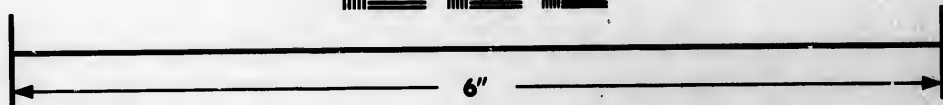


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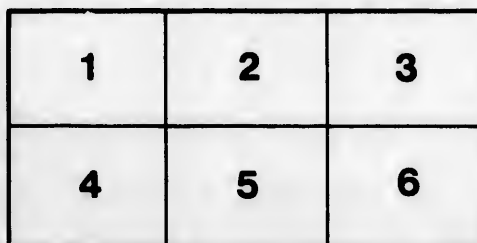
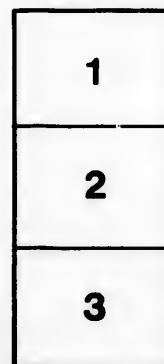
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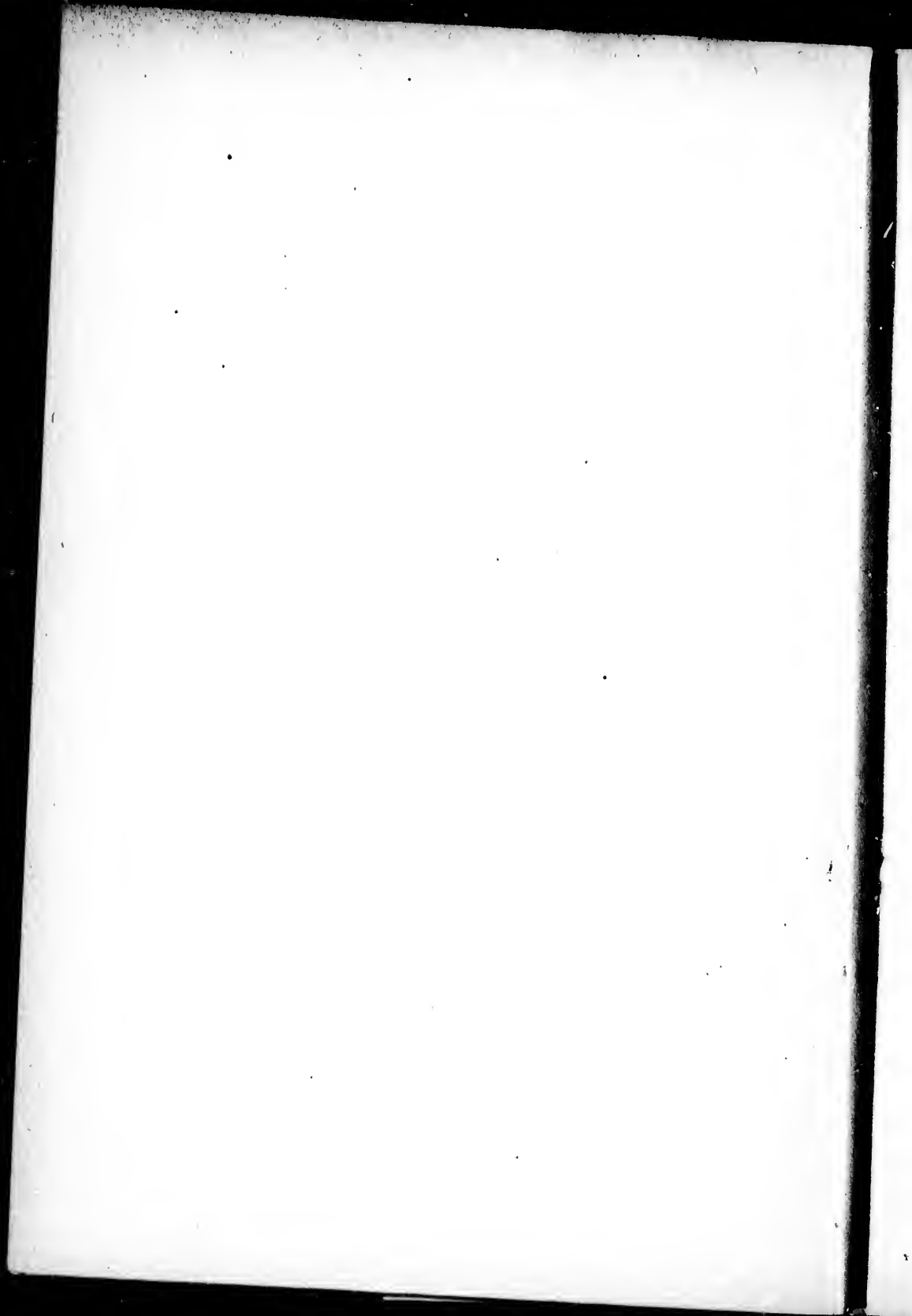
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**COBBETT'S ADVICE TO YOUNG MEN,
AND SERMONS.**



ADVICE TO YOUNG MEN,

AND (INCIDENTALLY) TO

YOUNG WOMEN,

IN THE MIDDLE AND HIGHER RANKS OF LIFE.

IN A SERIES OF LETTERS ADDRESSED TO

A YOUTH, A BACHELOR, A LOVER, A HUSBAND,
A FATHER, A CITIZEN, OR A SUBJECT.

BY WILLIAM COBBETT.

TOGETHER WITH HIS

TWELVE QUAIN T SERMONS,

ON VARIOUS SUBJECTS.

- | | |
|---------------------------|---------------------------|
| 1. HYPOCRISY AND CRUELTY. | 7. MURDER. |
| 2. DRUNKENNESS. | 8. GAMING. |
| 3. BRIBERY. | 9. PUBLIC ROBBERY. |
| 4. OPPRESSION. | 10. THE UNNATURAL MOTHER. |
| 5. UNJUST JUDGES. | 11. FORBIDDING MARRIAGE. |
| 6. THE SLUGGARD. | 12. PARSONS AND TITHES. |

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INTRODUCTION.

1. **I**T is the duty, and ought to be the pleasure of age and experience to warn and instruct youth, and to come to the aid of inexperience. When sailors have discovered rocks or breakers, and have had the good luck to escape with life from amidst them, they, unless they be pirates or barbarians as well as sailors, point out the spots for the placing of buoys and of lights, in order that others may not be exposed to the danger which they have so narrowly escaped. What man of common humanity, having, by good luck missed being engulfed in a quagmire or quicksand, will withhold from his neighbours a knowledge of the peril without which the dangerous spots are not to be approached?

2. The great effect which correct opinions and sound principles, imbibed in early life, together with the good conduct at that age, which must naturally result from such opinions and principles; the great effect which these have on the whole course of our lives is, and must be, well known to every man of common observation. How many of us, arrived at only forty years, have to repent; nay, which of us has not to repent, or has not had to repent, that he did not at an earlier age, possess a great stock of knowledge of that kind which has an immediate effect on our personal ease and happiness; that kind of knowledge upon which the cheerfulness and the harmony of our homes depend!

3. It is to communicate a stock of this sort of knowledge, in particular, that this work is intended; knowledge, indeed, relative to education, to many sciences, to trade, agriculture, horticulture, law, government, and religion; knowledge relating, incidentally, to all these; but, the main object is to furnish that sort of knowledge to the young which but few men acquire until they be old, when it comes too late to be useful.

4. To communicate to others the knowledge that I possess has always been my taste and my delight; and few, who know anything of my progress through life, will be disposed to question my fitness for the task. Talk of rocks and breakers and quagmires and quicksands, who has ever escaped from amidst so many as I have! Thrown (by my own will, indeed) on the wide world at a very early age, not more than eleven or twelve years, without money to support, without friends to advise, and without book-learning to assist me; passing a few years dependent solely on my own labour for my subsistence; then becoming a common soldier, and leading a military life, chiefly in foreign parts, for eight years; quitting that life after really, for me, high promo-

tion, and with, for me, a large sum of money; marrying at an early age, going at once to France to acquire the French language, thence to America; passing eight years there, becoming bookseller and author, and taking a prominent part in all the important discussions of the interesting period from 1793 to 1799, during which there was, in that country, a continued struggle carried on between the English and the French parties; conducting myself, in the ever-active part which I took in that struggle, in such a way as to call forth marks of unequivocal approbation from the Government at home; returning to England in 1800, resuming my labours here, suffering, during these twenty-nine years, two years of imprisonment, heavy fines, three years self-banishment to the other side of the Atlantic, and a total breaking of fortune, so as to be left without a bed to lie on, and, during these twenty-nine years of troubles and punishments, writing and publishing, every week of my life, whether in exile or not, eleven weeks only excepted, a periodical paper, containing more or less of matter worthy of public attention; writing and publishing, during *the same twenty-nine years*, a Grammar of the French and another of the English language, a work on the Economy of the Cottage, a work on Forest Trees and Woodlands, a work on Gardening, an account of America, a book of Sermons, a work on the Corn-plant, a History of the Protestant Reformation; all books of great and continued sale, and the *last* unquestionably the book of greatest circulation in the whole world, the Bible only excepted; having, during *these same twenty-nine years* of troubles and embarrassments without number, introduced into England the manufacture of Straw-plat; also several valuable trees; having introduced, during *the same twenty-nine years*, the cultivation of the Corn-plant, so manifestly valuable as a source of food; having, during the same period, always (whether in exile or not) sustained a shop of some size in London; having, during the whole of the same period, never employed less, on an average, than ten persons, in some capacity or other, exclusive of printers, bookbinders, and others, connected with papers and books; and having, during these twenty-nine years of troubles, embarrassments, prisons, fines, and banishments, bred up a family of seven children to man's and woman's state.

5. If such a man be not, after he has survived and accomplished all this, qualified to give Advice to Young Men, no man is qualified for that task. There may have been natural *genius*: but *genius alone*, not all the genius in the world, could, without *something more*, have conducted me through these perils. During these twenty-nine years, I have had for deadly and ever watchful foes, a Government that has the collecting and distributing of sixty millions of pounds in a year, and also every soul who shares in that distribution. Until very lately, I have had for the far greater part of the time, the whole of the press as my deadly enemy. Yet, at this moment, it will not be pretended, that there is another man in the kingdom who has so many

cordial friends. For as to the *friends of ministers* and the *great*, the friendship is towards the *power*, the *influence*; it is, in fact, towards *those taxes*, of which so many thousands are gaping to get at a share. And, if we could, through so thick a veil, come at the naked fact, we should find the subscription, now going on in Dublin for the purpose of erecting a monument in that city, to commemorate the good recently done, or alleged to be done, to Ireland, by the DUKE of WELLINGTON; we should find that the subscribers have *the taxes* in view; and that, if the monument shall actually be raised, it ought to have *selfishness* and not *gratitude*, engraven on its base. Nearly the same may be said with regard to all the praises that we hear bestowed on men in power. The friendship which is felt towards me is pure and disinterested; it is not founded in any hope that the parties can have, that they can ever *profit* from professing it; it is founded on the gratitude which they entertain for the good that I *have done* them; and, of this sort of friendship, and friendship so cordial, no man ever possessed a larger portion.

6. Now, mere *genius* will not acquire this for a man. There must be something more than *genius*: there must be industry: there must be perseverance: there must be, before the eyes of the nation, proofs of extraordinary exertion: people must say to themselves, "What wise conduct must there have been in the employing of the time of this man! How sober, how sparing in diet, how early a riser, how little expensive he must have been!" These are the things, and *not genius*, which have caused my labours to be so incessant and so successful: and, though I do not affect to believe, that *every young man*, who shall read this work, will become able to perform labours of equal magnitude and importance, I do pretend, that *every young man*, who will attend to my advice, will become able to perform a great deal more than men generally do perform, whatever may be his situation in life; and that he will, too, perform it with greater ease and satisfaction than he would, without the advice, be able to perform the smaller portion.

7. I have had from thousands of young men, and men advanced in years also, letters of thanks for the great benefit which they have derived from my labours. Some have thanked me for my Grammars, some for my Cottage Economy, others for the Woodlands and the Gardener; and, in short, for every one of my works have I received letters of thanks from numerous persons, of whom I had never heard before. In many cases I have been told, that, if the parties had had my books to read some years before, the gain to them, whether in time or in other things, would have been very great. Many, and a great many, have told me that, though long at school, and though their parents had paid for their being taught English Grammar, or French, they had, in a short time, learned more from my books, on those subjects, than they had learned, in years from their teachers. How many gentlemen have thanked me in the strong-

est terms, for my Woodlands and Gardener, observing (just as Lord Bacon had observed in his time) that they had before seen no books, on these subjects, that they could *understand*! But, I know not of any thing that ever gave me more satisfaction than I derived from the visit of a gentleman of fortune, whom I had never heard of before, and who, about four years ago, came to thank me in person for a complete reformation, which had been worked in his son by the reading of my two SERMONS on *drinking* and on *gaming*.

8. I have, therefore done, already, a great deal in this way: but, there is still wanting, in a compact form, a body of ADVICE such as that which I now propose to give: and in the giving of which I shall divide my matter as follows: 1. Advice addressed to a YOUTH; 2. Advice addressed to a BACHELOR; 3. Advice addressed to a LOVER; 4. To a HUSBAND; 5. To a FATHER; 6. To a CITIZEN or SUBJECT.

9. Some persons will smile, and others laugh outright, at the idea of "Cobbett's giving advice for conducting the affairs of *love*." Yes, but I was once young, and surely I may say with the poet, I forget which of them,

"Though old I am, for ladies' love unfit,
The power of beauty I remember yet."

I forget, indeed, the *names* of the ladies as completely, pretty nigh, as I do that of the poet; but I remember their influence, and of this influence on the conduct and in the affairs and on the condition of men, I have, and must have been a witness all my life long. And, when we consider in how great a degree the happiness of all the remainder of a man's life depends, and always must depend, on his taste and judgment in the character of a lover, this may well be considered as the most important period of the whole term of his existence.

10. In my address to the HUSBAND, I shall, of course, introduce advice relative to the important duties of *masters* and *servants*; duties of great importance, whether considered as affecting families or as affecting the community. In my address to the CITIZEN or SUBJECT, I shall consider all the reciprocal duties of the governors and the governed, and also the duties which man owes to his neighbour. It would be tedious to attempt to lay down rules for conduct exclusively applicable to every distinct calling, profession, and condition of life; but, under the above-described heads, will be conveyed every species of advice of which I deem the utility to be unquestionable.

11. I have thus fully described the nature of my little work, and, before I enter on the first letter, I venture to express a hope, that its good effects will be felt long after its author shall have ceased to exist.

COBBETT'S ADVICE TO YOUNG MEN.

LETTER I.—TO A YOUTH.

12. You are now arrived at that age which the law thinks sufficient to make an oath, taken by you, valid in a court of law. Let us suppose from fourteen to nearly twenty; and, reserving, for a future occasion, my remarks on your duty towards parents, let me here offer you my advice as to the means likely to contribute largely towards making you a happy man, useful to all about you, and an honour to those from whom you sprang.

13. Start, I beseech you, with a conviction firmly fixed on your mind, that you have no right to live in this world; that, being of hale body and sound mind, you have *no right* to any earthly existence, without doing *work* of some sort or other, unless you have ample fortune whereon to live clear of debt; and, that even in that case, you have no right to breed children, to be kept by others, or to be exposed to the chance of being so kept. Start with this conviction thoroughly implanted on your mind. To wish to live on the labour of others is, besides the folly of it, to contemplate a *fraud* at the least, and, under certain circumstances, to meditate oppression and robbery.

14. I suppose you in the middle rank of life. Happiness ought to be your great object, and it is to be found only in *independence*. Turn your back on Whitehall and on Somerset-House; leave the Customs and Excise to the feeble and low-minded; look not for success to favour, to partiality, to friendship, or to what is called *interest*; write it on your heart, that you will depend solely on your own merit and your own exertions. Think not, neither, of any of those situations where gaudy habiliments and sounding titles poorly disguise from the eyes of good sense the mortifications and the heart-ache of slaves. Answer me not by saying, that these situations "*must be filled by somebody*;" for, if I were to admit the truth of the proposition,

which I do not, it would remain for you to show that they are conducive to happiness, the contrary of which has been proved to me by the observation of a now pretty long life.

15. Indeed, reason tells us, that it must be thus: for that which a man owes to favour or to partiality, that same favour or partiality is constantly liable to take from him. He who lives upon any thing except his own labour, is incessantly surrounded by rivals: his grand resource is that servility in which he is always liable to be surpassed. He is in daily danger of being out-bidden; his very bread depends upon caprice; and he lives in a state of uncertainty and never-ceasing fear. His is not, indeed, the dog's life, "*hunger* and idleness;" but it is worse; for it is "*idleness with slavery*," the latter being the just price of the former. Slaves frequently are well *fed* and well *clad*; but slaves dare not *speak*; they dare not be suspected to *think* differently from their masters: hate his acts as much as they may; be he tyrant, be he drunkard, be he fool, or be he all three at once, they must be silent, or, nine times out of ten, affect approbation: though possessing a thousand times his knowledge, they must feign a conviction of his superior understanding; though knowing that it is they who, in fact, do all that he is paid for doing, it is destruction to them to *seem as if they thought* any portion of the service belonged to them! Far from me be the thought, that any youth who shall read this page would not rather perish than submit to live in a state like this! Such a state is fit only for the refuse of nature; the halt, the half-blind, the unhappy creatures whom nature has marked out for degradation.

16. And how comes it, then, that we see hale and even clever youths voluntarily bending their necks to this slavery; nay, pressing forward in eager rivalry to assume the yoke that ought to be insupportable? The cause, and the only cause, is, that the deleterious fashion of the day has created so many artificial wants, and has raised the minds of young men so much above their real rank and state of life, that they look scornfully on the employment, the fare, and the dress, that would become them; and, in order to avoid that state in which they might live *free* and *happy*, they become *showy slaves*.

17. The great source of independence, the French express in a precept of three words, "*Vivre de peu*," which

I have always very much admired. "*To live upon little*" is the great security against slavery: and this precept extends to dress and other things besides food and drink. When DOCTOR JOHNSON wrote his Dictionary, he put in the word pensioner thus; "PENSIONER—*A slave of state.*" After this he himself became a *pensioner*! And thus, agreeably to his own definition, he lived and died, "*a slave of state!*" What must this man of great genius, and of great industry too, have felt at receiving this pension! Could he be so callous as not to feel a pang upon seeing his own name placed before his own degrading definition? And what could induce him to submit to this? His wants, his artificial wants, his habit of indulging in the pleasures of the table; his disregard of the precept "*Vivre de peu.*" This was the cause; and, be it observed, that indulgences of this sort, while they tend to make men poor and expose them to commit mean acts, tend also to enfeeble the body, and more especially to cloud and to weaken the mind.

18. When this celebrated author wrote his Dictionary, he had not been debased by luxurious enjoyments: the rich and powerful had not caressed him into a slave; his writings then bore the stamp of truth and independence: but, having been debased by luxury, he who had, while content with plain fare, been the strenuous advocate of the rights of the people, became a strenuous advocate for *taxation without representation*; and, in a work under the title of "*Taxation no Tyranny,*" defended, and greatly assisted to produce, that unjust and bloody war which finally severed from England that great country the United States of America, now the most powerful and dangerous rival that this kingdom ever had. The statue of Dr. JOHNSON was the first that was put into St. PAUL'S CHURCH! A signal warning to us not to look upon monuments in honour of the dead as a proof of their virtues; for here we see St. PAUL'S CHURCH holding up to the veneration of posterity a man whose own writings, together with the records of the pension-list, prove him to have been "*a slave of state.*"

19. Endless are the instances of men of bright parts and high spirits having been, by degrees, rendered power less and despicable, by their imaginary wants. Seldom has there been a man with a fairer prospect of accomplishing great things, and of acquiring lasting renown, than CHARLES FOX: he had great talents of the most

popular sort; the times were singularly favourable to an exertion of them with success; a large part of the nation admired him and were his partisans; he had, as to the great question between him and his rival (PITT), reason and justice clearly on his side: but he had against him his squandering and luxurious habits: these made him dependent on the rich part of his partisans; made his wisdom subservient to opulent folly or selfishness; deprived his country of all the benefit that it might have derived from his talents; and, finally, sent him to the grave without a single sigh from a people, a great part of whom would, in his earlier years, have wept at his death as at a national calamity.

20. Extravagance in *dress*, in the haunting of *playhouses*, in *horses*, in every thing else, is to be avoided, and, in youths and young men, extravagance in *dress* particularly. This sort of extravagance, this waste of money on the decoration of the body, arises solely from vanity, and from vanity of the most contemptible sort. It arises from the notion, that all the people in the street, for instance, will be *looking at you* as soon as you walk out; and that they will, in a greater or less degree, think the better of you on account of your fine dress. Never was notion more false. All the sensible people that happen to see you, will think nothing at all about you: those who are filled with the same vain notion as you are, will perceive your attempt to impose on them, and will despise you accordingly: rich people will wholly disregard you, and you will be envied and hated by those who have the same vanity that you have without the means of gratifying it. Dress should be suited to your rank and station! a surgeon or physician should not dress like a carpenter; but there is no reason why a tradesman, a merchant's clerk, or clerk of any kind, or why a shopkeeper or manufacturer, or even a merchant; no reason at all why any of these should dress in a *expensive* manner. It is a great mistake to suppose that they derive any advantage from exterior decoration. Men are estimated by other *men* according to their capacity and willingness to be in some way or other *useful*; and though, with the foolish and vain part of *women*, fine clothes frequently do something, yet the greater part of the sex are much too penetrating to draw their conclusions solely from the outside show of a man: they look deeper, and find other criterions whereby to

judge. And after all, if the fine clothes obtain you a wife, will they bring you, in that wife, *frugality, good sense*, and that sort of attachment that is likely to be lasting? Natural beauty of person is quite another thing: this always has, it always will and must have, some weight even with men, and great weight with women. But this does not want to be set off by expensive clothes. Female eyes are, in such cases, very sharp: they can discover beauty though half hidden by beard, and even by dirt, and surrounded by rags: and, take this as a secret worth half a fortune to you, that women, however personally vain they may be themselves, *despise personal vanity in men*.

