THE

# COMPLETE BAKER;

OR, A

# METHOD

OF EFFECTUALLY RAISING

A BUSHEL of FLOUR,

WITH

A TEA-SPOONFUL of BARM:

Intended to obviate the great Difficulties BAKERS are often put to, for want of a Quantity of BARM, that very neceſſary Ingredient in making of Bread.

In which is likewiſe ſhewn, that the Cauſe of Bread being close and heavy is entirely owing to the Baker being unacquainted with the Nature of BARM and FLOUR.

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# PREFACE.

THOUGH it may ſeem incredible to ſome, yet when they come to underſtand the nature of barm and flour, they will ſoon ſee the poſſibility of it.

I have taken the method of opening this by way of dialogue between a BAKER and a BREWER, in which it is laid down in ſuch a conciſe and plain manner, that the meaneſt capacity may underſtand it.

I do aſſure the public that I have followed this way of baking for theſe eighteen months paſt, and my bread, all the time, has been as good and as light as any bread, in any part of the country. When I conſider the ſcarcity of barm, at certain times of the year, and how dear people pay for it at ſuch times, and that ſome travel a whole day for it, and when they have got a little ſay it is not enough, and for want of knowing the nature of barm and flour, make their bread heavy, although at the ſame time they put barm enough into their bread for the whole neighbourhood to bake with; this diſcovery muſt be of great uſe to the

public in general, and eſpecially in the cyder countries, where they oft-times go twenty miles for barm.

There is no rational being that makes uſe of his reaſon, but muſt be forced to allow that a buſhel of bread, made with one tea-ſpoonful of barm, muſt be more wholeſome, and better palated, than that in which there is a pint of thick, grouty, bitter, black barm; which oft-times alters the colour of the bread, and ſpoils the pure wholeſome taſte of the flour: beſides, I am ſure that there is none of us that would chuſe to drink barm, and therefore I cannot think but we would chuſe to eat as little as poſſible.

I therefore perſuade myſelf that people (would they try this pure way of working up the barm with the flour) will ſoon be convinced, and find, that one tea-ſpoonful of barm will work forwards, by adding of warm water, to any body; that if they had barm ever ſo plenty they would not admit of a greater quantity to be put in.

Not that I would confine any one from puting any quantity of barm to their flour they pleaſe, the intent of this book is not for that purpoſe; it is to ſhew that the ſmalleſt quantity that can be thought of, even the quantity that may be contained in the ſhell of a haſle nut, will ſpunge a buſhel of flour (if proceeded with



with in a proper manner) and make light bread; and if it ſhould happen that your bread proves heavy, it will be owing to your miſconduct in not ſpunging the body large enough before you made up your dough; for if it riſes at all, it is no fault in the barm or flour.

THE

# COMPLETE BAKER, &c.

## *BREWER.*

GOOD morning to you, Mr. *Baker*, I am glad to ſee you; I have not ſeen you this long time, pray where have you been ſo long?

*Baker*. Sir, I wiſh you a good morning, am glad to ſee you, and hope you are well; as for my part, I have been ſomewhat engaged, and have not had opportunity to be out much.

*Brewer*. But pray, Mr. Baker, what news is this I hear! if I miſtake not, we are going to loſe your cuſtom for barm, for they ſay that you have found out an art of baking without barm?

*Baker*. This is news indeed; from whence did you have it? This is more than I ever thought of.

*Brewer*. Well, but you talk of baking a buſhel of flour with a tea-ſpoonful of barm, and I think that next to none; for my part I cannot conceive that ſuch a ſmall quantity can poſſibly have any effect on ſuch a large body of flour.

*Baker*. It ſeems likely to me that you underſtand more of brewing than you do of baking;

ing; I therefore aſk this queſtion, will a tea-ſpoonful of barm have any effect on a hogſhead of beer?

*Brewer.* Yes, I believe it will; but beer and flour are of very different natures, and cannot poſſibly be affected alike.

*Baker.* What, becauſe flour is a dry body, you cannot be convinced that ſo ſmall a quantity as a tea-ſpoonful can have any effect, but muſt be loſt in that large, dry body, notwithſtanding it might eaſily be brought to anſwer the end in beer; but is it not as ſtrange that a tea-ſpoonful ſhould make any change in a hogſhead of beer?

*Brewer.* No; firſt being both of a liquid quality, it is poſſible that it might ſoon mix with, and work upon ſomething of its own nature, rather than on a dry body of flour; and not only ſo, but I never heard that any body ever pretended that ſuch a quantity as you talk of, would raiſe a buſhel of flour ſo as to make light bread; beſide, you ſay you never make uſe of more than one tea-ſpoonful of barm, and that with half a pint of barm you can ſet a whole pariſh to baking; this ſeems very ſtrange to me that baking has been practiſed for thouſands of years, and that people ſhould not know how to uſe barm until you came into the world.

