

LADY W. LENNOX.

We regret much to hear that this lady has yielded to the seductions of passion, and that setting at nought the respect of her husband's family, and the opinions of the world, she has betaken herself to the sheltering arms of Mr. Wood, and become the mistress of a man she might, under other circumstances, have commanded as her husband. Miss Paton, for so we must henceforth call her, is living, we understand, with Mr. Wood, in Norfolk Street, Strand.

A separation, formal and final, has been acceded to by Lord William Lennox, who retains the property he at present possesses, pays all debts up to the time of the elopement, and leaves the lady henceforward the full benefit of her professional exertions. It is at all times with reluctance that we allude to the affairs of private life, and particularly to those persons who devote themselves to the stage. They seem, indeed, with a very few exceptions, to have a prescriptive right to act naughtily, without in the slightest degree endangering their reputation, and frequently command, through their peccadillos, an additional portion of public patronage and commendation. It would be an ungracious task to enumerate the instances in which professional favourites have availed themselves of this disposition on the part of the public. It would scarcely be worth while to investigate its cause. Whether the general conduct of the beauties of the stage has rendered this indulgence necessary—or the licence allowed by the public has encouraged the lapse of morality, is scarcely worth inquiring. It is sufficient for us that it exists to a great extent, and we therefore take our leave of Lady Lennox, under the full assurance that there will be no interregnum of her power, or of the gratification we have always derived from her great professional exertions. The allusion to this lady, however brings to our recollection another popular vocalist, whose uniformly steady and decorous adhesion to propriety and to celibacy has excited much attention and conjecture. That lady, we believe, deserves all the economies that are bestowed on her, and we understand they will not go altogether unrewarded. A noble lord, long an ardent admirer, awaits but the freedom of widowhood to confer on her the title of Countess.—*Berwick Advertiser.*

The above article we copy from the "Berwick Advertiser" of June 19th 1830, and present it to our readers for the purpose of drawing their attention to the bearing which the principles it avows are calculated to have on the moral, the religion, and consequently on the general prosperity of the country.

1. It is a saying of no very doubtful authority, that "righteousness exalteth a nation." If the *converse* of a proposition is true, in an opposite sense, we think that the most strenuous apologist for vice will hardly deny, that wickedness *degrades* a nation. If righteous exalts a nation, it can only do so, in detail, in exalting particular individuals. Of course the state has a claim upon every subject, to cast, by his own individual righteousness, his due share of tribute into the treasury of national glory and prosperity. A wicked man cannot be a good subject to any state.

2. As righteousness raises and exalts a nation in the scale of moral excellence, (and of course in the divine estimation) so it leads directly to national prosperity. This is purely the result of certain fixed principles on which God has founded the order of nature, and to which, either by an especial providence, or, which is the same in practice, a wise arrangement of cause and effect, he adds his blessing. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." True religion makes men industrious, temperate, prudent, and economical. Temperance secures to them health of body, and they have no expensive vices to swallow down the proceeds of their industry. And thus the surplus of their worldly wants can go to the relief of the truly unfortunate, and to procuring religious benefits to themselves.

3. The more truly virtuous a nation is, therefore, the fewer will be its poor. This is of vast importance in political economy. Every man who religiously fears God, is imbued with a noble spirit of manly independence. He cannot bear to "eat the bread of idleness." He knows it to be his duty to earn, (as our invaluable Catechism teaches us,) in an honest and virtuous employment, his own necessary expenses. "To beg he is ashamed," while he has strength to "labor with his hands," because it subjects him to the imputation of two vices, namely: laziness and dishonesty: for what is given as charity to one who can help himself, is but so much taken away from God's poor. Every man living, while he enjoys the power of so doing, owes, to the world at large his own share of the world's expenditure for the common benefit of society and the comforts of life: Hence voluntary pauperism is public robbery.

4. Every vicious indulgence (and all indulgences are vicious which lose sight of health of body and purity of mind,) is attended with two fearful classes of evil, namely: 1. It is expensive, and devours that substance which should be given to the glory of God in the service of virtue. 2. By producing habits of idleness, it tends to dry up the sources from which even its own means flow: for industry, in the first instance produces the means of indulgence. This is a suicidal operation: it is just like a man sucking his own heart's blood for his daily food. Hence a community given to expensive vices *must come to poverty*. "So shall thy poverty come as one that travelleth, and thy want as an armed man."

5. But vicious indulgences are attended with another ill effect; namely: They operate as *re-producing causes*. Vice begets vice—artificial want begets artificial want; and sometimes the monstrous births feigned by the poets are realized. Unlawful *love* produces unlawful *hate*: adultery begets murder; that a just rival may not stand in the way of unhallowed passions.

6. The vices are leagued together: hence the kingdom of darkness has its different departments. Vicious indulgence must have its panderers and providers; and these sometimes from different quarters. The *showman* must be paid by the *spectator*; but yet he must exercise a perverted ingenuity, and be wickedly industrious in qualifying himself to the laughing-stock, and the pick-pocket, of fools. And while he is under the process of education for this nefarious employment, he must devour the bread which *honestly* has earned: for dishonesty never did, and never can, by a fundamental and systematic process, from which all connection with honest labour should be excluded, produce the means of subsistence. In the nature of things, crime cannot ultimately be rewarded with good. God has rendered such a thing impossible. "In the sweat of thy face shalt thou eat bread." Honest labour is, in all cases, the *original producer*: though by idleness and vice it may be plundered in an endless variety of ways. Though the labour were extorted by violence it could not alter the case, for even then it would be honestly performed.

7. The *spectator* of the puppet-show is subjected in his measure to the same law. He must either waste his own time, or squander his own substance, or prey upon that of others, in order to purchase his foolish enjoyment. How fashionable has it become to break the eighth commandment by good-naturedly running into debt.

With the above observations in view, we beg our readers to consider the utility and lawfulness of *stage exhibitions*. Are they necessary for the general good of mankind? Do they serve as auxiliaries to the general work of improvement in the useful and necessary arts, subordinate to the highest interests in which the condition of the human family is involved? If such they are, and such noble purposes they serve, they ought they to be comprehended, as we think, under one or other of the three learned professions, or the three great departments of the manual arts; namely: of Law, Physic, and Divinity; or of Agriculture, the Mechanic Arts, and Commerce. The *fine arts*, as they are properly called, are doubtless subservient, in various ways, and in no small degree to the general improvement and moral condition of the world, and their loss would be a deplorable calamity. They have a decided bearing on our holy religion. They follow in her train as humble servants and worshippers, and are fain to lay their honours at her feet. They bring their spoils to adorn and beautify her holy temple—spoils rent from the *ragged brow* of vain and infidel philosophy, and treasured up in the armory of truth as the irrefragable evidences of her heavenly origin and miraculous establishment.

But stage exhibitions are not claimed as at all being the hand-maids of religion, even in the most oblique and indirect manner. Any man can serve his Maker without them, or without referring to them as a means of real good to him. Their claims then to be the ministers of moral improvement in a Christian country are at once given up, because it is notorious that no man connects them in his mind, (as he does all the useful arts,) with the general promotion of religion;—unless it can be made to appear that there is a morality independent of the revealed will of God, by which the happiness of man is to be promoted. But we are satisfied that no man calling himself a Christian will lay in so desperate a claim. Neither do we anticipate a defence of stage exhibitions grounded on agricultural or commercial interests, or as at all auxiliary to the security of legal rights, the preservation of health or character, or the restoration of either when gone. No man will regularly take his family to those night orgies either for the health of body or soul. For what but the hours stolen from repose, and the violent agitations of stormy passion to do with either, unless to destroy them? This by the way