21. Let your dress be as cheap as may be without *shabbiness*; think more about the colour of your shirt than about the gloss or texture of your coat; be always as *clean* as your occupation will, without inconvenience, permit; but never, no, not for one moment, believe, that any human being, with sense in his skull, will love or respect you on account of your fine or costly clothes. A great misfortune of the present day is, that every one is, in his own estimate, *raised above his real state of life*; every one seems to think himself entitled, if not to title and great estate, at least to *live without work*. This mischievous, this most destructive, way of thinking has, indeed, been produced, like almost all other evils, by the Acts of our Septennial and Unreformed Parliament. That body, by its Acts, has caused an enormous debt to be created, and, in consequence, a prodigious sum to be raised annually in taxes. It has caused, by these means, a race of loan-mongers and stock-jobbers to arise. These carry on a species of *gaming*, by which some make fortunes in a day, and others, in a day, become beggars. The unfortunate gamblers, like the purchasers of blanks in a lottery, are never heard of; but the fortunate ones become companions for lords, and some of them lords themselves. We have, within these few years, seen many of these gamblers get fortunes of a quarter of a million in a few days, and then we have heard them, though notoriously amongst the lowest and basest of human creatures, called "*honourable gentlemen*!" In such a state of things, who is to expect patient industry, laborious study, frugality and care; who, in such a state of things, is to expect these to be employed in pursuit of that competence which it is the laudable wish of all men to secure? Not long ago a man,

who had served his time to a tradesman in London, became, instead of pursuing his trade, a stock-jobber, or gambler; and, in about *two years*, drove his *coach-and-four*, had his town-house and country-house, and visited, and was visited by, *peers of the highest rank!* A *fellow-apprentice* of this lucky gambler, though a tradesman in excellent business, seeing no earthly reason why *he* should not have his coach-and-four also, turned his stock in trade into a stake for the 'Change; but, alas! at the end of a few months, instead of being in a coach-and-four, he was in the *Gazette!*

22. This is one instance out of hundreds of thousands; not, indeed, exactly of the same description, but all arising from the same copious source. The words *speculate* and *speculation* have been substituted for *gamble* and *gambling*. The hatefulness of the pursuit is thus taken away: and, while taxes to the amount of more than double the whole of the rental of the kingdom; while these cause such crowds of idlers, every one of whom calls himself a *gentleman*, and avoids the appearance of working for his bread; while this is the case, who is to wonder, that a great part of the youth of this country, knowing themselves to be as *good*, as *learned*, and as *well-bred* as these *gentlemen*; who is to wonder, that they think, that they also ought to be considered as *gentlemen*? Then, the late *war* (also the work of the Septennial Parliament) has left us, amongst its many legacies, such swarms of *titled* men and women; such swarms of "*Sirs*" and their "*Ladies*"; men and women who, only the other day, were the fellow-apprentices, fellow-tradesmen's or farmer's sons and daughters, or, indeed, the fellow-servants, of those who are now in these several states of life; the late Septennial Parliament war has left us such swarms of these, that it is no wonder that the heads of the young people are turned, and that they are ashamed of that state of life to act their part well in which ought to be their delight.

23. But, though the cause of the evil is in Acts of the Septennial Parliament; though this universal desire in people to be thought to be above their station; though this arises from such acts; and, though it is no wonder that young men are thus turned from patient study and labour; though these things be undoubted, they form no reason why I should now *warn you* against becoming a victim to this national scourge. For, in spite of every art

made use of to avoid labour, the taxes will, after all, maintain only *so many* idlers. We cannot all be "*knight*:" and "*gentlemen*": there must be a large part of us, after all, to make and mend clothes, and houses, and carry on trade and commerce, and in spite of all that we can do, the far greater part of us must actually *work* at something; for, unless we can get at some of the taxes, we fall under the sentence of Holy Writ, "He who will not *work* shall not *eat*." Yet, so strong is the propensity to be thought "*gentlemen*"; so general is this desire amongst the youth of this formerly laborious and unassuming nation; a nation famed for its pursuit of wealth through the channels of patience, punctuality, and integrity; a nation famed for its love of solid acquisitions and qualities, and its hatred of every thing showy and false: so generally is this really fraudulent desire amongst the youth of this now "*speculating*" nation, that thousands upon thousands of them are, at this moment, in a state of half starvation, not so much because they are too *lazy* to earn their bread, as because they are too *proud*! And what are the *consequences*? Such a youth remains or becomes a burden to his parents, of whom he ought to be the comfort, if not the support. Always aspiring to something higher than he can reach, his life is a life of disappointment and of shame. If marriage *befal* him, it is a real affliction, involving others as well as himself. His lot is a thousand times worse than that of the common labouring pauper. Nineteen times out of twenty a premature death awaits him: and alas! how numerous are the cases in which that death is most miserable, not to say ignominious! *Stupid pride* is one of the symptoms of *madness*. Of the two madmen mentioned in Don Quixote, one thought himself NEPTUNE, and the other JUPITER. Shakspeare agrees with CERVANTES; for Mad Tom, in King Lear, being asked who he is, answers, "I am a *tailor* run mad with *pride*." How many have we heard of, who claimed relationship with *noblemen* and *kings*; while of not a few each has thought himself the Son of God! To the public journals, and to the observations of every one, nay, to the "*county lunatic asylums*" (things never heard of in England till now), I appeal for the fact of the vast and hideous *increase of madness in this country*; and, within these very few years, how many scores of young men, who, if their minds had been unperturbed by the gambling principles of

the day, had a probably long and happy life before them; who had talent, personal endowments, love of parents, love of friends, admiration of large circles; who, had, in short, everything to make life desirable, and who, from mortified pride, founded on false pretensions, *have put an end to their own existence!*

24. As to DRUNKENNESS and GLUTTONY, generally so called, these are vices so nasty and beastly, that I deem any one capable of indulging in them to be wholly unworthy of my advice; and, if any youth unhappily initiated in these odious and debasing vices should happen to read what I am now writing, I refer him to the command of God, conveyed to the Israelites by Moses, in Deuteronomy, chap. xxi. The father and mother are to take the bad son "and bring him to the elders of the city! and they shall say to the elders, This our son will not obey our voice: he is a *glutton* and a *drunkard*. And all the men of the city shall stone him with stones, till he die." I refer downright beastly gluttons and drunkards to this; but indulgence short, *far short*, of this gross and really nasty drunkenness and gluttony is to be deprecated, and, that, too, with the more earnestness, because it is too often looked upon as being no crime at all, and as having nothing blamable in it: nay, there are many persons who *pride* themselves on their refined taste in matters connected with eating and drinking: so far from being ashamed of employing their thoughts on the subject, it is their boast that they do it. St. Gregory, one of the Christian fathers, says: "It is not the *quantity* or the *quality* of the meat, or drink, but the *love of it* that is condemned;" that is to say, the indulgence beyond the absolute demands of nature; the hankering after it: the neglect of some duty or other for the sake of the enjoyments of the table.

25. The *love* of what are called "good eating and drinking," if very unamiable in grown-up persons, is perfectly hateful in a *youth*; and, if he indulge in the propensity, he is already half ruined. To warn you against acts of fraud, robbery, and violence, is not my province; that is the business of those who make and administer the *law*. I am not talking to you against acts which the jailer and the hangman punish; nor against those moral offences which all men condemn; but against indulgences, which, by men in general, are deemed not only harmless, but

meritorious; but which the observation of my whole life has taught me to regard as destructive to human happiness, and against which all ought to be cautioned even in their boyish days. I have been a great observer, and I can truly say, that I have never known a man "fond of good eating and drinking," as it is called; that I have never known such a man (and hundreds I have known) who was worthy of respect.

26. Such indulgences are, in the first place, very *expensive*. The materials are costly, and the preparations still more so. What a monstrous thing, that in order to satisfy the appetite of a man, there must be a person or two *at work every day*! More fuel, culinary implements, kitchen-room: what! all these merely to tickle the palate of four or five people, and especially people who can hardly pay their way! And, then, the *loss of time*: the time spent in pleasing the palate: it is truly horrible to behold people who ought to be at work, sitting, at the three meals, not less than three of the about fourteen hours that they are out of their beds! A youth, habituated to this sort of indulgence, cannot be valuable to any employer. Such a youth cannot be deprived of his table-enjoyments on any account: his eating and drinking form the momentous concern of his life: if business interfere with that, the business must give way. A young man, some years ago, offered himself to me, on a particular occasion, as an *amanuensis*, for which he appeared to be perfectly qualified. The terms were settled, and I, who wanted the job dispatched, requested him to sit down, and begin; but he, looking out of the window, whence he could see the church-clock, said, somewhat hastily, "I cannot stop now, sir, I must go to dinner." "Oh!" said I, "you *must* go to dinner, must you! Let the dinner, which you *must* wait upon to-day, have your constant services, then: for you and I shall never agree." He had told me that he was in *great distress* for want of employment; and yet, when relief was there before his eyes, he could forego it for the sake of getting at his eating and drinking three or four hours, perhaps, sooner than I should have thought it right for him to leave off work. Such a person cannot be sent from home, except at certain times; he *must* be near the kitchen at three fixed hours of the day; if he be absent more than four or five hours, he is ill-treated. In short, a youth thus pam-

pered is worth nothing as a person to be employed in business.

27. And, as to *friends* and *acquaintances*; they will say nothing to you; they will offer you indulgences under their roofs; but the more ready you are to accept of their offers, and, in fact, the better *taste* you discover, the less they will like you, and the sooner they will find means of shaking you off; for, besides the *cost* which you occasion them, people do not like to have *critics* sitting in judgment on their bottles and dishes. *Water-drinkers* are universally *laughed at*; but, it has always seemed to me, that they are amongst the most welcome of guests, and that, too, though the host be by no means of a niggardly turn. The truth is, they give *no trouble*; they occasion *no anxiety* to please them; they are sure not to make their sittings *inconveniently long*; and, which is the great thing of all, their example teaches *moderation* to the rest of the company. Your notorious "lovers of good cheer" are, on the contrary, not to be invited without *due reflection*: to entertain one of them is a serious business; and as people are not apt voluntarily to undertake such pieces of business, the well-known "lovers of good eating and drinking" are left, very generally, to enjoy it by themselves and at their own expense.

28. But, all other considerations aside, *health*, the most valuable of all earthly possessions, and without which all the rest are worth nothing, bids us, not only to refrain from *excess* in eating and drinking, but bids us to stop short of what might be indulged in without any apparent impropriety. The words of ECCLESIASTICUS ought to be read once a week by every young person in the world, and particularly by the young people of this country at this time. "Eat modestly that which is set before thee, and devour not, lest thou be hated. When thou sittest amongst many, reach not thine hand out first of all. *How little is sufficient for man well taught!* A wholesome sleep cometh of a temperate belly. Such a man riseth up in the morning, and is well at ease with himself. Be not too hasty of meats; for excess of meats bringeth sickness, and cholerick disease cometh of gluttony. By surfeit have many perished, and he that dieteth himself *prolongeth his life*. Show not thy valiantness in wine; for wine hath destroyed many. Wine measurably taken, and in season, bringeth gladness and cheerfulness of mind; but drinking with excess

maketh bitterness of mind, brawlings and scoldings." How true are these words! How well worthy of a constant place in our memories! Yet what pains have been taken to apologize for a life contrary to these precepts! And, good God! what punishment can be too great, what mark of infamy sufficiently signal, for those pernicious villains of talent, who have employed that talent in the composition of *Bacchanalian songs*; that is to say, pieces of fine captivating writing in praise of one of the most odious and destructive vices in the black catalogue of human depravity.

29. In the passage which I have just quoted from chap. xxxi. of ECCLESIASTICUS, it is said that "wine *measurably* taken, and in *season*," is a *proper thing*. This, and other such passages of the Old Testament, have given a handle to drunkards, and to extravagant people, to insist, that God intended that wine should be *commonly* drunk. No doubt of that. But, then, He could intend this only in *countries in which He had given wine*, and to which He had given no cheaper drink except water. If it be said, as it truly may, that, by the means of the sea and the winds, He has given wine to all *countries*, I answer that this gift is of no use to us *now*, because our Government steps in between the sea and the winds and us. *Formerly*, indeed, the case was different: and, here I am about to give you, incidentally, a piece of *historical knowledge*, which you will not have acquired from HUME, GOLDSMITH, or any other of the romancers called historians. Before that unfortunate event, the *Protestant Reformation*, as it is called, took place, the price of RED WINE, in England, was *fourpence a gallon*, Winchester measure; and of WHITE WINE, *sixpence a gallon*. At the same time the pay of a labouring man per day, as fixed by law, was *fourpence*. Now, when a labouring man could earn *four quarts of good wine in a day*, it was doubtless, allowable, even in England, for people in the middle rank of life to drink wine *rather commonly*; and, therefore, in those happy days of England, these passages of Scripture were applicable enough. But, *now*, when we have got a *Protestant Government*, which by the taxes which it makes people pay to it, causes the *eighth part of a gallon* of wine to cost more than the pay of a labouring man for a day; *now*, this passage of Scripture is not applicable to us. There is no "*season*" in which we can take wine without ruining ourselves, however "*measurably*,"

we may take it; and I beg you to regard as perverters of Scripture and as seducers of youth, all those who cite passages like that above cited, in justification of, or as an apology for, the practice of wine-drinking in England.

30. I beseech you to look again and again at, and to remember every word of, the passage which I have just quoted from the book of ECCLESIASTICUS. How completely have been, and are, its words verified by my experience and in my person! How little of eating and drinking is sufficient for me! How wholesome is my sleep! How early do I rise; and how "*well at ease*" am I "with myself!" I should not have deserved such blessings, if I had withheld from my neighbours a knowledge of the means by which they were obtained; and, therefore, this knowledge I have been in the constant habit of communicating. When one *gives a dinner to a company*, it is an extraordinary affair, and is intended, by sensible men, for purposes other than those of eating and drinking. But in *general*, in the every-day life, despicable are those who suffer any part of their happiness to depend upon what they have to eat or to drink, provided they have a *sufficiency of wholesome food*; despicable is the *man*, and worse than despicable the *youth*, that would make any sacrifice, however small, whether of money or of time, or of any thing else, in order to secure a dinner different from that which he would have had without such sacrifice. Who, what man, ever performed a greater quantity of labour than I have performed? What man ever did so much? Now, in a great measure, I owe my capability to perform this labour to my disregard of dainties. Being shut up two years in Newgate, with a fine on my head of a thousand pounds to the King, for having expressed my indignation at the flogging of Englishmen under a guard of German bayonets, I ate, during the one whole year, one mutton-chop every day. Being once in town, with one son (then a little boy) and a clerk, while my family was in the country, I had during some weeks nothing but legs of mutton; first day, leg of mutton boiled or *roasted*; second, *cold*; third, *hashed*; then, leg of mutton *boiled*; and so on. When I have been by myself, or nearly so, I have *always* proceeded thus: given directions for having *every day the same thing*, or alternately as above, and every day exactly at the same

hour, so as to prevent the necessity of any *talk* about the matter. I am certain that, upon an average, I have not, during my life, spent more than *thirty-five minutes a day at table*, including all the meals of the day. I like, and I take care to have, good and clean victuals: but, if wholesome and clean, that is enough. If I find it, by chance, too *coarse* for my appetite, I put the food aside, or let somebody do it, and leave the appetite to gather keenness. But the great security of all is, to eat *little* and to drink nothing that *intoxicates*. He that eats till he is *full* is little better than a beast; and he that drinks till he is *drunk* is quite a beast.

31. Before I dismiss this affair of eating and drinking, let me beseech you to resolve to free yourselves from the slavery of the *tea* and *coffee* and other *slop-kettle*, if, unhappily, you have been bred up in such slavery. Experience has taught me, that those slops are *injurious to health*: until I left them off (having taken to them at the age of 26), even my habits of sobriety, moderate eating, early rising; even these were not, until I left off the slops, sufficient to give me that complete health which I have since had. I pretend not to be a "doctor;" but, I assert, that to pour regularly, every day, a pint or two of *warm liquid matter* down the throat, whether under the name of tea, coffee, soup, grog, or whatever else, is greatly injurious to health. However, at present, what I have to represent to you is the *great deduction which the use of these slops makes, from your power of being useful*, and also from your *power to husband your income*, whatever it may be, and from whatever source arising. I am to suppose you to be desirous to become a clever and a useful man; a man to be, if not admired and revered, at least to be *respected*. In order to merit respect beyond that which is due to very common men, you must do something more than very common men; and I am now going to show you how your *course must be impeded* by the use of the *slops*.

32. If the women exclaim, "Nonsense! come and take a cup," take it for that once; but hear what I have to say. In answer to my representation regarding the *waste of time* which is occasioned by the slops, it has been said, that let what may be the nature of the food, there must *be time* for taking it. Not *so much* time, however, to eat a bit of meat or cheese or butter with a bit of bread. But, these may be eaten in a shop, a warehouse, a factory, far

from any *fire*, and even in a carriage on the road. The slops absolutely demand *fire* and a *congregation*; so that, be your business what it may; be you shop-keeper, farmer, drover, sportsman, traveller, to the *slop-board* you must come; you must wait for its assembling, or start from home without your breakfast; and being used to the warm liquid, you feel out of order for the want of it. If the slops were in fashion amongst ploughmen and carters, we must all be starved; for the food could never be raised. The mechanics are half-ruined by them. Many of them are become poor, enervated creatures; and chiefly from this cause. But is the positive *cost* nothing? At boarding-schools an *additional price* is given on account of the tea-slops. Suppose you to be a clerk, in hired lodgings, and going to your counting-house at nine o'clock. You get your dinner, perhaps, near to the scene of your work; but how are you to have the *breakfast slops* without a *servant*? Perhaps you find a lodging just to suit you, but the house is occupied by people who keep no *servants*, and you want a servant to *light a fire* and get the slop ready. You could get this lodging for several shillings a week less than another at the next door: but *there* they keep a servant, who will "*get* you your breakfast," and preserve you, benevolent creature as she is, from the cruel necessity of going to the cupboard and cutting off a slice of meat or cheese and a bit of bread. She will, most likely, toast your bread for you too, and melt your butter; and then muffle you up, in winter, and send you out almost swaddled. Really such a thing can hardly be expected ever to become a *man*. You are weak; you have delicate health; you are "*bilious*!" Why, my good fellow, it is these very slops that make you weak and bilious! And, indeed, the *poverty*, the real poverty, that they and their concomitants bring on you, greatly assists, in more ways than one, in producing your "*delicate health*."

33. So much for indulgences in eating, drinking, and dress. Next, as to *amusements*. It is recorded of the famous ALFRED, that he devoted eight hours of the twenty-four to *labour*, eight to *rest*, and eight to *recreation*. He was, however, a *king*, and could be *thinking* during the eight hours of recreation. It is certain, that there ought to be hours of recreation, and I do not know that eight are too many; but, then observe, those hours ought to be

well chosen, and the sort of recreation ought to be attended to. It ought to be such as is at once innocent in itself and in its tendency, and not injurious to health. The sports of the field are the best of all, because they are conducive to health, because they are enjoyed by *day-light*, and because they demand early rising. The nearer that other amusements approach to these, the better they are. A town-life, which many persons are compelled, by the nature of their calling, to lead, precludes the possibility of pursuing amusements of this description to any very considerable extent; and young men in towns are, generally speaking, compelled to choose between *books* on the one hand, or *gaming* and the *play-house* on the other. *Dancing* is at once rational and healthful; it gives animal spirits: it is the natural amusement of young people, and such it has been from the days of Moses: it is enjoyed in numerous companies: it makes the parties to be pleased with themselves and with all about them; it has no tendency to excite base and malignant feelings; and none but the most grovelling and hateful tyranny, or the most stupid and despicable fanaticism, ever raised its voice against it. The bad modern habits of England have created one inconvenience attending the enjoyment of this healthy and innocent pastime; namely, *late hours*, which are at once injurious to health and destructive of order and of industry. In other countries people dance by *day-light*. Here they do not; and, therefore, you must, in this respect, submit to the custom, though not without robbing the dancing night of as many hours as you can.

