully taught Flourishing,\* Embroidery, and all Sorts of Needlework, also Filigree, Painting upon Glass, writing, arithmetick, and singing Psalm Tunes."

This was frivolous, practical, and religious, but furnished not much real education. Perhaps the mixture of a girls' boarding school and the Bowling Green, "where gentlemen, Merchants and others, that have a Mind to Recreate themselves could be accommodated" was not a good one, for Mr. Ivers sold the Bowling Green the next month and so made the boarding school safe for girls.

Mr. Ivers was followed by Mr. Brownell, who apparently wished to out-advertise the school at the Bowling Green House.

"This is to give Notice, That at the House of *Mr. George Brownell*,† late School Master in Hanover Street Boston, are all sorts of Millinary Works done; making up of Dresses, and flowering of Muslin, making of furbelow'd Scarffs, and Quilting, and cutting of Gentlewomens Hair in the newest fashion; and also young Gentlewomen and Children taught all sorts of fine Works, as Feather-Work, Filagre and Painting on Glass, Embroidering a new way, Turkey-Work for Handkerchiefs two ways, fine new Fashion Purses, flourishing and plain Work, and Dancing cheaper than ever was taught in Boston, Brocaded-Work for Handkerchiefs and short Aprons upon muslin, artificial Flowers work'd with a needle."

These two men were not without their rival in Mrs. Rebecca Lawrence, who had a school in Boston for many years. *The New England Weekly Journal* for Monday, October 4th, 1731, gives a notice of her death.

"On Saturday last died *Mrs. Rebecca Lawrence*, a noted and useful School-mistress in this Town."

From 1741 to 1760, somewhere near Boston, if not in the city itself, some teacher set her children the task of making a semblance of the older type of sampler. There are five of these still in existence, three of which are so alike as to be as nearly identical as the personalities of the makers allow. The cross-borders at the top are alike in sequence, and at the bottom are Adam and Eve, the Tree of Knowledge, and a wonderful fat worm of a serpent.‡

\* Flourishing thread was a flat linen thread used for darning damask and linen, and also used for netting.

† *News-Letter*, August 27, 1716.

‡ Mary Parker, 1741; Maria Davenport, 1741; Rebekah Owen, 1745; Hannah Tyler, 1753; Ruth Haskell, 1760.

Rebecca Owen made one four years later, but aside from the fact that the serpent has a family resemblance in its obesity, one could not be sure that it was the product of the same school. (See Plates xv and xvi.)

Just at this time Elizabeth Waldron had a boarding school at the foot of the Common. She advertised her removal in *The Boston Weekly News-Letter* for Friday, March 19, 1752.

*"Elizabeth Waldron who hath kept a Boarding School at the Bottom of the Common, purposeth next Monday to remove to Milton, Within half a mile of the Paper Mills:—Where young Ladies that intend to escape the Distemper may be accommodated as usual."*

There had been a universal and often fatal throat distemper in the thirties, and it was perhaps fear engendered by the remembrance that induced this flight.

Salem, in point of time, contributes the next school for finishing young ladies, and it is interesting because it is the first instance that the word Academy is used to designate a girls' school. After 1790, the word became very common, and so it is interesting that in 1748 there was a "Union Academy" in which Mary Crowninshield\* embroidered a sampler.

Just at this time the Boston papers were full of advertisements of boarding schools for girls. From February to May, 1748, a very clever person sought pupils, and if she could do well all that she advertised she surely deserved to be a very popular schoolmistress.

*"This may inform young Gentlewomen in Town and Country, That early in the Spring, Mrs. Hiller designs to open a Boarding-school at the House where she lives, in Fifth Street, at the North End of Boston, next Door to Doctor ——— Wax-Work, Transparent and Filligree, Painting upon glass, Japanning, Quill-Work, Feather-Work and embroidering with Gold and Silver, and several other sorts of Work not here enumerated, and may be supplied with Patterns and all sorts of Drawing and Materials for their work."*

Mrs. Sarah Morehead, "at the Head of the Rope Walks, Fort Hill," also taught "Drawing, Japaning, and Painting on Glass."