*Baker.* Indeed, Mr. Brewer, you reaſon very ſtrong on the affair; but will you give me an account how you proceed; ſuppoſe you had brewed a hogſhead of beer and had but one tea-ſpoonful of barm to work it, would you put that tea-ſpoonful into the whole hogſhead of beer at once, or into part of it?

*Brewer.*



*Brewer.* I can ſee no reaſon why I ſhould reveal my ſecrets to you, unleſs you will reveal yours to me.

*Baker.* What you ſay is right, one good turn deſerves another, and you may depend that if you make known your method of proceeding to me, that I will not hide mine from you.

*Brewer.* Relying on your word, I will give you an account how to ripen any quantity of wort with a tea-ſpoonful of barm: when I have boiled and ſtrained off the hops from my firſt copper of wort, I then take two or three quarts, put it into ſomething where it may lay thin, in order to cool quick, and in about an hour's time I find it juſt warm, I then take this tea-ſpoonful of barm, put it into it, and in two or three hours find it come to a head, by this time I have got ſome more cold, I then take the two or three quarts and put it into four or five gallons, and that will bring it to a head (or as it is called to be ripe) in two or three hours more, then add that to a hogſhead, and it will all ſoon be ripe, by virtue of that tea-ſpoonful only: this is no great ſecret, but as for yours, I do not remember that I ever heard any one pretend to raiſe a buſhel of flour with ſuch a ſmall quantity; but pray let me hear how you proceed, as I ſuppoſe in the manner of proceeding lies the whole diſcovery.

*Baker.* I will, according to my word, lay it down as plain as it is in my power: Suppoſe then that you want to bake a buſhel of flour and have but one tea-ſpoonful of barm, you then put your flour into your kneeding trough or trendle

trendle, and then take about three quarters of a pint of warm water, and take the tea-ſpoonful of thick ſteady barm and put it into the water, ſtir it until it is thoroughly mixed with the water; then make a hole in the middle of the flour, large enough to contain two gallons of water, pour in your ſmall quantity; then take a ſtick about two feet long (which you may keep for that purpoſe,) and ſtir in ſome of the flour, until it is as thick as you would make batter for a pudding; then ſtrew ſome of the dry flour over it, and go about your uſual buſineſs for about one hour; then take about a quart of warm water more and pour in, for in one hour you will find that ſmall quantity raiſed ſo, that it will break through the dry flour which you ſhook over it, when you have poured in the quart of warm water, take your ſtick as before and ſtir in ſome more flour until it is as thick as before; then ſhake ſome more dry flour over it, and leave it for two hours more, and then you will find it riſe and break through the dry flour again; then you may add three quarts or a gallon of water more, and ſtir in the flour and make it as thick as at firſt, and cover it with dry flour again, and in about three or four hours more you may mix up your dough, and then cover it up warm, and in four or five hours more you may put it into the oven, and you will have as light bread as though you put a pint of barm. It does not take above a quarter of an hour more time than the uſual way of baking, for there is no time loſt but that of adding water three or four times. I aſſure you, Mr. *Brewer*, that I

conſtantly



conſtantly bake this way in the morning about ſix or ſeven o'clock, put the flour out and put this ſmall quantity of barm into the before mentioned quantity of water, in an hour's time ſome more, in two hours more a greater quantity, about noon make up the dough, and about ſix in the evening it is put into the oven, and have always good bread, never heavy nor bitter.

When you find your body of flour ſpunged large enough, before you put in the reſt of your water, you ſhould, with both your hands, mix that which is ſpunged and the dry flour all together, and then add the remainder of warm water, and your dough will riſe the better and eaſier.

And now, *Brewer*, I will give you the reaſon why people have made heavy bread, not becauſe they had not barm enough, but becauſe they did not know that barm was the ſame to flour as fire is to fuel, that as a ſpark of fire will kindle a large body by only blowing of it up, ſo will a thimble full of barm, by adding of warm water, raiſe or ſpunge any body of flour; for warm water gives freſh life to that which is before at work; ſo that the reaſon of making bread heavy is becauſe the body ſpunged was not large enough, but was made up and put into the oven before it was ripe.

*Brewer*. Sure, Mr. *Baker*, you have given ſuch an account of baking as I never heard of before, but is there no difference between ſummer and winter? Can you make it with as ſmall a quantity in the winter, and is there no more difculty in the winter than in the ſummer?

*Baker*.

*Baker.* All the difference is this; in the ſummer you put your water blood warm, and in winter in cold froſty weather put it as warm as you can bear your hand in it without making it ſmart, and be ſure you cover up your dough very warm in winter, and your covering of it with dry flour every time you add warm water, will keep in the heat; when you have added ſix or eight quarts of warm water, as is before mentioned in ſuch a gradual way, you will find all that body of flour which is mixt with the warm water, by virtue of that one tea-ſpoonful of barm, brought into great agitation, waxing, or fermenting; for it is to the flour what the ſpirit is to the body, it ſoon fills it with motion.