34. As to GAMING, it is always *criminal* either in itself or in its tendency. The basis of it is covetousness; a desire to take from others something, for which you have given, and intend to give, no equivalent. No gambler was ever yet a happy man, and very few gamblers have escaped being miserable; and, observe, to *game for nothing* is still gaming, and naturally leads to gaming for something. It is sacrificing time, and that, too, for the worst of purposes. I have kept house for nearly forty years; I have reared a family; I have entertained as many friends as most people; and I have never had cards, dice, a chess-board, nor any implement of gaming, under my roof. The hours that young men spend in this way are hours *murdered*; precious hours, that ought to be spent either in

reading or in writing, or in rest, preparatory to the duties of the dawn. Though I do not agree with the base and nauseous flatterers, who now declare the army to be *the best school for statesmen*, it is certainly a school in which to learn experimentally many useful lessons; and, in this school I learned, that men, fond of gaming, are very rarely, if ever, trust-worthy. I have known many a clever man rejected in the way of promotion only because he was addicted to gaming. Men, in that state of life, cannot *ruin* themselves by gaming, for they possess no fortune, nor money; but the taste for gaming is always regarded as an indication of a radically bad disposition; and I can truly say, that I never in my whole life knew a man, fond of gaming, who was not, in some way or other, a person unworthy of confidence. This vice creeps on by slow degrees, till, at last, it becomes an ungovernable passion, swallowing up every good and kind feeling of the heart. The gambler, as portrayed by REGNARD, in a comedy the translation of which into English resembles the original much about as nearly as Sir J. GRAHAM's plagiarisms resembled the Registers on which they had been committed, is a fine instance of the contempt and scorn to which gaming, at last, reduces its votaries; but, if any young man be engaged in this fatal career, and be not yet wholly lost, let him behold HOGARTH's gambler just when he has made his *last throw*, and when disappointment has bereft him of his senses. If, after this sight, he remain obdurate, he is doomed to be a disgrace to his name.

35. The *Theatre* may be a source not only of amusement but also of instruction; but, as things are now in this country, what, that is not bad, is to be learned in this school? In the first place, not a word is allowed to be uttered on the stage, which has not been previously approved of by the Lord Chamberlain; that is to say, by a person appointed by the Ministry, who, at his pleasure, allows, or disallows, of any piece, or any words in a piece, submitted to his inspection. In short, those who go to play-houses *pay their money to hear uttered such words as the Government approve of, and no others*. It is now just twenty-six years since I first well understood how this matter was managed; and, from that moment to this, I have never been in an English play-house. Besides this, the meanness, the abject servility, of the players, and the

slavish conduct of the audience, are sufficient to corrupt and debase the heart of any young man, who is a frequent beholder of them. Homage is here paid to every one clothed with power, be he who or what he may; real virtue and public-spirit are subjects of ridicule; and mock-sentiment and mock-liberality and mock-loyalty are applauded to the skies.

36. "Show me a man's *companions*," says the proverb, "and I will tell you *what the man is*;" and this is, and must be true; because all men seek the society of those who think and act somewhat like themselves: sober men will not associate with drunkards, frugal men will not like spendthrifts, and the orderly and decent shun the noisy, the disorderly and the debauched. It is for the very vulgar to herd together as singers, ringers and smokers; but, there is a class rather higher still more blamable; I mean the tavern-haunters, the gay companions who herd together to do little but *talk*, and who are so fond of talk that they go from home to get at it. The conversation amongst such persons has nothing of instruction in it, and is generally of a vicious tendency. Young people naturally and commendably seek the society of those of their own age; but, be careful in choosing your companions; and lay this down as a rule never to be departed from, that no youth, nor man, ought to be called your *friend*, who is addicted to *indecent talk*, or who is fond of the *society of prostitutes*. Either of these argues a depraved taste, and even a depraved heart; an absence of all principle and of all trust-worthiness; and I have remarked it all my life long, that young men, addicted to these vices, never succeed in the end, whatever advantages they may have, whether in fortune or in talent. Fond mothers and fathers are but too apt to be over-lenient to such offenders; and, as long as youth lasts and fortune smiles, the punishment is deferred; but, it comes at last; it is sure to come; and the gay and dissolute youth is a dejected and miserable man. After the early part of a life spent in illicit indulgences, a man is *unworthy* of being the husband of a virtuous woman; and, if he have any thing like justice in him, how is he to reprove, in his children, vices in which he himself so long indulged? These vices of youth are varnished over by the saying, that there must be time for "*sowing the wild oats*," and that "*wildest colts make the best horses*." These figurative

oats are, however, generally like the literal ones; they are *never to be eradicated from the soil*; and as to the *colts*, wildness in them is an indication of *high animal spirit* having nothing at all to do with the *mind*, which is invariably debilitated and debased by profligate indulgences. Yet this miserable piece of sophistry, the offspring of paternal weakness, is in constant use, to the incalculable injury of the rising generation. What so amiable as a steady, trust-worthy boy? He is of *real use* at any early age: he can be trusted far out of the sight of parent or employer, while the "*pickle*," as the poor fond parents call the profligate, is a great deal worse than useless, because there must be some one to see that he does no harm. If you have to choose, choose companions of *your own rank in life* as nearly as may be; but, at any rate, none to whom you acknowledge *inferiority*; for, slavery is too soon learned; and, if the mind be bowed down in the youth, it will seldom rise up in the man. In the schools of those best of teachers, the JESUITS, there is perfect equality as to rank in life: the boy, who enters there, leaves all family pride behind him: intrinsic merit alone is the standard of preference; and the masters are so scrupulous upon this head, that they do not suffer one scholar, of whatever rank, to have more money to spend than the poorest. These wise men know well the mischiefs that must arise from inequality of pecuniary means amongst their scholars: they know how injurious it would be to learning, if deference were, by the learned, paid to the dunce; and they, therefore, take the most effectual means to prevent it. Hence, amongst other causes, it is, that their scholars have, ever since the existence of their Order, been the most celebrated for learning of any men in the world.

37. In your *manners* be neither boorish nor blunt, but even these are preferable to simpering and crawling. I wish every English youth could see those of the United States of America; always *civil*, never *servile*. Be *obedient*, where obedience is due; for it is no act of meanness, and no indication of want of spirit, to yield implicit and ready obedience to those who have a right to demand it at your hands. In this respect England has been, and, I hope, always will be, an example to the whole world. To this habit of willing and prompt obedience in apprentices, in servants, in all inferiors in station, she owes, in a great

measure, her multitudes of matchless merchants, tradesmen, and workmen of every description, and also the achievements of her armies and navies. It is no disgrace, but the contrary, to obey, cheerfully, lawful and just commands. None are so saucy and disobedient as slaves; and, when you come to read history, you will find that in proportion as nations have been *free* has been their reverence for the laws. But, there is a wide difference between lawful and cheerful obedience, and that servility which represents people as laying petitions "at the *king's feet*," which makes us imagine that we behold the supplicants actually crawling upon their bellies. There is something so abject in this expression; there is such horrible self-abasement in it, that I do hope that every youth, who shall read this, will hold in detestation the reptiles who make use of it. In all other countries, the lowest individual can put a petition into the *hands* of the chief magistrate, be he king or emperor: let us hope, that the time will yet come when Englishmen will be able to do the same. In the meanwhile I beg you to despise these worse than pagan parasites.

38. Hitherto I have addressed you chiefly relative to the things to be *avoided*; let me now turn to the things which you ought *to do*. And, first of all, the *husbanding of your time*. The respect that you will receive, the real and *sincere respect*, will depend entirely on what you are able *to do*. If you be rich, you may purchase what is called respect; but it is not worth having. To obtain respect worth possessing you must, as I observed before, do more than the common run of men in your state of life; and, to be enabled to do this, you must manage well *your time*; and, to manage it well, you must have as much of the *day-light* and as little of the *candle-light* as is consistent with the due discharge of your duties. When people get into the habit of sitting up *merely for the purpose of talking*, it is no easy matter to break themselves of it; and if they do not go to bed early, they cannot rise early. Young people require more sleep than those that are grown up: there must be the number of hours, and that number cannot well be, on an average, less than *eight*; and if it be more in winter time it is all the better; for, an hour in bed is better than an hour spent over fire and candle in an idle gossip. People never should sit talking till they do not know what to talk about. It is said by the country

people, that one hour's sleep before midnight is worth more than two are worth after midnight, and this I believe to be a fact; but, it is useless to go to bed early, and even to rise early, if the time be not well employed after rising. In general half the morning is *loitered* away, the party being in a sort of half-dressed half-naked state; out of bed, indeed, but still in a sort of bedding. Those who first invented *morning-gowns* and *slippers* could have very little else to do. These things are very suitable to those who have had fortunes gained for them by others; very suitable to those who have nothing to do, and who merely live for the purpose of assisting to consume the produce of the earth; but he who has his bread to earn, or who means to be worthy of respect on account of his labours, has no business with morning-gown and slippers. In short, be your business or calling what it may, *dress at once for the day*; and learn to do it *as quickly* as possible. A looking-glass is a piece of furniture a great deal worse than useless. *Looking* at the face will not alter its shape or its colour; and, perhaps, of all wasted time, none is so foolishly wasted, as that which is employed in surveying one's own face. Nothing can be of *little* importance if one be compelled to attend to it *every day of our lives*; if we *shaved* but once a year, or once a month, the execution of the thing would be hardly worth naming: but, this is a piece of work that must be done once every day; and, as it may cost only about *five minutes* of time, and may be, and frequently is, made to cost *thirty*, or even *fifty minutes*; and, as only fifteen minutes make about a fifty-eighth part of the hours of our average day-light; this being the case, this is a matter of real importance. I once heard Sir JOHN SINCLAIR ask Mr. COCHRANE JOHNSTONE, whether he meant to have a son of his (then a little boy) taught Latin. "No," said Mr. Johnstone, "but I mean to do something a great deal better for him." "What is that?" said Sir John. "Why," said the other, "teach him *to shave with cold water and without a glass*." Which, I dare say, he did; and, for which benefit I am sure that son has had good reason to be grateful. Only think of the inconvenience attending the common practice! There must be *hot water*; to have this there must be *a fire*, and, in some cases, a fire for that purpose alone; to have these, there must be *a servant*, or you must light a fire yourself. For the want of these the job is put off until a later hour; this

causes a stripping and *another dressing bout*; or, you go in a slovenly state all that day, and the next day the thing must be done, or cleanliness must be abandoned altogether. If you be on a journey, you must wait the pleasure of the servants at the inn, before you can dress and set out in the morning; the pleasant time for travelling is gone before you can move from the spot; instead of being at the end of your day's journey in good time. you are benighted, and have to endure all the great inconveniences attendant on tardy movements. And all this, from the apparently insignificant affair of shaving! How many a piece of important business has failed from a short delay! And how many thousands of such delays daily proceed from this unworthy cause! "*Toujours prêt!*" was the motto of a famous French general; and, pray, let it be yours: be "*always ready*;" and never, during your whole life have to say, "*I cannot go till I be shaved and dressed.*" Do the whole at once for the day, whatever may be your state of life; and then you have a day unbroken by those indispensable performances. Begin thus, in the days of your youth, and, having felt the superiority which this practice will give you over those in all other respects your equals, the practice will stick by you to the end of your life. Till you be shaved and dressed for the day, you cannot set steadily about any business; you know that you must presently quit your labour to return to the dressing affair; you, therefore, put it off until that be over; the interval, the precious interval, is spent in lounging about; and, by the time that you are ready for business, the best part of the day is gone.

39. Trifling as this matter appears upon *naming* it, it is, in fact, one of the great concerns of life; and, for my part, I can truly say, that I owe more of my great labours to my strict adherence to the precepts that I have here given you, than to all the natural abilities with which I have been endowed: for these, whatever may have been their amount would have been of comparatively little use, even aided by great sobriety and abstinence, if I had not, in early life, contracted the blessed habit of husbanding well my time. To this, more than to any other thing, I owed my very extraordinary promotion in the army. I was *always ready*: if I had to mount guard at *ten*, I was ready at *nine*: never did any man, or any thing, wait one

moment for me. Being, at an age *under twenty years*, raised from Corporal to Sergeant-Major *at once*, over the heads of thirty Sergeants, I naturally should have been an object of envy and hatred; but this habit of early rising and of rigid adherence to the precepts which I have given you, really subdued these passions; because every one felt, that what I did he had never done, and never could do. Before my promotion, a clerk was wanted to make out the morning report of the regiment. I rendered the clerk unnecessary; and long before any other man was dressed for the parade, my work for the morning was all done, and I myself was on the parade, walking, in fine weather, for an hour perhaps. My custom was this: to get up in summer, at day-light, and in winter at four o'clock; shave, dress, even to the putting of my sword-belt over my shoulder, and having my sword lying on the table before me, ready to hang by my side. Then I ate a bit of cheese, or pork, and bread. Then I prepared my report, which was filled up as fast as the companies brought me in the materials. After this I had an hour or two to read, before the time came for any duty out of doors, unless when the regiment or part of it went out to exercise in the morning. When this was the case, and the matter was left to me, I always had it on the ground in such time as that the bayonets glistened in the *rising sun*, a sight which gave me delight, of which I often think, but which I should in vain endeavour to describe. If the *officers* were to go out, eight or ten o'clock was the hour, sweating the men in the heat of the day, breaking in upon the time for cooking their dinner, putting all things out of order and all men out of humour. When I was commander, the men had a long day of leisure before them: they could ramble into the town or into the woods; go to get raspberries, to catch birds, to catch fish, or to pursue any other recreation, and such of them as chose, and were qualified, to work at their trades. So that here, arising solely from the early habits of one very young man, were pleasant and happy days given to hundreds.

40. *Money* is said to be *power*, which is, in some cases true; and the same may be said of *knowledge*: but superior *sobriety, industry, and activity*, are a still more certain source of power; for, without these, *knowledge* is of little use; and, as to the power which *money* gives, it is that of *brute force*, it is the power of the bludgeon and the bayonet, and

of the bribed press, tongue and pen. Superior sobriety, industry, activity, though accompanied with but a moderate portion of knowledge, command respect, because they have great and visible influence. The drunken, the lazy, and the inert, stand abashed before the sober and the active. Besides, all those whose interests are at stake prefer, of necessity, those whose exertions produce the greatest and most immediate and visible effect. Self-interest is no respecter of persons: it asks, not who knows best what ought to be done, but who is most likely to do it; we may, and often do, admire the talents of lazy and even dissipated men, but we do not trust them with the care of our interests. If, therefore, you would have respect and influence in the circle in which you move, be more sober, more industrious, more active than the general run of those amongst whom you live.

41. AS TO EDUCATION, this word is now applied exclusively to things which are taught in schools; but, *education* means *rearing up*, and the French speak of the education of *pigs* and *sheep*. In the very famous French Book on rural affairs, there is a Chapter entitled "*Education du Cochon*;" that is *education of the hog*. The word has the same meaning in both languages: for both take it from the Latin. Neither is the word LEARNING properly confined to things taught in schools, or by books; for *learning* means *knowledge*; and, but a comparatively small part of useful knowledge comes from books. Men are not to be called *ignorant* merely because they cannot make upon paper certain marks with a pen, or because they do not know the meaning of such marks when made by others. A ploughman may be *learned* in his line, though he does not know what the letters *p.l.o.u.g.h.* mean when he sees them combined upon paper. The first thing to be required of a man is, that he understand well his *own calling or profession*: and, be you in what state of life you may, to acquire this knowledge ought to be your first and greatest care. A man who has had a new-built-house tumble down will derive little more consolation from being told that the architect is a great astronomer, than this distressed nation now derives from being assured that its distresses arrive from the measures of a long list of the greatest orators and greatest heroes that the world ever beheld.

42. Nevertheless, book-learning is by no means to be despised; and it is a thing which may be laudably sought after by persons in all states of life. In those pursuits which are called *professions*, it is necessary, and also in certain trades; and, in persons in the middle ranks of life, a total absence of such learning is somewhat disgraceful. There is, however, one danger to be carefully guarded against; namely, the opinion that your genius, or your literary acquirements, are such as to warrant you in disregarding the calling in which you are, and by which you gain your bread. Parents must have an uncommon portion of solid sense to counterbalance their natural affection sufficiently to make them competent judges in such a case. Friends are partial; and those who are not, you deem enemies. Stick, therefore, to the *shop*; rely upon your mercantile or mechanical or professional calling; try your strength in literature, if you like; but *rely* on the shop. If BLOOMFIELD, who wrote a poem, called the FARMER'S BOY, had placed no *reliance* on the faithless Muses, his unfortunate and much to be pitied family would, in all probability, have not been in a state to solicit relief from charity. I remember that this loyal shoemaker was flattered to the skies, and (ominous sign, if he had understood it) feasted at the tables of some of the great. Have, I beseech you, no hope of this sort; and, if you find it creeping towards your heart, drive it instantly away as the mortal foe of your independence and your peace.

43. With this precaution, however, book-learning is not only proper, but highly commendable: and portions of it are absolutely necessary in every case of trade or profession. One of these portions is distinct reading, plain and neat writing, and *arithmetic*. The two former are mere child's work; the latter not quite so easily acquired, but equally indispensable, and of it you ought to have a thorough knowledge before you attempt to study even the grammar of your own language. Arithmetic is soon learned; it is not a thing that requires much natural talent; it is not a thing that loads the memory or puzzles the mind; and, it is a thing of *every-day utility*. Therefore, this is, to a certain extent, an absolute necessary; an indispensable acquisition. Every man to not to be a *surveyor* or an *actuary*; and, therefore, you may stop far short of the knowledge, of this sort, which is

demanded by these professions; but, as far as common accounts and calculations go, you ought to be perfect; and this you may make yourself, without any assistance from a master, by bestowing upon this science, during six months, only one-half of the time that is, by persons of your age, usually wasted over the tea-slops, or other kettle-slops alone! If you become *fond* of this science, there may be a little danger of your wasting your time on it. When, therefore, you have got as much of it as your business or profession can possibly render necessary, turn the time to some other purpose. As to *books*, on this subject, they are in every body's hand; but there is *one book*, on the subject of calculations, which I must point out to you; "THE CAMBIST," by Dr. KELLY. This is a bad title, because, to men in general, it gives no idea of what the book treats of. It is a book, which shows the value of the several pieces of money of one country when stated in the money of another country. For instance, it tells us what a Spanish Dollar, a Dutch Dollar, a French Franc, and so on, is worth in English money. It does the same with regard to *weights* and *measures*: and it extends its information to *all the countries in the world*. It is a work of rare merit; and every youth, be his state of life what it may, if it permit him to pursue book-learning of any sort, and particularly, if he be destined, or at all likely to meddle with commercial matters, ought, as soon as convenient, to possess this valuable and instructive book.

44. The next thing is the GRAMMAR of your own language. Without understanding this, you can never hope to become fit for any thing beyond mere trade or agriculture. It is true, that we do (God knows!) but too often see men have great wealth, high titles, and boundless power heaped upon them, who can hardly write ten lines together correctly; but, remember, it is not *merit* that has been the cause of their advancement; the cause has been, in almost every such case, the subserviency of the party to the will of some government, and the baseness of some nation who have quietly submitted to be governed by brazen fools. Do not you imagine, that you will have luck of this sort: do not you hope to be rewarded and honoured for that ignorance which shall prove a scourge to your country, and which will earn you the curses of the children yet unborn. Rely you upon your merit and upon nothing else. Without a knowledge

of grammar, it is impossible for you to write correctly, and, it is by mere accident if you speak correctly; and, pray, bear in mind, that all well-informed persons judge of a man's mind (until they have other means of judging) by his writing or speaking. The labour necessary to acquire this knowledge is, indeed, not trifling; grammar is not like arithmetic, a science consisting of several distinct departments, some of which may be dispensed with: it is a whole, and the whole must be learned, or, no part is learned. The subject is abstruse: it demands much reflection and much patience; but, when once the task is performed it is performed *for life*, and in every day of that life it will be found to be, in a greater or less degree, a source of pleasure or of profit or of both together. And, what is the labour? It consists of no bodily exertion; it exposes the student to no cold, no hunger, no suffering of any sort. The study need subtract from the hours of no business, nor, indeed, from the hours of necessary exercise: the hours usually spent on the tea and coffee slops, and in the mere gossip which accompany them; those wasted hours, of only *one year*, employed in the study of English grammar, would make you a correct speaker and writer for the rest of your life. You want no school, no room to study in, no expenses and no troublesome circumstances of any sort. I learned grammar when I was a private soldier on the pay of sixpence a day. The edge of my berth, or that of the guard-bed, was my seat to study in: my knapsack was my bookcase; a bit of board lying on my lap was my writing-table; and the task did not demand any thing like a year of my life. I had no money to purchase candle or oil; in winter time it was rarely that I could get any evening-light but that of the *fire*, and only my *turn* even of that. And if I, under such circumstances, and without parent or friend to advise or encourage me, accomplished this undertaking, what excuse can there be for *any youth*, however poor, however pressed with business, or however circumstanced as to room or other conveniences? To buy a pen or a sheet of paper I was compelled to forego some portion of food, though in a state of half-starvation: I had no moment of time that I could call my own: and I had to read and to write amidst the talking, laughing, singing, whistling, and brawling of at least half a score of the most thoughtless of men, and that, too, in the hours of their

freedom from all control. Think not lightly of the *farthing* that I had to give, now and then, for ink, pen, or paper! That farthing was, alas! a *great sum* to me! I was as tall as I am now; I had great health and great exercise. The whole of the money, not expended for us at market, was *two pence a week* for each man. I remember, and well I may! that, upon one occasion, I, after all absolutely necessary expenses, had, on a Friday, made shift to have a half-penny in reserve, which I had destined for the purchase of a *red-herring* in the morning; but, when I pulled off my clothes at night, so hungry then as to be hardly able to endure life, I found that I had *lost my half-penny*! I buried my head under the miserable sheet and rug, and cried like a child! And, again I say, if I, under circumstances like these, could encounter and overcome this task, is there, can there be, in the whole world, a youth to find an excuse for the non-performance? What youth, who shall read this, will not be ashamed to say, that he is not able to find time and opportunity for this most essential of all the branches of book-learning?"