Certainly by the middle of the century, Boston had become quite prosperous, and was beginning to have most advanced ideas in the handicraft of the time. It is too bad that we cannot tell in which of

\* b. 1740 d. John and Anstus (Williams) Crowninshield.

these schools of the period the Boston samplers were made, but the girls certainly had opportunities offered them to learn.

It is impossible to tell now how long each of these schools flourished, since we have only the advertisements to rely upon. A cessation of publicity might mean either that the school had not paid, or had become so popular that it needed no further aid from the press. The next candidate for favor seems to be a shade less ambitious than her predecessors in knowledge, but more so in her stock of goods. The advertisements appear from 1751 to 1753.

"ELIZABETH MURRAY

Next door to Deacon Bouteneau's in Cornhill, Boston.

Teaches Dresden, and other kinds of Needle Works, likewise accomodates young Ladies with Board, and half-Board at a reasonable Price; sells flowered and clear Lawns, Cambricks, Muslins, Gauze, newest Fashion Caps, Ruffles, Tippits, Stomachers, Solitaires, Necklaces, Ear Rings, Ivory, Ebony and Bone Stick Fans, Womens Shoes, Stockings, Gloves and Mittens, Canvas, Crewels, Floss, Flowering and Nuns Threads, Needles, Pins and Tapes, with Sundry other Articles." (1751.)

Miss Murray evidently had a deadly rival during her first year, but as the Misses Purcell advertised but once, and Miss Murray kept on advertising, the supposition is that one succeeded and the other did not; but on our former line of argument, the result is a good deal like "the Lady or the Tiger," and one guess is as good as another. Here is the Purcell announcement:

"Taught by ELINOR and MARY PURCELL opposite the Rev. Mr. Checkley's Meeting House, Summer Street, Boston.

Dresden on Lawn and Muslin, and Work in Imitation of Brussell lace and all other Sorts of Needle Work and Shell Work, and Flower for the Head, in the neatest Manner; Likewise accomodate young Ladies with Board and half Board, at a reasonable Rate.

N.B. Likewise make up all sorts of Millinery Work; after the newest Fashion." (1751.)

Miss Murray continued to call attention to her school:

"ELIZABETH MURRAY"

"Teaches Dresden and Embroidery on Gauze, tent Stitch, and all sorts of colored Work; takes young Ladies to board or half-board, at a very reasonable Rate; likewise sells Gold and Silver Gymp, Plate, Twist and Thread, Shades of Naples, Floss, and fine Silk, Cambrick and Cotton Thread, and Muslin for Dresden, with a variety of Cambrick and Lawn and Gauze, with other Millinery Goods and white Gauze Shades." (1753.)