*Brewer.* I ſeem to underſtand you very well; but can you give any rational account of the cauſe of this commotion in ſo large a body of flour in ſo ſhort a time, and with ſo ſmall a quantity of barm?

*Baker.* You firſt underſtand this, that flour is the heart or quinteſſence of a ſeed in which there is life, or a ſecret deſire of propagation; for there is an eternal deſire hid in all things that have life, to renew or go forward, and therefore I apprehend that there is great life in flour; for I do no imagine that it has loſt its life becauſe the mill has ground it to powder, and therefore, by virtue of one tea-ſpoonful of barm, which is of a thick ſpungy quality, and of a ſtrong forcing nature, being mixed with a ſmall quantity of warm water, ſets the life of the flour all in agitation towards growing, but it being ground to ſuch a powder, that it can only wax or ferment:



ment: this is the beſt account that lies in my power to give you of it.

*Brewer.* But what do you mean by ſaying that there is an eternal deſire concealed or hid in every thing? I ſhould be glad if you could explain yourſelf on that point.

*Baker.* I ſuppoſe that you will acknowledge that it was by the power, ſtrength or virtue of the eternal deſire, that all things were brought forth or generated, and if it was by the powerful deſire of the eternal powers generated or brought forth, then it appears to me that the ſame eternal power of deſire, that firſt brought forth nature has gone through every part of it, and is the life, ſtrength, power and virtue by which all things do exiſt, and that it is hid in all things, and carries all things on to farther and farther propogation.

But, Mr. *Brewer*, this queſtion of yours has led us into a digreſſion, I therefore make bold to aſk you one queſtion, When you have got your beer ripe, why part of the thickneſs aſcends, which is called barm or yeaſt, and the other part deſcends, which is called grounds or pitching, what is the reaſon why all the thickneſs does not aſcend or all deſcend, ſeeing it is all of a heavy quality?

*Brewer.* In anſwer to this you are to conſider, that there is in all ſeeds a contrary will; for when a ſeed is put into a ſtate where it can grow, it wills two ways, it aſcends and deſcends; it wills into the earth and out of the earth, it wills to darkneſs and it wills to the light, and as it is well known that all things grow by virtue of two

two powers or contrary wills, ſo that part of the flour of the malt which belongs to the root of the ſeed deſcends, and the other part which is belonging to the blade aſcends, and is that which we call barm or yeaſt.

To ſet this forth in a more clear light, you muſt underſtand that all things are an extract out of the four elements, and for that reaſon have the nature of the four elements in them, ſo that as ſoon as any ſeed is put into the womb of the earth, the four elements immediately begin to work on it, the earthy and watry elements lay hold of the root part of the ſeed, and the fiery and airy elements lay hold of the blade part, and here begins the attraction downwards and upwards, the earthy and watry part draws down into itſelf, and the fiery and airy part draws up into itſelf; ſo that you muſt underſtand that the upper part of the ſeed is more fiery and airy, that is, it is more oily in its quality than the root, and for that reaſon it will riſe up over that which is more watry; for we plainly ſee that each element lays hold of its own nature in all things, and draws it towards itſelf; ſo that all things are under an abſolute neceſſity to ſink or riſe to its own place; and the only reaſon why oil will always riſe upon water, is becauſe it is more of the quality of the ſun, and airy; for oil is moſtly comprehended of fire and air. Though all things have the nature of the four elements in them, yet ſome things are more comprehended in one element than another: now you muſt underſtand, that theſe four elements are always working forward



forward to renew; for they never ſtand at a ſtay, they are always generating and bringing forth new earth, new water, new air, and new fire, and the old is always decaying; ſo that there is throughout the whole of all nature a continual going on to renew and decay; and one may as well account how the ſun is maintained or ſupported, as how one's own natural life or ſpirit is ſupported; for as my life or ſpirit is ſupported by feeding on the fatneſs or juices of the body, and draws into itſelf nouriſhment from every part of it, and thereby keeps the body in being, ſo the ſun draws or attracts a ſulphureous fatneſs from every part of the ſyſtem, whereby it is maintained, and then infuſes its power and virtue through every part again, ſo that all is a knot or band of life that is made to ſupport itſelf. The ſun and air is the ſpirit of the great ſyſtem, and the ſyſtem is the body which the ſpirit feeds on; for the ſun is a ſpirituous or liquid fire, that exiſts by virtue of a ſulphureous fatneſs, which it is always drawing or attracting to itſelf from every part; and here lies the whole ground of all exiſtence, the ſpirit feeds on the fatneſs or juices of the body, and by that gives ſtrength to it to move about: all things that are in being exiſt as the ſun does from a ſulphureous fatneſs or oily quality, for ſulphur is the mother of all nature.

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