45. I press this matter with such earnestness, because a knowledge of grammar is the foundation of all literature; and because without this knowledge opportunities for writing and speaking are only occasions for men to display their unfitness to write and speak. How many false pretenders to erudition have I exposed to shame merely by my knowledge of grammar! How many of the insolent and ignorant great and powerful have I pulled down and made little and despicable! And, with what ease have I conveyed, upon numerous important subjects, information and instruction to millions now alive, and provided a store of both for millions yet unborn! As to the course to be pursued in this great undertaking, it is, first, to read the grammar from the first word to the last, very attentively, several times over; then, to copy the whole of it very correctly and neatly; and then to study the Chapters one by one. And what does this reading and writing require as to time? Both together not more than the tea-slops and their gossips for *three months*! There are about three hundred pages in my English Grammar. Four of those little pages in a day, which is a mere trifle of work, do the thing in *three months*. Two hours a day are quite sufficient for the purpose; and

these may, in any *town* that I have ever known, or in any village, be taken from that part of the morning during which the main part of the people are in bed. I do not like the evening candle-light work: it wears the eyes much more than the same sort of light in the morning, because then the faculties are in vigour and wholly unexhausted. But for this purpose there is sufficient of that day-light which is usually wasted: usually gossipped or lounged away; or spent in some other manner productive of no pleasure, and generally producing pain in the end. It is very becoming in all persons, and particularly in the young, to be civil and even polite; but it becomes neither young nor old to have an everlasting simper on their faces, and their bodies sawing in an everlasting bow; and how many youths have I seen who, if they had spent, in the learning of grammar, a tenth part of the time that they have consumed in earning merited contempt for their affected gentility, would have laid the foundation of sincere respect towards them for the whole of their lives!

46. *Perseverance* is a prime quality in every pursuit, and particularly in this. Yours is, too, the time of life to acquire this inestimable habit. Men fail much oftener from want of perseverance than from want of talent and of good disposition: as the race was not to the hare but to the tortoise; so the meed of success in study is to him who is not in haste, but to him who proceeds with a steady and even step. It is not to a want of taste or of desire or of disposition to learn that we have to ascribe the rareness of good scholars, so much as to the want of patient perseverance. Grammar is a branch of knowledge, like all other things of high value, which is of difficult acquirement: the study is dry; the subject is intricate; it engages not the passions; and, if the *great end* be not kept constantly in view; if you lose, for a moment, sight of the *ample reward*, indifference begins, that is followed by weariness, and disgust and despair close the book. To guard against this result be not in *haste*; keep *steadily on*; and, when you find weariness approaching, rouse yourself, and remember, that, if you give up, all that you have done has been done in vain. This is a matter of great moment; for out of every ten, who undertake this task, there are, perhaps, nine who abandon it in despair; and this, too, merely for the want of resolution

to overcome the first approaches of weariness. The most effectual means of security against this mortifying result is to lay down a rule to write or to read a certain fixed quantity *every day*, Sunday excepted. Our minds are not always in the same state; they have not, at all times, the same elasticity; to-day we are full of hope on the very same grounds which, to-morrow, afford us no hope at all; every human being is liable to those flows and ebbs of the mind; but, if reason interfere, and bid you *overcome the fits of lassitude*, and almost mechanically to go on without the stimulus of hope, the buoyant fit speedily returns; you congratulate yourself that you did not yield to the temptation to abandon your pursuit, and you proceed with more vigour than ever. Five or six triumphs over temptation to indolence or despair lay the foundation of certain success; and what is of still more importance, fix in you the *habit of perseverance*.

47. If I have bestowed a large portion of my space on this topic, it has been because I know from experience as well as from observation, that it is of more importance than all the other branches of book-learning put together. It gives you, when you possess it thoroughly, a real and practical superiority over the far greater part of men. How often did I experience this even long before I became what is called an author! The *Adjutant*, under whom it was my duty to act, when I was a Sergeant-Major, was, as almost all military officers are, or, at least, *were*, a very illiterate man, perceiving that every sentence of mine was in the same form and manner as sentences in *print*, became shy of letting me see pieces of *his* writing. The writing of *Orders*, and other things, therefore, fell to me; and, thus, though no nominal addition was made to my pay, and no nominal addition to my authority, I acquired the latter as effectually as if a law had been passed to confer it upon me. In short, I owe to the possession of this branch of knowledge every thing that has enabled me to do so many things that very few other men have done, and that now gives me a degree of influence, such as is possessed by few others, in the most weighty concerns of the country. The possession of this branch of knowledge raises you in your own esteem, gives just confidence in yourself, and prevents you from being the willing slave of the rich and the titled part of the community. It enables you to discover that riches

and titles do not confer merit; you think comparatively little of them; and, as far as relates to you, at any rate, their insolence is innoxious.

48. Hoping that I have said enough to induce you to set resolutely about the study of *grammar*. I might here leave the subject of *learning*, arithmetic and grammar, both *well learned*, as much as I would wish in a mere youth. But, these need not occupy the whole of your spare time; and, there are other branches of learning which ought immediately to follow. If your own calling or profession require book-study, books treating of that are to be preferred to all others; for, the first thing, the first object in life, is to secure the honest means of obtaining sustenance, raiment, and a state of being suitable to your rank, be that rank what it may: excellence in your own calling is, therefore, the first thing to be aimed at. After this may come *general knowledge*, and of this, the first is a thorough knowledge of *your own country*; for how ridiculous is it to see an English youth engaged in reading about the customs of the Chinese, or of the Hindoos, while he is content to be totally ignorant of those of Kent or of Cornwall! Well employed he must be in ascertaining how Greece was divided and how the Romans parcelled out their territory, while he knows not, and, apparently, does not want to know, how England came to be divided into counties, hundreds, parishes and tithings.

49. GEOGRAPHY naturally follows Grammar; and, you should begin with that of this kingdom, which you ought to understand well, perfectly well, before you venture to look abroad. A rather slight knowledge of the divisions and customs of other countries is, generally speaking, sufficient; but, not to know these full well, as far as relates to your own country, is, in one who pretends to be a gentleman or a scholar, somewhat disgraceful. Yet, how many men are there, and those called *gentlemen* too, who seem to think that counties and parishes, and churches and parsons, and tithes and glebes, and manors and courts-leet, and paupers and poor-houses, all grew up in England, or dropped down upon it, immediately after Noah's flood! Surely, it is necessary for every man, having any pretensions to scholarship, to know *how these things came*; and, the sooner this knowledge is acquired the better; for, until it be acquired you read the history

of your country in vain. Indeed, to communicate this knowledge is one main part of the business of history; but, it is a part which no historian, commonly so called, has, that I know of, ever yet performed, except in part, myself in the History of the PROTESTANT REFORMATION. I had read HUME's History of England and the continuation by SMOLLETT; but, in 1802, when I wanted to write on the subject of the *non-residence of the clergy*, I found, to my great mortification, that I knew the foundation of the office and the claims of the parsons, and that I could not even guess at the *origin of parishes*. This gave a new turn to my inquiries; and I soon found the romancers, called historians, had given me no information that I could rely on, and, besides, had done, apparently, all they could to keep me in the dark.

50. When you come to HISTORY, begin also with that of *your own country*; and here it is my bounden duty to put you *well on your guard*; for, in this respect, we are *peculiarly* unfortunate.

LETTER II.—TO A YOUNG MAN.

51. In the foregoing Letter, I have given my advice to a Youth. In addressing myself to you, I am to presume that you have entered upon your present stage of life, having acted upon the precepts contained in that letter; and that, of course, you are a sober, abstinent, industrious, and well-informed young man. In the succeeding letters, which will be addressed to the *Lover*, the *Husband*, the *Father*, and the *Citizen*, I shall, of course, have to include my notion of your duties as a *master*, and as a person employed by *another*. In the present letter, therefore, I shall confine myself principally to the conduct of a young man with regard to the management of his means, or money.

52. Be you in what line of life you may, it will be amongst your misfortunes if you have not time properly to attend to this matter; for, it very frequently happens, it has happened to thousands upon thousands, not only to be ruined, according to the common acceptance of the word; not only to be made poor, and to suffer from

poverty, in consequence of want of attention to pecuniary matters; but it has frequently, and even generally, happened, that a want of attention to these matters has impeded the progress of science, and of genius itself. A man, oppressed with pecuniary cares and dangers, must be next to a miracle, if he have his mind in a state fit for intellectual labours; to say nothing of the temptations, arising from such distress, to abandon good principles, to suppress useful opinions and useful facts; and, in short, to become a disgrace to his kindred, and an evil to his country, instead of being an honour to the former and a blessing to the latter. To be poor and independent is very nearly an impossibility.

53. But then, poverty is not a positive, but a relative term. BURKE observed, and very truly, that a labourer who earned a sufficiency to maintain him as a labourer, and to maintain him in a suitable manner; to give him a sufficiency of good food, of clothing, of lodging, and of fuel, ought not to be called a *poor man*: for that, though he has little riches, though his, *compared* with that of a Lord, was a state of poverty, it was not a state of poverty in itself. When, therefore, I say that poverty is the cause of a depression of spirit, of inactivity and of servility in men of literary talent, I must say, at the same time, that the evil arises from their own fault; from their having created for themselves imaginary wants; from their having indulged in unnecessary enjoyments, and from their having caused that to be poverty, which would not have been poverty, if they had been moderate in their enjoyments.

54. As it may be your lot (such has been mine) to live by your literary talent, I will, here, before I proceed to matter more applicable to persons in other states of life, observe, that I cannot form an idea of a mortal more wretched than a man of real talent, compelled to curb his genius, and to submit himself in the exercise of that genius, to those, whom he knows to be far inferior to himself, and whom he must despise from the bottom of his soul. The late Mr. WILLIAM GIFFORD, who was the son of a shoemaker at ASHBURTON in Devonshire; who was put to school and sent to the university at the expense of a generous and good clergyman of the name of COOKSON, and who died, the other day, a sort of whipper-in of MURRAY'S QUARTERLY REVIEW: this was a man of

real genius; and, to my certain personal knowledge, he detested, from the bottom of his soul, the whole of the paper-money and Borough-mongering system, and despised those by whom the system was carried on. But, he had imaginary wants; he had been bred up in company with the rich and the extravagant; expensive indulgences had been made necessary to him by habit; and, when, in the year 1798, or thereabouts, he had to choose between a bit of bacon, a scrag of mutton, and a lodging of ten shillings a week, on the one side, and made-dishes, wine, a fine house and a footman, on the other side, he chose the latter. He became the servile Editor of CANNING'S Anti-jacobin newspaper: and he who had more wit and learning than all the rest of the writers put together, became the miserable tool in circulating their attacks upon every thing that was hostile to a system which he deplored and detested. But, he secured the made-dishes, the wine, the footman and the coachman. A sinecure as "*Clerk of the Foreign Estreats*," gave him £329 a year, a double commissionership of the lottery gave him £600 or £700 more; and, at a later period, his Editorship of the Quarterly Review gave him perhaps as much more. He rolled in his carriage for several years; he fared sumptuously; he was buried at *Westminster Abbey*, of which his friend and formerly his brother pamphleteer in defence of PITT, was the *Dean*; and, never is he to be heard of more! Mr. GIFFORD would have been full as happy; his health would have been better, his life longer, and his name would have lived for ages, if he could have turned to the bit of bacon and scrag of mutton in 1798; for his learning and talents were such, his reasonings so clear and conclusive, and his wit so pointed and keen, that, his writings must have been generally read, must have been of long duration; and, indeed, must have enabled him (he being always a single man) to live in his latter days in as good style as that which he procured by becoming a sinecurist, a pensioner and a *hack*, all which he was from the moment he lent himself to the Quarterly Review. Think of the mortification of such a man, when he was called upon to justify the Power-of-imprisonment Bill in 1817! But, to go into particulars would be tedious: his life was a life of luxurious misery, than which a worse is not to be imagined.

55. So, that poverty is, except where there is an actual want of food and raiment, a thing much more imaginary than real. *The shame of poverty*, the shame of being thought poor, is a great and fatal weakness, though arising, in this country, from the fashion of the times themselves. When a *good man*, as in the phraseology of the city, means a *rich man*, we are not to wonder that every one wishes to be thought richer than he is. When adulation is sure to follow wealth, and when contempt would be awarded to many if they were not wealthy, who are spoken of with deference, and even lauded to the skies, because their riches are great and notorious; when this is the case, we are not to be surprised that men are ashamed to be thought to be poor. This is one of the greatest of all the dangers at the outset of life: it has brought thousands and hundreds of thousands to ruin, even to *pecuniary* ruin. One of the most amiable features in the character of American society is this: that men never boast of their riches, and never disguise their poverty; but, they talk of both as of any other matter, fit for public conversation. No man shuns another because he is poor: no man is preferred to another because he is rich. In hundreds and hundreds of instances, men not worth a shilling, have been chosen by the people and entrusted with their rights and interests, in preference to men who ride in their carriages.

56. This shame of being thought poor is not only dishonourable in itself, and fatally injurious to men of talent; but it is ruinous even in a *pecuniary* point of view, and equally destructive to farmers, traders, and even gentlemen of landed estate. It leads to everlasting efforts to *disguise one's poverty*; the carriage, the servants, the wine (oh, that fatal wine!) the spirits, the decanters, the glasses, all the table apparatus, the dress, the horses, the dinners, the parties, all must be kept up; not so much because he or she who keeps or gives them has any pleasure arising therefrom, as because not to keep and give them, would give rise to a suspicion of *the want of means* so to give and keep; and thus thousands upon thousands are yearly brought into a state of real poverty by their great *anxiety not to be thought poor*. Look round you, mark well what you behold, and say if this be not the case. In how many instances have you seen most amiable and even most industrious families brought to

ruin by nothing but this! Mark it well; resolve to set this false shame at defiance, and when you have done that, you have laid the first stone on the surest foundation of your future tranquillity of mind. There are thousands of families, at this very moment, who are thus struggling to keep up appearances. The farmers accommodate themselves to circumstances more easily than tradesmen and professional men. They live at a greater distance from their neighbours; they can change their style of living unperceived; they can banish the decanter, change the dishes for a bit of bacon, make a treat out of a rasher and eggs, and the world is none the wiser all the while. But the tradesman, the doctor, the attorney, and the trader, cannot make the change so quietly and unseen. The accursed wine, which is a sort of criterion of the style of living, a sort of *scale* to the *plan*, a sort of *key* to the *tune*; this is the thing to banish first of all; because all the rest follow, and come down to their proper level in a short time. The accursed decanter cries footman or waiting-maid, puts bells in the side of the wall, screams aloud for carpets; and when I am asked, "Lord, *what* is a glass of wine?" my answer is, that, in this country, it is *every thing*; it is the pitcher of the key; it demands all the other unnecessary expenses; it is injurious to health, and must be injurious, every bottle of wine that is drunk containing a certain portion of ardent spirits, besides other drugs deleterious in their nature; and, of all the friends to the doctors, this fashionable beverage is the greatest. And, which adds greatly to the folly, or, I should say, the real vice of using it, is, that the parties themselves, nine times out of ten, do not drink it by *choice*; do not like it; do not relish it; but use it from mere ostentation, being ashamed to be seen, even by their own servants, not to drink wine. At the very moment I am writing this, there are thousands of families in and near London, who daily have wine upon their tables, and who *drink* it too, merely because their own servants should not suspect them to be poor, and not deem them to be genteel; and thus families by thousands are ruined, only because they are ashamed to be thought poor.

57. There is no shame belonging to poverty, which frequently arises from the virtue of the impoverished parties. Not so frequently, indeed, as from vice, folly,

and indiscretion; but still very frequently. And as the Scripture tells us, that we are not to "despise the poor *because* he is poor;" so ought we not to honour the rich because he is rich. The true way is, to take a fair survey of the character of a man as depicted in his conduct, and to respect him, or despise him, according to a due estimate of that character. No country upon earth exhibits so many, as this, of those fatal terminations of life, called suicides. These arise, in nine instances out of ten, from this very source. The victims, are, in general, what may be fairly called insane; but their insanity always arises from the dread of poverty; not from the dread of a want of the means of sustaining life, or even decent living, but from the dread of being thought or known to be poor; from the dread of what is called falling in the scale of society; a dread which is prevalent hardly in any country but this. Looked at in its true light, what is there in poverty to make a man take away his own life? he is the same man that he was before; he has the same body and the same mind: if he even foresee a great alteration in his dress or his diet, why should he kill himself on that account? Are these all the things that a man wishes to live for? But, such is the fact; so great is the disgrace upon this country, and so numerous and terrible are the evils arising from this dread of being thought to be poor.

58. Nevertheless, men ought to take care of their means, ought to use them prudently and sparingly, and to keep their expenses always within the bounds of their income, be it what it may. One of the effectual means of doing this is to purchase with ready money. ST. PAUL says, "*Owe no man anything*," and, of his numerous precepts this is by no means the least worthy of our attention. *Credit* has been boasted of as a very fine thing; to decry credit seems to be setting oneself up against the opinions of the whole world; and I remember a paper in the FREEHOLDER or the SPECTATOR, published just after the funding system had begun, representing "PUBLIC CREDIT" as a GOODDESS, enthroned in a temple dedicated to her by her votaries, amongst whom she is dispensing blessings of every description. It must be more than forty years since I read this paper, which I read soon after the time when the late MR. PITT uttered in Parliament an expression of his anxious hope, that his

"name would be inscribed on the *monument* which he should raise to "*public credit*." Time has taught me, that PUBLIC CREDIT means the contracting of Debts which a nation never can pay; and I have lived to see this *Goddess* produce effects, in my country, which Satan himself never could have produced. It is a very bewitching Goddess; and not less fatal in her influence in private than in public affairs. It has been carried in this latter respect to such a pitch, that, scarcely any transaction, however low and inconsiderable in amount, takes place in any other way. There is a trade in London, called the "Tally-trade," by which household goods, coals, clothing, all sorts of things, are sold upon credit, the seller keeping *a tally*, and receiving payment for the goods little by little; so that the income and the earnings of the buyers are always anticipated; are always gone, in fact, before they come in or are earned; the sellers receiving, of course, a great deal more than the proper profit.

59. Without supposing you to descend to so low a grade as this, and even supposing you to be lawyer, doctor, parson, or merchant; it is still the same thing, if you purchase on credit, and not perhaps in a much less degree of disadvantage. Besides the higher price that you pay, there is the temptation to have what you *really do not want*. The cost seems a trifle, when you have not to pay the money until a future time. It has been observed, and very truly observed, that men used to lay out a one-pound note when they would not lay out a sovereign; a consciousness of the intrinsic value of the things produces a retentiveness in the latter case more than in the former: the sight and touch assist the mind in forming its conclusions, and the one-pound note was parted with, when the sovereign would have been kept. Far greater is the difference between Credit and Ready Money. Innumerable things are not bought at all with ready money, which would be bought in case of trust: it is so much easier to *order* a thing than to *pay* for it. A future day; a day of payment must come, to be sure, but that is little thought of at the time; but if the money were to be drawn out, the moment the thing was received or offered, this question would arise, "*Can I do without it?*" Is this thing indispensable; am I compelled to have it, or, suffer a loss or injury greater in amount than the cost of the thing? If this question were put, every time

we make a purchase, seldom should we hear of those suicides which are such a disgrace to this country.

60. I am aware, that it will be said, and very truly said, that the concerns of merchants; that the purchasing of great estates, and various other great transactions, cannot be carried on in this manner; but these are rare exceptions to the rule; even in these cases there might be much less of bills and bonds, and all the sources of litigation; but in the every-day business of life; in transactions with the butcher, the baker, the tailor, the shoe-maker, what excuse can there be for pleading the example of the merchant, who carries on his work by ships and exchanges? I was delighted, some time ago, by being told of a young man, who, upon being advised *to keep a little account* of all he received and expended, answered, "that his business was not to keep account-books: that he was sure not to make a mistake as to his expenditure, the little bag that held his sovereigns would be an infallible guide, as he never bought anything that he did not immediately pay for."

61. I believe that nobody will deny, that, generally speaking, you pay for the same article a fourth part more in the case of trust than you do in the case of ready money. Suppose, then, the baker, butcher, tailor and shoemaker, receive from you only one hundred pounds a year. Put that together; that is to say, multiply twenty-five by twenty, and you will find, that at the end of twenty years, you have 500*l.* besides the accumulating and growing interest. The fathers of the Church (I mean the ancient ones), and also the canons of the Church, forbade selling on trust at a higher price than for ready money, which was, in effect, to forbid *trust*; and this, doubtless, was one of the great objects which those wise and pious men had in view; for, they were fathers in legislation and morals as well as in religion. But, the doctrine of these fathers and canons no longer prevails; they are set at naught by the present age, even in the countries that adhere to their religion. ADDISON'S Goddess has prevailed over the fathers and the canons; and men not only make a difference in the price regulated by the difference in the mode of payment; but it would be absurd to expect them to do otherwise. They must not only charge something for the want of the *use* of the money; but they must charge something additional for

the *risk* of its loss, which may frequently arise. and most frequently does arise, from the misfortunes of those to whom they have assigned their goods on trust. The man, therefore, who purchases on trust, not only pays for the trust, but he also pays his due share of what the tradesman loses by trust; and, after all, he is not so good a customer as the man who purchases cheaply with ready money; for, there is his name indeed in the tradesman's book; but with that name the tradesman cannot go to market to get a fresh supply.

62. Infinite are the ways in which gentlemen lose by this sort of dealing. Servants go and order, sometimes things not wanted at all; at other times, more than is wanted; at others, things of a higher quality; and, all this would be obviated by purchasing with ready money; for, whether through the hands of the party himself, or through those of an inferior, there would always be an actual counting out of the money; somebody would *see* the thing bought and see the money paid; and as the master would give the housekeeper or steward a bag of money, at the time, he would *see* the money too, would set a proper value upon it, and would just desire to know upon what it had been expended.