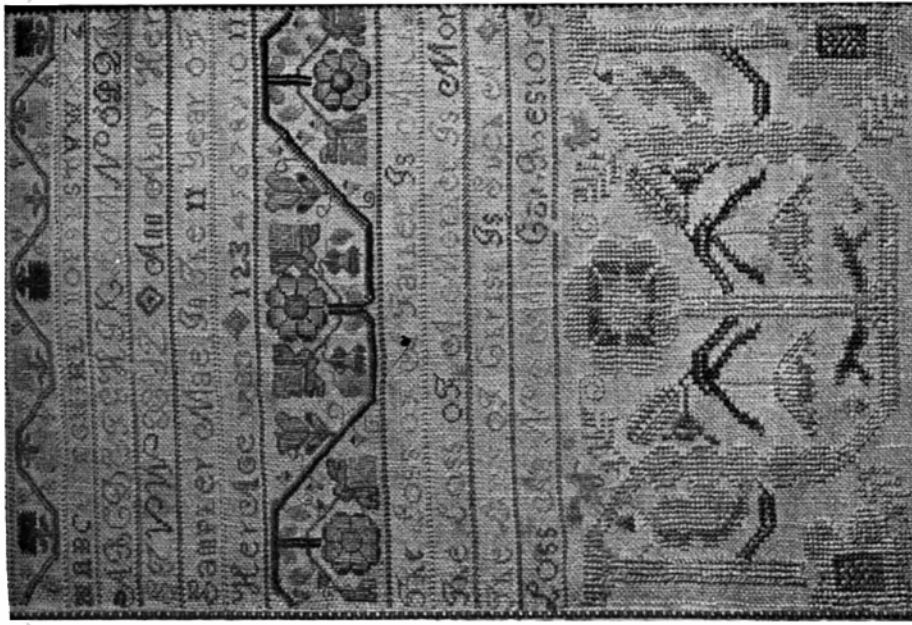


PLATE CXII

ANN ALMY'S SAMPLER. 1783  
*Owned by Mrs. John H. Morison*

ABIGAIL PINNINGER'S SAMPLER. 1780  
*Owned by the Rhode Island School of Design*

Miss Murray was followed in 1757 and 1758 by Eleanor McIlvaine, who had a school opposite the Governor's. Her advertisement is modest and short and she does not wish to "board or half-board" her pupils.

The following year a new person steps into the limelight, and thereafter, except for a few vague hints here and there, we hear little of Boston schools for nearly forty years.

"MRS. JANE DAY opposite the Brazen Head in Cornhill, Boston, Has opened School, and teaches in the neatest and newest manner, Embroidering in Gold and silver, and all sorts of Shaded Work in Colours, Dresden and plain Work, etc. where also Ladies may be boarded or half-boarded as may be most convenient for Town or Country, and can supply her Scholars with Materials for Work.

N.B. Maker in the newest Fashion all sorts of Millinary Work."

About 1764, Mary Dedman made a most beautiful needlework picture in a Boston school, probably taught by a Mrs. Rawson, but no research has yet brought to light any more knowledge of her school.

Newburyport has been mentioned as another flourishing center for girls' finishing schools, and certainly there were a large number of samplers of a very elaborate kind done in the town. The only specific mention of any school is on a sampler made by Eliza Reed, aged thirteen, "under the tuition of Harriet Ellis." The sampler contains a picture of a large house, which was probably a view of the girl's own home, or the house in which the school was held. The sampler is undated, but is of the type more common after the Revolution; in fact, common as late as samplers were embroidered.

A little later appear three samplers worked by Newburyport girls, Sally Johnson (1799), Mary Little (1800), and Mary Coffin (1801), which bear the trade-mark of some teacher's imagination, stimulated by commerce with the tropics. Each shows one or more negro slaves waiting upon gentlemen and ladies, all have orange trees, and the most elaborate (see Plate civ) contains also banana and date palms. These samplers are not actually alike, but are too nearly so in spirit not to have been done under the same teacher's eye. Perhaps one girl a year was allowed to use this subject as a reward for her deftness with the needle. Joanna Huse of Newburyport in her undated sampler

records that she did it in her eleventh year "under the tuition of Maria S. Aiken."

The Revolution slowed down many activities which had to do with the amenities of life; and girls' education of the period might certainly be called one of these. The only girls' school of which we have record during this period is Sarah Stivour's. This school was probably in Salem, since Beverly, Salem, and Lynn girls went there. Four samplers of her teaching have come down to us, and they are all distinguished by a form of very long stitch in crinkly silk to designate the grass in dark green, and in blue and white overhead to indicate the sky. This stitch is often two inches long, and slants in parallel lines from the top, in the case of the sky. The lower edge is in long scallops or waves. The grass below in dark green has the same wavy edge at the top. Upon this precarious perch stand a man, a woman, sheep, and a spotted dog. A floral border surrounds three sides, and sometimes above the alphabets is an arbor.\* This school lasted from 1778 to 1786 certainly, and if all the samplers there are could be gathered together we might find that it lasted longer still. (See Plates xc and xci.)

Other Massachusetts schools are recorded before 1800. Miss Southerland had a school in Boston about 1785, where embroidery was taught. No sampler that can be identified has come from this school, but a piece of embroidery done by Hannah G. Gowen, when eleven years old, is still extant, as a proof. This embroidery is in Louis XVI style, a bunch of flowers tied with a bow, embroidered on black satin; and to this is appended a certificate, in French, from her teacher. A rather simple sampler is inscribed, "Salla White her sampler, made by her own hand at Mrs. Horton's School. A.D. 1787." This school was probably either at Springfield or at Longmeadow, where "Salla" lived. It is a little sampler, about eight inches square, done in her ninth year.