63. How is it that farmers are so exact, and show such a disposition to retrench in the article of labour, when they seem to think little or nothing about the sums which they pay in tax upon malt, wine, sugar, tea, soap, candles, tobacco, and various other things? You find the utmost difficulty in making them understand, that they are affected by these. The reason is, that they *see* the money which they give to the labourer on each succeeding Saturday night; but they do not see that which they give in taxes on the articles before mentioned. Why is it that they make such an outcry about the six or seven millions a year raised in other taxes? The consumer pays all; and, therefore, they are as much interested in the one as the other; and yet the farmers think of no tax but the poor-tax. The reason is, that the latter is collected from them in *money*; they *see* it go out of their hands into the hands of another; and, therefore, they are everlastingly anxious to reduce the poor-rates, and they take care to keep them within the smallest possible bounds.

64. Just thus would it be with every man that never purchased but with ready money: he would make the

amount as low as possible in proportion to his means: this care and frugality would make an addition to his means, and therefore in the end, at the end of his life, he would have had a great deal more to spend, and still be as rich, as if he had gone in trust; while he would have lived in tranquillity all the while; and would have avoided all the endless papers and writings and receipts and bills and disputes and lawsuits inseparable from a system of credit. This is by no means a lesson of *stinginess*; by no means tends to inculcate a heaping up of money; for the purchasing with ready money really gives you more money to purchase with; you can afford to have a greater quantity and variety of things; and I will engage, that, if horses and servants be your taste, the saving in this way gives you an additional horse or an additional servant, if you be in any profession or engaged in any considerable trade. In towns, it tends to accelerate your pace along the streets; for, the temptation of the windows is answered in a moment by clapping your hand upon your thigh; and the question, "Do I really want that?" is sure to occur to you immediately; because the touch of the money is sure to put that thought in your mind.

65. Now, supposing you to have a plenty; to have a fortune beyond your wants, would not the money, which you would save in this way be very well applied in acts of real benevolence? Can you walk many yards in the country; can you ride a mile in the country; can you go to half a dozen cottages; can you, in short, open your eyes, without seeing some human being; some one born in the same country with yourself and who, on that account alone, has some claim upon your good wishes and your charity; can you open your eyes without seeing some person to whom even a small portion of your annual savings would convey gladness of heart? Your own heart will suggest the answer; and if there were no motive but this, what need I say more in the advice which I have here tendered to you.

66. Another great evil arising from this desire not to be thought poor, is the destructive thing which has been honoured by the name of "*speculation*," but which ought to be called Gambling. It is a purchasing of something which you do not want either in your family

or in the way of ordinary trade: a something to be sold again with a great profit; and on the sale of which there is a considerable hazard. When purchases of this sort are made with ready money, they are not so offensive to reason and not attended with such risk; but when they are made with money *borrowed* for the purpose, they are neither more nor less than gambling transactions; and they have been, in this country, a source of ruin, misery, and suicide, admitting of no adequate description. I grant that this gambling has arisen from the influence of the "*Goddess*" before mentioned; I grant that it has arisen from the facility of obtaining the fictitious means of making the purchases; and I grant that that facility has been created by the system under the baneful influence of which we live. But, it is not the less necessary that I beseech you not to practise such gambling; that I beseech you, if you be engaged in it, to disentangle yourself from it as soon as you can. Your life, while you are thus engaged, is the life of the gamester; a life of constant anxiety; constant desire to overreach; constant apprehension; general gloom; enlivened, now and then, by a gleam of hope or of success. Even that success is sure to lead to further adventures; and, at last a thousand to one, that your fate is that of the pitcher to the well.

67. The great temptation to this gambling is, as is the case in other gambling, the *success of the few*. As young men, who crowd to the army in search of rank and renown, never look into the ditch that holds their slaughtered companions; but have their eye constantly fixed on the General-in-Chief; and as each of them belongs to the *same profession*, and is sure to be conscious that he has equal merit, every one deems himself the suitable successor of him who is surrounded with *Aides-de-Camps*, and who moves battalions and columns by his nod; so with the rising generation of "speculators;" they see the great estates that have succeeded the pencil-box and the orange-basket; they see those whom nature and good laws made to black shoes, sweep chimneys or the streets, rolling in carriages, or sitting in saloons surrounded by gaudy footmen with napkins twisted round their thumbs; and they can see no earthly reason why they should not all do the same; forgetting the thousands and thousands who, in making

the attempt have reduced themselves to that beggary which, before they attempt, they would have regarded as a thing wholly impossible.

68. In all situations of life, avoid the *trammels of the law*. Man's nature must be changed before lawsuits will cease; and perhaps, it would be next to impossible to make them less frequent than they are in the present state of this country: but, though no man, who has any property at all, can say that he will have nothing to do with lawsuits, it is in the power of most men to avoid them in a considerable degree. One good rule is to have as little as possible to do with any man who is fond of law-suits; and who, upon every slight occasion, talks of an appeal to the law. Such persons from their frequent litigations, contract a habit of using the technical terms of the courts, in which they take a pride, and are, therefore, companions peculiarly disgusting to men of sense. To such men a lawsuit is a luxury, instead of being, as it is to men of ordinary minds, a source of anxiety and a real and substantial scourge. Such men are always of a quarrelsome disposition, and avail themselves of every opportunity to indulge in that which is mischievous to their neighbours. In thousands of instances men go to law for the indulgence of mere anger. The Germans are said to bring *spite-actions* against one another; and to harass their poorer neighbours from motives of pure revenge. They have carried this their disposition with them to America; for which reason no one likes to live in a German neighbourhood.

69. Before you go to law consider well the *cost*; for if you win your suit and are poorer than you were before, what do you accomplish? You only imbibe a little additional anger against your opponent; you injure him but do harm to yourself. Better to put up with the loss of one pound than two, to which latter is to be added all the loss of time; all the trouble, and all the mortification and anxiety attending a lawsuit. To set an attorney to work to worry and torment another man is a very base act; to alarm his family as well as himself, while you are sitting quietly at home. If a man owe you money which he cannot pay, why add to his distress without the chance of benefit to yourself? Thousands of men have injured themselves by resorting to the law; while very

few ever bettered themselves by it, except such resort were unavoidable.

70. Nothing is much more discreditable than what is called *hard dealing*. They say of the Turks, that they know nothing of *two prices* for the same article: and that to ask an abatement of the lowest shopkeeper is to insult him. It would be well if Christians imitated Mahometans in this respect. To ask one price and take another, or to offer one price and give another, besides the loss of time that it occasions, is highly dishonourable to the parties, and especially when pushed to the extent of solemn protestations. It is, in fact, a species of lying; and it answers no one advantageous purpose to either buyer or seller. I hope that every young man, who reads this, will start in life with a resolution never to higggle and lie in dealings.

71. As to the spending of your time, your business or your profession is to claim the priority of every thing else. Unless that be *duly attended to*, there can be no real pleasure in any other employment of a portion of your time. Men, however, must have some leisure, some relaxation from business; and in the choice of this relaxation, much of your happiness will depend. Where fields and gardens are at hand, they present the most rational scenes for leisure. As to company, I have said enough in the former letter to deter any young man from that of drunkards and rioting companions; but, there is such a thing as your quiet "*pipe and pot companions*," which are, perhaps, the most fatal of all. Nothing can be conceived more dull, more stupid, more the contrary of edification and rational amusement, than sitting, sotting, over a pot and a glass, sending out smoke from the head, and articulating, at intervals, nonsense about all sorts of things. Seven years service as a galley-slave would be more bearable to a man of sense, than seven months confinement to society like this. Yet, such is the effect of habit, that, if a young man become a frequenter of such scenes, the idle propensity sticks to him for life. Some companions, however, every man must have; but, these every well-behaved man will find in private houses, where families are found residing, and where the suitable intercourse takes place between women and men. A man that cannot pass an evening without drink merits the

name of a sot. Why should there be drink for the purpose of carrying on conversation? Women stand in need of no drink to stimulate them to converse; and I have a thousand times admired their patience in sitting quietly at their work, while their husbands are engaged in the same room, with bottles and glasses before them, thinking nothing of the expense, and still less of the shame which the distinction reflects upon them. We have to thank the women for many things, and particularly for their sobriety, for fear of following their example in which men drive them from the table, as if they said to them, "You have had enough; food is sufficient for you; but we must remain to fill ourselves with drink, and to talk in language which your ears ought not to endure." When women are getting up to retire from the table, men rise *in honour* of them; but they take special care not to follow their excellent example. That which is not fit to be uttered before women is not fit to be uttered at all; and it is next to a proclamation, tolerating drunkenness and indecency, to send women from the table the moment they have swallowed their food. The practice has been ascribed to a desire to leave them to themselves; but why should they be left to themselves? Their conversation is always the most lively, while their persons are generally the most agreeable objects. No: the plain truth is, that it is the love of the drink and of the indecent talk that send women from the table: and it is a practice which I have always abhorred. I like to see young men, especially, follow them out of the room, and prefer their company to that of the sots who are left behind.

72. Another mode of spending the leisure time is that of books. Rational and well-informed companions may be still more instructive; but, books never annoy; they cost little; and they are always at hand, and ready at your call. The sort of books must, in some degree, depend upon your pursuit in life; but there are some books necessary to every one who aims at the character of a well-informed man. I have slightly mentioned HISTORY and Geography in the preceeding letter; but I must here observe, that as to both these, you should begin with your own country, and make yourself well acquainted, not only with its ancient state, but with the *origin* of all its principal institutions. To read of the battles which it has

fought, and of the intrigues by which one king or one minister has succeeded another, is very little more profitable than the reading of a romance. To understand well the history of the country, you should first understand how it came to be divided into counties, hundreds, and into parishes; how judges, sheriffs and juries first arose; to what end they were all invented, and how the changes with respect to any of them have been produced. But, it is of particular consequence, that you ascertain the *state of the people* in former times, which is to be ascertained by *comparing the then price of labour with the then price of food*. You hear enough, and you read enough, about the *glorious wars* in the reign of KING EDWARD the THIRD; and it is very proper that these glories should be recorded and remembered; but you never read, in the works of the historians, that, in that reign, a common labourer earned threepence-halfpenny a day; and that a *fat sheep* was sold, at the same time, for one shilling and twopence, and a fat hog, two years old, for three shillings and fourpence, and a fat goose for twopence-halfpenny. You never read, that women received a penny a day for hay-making or weeding in the corn, and that a gallon of red wine was sold for fourpence. These are matters which historians have deemed to be beneath their notice; but, they are matters of real importance; they are matters which ought to have practical effect at this time: for these furnish the criterion whereby we are to judge of our condition compared with that of our forefathers. The poor-rates form a great feature in the laws and customs of this country. Put to a thousand persons who have read what is called the History of England; put to them the question, how the poor-rates came; and nine hundred and ninety-nine of the thousand will tell you, that they know nothing at all of the matter. This is not history; a list of battles and a string of intrigues are not history, they communicate no knowledge applicable to our present state; and it really is better to amuse oneself with an avowed romance, which latter is a great deal worse than passing one's time in counting the trees.

73. History has been described as affording arguments of experience; as a record of what has been, in order to guide us as to what is likely to be, or what ought to be; but from this romancing history, no such experience is to be derived: for it furnishes no facts on which to found

arguments relative to the existing or future state of things. To come at the true history of a country you must read its laws: you must read books treating of its usages and customs, in former times; and you must particularly inform yourself as to *prices of labour and of food*. By reading the single Act of the 23rd year of EDWARD the THIRD, specifying the price of labour at that time; by reading an act of Parliament passed in the 24th year of HENRY the 8th; by reading these two Acts, and then reading the PRECIOSUM of BISHOP FLEETWOOD, which shows the price of food in the former reign, you come into full possession of the knowledge of what England was in former times. Divers books teach how the divisions of the country arose, and how its great institutions were established; and the result of this reading is a store of knowledge, which will afford you pleasure for the whole of your life.

74. History, however, is by no means the only thing about which every man's leisure furnishes him with the means of reading; besides which, every man has not the same taste. Poetry, Geography, Moral Essays, the divers subjects of Philosophy, Travels, Natural History, books on Sciences; and, in short, the whole range of book-knowledge is before you; but there is one thing always to be guarded against; and that is, not to admire and applaud anything you read, merely because it is the *fashion* to admire and applaud it. Read, consider well what you read, form *your own judgment*, and stand by that judgment in despite of the sayings of what are called learned men, until fact or argument be offered to convince you of your error. One writer praises another; and it is very possible for writers so to combine as to cry down and, in some sort, to destroy the reputation of any one who meddles with the combination, unless the person thus assailed be blessed with uncommon talent and uncommon perseverance. When I read the works of POPE and of SWIFT, I was greatly delighted with their lashing of DENNIS; but wondered, at the same time, why they should have taken so much pains in running down such a *fool*. By the merest accident in the world, being at a tavern in the woods of America, I took up an old book, in order to pass away the time while my travelling companions were drinking in the next room; but, seeing the book contained the criticisms of DENNIS, I was about to

lay it down, when the play of "Cato" caught my eye; and, having been accustomed to read books in which this play was lauded to the skies, and knowing it to have been written by ADDISON, every line of whose works I had been taught to believe teemed with wisdom and genius, I condescended to begin to read, though the work was from the pen of that *fool* DENNIS. I read on, and soon began to *laugh*, not at Dennis but at Addison. I laughed so much and so loud, that the landlord, who was in the passage, came in to see what I was laughing at. In short, I found it a most masterly production, one of the most witty things that I had ever read in my life. I was delighted with DENNIS, and was heartily ashamed of my former admiration of CATO, and felt no little resentment against POPE and SWIFT for their endless reviling of this most able and witty critic. This, as far as I recollect, was the first *emancipation* that had assisted me in my reading. I have, since that time, never taken anything upon trust; I have judged for myself, trusting neither to the opinions of writers nor in the fashions of the day. Having been told by Dr. BLAIR, in his lectures on Rhetoric, that, if I meant to write correctly, I must "give my days and nights to ADDISON," I read a few numbers of the Spectator at the time I was writing my English Grammar; I gave neither my nights nor my days to him; but I found an abundance of matter to afford examples of *false grammar*; and, upon a re-perusal, I found that the criticisms of DENNIS might have been extended to this book too.

75. But that which never ought to have been forgotten by those who were men at the time, and that which ought to be *made known to every young man of the present day*, in order that he may be induced to exercise his own judgment with regard to books, is, the transactions relative to the writings of SHAKSPEARE, which transactions took place about thirty years ago. It is still, and it was then much more, the practice to extol every line of SHAKSPEARE to the skies: not to admire SHAKSPEARE has been deemed to be a proof of want of understanding and taste. Mr. GARRICK, and some others after him, had their own good and profitable reasons for crying up the works of this poet. When I was a very little boy, there was a *jubilee* in honour of SHAKSPEARE, and as he was said to have planted a *mulberry-tree*, boxes, and other little

ornamental things in wood, were sold all over the country, as having been made out of the trunk or limbs of this ancient and sacred tree. We Protestants laugh at the *relics* so highly prized by Catholics; but never was a Catholic people half so much duped by the relics of saints, as this nation was by the mulberry-tree, of which, probably, more wood was sold than would have been sufficient in quantity to build a ship of war, or a large house. This madness abated for some years; but, towards the end of the last century, it broke out again with more fury than ever. SHAKSPEARE'S works were published by BOYDELL, an Alderman of London, at a subscription of *five hundred pounds for each copy*, accompanied by plates, each forming a large picture. Amongst the madmen of the day was a Mr. IRELAND, who seemed to be more mad than any of the rest. His adoration of the poet led him to perform a pilgrimage to an old farmhouse, near Stratford-upon-Avon, said to have been the birth-place of the poet. Arrived at the spot, he requested the farmer and his wife to let him search the house for papers, *first going upon his knees*, and praying, in the poetic style, the gods to aid him in his quest. He found no papers; but he found that the farmer's wife, in clearing out a garret some years before, had found some rubbishy old papers which she had *burnt*, and which had probably been papers used in the wrapping up of pigs' cheeks, to keep them from the bats. "O, wretched woman;" exclaimed he; "do you know what you have done?" "O dear no!" said the woman, half frightened out of her wits: "no harm, I hope, for the papers were *very old*; I dare say as old as the house itself." This threw him into an additional degree of *excitement*, as it is now fashionably called; he raved, he stamped, he foamed, and at last quitted the house, covering the poor woman with every term of reproach; and hastening back to Stratford, took post-chaise for London, to relate to his brother madmen the horrible sacrilege of this heathenish woman. Unfortunately for Mr. IRELAND, unfortunately for his learned brothers in the metropolis, and unfortunately for the reputation of SHAKSPEARE, Mr. IRELAND took with him to the scene of his adoration *a son, about sixteen years of age*, who was articted to an attorney in London. The son was by no means so sharply bitten as the father; and, upon returning to town, he conceived the idea of *supplying the*

place of the invaluable papers which the farm-house heathen had destroyed. He thought, and he thought rightly, that he should have little difficulty in writing plays *just like those of Shakspeare!* To get *paper* that should seem to have been made in the reign of QUEEN ELIZABETH, and *ink* that should give to writing the appearance of having the same age, was somewhat difficult; but both were overcome. Young IRELAND was acquainted with a son of a bookseller, who dealt in *old books*; the blank leaves of these books supplied the young author with paper: and he found out the way of making proper ink for his purpose. To work he went, *wrote several plays*, some *love-letters*, and other things; and, having got a Bible, extant in the time of SHAKSPEARE, he wrote *notes* in the margin. All these, together with *sonnets* in abundance, and other little detached pieces, he produced to his father, telling him he got them from a gentleman, who had *made him swear that he would not divulge his name*. The father announced the invaluable discovery to the literary world; the literary world rushed to him; the manuscripts were regarded as genuine by the most grave and learned doctors, some of whom (and amongst these were Doctors PARR and WARTON) gave, *under their hands*, an opinion, that the manuscripts *must have been written* by SHAKSPEARE; for that *no other man in the world could have been capable of writing them!*

76. Mr. IRELAND opened a subscription, published these new and invaluable manuscripts at an enormous price; and preparations were instantly made for *performing one of the plays*, called VORTIGERN. Soon after the acting of the play, the indiscretion of the lad caused the secret to explode; and, instantly, those who had declared that he had written as well as SHAKSPEARE, did everything in their power *to destroy him!* The attorney drove him from his office; the father drove him from his house; and, in short, he was hunted down as if he had been a malefactor of the worst description. The truth of this relation is undeniable; it is recorded in numberless books.

77. After this, where is the person of sense who will be guided in these matters by *fashion*? where is the man, who wishes not to be deluded, who will not, when he has read a book, *judge for himself*? After all these jubilees and pilgrimages; after BOYDELL's subscription of £500 for

one single copy; after it has been deemed almost impiety to doubt of the genius of SHAKSPEARE surpassing that of all the rest of mankind; after he had been called the "*Immortal Bard*," as a matter of course, as we speak of MOSES and AARON, there having been but one of each in the world: after all this, comes a lad, of sixteen years of age, writes that which learned doctors declare could have been written by no man but SHAKSPEARE, and when it is discovered that this laughing boy is the real author, the DOCTORS turn round upon him, with all the newspapers, magazines, and reviews, and, of course, the public at their back, revile him as an *impostor*; and, under that odious name, hunt him out of society, and doom him to starve! This lesson, at any rate, he has given us, not to rely on the judgment of Doctors and other pretenders to literary superiority. Every young man, when he takes up a book for the first time, ought to remember this story; and if he does remember it, he will disregard fashion with regard to the book, and will pay little attention to the decision of those who call themselves critics.

78. I hope that your taste will keep you aloof from the writings of those detestable villains, who employ the powers of their mind in debauching the minds of others, or in endeavours to do it. They present their poison in such captivating forms, that it requires great virtue and resolution to withstand their temptations; and, they have, perhaps, done a thousand times as much mischief in the world, as all the infidels and atheists put together. These men ought to be called *literary pimps*: they ought to be held in universal abhorrence, and never spoken of but with execration. Any appeal to bad passions is to be despised; any appeal to ignorance and prejudice; but here is an appeal to the frailties of human nature, and an endeavour to make the mind corrupt, just as it is beginning to possess its powers. I never have known any but bad men, worthless men, men unworthy of any portion of respect, who took delight in, or even kept in their possession, writings of the description to which I here allude. The writings of SWIFT have this blemish; and, though he is not a teacher of *lewdness*, but rather the contrary, there are certain parts of his poems which are much too filthy for any decent person to read. It was beneath

him to stoop to such means of setting forth that wit which would have been far more brilliant without them.

I have heard, that, in the library of what is called an "*illustrious* person, sold some time ago, there was an immense collection of books of this infamous description; and from this circumstance, if from no other, I should have formed my judgment of the character of that person.

79. Besides reading, a young man ought to write, if he have the capacity and the leisure. If you wish to remember a thing well, put it into writing, even if you burn the paper immediately after you have done; for the eye greatly assists the mind. Memory consists of a concatenation of ideas, the place, the time, and other circumstances, lead to the recollection of facts; and no circumstance more effectually than stating the facts upon paper. A JOURNAL should be kept by every young man. Put down something against every day in the year, if it be merely a description of the weather. You will not have done this for one year without finding the benefit of it. It disburdens the mind of many things to be recollected: it is amusing and useful, and ought by no means to be neglected. How often does it happen that we cannot make a statement of facts, sometimes very interesting to ourselves and our friends, for the want of a record of the places where we were, and of things that occurred on such and such a day! How often does it happen that we get into disagreeable disputes about things that have passed, and about the time and other circumstances attending them! As a thing of mere curiosity it is of some value, and may frequently prove of very great utility. It demands not more than a minute in the twenty-four hours; and that minute is most agreeably and advantageously employed. It tends greatly to produce regularity in the conduct of affairs: it is a thing demanding a small portion of attention *once in every day*; I myself have found it to be attended with great and numerous benefits, and I therefore strongly recommend it to the practice of every reader.

LETTER III.—TO A LOVER.

80. THERE are two descriptions of Lovers on whom all advice would be wasted: namely, those in whose minds passion so wholly overpowers reason as to deprive the party of his sober senses. Few people are entitled to more compassion than young men thus affected: it is a species of insanity that assails them; and, when it produces self-destruction, which it does in England more frequently than in all the other countries in the world put together, the mortal remains of the sufferer ought to be dealt with in as tender a manner as that of which the most merciful construction of the law will allow. If SIR SAMUEL ROMILLY'S remains were, as they were, in fact, treated as those of a person labouring under "*temporary mental derangement*," surely the youth who destroys his life on account of his unrequited love, ought to be considered in as mild a light! SIR SAMUEL was represented, in the evidence taken before the Coroner's Jury, to have been *inconsolable for the loss of his wife*: that this loss had so dreadful an effect upon his mind, that it *bereft him of his reason*, made life insupportable, and led him to commit the act of *suicide*: and, on *this ground alone*, his remains and his estate were rescued from the awful, though just and wise, sentence of the law. But unfortunately for the reputation of the administration of that just and wise law, there had been, only about two years before, a *poor* man, at Manchester, *buried in cross-roads*, and under circumstances which entitled his remains to mercy much more clearly than in the case of SIR SAMUEL ROMILLY.

81. This unfortunate youth, whose name was Smith, and who was a shoemaker, was in love with a young woman, who, in spite of all his importunities and his proofs of ardent passion, refused to marry him, and even discovered her liking for another; and he, unable to support life, accompanied by the thought of her being in possession of anybody but himself, put an end to his life by the means of a rope. If, in any case, we are to *presume* the existence of insanity; if, in any case, we are led to believe the thing *without positive proof*; if, in any case, there can be an apology in human nature itself, for such an act; *this was that case*. We all know (as I

observed at the time); that is to say, all of us who cannot wait to calculate upon the gains and losses of the affair; all of us, except those who are endowed with this provident frigidity, know well what youthful love is; and what its torments are, when accompanied by even the smallest portion of jealousy. Every man, and especially every Englishman (for here we seldom love or hate by halves), will recollect how many mad pranks he has played; how many wild and ridiculous things he has said and done between the age of sixteen and that of twenty-two; how many times a kind glance has scattered all his reasoning and resolutions to the winds; how many times a cool look has plunged him into the deepest misery! Poor SMITH, who was at the age of love and madness, might, surely, be presumed to have done the deed in a moment of "*temporary mental derangement.*" He was an object of compassion in every humane breast: he had parents and brethren and kindred and friends to lament his death, and to feel shame at the disgrace inflicted on his lifeless body: yet HE was pronounced to be a *felo de se*, or *self-murderer*, and his body was put into a hole by the way-side, with a stake driven down through it; while that of ROMILLY had mercy extended to it, on the ground that the act had been occasioned by "*temporary mental derangement,*" caused by his grief for the death of his wife!

82. To reason with passion like that of the unfortunate SMITH, is perfectly useless; you may, with as much chance of success, reason and remonstrate with the winds or the waves; if you make impression, it lasts but for a moment: your effort, like an inadequate stoppage of waters, only adds, in the end, to the violence of the torrent: the current must have and will have its course, be the consequences what they may. In cases not quite so decided, *absence*, the sight of *new faces*, the sound of *new voices*, generally serve, if not as a radical cure, as a mitigation, at least, of the disease. But the worst of it is, that, on this point, we have the girls (and women too) against us! For they look upon it as right that every lover should be a *little maddish*; and every attempt to rescue him from the thralldom imposed by their charms, they look upon as an overt act of treason against their natural sovereignty. No girl ever liked a young man less for his having done things foolish and wild and ridiculous, provided she was *sure* that love of her had been the cause:

let her but be satisfied upon this score, and there are very few things which she will not forgive. And, though wholly unconscious of the fact, she is a great and sound philosopher after all: for, from the nature of things, the rearing of a family always has been, is, and must ever be, attended with cares and troubles, which must infallibly produce, at times, feelings to be combated and overcome by nothing short of that ardent affection which first brought the parties together. So that, talk as long as Parson MALTHUS likes about "*moral restraint*;" and report as long as the Committees of Parliament please about preventing "*premature and improvident marriages*" amongst the labouring classes, the passion that they would *restrain*, while it is necessary to the existence of mankind, is the greatest of all the compensations for the inevitable cares, troubles, hardships, and sorrows of life; and, as to the *marriages*, if they could once be rendered universally *provident*, every generous sentiment would quickly be banished from the world.

83. The other description of lovers with whom it is useless to reason, are those who love according to the *rules of arithmetic*, or who measure their matrimonial expectations by the *chain of the land-surveyor*. These are not love and marriage; they are bargain and sale. Young men will naturally, and almost necessarily, fix their choice on young women in their own rank in life, because from habit and intercourse they will know them best. But, if the length of the girl's purse, present or contingent, be a consideration with the man, or the length of his purse, present or contingent, be a consideration with her, it is an affair of bargain and sale. I know that kings, princes and princesses, are, in respect of marriage, restrained by the law: I know that nobles, if not thus restrained by positive law, are restrained, in fact, by the very nature of their order. And here is a disadvantage which, as far as real enjoyment of life is concerned, more than counter-balances all the advantages that they possess over the rest of the community. This disadvantage, generally speaking, pursues rank and riches downwards, till you approach very nearly to that numerous class who live by manual labour, becoming however less and less as you descend. You generally find even very vulgar rich men making a sacrifice of their natural and rational taste to their mean and ridiculous pride, and thereby providing for themselves

an ample supply of misery for life. By preferring "*provident marriages*" to marriages of love, they think to secure themselves against all the evils of poverty; but, *if poverty come*, and come it may, and frequently does, in spite of the best-laid plans, and best modes of conduct; *if poverty come*, then where is the counterbalance for that ardent mutual affection, which troubles, and losses, and crosses, always increase rather than diminish, and which, amidst all the calamities that can befall a man, whispers to his heart, that his best possession is still left him unimpaired? The WORCESTERSHIRE BARONET, who has had to endure the sneers of fools on account of his marriage with a beautiful and virtuous servant-maid, would, were the present ruinous measures of the Government to drive him from his mansion to a cottage, still have a source of happiness; while many of those who might fall in company with him, would, in addition to all their other troubles, have, perhaps, to endure the reproaches of wives to whom poverty, or even humble life, would be insupportable.

84. If marrying for the sake of money be, under any circumstances, despicable, if not disgraceful: if it be, generally speaking, a species of legal prostitution, only a little less shameful than that which, under some governments, is openly licensed for the sake of a tax; if this be the case generally, what ought to be said of a young man, who, in the hey-day of youth, should couple himself on to a libidinous woman, old enough, perhaps, to be his grandmother, ugly as the night-mare, offensive alike to the sight and the smell, and who should pretend to *love* her too; and all this merely for the sake of her money? Why, it ought, and it, doubtless, would be said of him, that his conduct was a libel on both man and woman-kind; that his name ought, for ever, to be synonymous with baseness and nastiness, and that in no age and in no nation, not marked by a general depravity of manners, and total absence of all sense of shame, every associate, male or female, of such a man, or of his filthy mate, would be held in abhorrence. Public morality would drive such a hateful pair from society, and strict justice would hunt them from the face of the earth.

85. BUONAPARTE could not be said to marry for *money*, but his motive was little better. It was for dominion, for power, for ambition, and that, too, of the most con-

temptible kind. I knew an American gentleman, with whom BUONAPARTE had always been a great favourite; but the moment the news arrived of his divorce and second marriage, he gave him up. This piece of grand prostitution was too much to be defended. And the truth is, that BUONAPARTE might have dated his decline from the day of that marriage. My American friend said, "If I had been he, I would, in the first place, have married the poorest and prettiest girl in all France." If he had done this, he would, in all probability, have now been on an imperial throne, instead of being eaten by worms, at the bottom of a very deep hole in Saint Helena;* whence, however, his bones convey to the world the moral, that to marry for money, for ambition, or from any motive other than the one pointed out by affection, is not the road to glory, to happiness, or to peace.

86. Let me now turn from these two descriptions of lovers, with whom it is useless to reason, and address myself to you, my reader, whom I suppose to be a *real* lover, but not so smitten as to be bereft of your reason. You should never forget, that marriage, which is a state that every young person ought to have in view, is a thing to last *for life*; and that, generally speaking, it is to make life *happy*, or *miserable*; for, though a man may bring his mind to something nearly a state of *indifference*, even *that* is misery, except with those who can hardly be reckoned among sensitive beings. Marriage brings numerous *cares*, which are amply compensated by the more numerous delights which are their companions. But to have the delights, as well as the cares, the choice of the partner must be fortunate. I say *fortunate*; for, after all, love, real love, impassioned affection, is an ingredient so absolutely necessary, that no *perfect* reliance can be placed on the judgment. Yet, the judgment may do something; reason may have some influence; and, therefore, I here offer you my advice with regard to the exercise of that reason.

87. The things which you ought to desire in a wife are —1. Chastity; 2. sobriety; 3. industry; 4. frugality; 5. cleanliness; 6. knowledge of domestic affairs; 7. good temper; 8. beauty

* Since removed to the Invalides, Paris.

88. 1. CHASTITY, perfect modesty, in word, deed, and even thought, is so essential, that, without it, no female is fit to be a wife. It is not enough that a young woman abstain from every thing approaching towards indecorum in her behaviour towards men; it is, with me, not enough that she cast down her eyes, or turn aside her head with a smile, when she hears an indelicate allusion: she ought to appear *not to understand* it, and to receive from it no more impression than if she were a post. A loose woman is a disagreeable *acquaintance*: what must she be, then, as a *wife*? Love is so blind, and vanity is so busy in persuading us that our own qualities will be sufficient to ensure fidelity, that we are very apt to think nothing, or, at any rate, very little of trifling symptoms of levity: but if such symptoms show themselves *now*, we may be well assured, that we shall never possess the power of effecting a cure. If *prudery* mean *false* modesty, it is to be despised; but if it mean modesty pushed to the utmost extent, I confess that I like it. Your "*free and hearty*" girls I have liked very well to talk and laugh with; but never, for one moment, did it enter into my mind that I could have endured a "*free and hearty*" girl for a wife. The thing is, I repeat, to *last for life*; it is to be a counterbalance for troubles and misfortunes; and it must, therefore, be perfect, or it had better not be at all. To say that one *despises* jealousy is foolish: it is a thing to be lamented; but the very elements of it ought to be avoided. Gross indeed is the beast, for he is unworthy of the name of man; nasty indeed is the wretch, who can even entertain a thought of putting himself between a pair of sheets with a wife of whose infidelity he possesses the proof; but, in such cases, a man ought to be very slow to believe appearances; and he ought not to decide against his wife but upon the clearest proof. The last, and, indeed, the only effectual safeguard, is to *begin* well; to make a good choice; to let the beginning be such as to render infidelity and jealousy next to impossible. If you begin in grossness; if you couple yourself on to one with whom you have taken liberties, infidelity is the natural and *just* consequences. When a *Peer of the realm*, who had not been over-fortunate in his matrimonial affairs, was urging MAJOR CARTWRIGHT to seek for nothing more than "*moderate* reform," the Major (forgetting the domestic circumstances of his Lordship) asked him how he should

relish "*moderate chastity*" in a wife! The bare use of the two words, thus coupled together, is sufficient to excite disgust. Yet with this "*moderate chastity*" you must be, and ought to be, content, if you have entered into marriage with one, in whom you have ever discovered the slightest approach towards lewdness, either in deeds, words, or looks. To marry has been your own act; you have made the contract for your own gratification; you knew the character of the other party; and the children, if any, or the community, are not to be the sufferers for your gross and corrupt passion. "*Moderate chastity*" is all that you have, in fact, contracted for: you have it, and you have no reason to complain. When I come to address myself to the *husband*, I shall have to say more upon this subject, which I dismiss for the present with observing, that my observation has convinced me, that, when families are rendered unhappy from the existence of "*moderate chastity*," the fault, first or last, has been in the man, ninety nine times out of every hundred.

89. SOBRIETY. By *sobriety* I do not mean merely an absence of *drinking to a state of intoxication*; for, if that be *hateful* in a man, what must it be in a woman! There is a Latin proverb which says, that wine, that is to say, intoxication, *brings forth truth*. Whatever it may do in this way in men, in women it is sure, unless prevented by age or by salutary ugliness, to produce a moderate, and a *very moderate* portion of chastity. There never was a drunken woman, a woman who loved strong drink, who was chaste, if the opportunity of being the contrary presented itself to her. There are cases where *health* requires wine, and even small portions of more ardent liquor; but (reserving what I have further to say on this point, till I come to the conduct of the husband) *young* unmarried women can seldom stand in need of these stimulants; and, at any rate, only in cases of well-known definite ailments. Wine! "*only a glass or two of wine at dinner, or so!*" As soon as have married a girl whom I had thought liable to be persuaded to drink, habitually, "*only a glass or two of wine at dinner, or so;*" as soon as have *married* such a girl, I would have taken a strumpet from the streets. And it has not required *age* to give me this way of thinking: it has always been rooted in my mind from the moment that I began to think the girls prettier than posts. There are few things so disgusting

as a guzzling woman. A gormandizing one is bad enough; but, one who tips off the liquor with an appetite, and exclaims "*Good! good!*" by a smack of her lips, is fit for nothing but a brothel. There may be cases, amongst the *hard* labouring-women, such as *reapers*, for instance, especially when they have children at the breast; there may be cases, where very *hard*-working women may stand in need of a little *good* beer; beer which, if taken in immoderate quantities, would produce intoxication. But, while I only allow the *possibility* of the existence of such cases, I deny the necessity of any strong drink at all in every other case. Yet, in this metropolis, it is the general custom for tradesmen, journeymen, and even labourers, to have regularly on their tables the big brewers' poison, twice in every day, and at the rate of not less than a pot to a person, women as well as men, as the allowance for the day. A pot of poison a day, at five-pence the pot, amounts to *seven pounds and two shillings* in the year! Man and wife suck down, in this way, *fourteen pounds four shillings* a year! Is it any wonder that they are clad in rags, that they are skin and bone, and that their children are covered with filth?

90. But by the word SOBRIETY, in a young woman, I mean a great deal more than even a rigid abstinence from that love of *drink* which I am not to suppose, and which I do not believe, to exist anything like generally amongst the young women of this country. I mean a great deal more than this; I mean *sobriety of conduct*. The word *sober*, and its derivatives, do not confine themselves to matters of *drink*; the express *steadiness, seriousness, carefulness, scrupulous propriety of conduct*; and they are thus used amongst country people in many parts of England. When a Somersetshire fellow makes too free with a girl, she reproves him with, "Come! be *sober!*" And when we wish a team, or anything, to be moved on *steadily* and with *great care*, we cry out to the carter or other operator, "*Soberly, soberly.*" Now, this species of sobriety is a great qualification in the person you mean to make your wife. Skipping, capering, romping, rattling girls are very amusing, where all costs and other consequences are out of the question; and they *may* become *sober* in the Somersetshire sense of the word. But while you have *no certainty* of this, you have a presumptive argument on the other side. To be sure when girls are *mere children*, they

are to play and romp like children. But, when they arrive at that age which turns their thoughts towards that sort of connexion which is to be theirs for life; when they begin to think of having the command of a house, however small or poor, it is time for them to cast away the levity of the child. It is natural, nor is it very wrong, that I know of, for children to like to gad about and to see all sorts of strange sights, though I do not approve of this even in children: but, if I could not have found a *young woman* (and I am sure I never should have married an *old* one) who I was not *sure* possessed *all* the qualities expressed by the word sobriety, I should have remained a bachelor to the end of that life, which, in that case, would, I am satisfied, have terminated without my having performed a thousandth part of those labours which have been, and are, in spite of all political prejudice, the wonder of all who have seen, or heard of them. Scores of gentlemen have, at different times, expressed to me their surprise, that I was "*always in spirits*;" that nothing *pulled me down*; and the truth is, that, throughout nearly forty years of troubles, losses, and crosses, assailed all the while by more numerous and powerful enemies than ever man had before to contend with, and performing, at the same time, labours greater than man ever before performed; all those labours requiring mental exertion, and some of them mental exertion of the highest order; the truth is, that, throughout the whole of this long time of troubles and of labours, I have never known a single hour of *real anxiety*; the troubles have been no troubles to me; I have not known what *lowness of spirits* meant; have been more gay, and felt less care, than any bachelor that ever lived. "You are *always in spirits*, Cobbett!" To be sure: for why should I not? *Poverty* I have always set at defiance, and I could, therefore, defy the temptations of riches; and, as to *home* and *children*, I had taken care to provide myself with an inexhaustible store of that "*sobriety*" which I am so strongly recommending my reader to provide himself with; or, if he cannot do that, to deliberate long before he ventures on the life-enduring matrimonial voyage. This sobriety is a title to *trustworthiness*; and *this*, young man, is the treasure that you ought to prize far above all others. Miserable is the husband, who, when he crosses the threshold of his house, carries with him doubts and fears and suspicions. I do

not mean suspicions of the *fidelity* of his wife, but of her care, frugality, attention to his interests, and to the health and morals of his children. Miserable is the man, who cannot leave all *unlocked*, and who is not *sure*, quite certain, that all is as safe as if grasped in his own hand. He is the happy husband, who can go away, at a moment's warning, leaving his house and his family with as little anxiety as he quits an inn, not more fearing to find, on his return, anything wrong than he would fear a discontinuance of the rising and setting of the sun, and if, as in my case, leaving books and papers all lying about at sixes and sevens, finding them arranged in proper order, and the room, during the lucky interval, freed from the effects of his and his ploughman's or gardener's dirty shoes. Such a man has no *real cares*; such a man has *no troubles*; and this is the sort of life that I have led. I have had all the numerous and indescribable delights of home and children, and at the same time, all the bachelor's freedom from domestic cares: and to this cause, far more than to any other, my readers owe those labours, which I never could have performed, if even the slightest degree of want of confidence at home had never once entered into my mind.

91. But, in order to possess this precious *trustworthiness*, you must, if you can, exercise your *reason* in the choice of your partner. If she be vain of her person, very fond of dress, fond of *flattery*, at all given to gadding about, fond of what are called *parties of pleasure*, or coquettish, though in the least degree; if either of these she never will be trustworthy; she cannot change her nature; and if you marry her, you will be *unjust* if you expect *trustworthiness* at her hands. But, besides this, even if you find in her that innate "*sobriety*" of which I have been speaking, there requires on your part, and that at once too, confidence and trust without any limit. Confidence is, in this case, nothing unless it be reciprocal. To have a trustworthy wife, you must begin by showing her, even, before you are married, that you have no suspicions, no fears, no doubts, with regard to her. Many a man has been discarded by a virtuous girl, merely on account of his querulous conduct. All women despise jealous men; and, if they marry such, their motive is other than that of affection. Therefore, *begin* by proofs of unlimited confidence; and, as *example* may serve to assist precept. and

as I never have preached that which I have not practised, I will give you the history of my own conduct in this respect.

92. When I first saw my wife, she was *thirteen years old*, and I was within about a month of *twenty-one*. She was the daughter of a Sergeant of Artillery, and I was the Sergeant-Major of a regiment of Foot, both stationed in forts near the city of St. John, in the Province of New Brunswick. I sat in the same room with her, for about an hour, in company with others, and I made up my mind that she was the very girl for me. That I thought her beautiful is certain, for that I had always said should be an indispensable qualification; but I saw in her what I deemed marks of that sobriety of *conduct* of which I have said so much, and which has been by far the greatest blessing of my life. It was now dead of winter, and, of course, the snow several feet deep on the ground, and the weather piercing cold. It was my habit, when I had done my morning's writing, to go out at break of day to take a walk on a hill at the foot of which our barracks lay. In about three mornings after I had first seen her, I had, by an invitation to breakfast with me, got up two young men to join me in my walk; and our road lay by the house of her father and mother. It was hardly light, but she was out on the snow, scrubbing out a washing-tub. "That's the girl for me," said I, when we had got out of her hearing. One of these young men came to England soon afterwards; and he, who keeps an inn in Yorkshire, came over to Preston, at the time of the election, to verify whether I were the same man. When he found that I was, he appeared surprised; but what was his surprise, when I told him that those tall young men, whom he saw around me, were the *sons* of that pretty little girl that he and I saw scrubbing out the washing-tub on the snow in New Brunswick at daybreak in the morning!