The next school that we know of was kept in Salem† by Mrs. Mehitable Higginson, the wife of Mr. John Higginson, Registrar of Deeds for Essex County. Mr. Higginson died just before the Revo-

\* Betsy Ives, 1778; Nabby Mason Peele, 1778; Mary Gilman Woodbridge, 1779; Sally Witt, 1786.

† "Half Century in Salem." M. C. D. Silsbee.



PLATE CXIII

APPIA WOODMAN'S SAMPLER. Sanbornton, N. H. 1787  
*Owned by Miss Anne B. Hamilton*

lution, and his wife and daughter Hetty were very outspoken and loyal supporters of King George. They were so unpopular that they went to Halifax, where they remained until 1782. Dr. Joseph Orne wrote of her to Colonel Timothy Pickering, on her return, "Your old friend, Mrs. Higginson, has returned, but as she is liable to be sent back and is quite as disagreeable to the people as any man would be, there is so great a ferment among them that she is obliged to live with her friends in Beverly."

She and her daughter opened a school in Salem as soon as the war was over. After her mother's death, in 1818, Miss Hetty kept her school for many years, but for younger children, and was much beloved by her pupils. It is said that Miss Hetty could divide a large strawberry among six or eight of her scholars, and that they were more pleased by this atom, given with her praise, than with a saucerful without her approbation. William Bentley, in his Diary, says that this "was the school of fashion for many years, till the infirmities of the mother prevented her better energies."

During this same period, Mr. and Mrs. Nathaniel Rogers also kept a school for "young Ladies" in Salem. In the Holyoke Diaries is a very interesting and formal letter from them to Doctor and Mrs. Holyoke, dated November 6, 1794, in which they "inform them of their determination to relinquish the School which they have heretofore kept for the tuition of young Ladies." The reason was the "injury done to Mrs. ROGERS health by a Sedentary Employment" and "the duties which she owes to her family." The school was reopened in March, 1796.

Salem did not have an entire monopoly of good schools in Essex County, it seems, for in 1802, William Bentley notes with surprise the fact that during a dinner with Captain Gibaut he "assured me that a Mrs. Saunders keeps a school in Gloucester for young ladies, where needlework will bear comparison with any of the work of our Schools not excepting Mrs. Rogers of Salem." Gloucester had another teacher for many years. She finished her earthly career in 1814, and our diarist notes "another among the many Examples of longevity in

School mistresses. Widow Hanna Tucker of Gloucester died Jan. present at Gloucester, æt. 91. For four generations school-mistresses. My school mistress, Madam Jenkins, lived many years over that age. Madam Babbidge of Salem, my next neighbor, lived & taught over 90 years of age. And a tag has been given me by M. Whitford, æt 80, which belonged to Madam Jiggles, marked EI, who was born on the passage to America & lived in the first framed house in Salem & who lived to a very advanced age & was a school mistress."

With the close of the eighteenth century the girl came into her own, and the "Female Academy" multiplied in the land. One of the earliest was at Bridgewater; it was founded in 1799. The building, burned in 1822, was fifty-four feet by twenty-seven, was two stories in height, and had a square tower which rose ten feet above the ridgepole. In 1807, Eliza Wentworth embroidered a sampler at the school, under Miss Martha Pullen, of Abington, who was then Preceptress.

Bradford Academy opened in 1803, and "originated from the sense of want which was felt in relation to education, especially female education." Leicester Academy and many others followed, and education for girls was an established fact. Mr. Littlefield tells us that in Boston, in 1817, there were one hundred and sixty-four private schools, and two thousand two hundred and eighteen girls attending. There were so many girls to educate that the academies would not hold them all; and as many of the conservative, distrusting advanced education, still sent their daughters to the finishing school, the two forms flourished side by side, as they have until this day. We are told that it was a mark of aristocracy in Salem to be admitted to one of these private schools. They were usually kept by some gentlewoman of diminished fortune, who taught the younger children of the better class reading, spelling, sewing, and, most of all, manners. Many a sampler was made in these schools, but the Salem samplers are so varied in their design as to render no grouping sufficiently sure to say that any two were made in the same school.

The result of comparing the descriptions of the samplers sent in is most interesting and intriguing. Many times you feel sure that