93. From the day that I first spoke to her, I never had a thought of her ever being the wife of any other man, more than I had a thought of her being transformed into a chest of drawers; and I formed my resolution at once, to marry her as soon as we could get permission, and to get out of the army as soon as I could. So that this matter was, at once, settled as firmly as if written in the book of fate. At the end of about six months, my regiment, and I

along with it, were removed to FREDERICKTON, a distance of a *hundred miles*, up the river of St. JOHN; and, which was worse, the artillery was expected to go off to England a year or two before our regiment! The artillery went, and she along with them; and now it was that I acted a part becoming a real and a sensible lover. I was aware that, when she got to that gay place WOOLWICH, the house of her father and mother, necessarily visited by numerous persons not the most select, might become unpleasant to her, and I did not like, besides, that she should continue to *work hard*. I had saved a *hundred and fifty guineas*, the earnings of my early hours, in writing for the paymaster, the quartermaster, and others, in addition to the saving of my own pay. *I sent her all my money*, before she sailed; and wrote to her to beg of her, if she found her home uncomfortable, to hire a lodging with respectable people: and, at any rate, not to spare the money, by any means, but to buy herself good clothes, and to live without hard work, until I arrived in England; and I, in order to induce her to lay out the money, told her that I should get plenty more before I came home.

94. As the malignity of the devil would have it, we were kept abroad *two years longer* than our time, Mr. PITT (England not being so tame then as she is now) having knocked up a dust with Spain about Nootka Sound. Oh, how I cursed Nootka Sound, and poor bawling Pitt too, I am afraid! At the end of *four years*, however, home I came, landed at Portsmouth, and got my discharge from the army by the great kindness of poor Lord EDWARD FITZGERALD, who was then the Major of my regiment. I found my little girl a *servant of all work* (and hard work it was), at *five pounds a year*, in the house of a CAPTAIN BRISAC; and, without hardly saying a word about the matter, she put into my hands *the whole of my hundred and fifty guineas unbroken!*

95. Need I tell the reader what my feelings were? Need I tell kind-hearted English parents what effect this anecdote *must* have produced on the minds of our children? Need I attempt to describe what effect this example ought to have on every young woman who shall do me the honour to read this book? Admiration of her conduct, and self-gratulation on this indubitable proof of the soundness of my own judgment, were now added to my love of her beautiful person.

96. Now, I do not say that there are not many young women of this country who would, under similar circumstances, have acted as my wife did in this case; on the contrary, I hope, and do sincerely believe, that there are. But when *her age* is considered; when we reflect, that she was living in a place crowded, literally *crowded*, with gaily-dressed and handsome young men, many of whom really far richer and in higher rank than I was, and scores of them ready to offer her their hand; when we reflect that she was living amongst young women who put upon their backs every shilling that they could come at; when we see her keeping the bag of gold untouched, and working hard to provide herself with but mere necessary apparel, and doing this while she was passing from *fourteen to eighteen years of age*; when we view the whole of the circumstances, we must say that here is an example, which, while it reflects honour on her sex, ought to have weight with every young woman whose eyes or ears this relation shall reach.

97. If any young man may imagine, that this great *sobriety of conduct* in young women must be accompanied with seriousness approaching to *gloom*, he is, according to my experience and observation very much deceived. The *contrary* is the fact; for I have found that as, amongst men, your jovial companions are, except over the bottle, the dullest and most insipid of souls; so amongst women, the gay, the rattling, and laughing, are, unless some party of pleasure, or something out of domestic life, is going on, generally in the dumps and blue-devils. Some *stimulus* is always craved after by this description of women; some sight to be seen, something to see or hear other than what is to be found *at home*, which, as it affords no incitement, nothing "*to raise and keep up the spirits*," is looked upon merely as a place *to be at* for want of a better; merely a place for eating and drinking, and the like; merely a biding place, whence to sally in search of enjoyments. A greater curse than a wife of this description, it would be somewhat difficult to find; and, in your character of Lover, you are to provide against it. I hate a dull, melancholy, moping thing: I could not have existed in the same house with such a thing for a single month. The mopers, are, too, all giggle at other times: the gaiety is for others, and the moping of the husband, to comfort him, happy man, when he is alone: plenty of

smiles and of badinage for others, and for him to participate with others; but the moping is reserved exclusively for him. One hour she is capering about, as if rehearsing a jig; and, the next, sighing to the motion of a lazy needle, or weeping over a novel: and this is called *sentiment*! Music, indeed! Give me a mother singing to her clean and fat and rosy baby, and making the house ring with her extravagant and hyperbolical encomiums on it. That is the music which is "*the food of love*," and not the formal, pedantic noises, an affectation of skill in which is now-a-days the ruin of half the young couples in the middle rank of life. Let any man observe, as I so frequently have with delight, the excessive fondness of the labouring people for their children. Let him observe with what pride they dress them out on a Sunday, with means deducted from their own scanty meals. Let him observe the husband, who has toiled all the week like a horse, nursing the baby, while the wife is preparing the bit of dinner. Let him observe them both abstaining from a sufficiency, lest the children should feel the pinchings of hunger. Let him observe, in short, the whole of their demeanour, the real mutual affection, evinced, not in words, but in unequivocal deeds. Let him observe these things, and, having then cast a look at the lives of the great and wealthy, he will say, with me, that when man is choosing his partner for life, the dread of poverty ought to be cast to the winds. A labourer's cottage, on a Sunday; the husband or wife having a baby in arms, looking at two or three older ones playing between the flower-borders going from the wicket to the door, is, according to my taste, the most interesting object that eyes ever beheld; and, it is an object to be beheld in no country upon earth but in England. In France, a labourer's cottage means a *shed* with a *dung-heap* before the door; and it means much about the same in America, where it is wholly inexcusable. In riding once, about five years ago, from Petworth to Horsham, on a Sunday in the afternoon, I came to a solitary cottage which stood at about twenty yards distance from the road. There was the wife with the baby in her arms, the husband teaching another child to walk, while *four* more were at play before them. I stopped and looked at them for some time, and then, turning my horse, rode up to the wicket, getting into talk by asking the distance to Horsham. I found

that the man worked chiefly in the woods, and that he was doing pretty well. The wife was then only *twenty-two*, and the man only *twenty-five*. She was a pretty woman, even for *Sussex*, which, not excepting Lancashire, contains the prettiest women in England. He was a very fine and stout young man. "Why," said I, "how many children do you reckon to have at last?" "I do not care how many," said the man: "God never sends mouths without sending meat." "Did you ever hear," said I, "of one PARSON MALTHUS?" "No, Sir," "Why if, he were to hear of your works, he would be outrageous; for he wants an act of parliament to prevent poor people from marrying young, and from having such lots of children." "Oh! the brute!" exclaimed the wife; while the husband laughed, thinking that I was joking. I asked the man whether he had ever had *relief from the parish*; and upon his answering in the negative, I took out my purse, took from it enough to bait my horse at Horsham, and to clear my turnpikes to WORTH, whither I was going in order to stay awhile, and gave him all the rest. Now, is it not a shame, is it not a sin of all sins, that people like these should, by acts of the Government, be reduced to such misery as to be induced to abandon their homes and their country, to seek, in a foreign land, the means of preventing themselves and their children from starving? And this has been, and now is actually the case with many such families in this same county of *Sussex*!

98. An *ardent-minded* young man (who, by-the-bye, will, as I am afraid, have been wearied by this rambling digression) may fear, that this great *sobriety of conduct* in a young woman, for which I have been so strenuously contending, argues a want of that *warmth*, which he naturally so much desires; and, if my observation and experience warranted the entertaining of this fear, I should say, had I to live my life over again, give me the *warmth*, and I will stand my chance as to the rest. But, this observation and this experience tell me the contrary; they tell me that *levity* is, ninety-nine times out of a hundred, the companion of a *want of ardent feeling*. Prostitutes never *love*, and, for the far greater part, never did. Their passion, which is more *mere animal* than any thing else, is easily gratified; they, like rakes, change not only without pain, but with pleasure; that is to say, pleasure as great as they can enjoy. Women of *light minds* have

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seldom any *ardent* passion; love is a mere name, unless confined to one object; and young women, in whom levity of conduct is observable, will not be thus restricted. I do not, however, recommend a young man to be *too severe* in judging, where the conduct does not go beyond *mere levity*, and is not bordering on *loose* conduct; for something depends here upon constitution and animal spirits, and something also upon the manners of the country. That levity, which in a French girl I should not have thought a great deal of, would have frightened me away from an English or an American girl. When I was in France, just after I was married, there happened to be amongst our acquaintance a gay, sprightly girl, of about seventeen. I was remonstrating with her, one day, on the facility with which she seemed to shift her smiles from object to object; and she, stretching one arm out in an upward direction, the other in a downward direction, raising herself upon one foot, leaning her body on one side, and thus throwing herself into a flying attitude, answered my grave lecture by singing, in a very sweet voice (significantly bowing her head and smiling at the same time), the following lines from the *vaudeville*, in the play of Figaro:

Si l'amour a des ailles ;
N'est ce pas pour *voltiger* ?

That is, if love has *wings*, it is not to *flutter about* with ? The wit, argument, and manner, all together, silenced me. She, after I left France, married a very worthy man, has had a large family, and has been, and is, a most excellent wife and mother. But that which does sometimes well in France, does not do here at all. Our manners are more grave: steadiness is the rule, and levity the exception. Love may *voltige* in France; but, in England, it cannot, with safety to the lover: and it is a truth, which, I believe, no man of attentive observation will deny, that, as, in general, English wives are *more warm* in their conjugal attachments than those of France, so, with regard to individuals, that those English women who are the *most light* in their manners, and who are the *least constant* in their attachments, have the smallest portion of that *warmth*, that indescribable passion which God has given to human beings as the great counter-balance to all the sorrows and sufferings of life.

99. INDUSTRY. By *industry*, I do not mean merely

laboriousness, merely labour or activity of body, for purposes of gain or for saving; for there may be industry amongst those who have more money than they know well what to do with: and there may be *lazy ladies*, as well as lazy farmers' and tradesmen's wives. There is no state of life in which industry in the wife is not necessary to the happiness and prosperity of the family, at the head of the household affairs of which she is placed. If she be lazy, there will be lazy servants, and which is a great deal worse, children habitually lazy: every thing, however necessary to be done, will be put off to the last moment: then it will be done badly, and in many cases not at all; the dinner will be *too late*; the journey or the visit will be tardy; inconveniences of all sorts will be continually arising: there will always be a heavy *arrear* of things unperformed; and this, even amongst the most wealthy of all, is a great curse; for if they have no *business* imposed upon them by necessity, they *make business* for themselves; life would be unbearable without it: and therefore a lazy woman must always be a curse, be her rank or station what it may.

100. But, *who is to tell* whether a girl will make an industrious woman? How is the purblind lover, especially, to be able to ascertain whether she, whose smiles and dimples and bewitching lips have half bereft him of his senses; how is he to be able to judge, from anything that he can see, whether the beloved object will be industrious or lazy? Why, it is very difficult: it is a matter that reason has very little to do with; but there are, nevertheless, certain outward and visible signs, from which a man, not wholly deprived of the use of his reason, may form a pretty accurate judgment as to this matter. It was a story in Philadelphia, some years ago, that a young man, who was courting one of three sisters, happened to be on a visit to her, when all the three were present, and when one said to the others, "I *wonder* where *our* needle is." Upon which he withdrew, as soon as was consistent with the rules of politeness, resolved never to think more of a girl who possessed a needle only in partnership, and who, it appeared, was not too well-informed as to the place where even that share was deposited.

101. This was, to be sure, a very flagrant instance of a want of industry; for, if the third part of the use of a

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needle satisfied her when single, it was reasonable to anticipate that marriage would banish that useful implement altogether. But such instances are seldom suffered to come in contact with the eyes and ears of the lover, to disguise all defects from whom is the great business, not only of the girl herself but of her whole family. There are, however, certain *outward signs*, which, if attended to with care, will serve as pretty sure guides. And, first, if you find the *tongue* lazy, you may be nearly certain that the hands and feet are the same. By laziness of the tongue I do not mean *silence*; I do not mean an *absence of talk*, for that is, in most cases, very good; but, I mean a *slow and soft utterance*; a sort of *sighing out* of the words instead of *speaking* them: a sort of letting the words fall out, as if the party were *sick at stomach*. The pronunciation of an industrious person is generally *quick, distinct*, and the voice, if not strong, *firm* at the least. Not masculine; as feminine as possible; not a *croak* nor a *bawl*, but a quick, distinct, and sound voice. Nothing is much more disgusting than what the sensible country-people call a *maw-mouthed* woman. A maw-mouthed man is bad enough: he is sure to be a lazy fellow: but, a woman of this description, in addition to her laziness, soon becomes the most disgusting of mates. In this whole world nothing is much more hateful than a female's under-jaw, lazily moving up and down, and letting out a long string of half-articulate sounds. It is impossible for any man, who has any spirit in him, to love such a woman for any length of time.

102. Look a little, also, at the labours of the *teeth*, for these correspond with those of the other members of the body, and with the operations of the mind. "Quick at *meals*, quick at *work*," is a saying as old as the hills, in this, the most industrious nation upon earth; and never was there a truer saying. But fashion comes in here, and decides that you shall not be quick at meals; that you shall sit and be carrying on the affair of eating for an hour, or more. Good God! what have I not suffered on this account! However, though she must *sit* as long as the rest, and though she join in the *performance* (for it is a real performance) unto the end of the last scene, she cannot make her *teeth* abandon their character. She may, and must, suffer the slice to linger on the plate, and must make the supply slow, in order to fill up the time; but

when she *does* bite, she cannot well disguise what nature has taught her to do; and you may be assured, that if her jaws move in slow time, and if she rather *squeeze* than bite the food; if she so deal with it as to leave you in doubt as to whether she mean finally to admit or reject it; if she deal with it thus, set her down as being, in her very nature, incorrigibly lazy. Never mind the pieces of needle-work, the tambouring, the maps of the world made by her needle. Get to see her at work upon a mutton-chop, or a bit of bread and cheese; and, if she deal quickly with these, you have a pretty good security for that activity, that *stirring* industry, without which a wife is a burden instead of being a help. And, as to *love*, it cannot live for more than a month or two (in the breast of a man of spirit) towards a lazy woman.

103. Another mark of industry is, a *quick step*, and a somewhat *heavy tread*, showing that the foot comes down with a *hearty good will*; and if the body lean a little forward, and the eyes keep steadily in the same direction, while the feet are going, so much the better, for these discover *earnestness* to arrive at the intended point. I do not like, and I never liked, your *sauntering*, soft-stepping girls, who move as if they were perfectly indifferent as to the result; and, as to the *love* part of the story, whoever expects ardent and lasting affection from one of these sauntering girls, will, when too late, find his mistake: the character runs the same all the way through; and no man ever yet saw a sauntering girl, who did not, when married, make a *mawkish* wife, and a cold-hearted mother; cared very little for either by husband or children; and, of course, having no store of those blessings which are the natural resources to apply to in sickness and in old age.

104. *Early rising* is another mark of industry; and though, in the higher situations of life, it may be of no importance in a mere pecuniary point of view, it is, even there, of importance in other respects: for it is, I should imagine, pretty difficult to keep love alive towards a woman who *never sees the dew*, never beholds the *rising sun*, and who constantly comes directly from a reeking bed to the breakfast-table, and there chews about without appetite the choicest morsels of human food. A man might, perhaps, endure this for a month or two, without

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being disgusted; but that is ample allowance of time. And as to people in the middle rank of life, where a living and a provision for children is to be sought by labour of some sort or other, late rising in the wife is *certain ruin*; and never was there yet an early rising wife, who had been a late rising girl. If brought up to late rising, she will like it; it will be her *habit*; she will, when married never want excuses for indulging in the habit; at first she will be indulged without bounds; to make a *change* afterwards will be difficult; it will be deemed a *wrong* done to her; she will ascribe it to diminished affection; a quarrel must ensue, or, the husband must submit to be ruined, or, at the very least, to see half the fruit of his labour snored and lounged away. And, is this being *rigid*? is it being *harsh*? is it being *hard* upon women? Is it the offspring of the frigid severity of age? It is none of these: it arises from an ardent desire to promote the happiness, and to add to the natural, legitimate, and salutary influence of the female sex. The tendency of this advice is to promote the preservation of their health; to prolong the duration of their beauty; to cause them to be beloved to the last day of their lives; and to give them, during the whole of those lives, weight and consequence, of which laziness would render them wholly unworthy.

105. FRUGALITY. This means the contrary of *extravagance*. It does not mean *stinginess*; it does not mean a pinching of the belly, nor a stripping of the back; but it means an abstaining from all *unnecessary* expenditure, and all *unnecessary* use, of goods of any and of every sort; and a quality of great importance it is, whether the rank in life be high or low. Some people are, indeed, so rich, they have such an overabundance of money and goods, that how to get rid of them would, to a looker-on, seem to be their only difficulty. But while the inconvenience of even these immense masses is not too great to be overcome by a really extravagant woman, who jumps with joy at a basket of strawberries at a guinea an ounce, and who would not give a straw for green peas later in the year than January; while such a dame would lighten the bags of a loanmonger, or shorten the rent-roll of half-a-dozen peerages amalgamated into one possession, she would, with very little study and application of her talent, send a nobleman of ordinary estate to the poor-house or the pension-list, which last may be

justly regarded as the poor-book of the aristocracy. How many noblemen and gentlemen, of fine estates, have been ruined and degraded by the extravagance of their wives! More frequently by their *own* extravagance, perhaps; but, in numerous instances, by that of those whose duty it is to assist in upholding their stations by husbanding their fortunes.

106. If this be the case amongst the opulent, who have estates to draw upon, what must be the consequences of a want of frugality in the middle and lower ranks of life? Here it must be fatal, and especially amongst that description of persons whose wives have, in many cases, the *receiving* as well as the expending of money. In such a case, there wants nothing but extravagance in the wife to make ruin as sure as the arrival of old age. To obtain *security* against this is very difficult; yet, if the lover be not *quite blind*, he may easily discover a propensity towards extravagance. The object of his addresses will, nine times out of ten, not be the manager of a house; but she must have her *dress*, and other little matters under her control. If she be *costly* in these; if, in these, she step above her rank, or even to the top of it; if she purchase all she is *able* to purchase, and prefer the showy to the useful, the gay and the fragile to the less sightly and more durable, he may be sure that the disposition will cling to her through life. If he perceive in her a taste for costly furniture, costly amusements; if he finds her love of gratification to be bounded only by her wants of means: if he find her full of admiration of the trappings of the rich, and of desire to be able to imitate them, he may be pretty sure that she will not spare his purse, when once she gets her hand into it; and, therefore, if he can bid adieu to her charms, the sooner he does it the better.

107. The outward and visible and vulgar signs of extravagance are *rings, brooches, bracelets, buckles, necklaces, diamonds* (real or mock), and, in short, all the *hard-ware* which women put upon their persons. These things may be proper enough in palaces, or in scenes resembling palaces; but, when they make their appearance amongst people in the middle rank of life, where, after all, they only serve to show that poverty in the parties which they wish to disguise: when the nasty, mean, tawdry things

make their appearance in this rank of life, they are the sure indications of a disposition that will *always be straining at what it can never attain*. To marry a girl of this disposition is really self-destruction. You never can have either property or peace. Earn her a horse to ride, she will want a gig: earn the gig, she will want a chariot: get her that, she will long for a coach and four: and, from stage to stage, she will torment you to the end of her or your days: for still there will be somebody with a finer equipage than you can give her; and, as long as this is the case, you will never have rest. Reason would tell her, that she could never be at the *top*; that she must stop at some point short of that; and that, therefore, all expenses in the rivalry are so much thrown away. But, *reason* and brooches and bracelets do not go in company: the girl who has not the sense to perceive that her person is disfigured, and not beautified, by parcels of brass and tin (for they are generally little better) and other hardware, stuck about her body; the girl that is so foolish as not to perceive, that, when silks and cottons and cambrics, in their neatest form, have done their best, nothing more is to be done; the girl that cannot perceive this is too great a fool to be trusted with the purse of any man.

108. CLEANLINESS. This is a capital ingredient; for there never yet was, and there never will be, love of long duration, sincere and ardent love, in any man, towards a "*filthy mate*," I mean any man *in England*, or in those parts of *America* where the people have descended from the English. I do not say, that there are not men enough, even in England, to live *peaceably* and even contentedly, with dirty, sluttish women; for there are some who seem to like the filth well enough. But what I contend for is this: that there never can exist, for any length of time, *ardent affection*, in any man towards a woman who is filthy either in her person, or in her house affairs. Men may be careless as to their own persons; they, may, from the nature of their business, or from their want of time to adhere to neatness in dress, be slovenly in their own dress and habits; but, they do not relish this in their wives, who must still have *charms*; and charms and filth do not go together.

109. It is not *dress* that her husband wants to be

perpetual: it is not *finery*; but *cleanliness* in every thing. The French women dress enough, especially when they *sally forth*. My excellent neighbour, Mr. JOHN TREDWELL, of Long Island, used to say, that the French were "pigs, in the parlour, and peacocks on the promenade;" an alliteration which "CANNING'S SELF" might have envied! This *occasional* cleanliness is not the thing that an English or an American husband wants: he wants it always: indoors as well as out; by night as well as by day; on the floor as well as on the table; and, however he may grumble about the "*fuss*" and the "*expense*" of it, he would grumble more if he had it not. I once saw a picture representing the *amusements* of Portuguese Lovers; that is to say, three or four young men, dressed in gold or silver laced clothes, each having a young girl, dressed like a princess, and affectionately engaged in hunting down and *killing the vermin in his head!* This was perhaps, an *exaggeration*; but that it should have had the shadow of foundation, was enough to fill me with contempt for the whole nation.

110. The *signs* of cleanliness are, in the first place, a clean *skin*. An English girl will hardly let her lover see the stale dirt between her fingers, as I have many times seen it between those of French women, and even ladies, of all ages. An English girl will have her *face* clean, to be sure, if there be soap and water within her reach; but, get a glance, just a glance, at her *poll*, if you have any doubt upon the subject; and if you find there, or *behind the ears*, what the Yorkshire people call *grime*, the sooner you cease your visits the better. I hope now, that no young woman will be offended at this, and think me too severe on her sex. I am only saying, I am only telling the women, that which *all men think*; and, it is a decided advantage to them to be fully informed of *our thoughts* on the subject. If any one, who shall read this, find, upon self-examination, that she is defective in this respect, there is plenty of time for correcting the defect.

111. In the *dress* you can, amongst rich people, find little whereon to form a judgment as to cleanliness, because they have not only the dress prepared for them, but *put upon them* into the bargain. But, in the middle rank of life, the dress is a good criterion in two respects: first, as to its *colour*; for, if the white be a sort of *yellow*,

cleanly hands would have been at work to prevent that. A *white-yellow* cravat, or shirt, on a man, speaks, at once, the character of his wife; and, be you assured, that she will not take with your dress pains which she has never taken with her own. Then, the manner of *putting on* the dress is no bad foundation for judging. If it be careless, slovenly, if it do not fit properly. No matter for its *mean quality*: mean as it may be, it may be neatly and trimly put on; and, if it be not, take care of yourself; for, as you will soon find to your cost, a sloven in one thing is a sloven in all things. The country people judge greatly from the state of the covering of the *ankles*, and if that be not clean and tight, they conclude, that all out of sight is not what it ought to be. Look at the *shoes*! If they be trodden on one side, loose on the foot, or run down at the heel, it is a very bad sign; and, as to *slip-shod*, though at coming down in the morning and even before day-light, make up your mind to a rope, rather than to live with a slip-shod wife.

112. Oh! how much do women lose by inattention to these matters! Men, in general, say nothing about it to their wives; but they *think* about it; they envy their luckier neighbours; and in numerous cases, consequences the most serious arise from this apparently trifling cause. Beauty is valuable; it is one of the ties; and a strong tie too: that, however, cannot last to old age; but, the charm of cleanliness never ends but with life itself. I dismiss this part of my subject with a quotation from my "YEAR'S RESIDENCE IN AMERICA," containing words which I venture to recommend to every young woman to engrave on her heart: "The sweetest flowers, when they become putrid, stink the most; and a nasty woman is the nastiest thing in nature."

113. KNOWLEDGE OF DOMESTIC AFFAIRS.—Without more or less of this knowledge, a *lady*, even the wife of a peer, is but a poorish thing. It was the fashion, in former times, for ladies to understand a great deal about these affairs, and it would be very hard to make me believe that this did not tend to promote the interests and honour of their husbands. The affairs of a great family never can be *well* managed, if left *wholly* to hirelings; and there are many parts of these affairs in which it would be unseemly for the husband to meddle. Surely, no lady can be too

high in rank to make it proper for her to be well acquainted with the characters and general demeanour of all the female *servants*. To receive and give them characters is too much to be left to a servant, however good, and of service however long. Much of the ease and happiness of the great and rich must depend on the character of those by whom they are served: they live under the same roof with them; they are frequently the children of their tenants, or poorer neighbours; the conduct of their whole lives must be influenced by the examples and precepts which they here imbibe; and when ladies consider how much more weight there must be in one word from them than in ten thousand words from a person who, call her what you like, is still a *fellow-servant*, it does appear strange that they should forego the performance of this at once important and pleasing part of their duty. It was from the mansions of noblemen and gentlemen, and not from boarding schools, that farmers and tradesmen formerly took their wives; and though these days are gone, with little chance of returning, there is still something left for ladies to do in checking that torrent of immorality which is now crowding the streets with prostitutes and cramming the jails with thieves.

114. I am, however, addressing myself, in this work, to persons in the middle rank of life; and here a knowledge of *domestic affairs* is so necessary in every wife, that the lover ought to have it continually in his eye. Not only a *knowledge* of these affairs; not only to know how things *ought to be done*, but how to *do them*; not only to know what ingredients ought to be put into a pie or a pudding, but to be able to *make* the pie or the pudding. Young people, when they come together, ought not, unless they have fortunes, or are in a great way of business, to think about *servants*; Servants for what! To help them to eat and drink and sleep? When children come, there must be some *help* in a farmer's or tradesman's house; but until then, what call for a servant in a house, the master of which has to *earn* every mouthful that is consumed?

115. I shall, when I come to address myself to the husband, have much more to say upon this subject of *keeping servants*; but, what the lover, if he be not quite blind, has to look to, is, that his intended wife know *how to do* the

work of a house, unless he have fortune sufficient to keep her like a lady. "Eating and drinking," as I observe in *COTTAGE ECONOMY*, come *three times every day*; they must come; and, however little we may, in the days of our health and vigour, care about choice food and about cookery, we very soon get *tired* of heavy or burnt bread and of spoiled joints of meat: we bear them for a time, or for two, perhaps, but about the third time, we lament *inwardly*; about the fifth time, it must be an extraordinary honeymoon, that will keep us from complaining: if the like continue for a month or two, we begin to *repent*; and then adieu to all our anticipated delights. We discover, when it is too late, that we have not got a help-mate, but a burden; and, the fire of love being damped, the unfortunately-educated creature, whose parents are more to blame than she is, unless she resolve to learn her duty, doomed to lead a life very nearly approaching to that of misery; for, however considerate the husband, he never can esteem her as he would have done, had she been skilled and able in domestic affairs.

116. The mere *manual* performance of domestic labours is not, indeed, absolutely necessary in the female head of the family of professional men, such as lawyers, doctors, and parsons; but, even here, and also in the case of great merchants and of gentlemen living on their fortunes, surely the head of the household ought to be able to give directions as to the purchasing of meat, salting meat, making bread, making preserves of all sorts, and ought to see the things done, or that they be done. She ought to take care that the food be well cooked, drink properly prepared and kept; that there be always a sufficient supply; that there be good living without waste; and that, in her department, nothing shall be seen inconsistent with the rank, station, and character of her husband, who, if he have a skilful and industrious wife, will, unless he be of a singularly foolish turn, gladly leave all these things to her absolute dominion, controlled only by the extent of the whole expenditure, of which he must be the best, and, indeed, the sole, judge.

117. But, in a farmer's or a tradesman's family, the *manual performance* is absolutely necessary, whether there be servants or not. No one knows how to teach another so well as one who has done, and can do, the thing

himself. It was said of a famous French commander, that, in attacking an enemy, he did not say to his men "*Go on*," but "*Come on*;" and, whoever have well observed the movements of servants, must know what a prodigious difference there is in the effect of the words *go* and *come*. A very good rule would be, to have nothing to eat in a farmer's or tradesman's house, that the mistress did not know how to prepare and to cook; no puddings, tarts, pie, or cake, that she did not know how to make. Never fear the toil to her: exercise is good for health; and without *health* there is *no beauty*; a sick beauty may excite pity; but pity is a short-lived passion. Besides, what is the labour in such a case? And how many thousands of ladies, who loll away the day, would give half their fortunes for that sound sleep which the stirring house-wife seldom fails to enjoy!

118. Yet, if a young farmer or tradesman *marry* a girl, who has been brought up to *play music*, to what is called *draw*, to *sing*, to waste paper, pen, and ink, in writing long and half romantic letters, and to see shows, and plays, and read novels; if a young man do *marry* such an unfortunate young creature, let him bear the consequences with temper; let him be *just*; and justice will teach him to treat her with great indulgence; to endeavour to cause her to learn her business as a wife; to be patient with her; to reflect that he has taken her being apprized of her inability; to bear in mind, that he was, or seemed to be, pleased with her showy and useless acquirements: and that, when the gratification of his passion has been accomplished, he is unjust and cruel and unmanly, if he turn round upon her, and accuse her of a want of that knowledge, which he well knew that she did not possess.

119. For my part, I do not know, nor can I form an idea of, a more unfortunate being than a girl with a mere boarding-school education, and without a fortune to enable her to keep a servant when married. Of what *use* are her accomplishments? Of what use her music, her drawing, and her romantic epistles? If she be good in *her nature*, the first little faint cry of her first baby drives all the tunes, and all the landscapes, and all the Clarissa Harlowes, out of her head for ever. I once saw a very striking instance of this sort. It was a climb-over-the-wall match, and I gave the bride away, at St.

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Margaret's Church, Westminster; the pair being as handsome a pair as ever I saw in my life. Beauty, however, though in double quantity, would not pay the baker and butcher; and after an absence of little better than a year, I found the husband in prison for debt; but I there found also his wife, with her baby, and she, who had never, before her marriage, known what it was to get water to wash her own hands, and whose talk was all about music, and the like, was now the cheerful sustainer of her husband, and the most affectionate of mothers. All the *music* and all the *drawing*, and all the plays and romances, were gone to the winds! The husband and baby had fairly supplanted them; and even the prison-scene was a blessing, as it gave her, at this early stage, an opportunity of proving her devotion to her husband, who, though I have not seen him for about fifteen years, he being in a part of America which I could not reach when last there, has, I am sure, amply repaid her for that devotion. They have now a numerous family (not less than twelve children, I believe,) and she is, I am told, a most excellent and able mistress of a respectable house.

120. But this is a rare instance: the husband, like his countrymen in general, was at once brave, humane, gentle, and considerate, and the love was so sincere and ardent, on both sides, that it made losses and sufferings appear as nothing. When I, in a sort of half-whisper, asked Mrs. DICKENS where her *piano* was, she smiled, and turned her face towards the baby, that was sitting on her knee; as much as to say, "This little fellow has beaten the piano;" and, if what I am now writing should ever have the honour to be read by her, let it be the bearer of a renewed expression of my admiration of her conduct, and of that regard for her kind and sensible husband, which time and distance have not in the least diminished, and which will be an inmate of my heart until it shall cease to beat.

121. The like of this is, however, not to be expected: no man ought to think that he has even a chance of it: besides, the husband was, in this case, a man of learning and of great natural ability: he has not had to get his bread by farming or trade; and, in all probability, his wife has had the leisure to practise those acquirements

which she possessed at the time of her marriage. But, can this be the case with the farmer or the tradesman's wife? She has to *help to earn* a provision for her children; or, at the least, to help to earn a store for sickness or old age. She, therefore, ought to be qualified to begin, at once, to assist her husband in his earnings; the way, in which she can most efficiently assist, is by taking care of his property; by expending his money to the greatest advantage; by wasting nothing, by making the table sufficiently abundant with the least expense. And how is she to do these things, unless she have been *brought up* to understand domestic affairs? How is she to do these things, if she have been taught to think these matters beneath her study? How is any man to expect her to do these things, if she have been so bred up as to make her habitually look upon them as worthy the attention of none but low and *ignorant* women?

122. *Ignorant*, indeed! Ignorance consists in a want of knowledge of those things which your calling or state of life naturally supposes you to understand. A ploughman is not an *ignorant man* because he does not know how to read: if he knows how to plough, he is not to be called an ignorant man; but, a wife may be justly called an ignorant woman, if she does not know how to provide a dinner for her husband. It is a cold comfort for a hungry man, to tell him how delightfully his wife plays and sings: lovers may live on very aerial diet; but husbands stand in need of the solids; and young women may take my word for it, that a constantly clean board, well-cooked victuals, a house in order, and a cheerful fire, will do more in preserving a husband's heart, than all the "*accomplishments*" taught in all the "*establishments*" in the world.

123. *GOOD TEMPER*. This is a very difficult thing to ascertain beforehand. Smiles are so cheap; they are so easily put on for the occasion; and, besides, the frowns are, according to the lover's whim, interpreted into the contrary. By "*good temper*," I do not mean *easy temper*, a serenity which nothing disturbs, for that is a mark of laziness. *Sulkiness*, if you be not too blind to perceive it, is a temper to be avoided by all means. A sulky man is bad enough; what, then, must be a sulky woman, and that woman *a wife*; a constant inmate, a companion day and night! Only think of the delight of sitting at the

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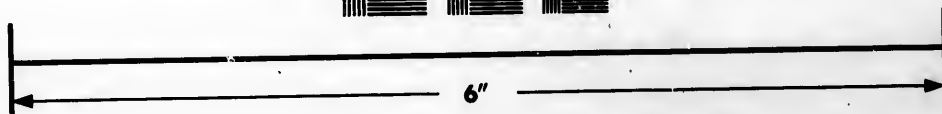
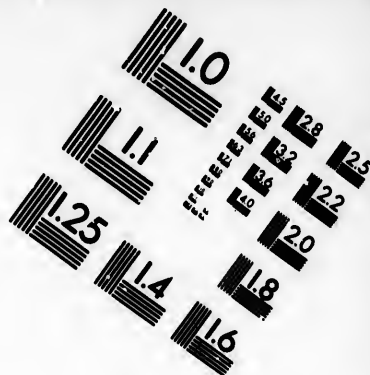
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same table, and sleeping in the same bed, for a week, and not exchange a word all the while! Very bad to be scolding for such a length of time; but this is far better than the sulks. If you have your eyes, and look sharp, you will discover symptoms of this, if it unhappily exist. She will at some time or other, show it towards some one or other of the family; or perhaps towards yourself; and you may be sure that, in this respect, marriage will not mend her. Sulkiness arises from capricious displeasure, displeasure not founded in reason. The party takes offence unjustifiable; is unable to frame a complaint, and therefore expresses displeasure by silence. The remedy for sulkiness is, to suffer it to take its *full swing*; but it is better not to have the disease in your house; and to be *married to it* is little short of madness.

124. *Querulousness* is a great fault. No man, and, especially, no *woman*, likes to hear eternal plaintiveness. That she complain, and roundly complain, of your want of punctuality, of your coolness, of your neglect, of your liking the company of others: these are all very well, more especially as they are frequently but too just. But an everlasting complaining, without rhyme or reason, is a bad sign. It shows want of patience, and, indeed, want of sense. But, the contrary of this, a *cold indifference*, is still worse. "When will you come again? You can never find time to come here. You like any company better than mine." These, when groundless, are very teasing, and demonstrate a disposition too full of anxiousness; but, from a girl who always receives you with the same *civil* smile, lets you, at your own good pleasure, depart with the same; and who, when you take her by the hand, holds her cold fingers as straight as sticks, I say (or should if I were young), God in his mercy preserve me!

125. *Pertinacity* is a very bad thing in any body, and especially in a young woman; and it is sure to increase in force with the age of the party. To have the last word is a poor triumph; but with some people it is a species of disease of the mind. In a wife it must be extremely troublesome; and, if you find an ounce of it in the maid, it will become a pound in the wife. An eternal *disputer* is a most disagreeable companion; and where young women thrust their *say* into conversations carried on by older





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persons, give their opinions in a positive manner, and court a contest of the tongue, those must be very bold men who will encounter them as wives.

126. Still, of all the faults as to *temper*, your *melancholy* ladies have the worst, unless you have the same mental disease. Most wives are, at times, *misery-makers*; but these carry it on as a regular trade. They are always unhappy about *something*, either past, present, or to come. Both arms full of children is a pretty efficient remedy in most cases; but, if the ingredients be wanting, a little *want*, a little *real trouble*, a little *genuine affliction* must, if you would effect a cure, be resorted to. But this is very painful to a man of any feeling; and, therefore, the best way is to avoid a connection which is to give you a life of wailing and sighs.

127. *BEAUTY*. Though I have reserved this to the last of the things to be desired in a wife, I by no means think it the last in point of importance. The less favoured part of the sex say, that "beauty is but *skin-deep*;" and this is very true; but, it is very *ageeable*, though, for all that. Pictures are only paint-deep, or pencil-deep; but we admire them, nevertheless. "Handsome is that handsome *does*," used to say to me an old man, who had marked me out for his not over-handsome daughter. "Please your *eye* and plague your heart" is an adage that want of beauty invented, I dare say, more than a thousand years ago. These adages would say, if they had but the courage, that beauty is inconsistent with chastity, with sobriety of conduct, and with all the female virtues. The argument is, that beauty exposes the possessor to *greater temptation* than women not beautiful are exposed to; and that, *therefore*, their fall is more probable. Let us see a little how this matter stands.

128. It is certainly true, that pretty girls will have more, and more ardent, admirers than ugly ones; but, as to the *temptation* when in their unmarried state, there are few so very ugly as to be exposed to no *temptation* at all; and, which is the most likely to resist; she who has a choice of lovers, or she who if she let the occasion slip may never have it again? Which of the two is most likely to set a high value upon her reputation, she whom all beholders admire, or she who is admired, at best, by mere chance? And as to women in the married state,

this argument assumes, that, when they fall, it is from their own vicious disposition; when the fact is, that, if you search the annals of conjugal infidelity, you will find, that, nine cases out of ten, the *fault is in the husband*. It is his neglect, his flagrant disregard, his frosty indifference, his foul example; it is to these, that nine times out of ten, he owes the infidelity of his wife; and, if I were to say ninety-nine times out of a hundred, the facts, if verified, would, I am certain, bear me out. And whence this neglect, this disregard, this frosty indifference; whence this foul example? Because it is easy, in so many cases, to find some women more beautiful than the wife. This is no *justification* for the husband to plead; for he has, with his eyes open, made a solemn contract: if she have not beauty enough to please him, he should have sought it in some other woman: if, as is frequently the case, he have preferred rank or money to beauty, he is an unprincipled man, if he do anything to make her unhappy who has brought him the rank or the money. At any rate, as conjugal infidelity is, in so many cases; as it is *generally* caused by the want of affection and due attention in the husband, it follows, of course, that it must more frequently happen in the case of ugly than in that of handsome women.

129. In point of *dress*, nothing need be said to convince any reasonable man, that beautiful women will be less expensive in this respect than women of a contrary description. Experience teaches us, that ugly women are always the most studious about their dress; and if we had never observed upon the subject, *reason* would tell us, that it must be so. Few women are handsome without knowing it; and if they know that their features naturally attract admiration, will they desire to draw it off, and to fix it on lace and silks and jewels?

130. As to *manners* and *temper*, there are certainly some handsome women who are conceited and arrogant; but, as they have all the best reasons in the world for being pleased with themselves, they afford you the best chance of general good humour; and this good humour is a very valuable commodity in the married state. Some that are called handsome, and that are such at the first glance, are dull, inanimate things, that might as well have been made of wax, or of wood. But, the truth is, that this is *not*

beauty, for this is not to be found *only* in the *form* of the features, but in the movements of them also. Besides, here nature is very impartial; for she gives animation promiscuously to the handsome as well as to the ugly: and the want of this in the former is surely as bearable as in the latter.

131. But the great use of female beauty, the great practical advantage of it is, that it naturally and unavoidably tends to *keep the husband in good humour with himself*, to make him, to use the dealer's phrase, *pleased with his bargain*. When old age approaches, and the parties have become endeared to each other by a long series of joint cares and interests, and when children have come and bound them together by the strongest ties that nature has in store; at this age the features and the person are of less consequence; but, in the *young days* of matrimony, when the roving eye of the bachelor is scarcely become steady in the head of the husband, it is dangerous for him to see, every time he stirs out, a face more captivating than that of the person to whom he is bound for life. Beauty is, in some degree, a matter of *taste*: what one man admires, another does not; and it is fortunate for us that it is thus. But still there are certain things that all men admire; and a husband is always pleased when he perceives that a portion, at least, of these things are in his own possession: he takes this possession as a *compliment to himself*: there must, he will think the world will believe, have been *some merit in him*, some charm, seen or unseen, to have caused him to be blessed with the acquisition.

132. And then there arise so many things, sickness, misfortune in business, losses, many many things, wholly unexpected; and, there are so many circumstances, perfectly *nameless*, to communicate to the new-married man the fact, that it is not a real *angel* of whom he has got the possession; there are so many things of this sort, so many and such powerful dampers of the passions, and so many incentives to *cool reflection*; that it requires something, and a good deal too, to keep the husband in countenance in this his altered and enlightened state. The passion of women does not cool so soon: the lamp of their love burns more steadily, and even brightens as it burns: and, there is, the young man may be assured, a vast difference in the effect of the fondness of a pretty woman and that of

one of a different description; and, let reason and philosophy say what they will, a man will come down stairs of a morning better pleased after seeing the former, than he would after seeing the latter, in her *night-cap*.

133. To be be sure, when a man has, from whatever inducement, once married a woman, he is unjust and cruel if he even *slight* her on account of her want of beauty, and, if he treat her harshly, on this account, he is a brute. But, it requires a greater degree of reflection and consideration than falls to the lot of men in general to make them act with justice in such a case; and, therefore, the best way is to guard, if you can, against the temptation to commit such injustice, which is to be done in no other way, than by not marrying any one that you *do not think handsome*.

134. I must not conclude this address to THE LOVER without something on the subject of *seduction* and *inconstancy*. In, perhaps, nineteen cases out of twenty, there is, in the unfortunate cases of illicit gratification, no seduction at all, the passion, the absence of virtue, and the crime, being all mutual. But, there are other cases of a very different description; and where a man goes coolly and deliberately to work, first to gain and rivet the affections of a young girl, then to take advantage of those affections to accomplish that which he knows must be her ruin, and plunge her into misery for life; when a man does this merely for the sake of a momentary gratification, he must be either a selfish and unfeeling brute, unworthy of the name of man, or he must have a heart little inferior, in point of obduracy, to that of the murderer. Let young women, however, be aware; let them be well aware, that few, indeed, are the cases in which this apology can possibly avail them. Their character is not solely theirs, but belongs, in part, to their family and kindred. They may, in the case contemplated, be objects of compassion with the world; but what contrition, what repentance, what remorse, what that even the tenderest benevolence can suggest, is to heal the wounded hearts of humbled, disgraced, but still affectionate, parents, brethren, and sisters?

135. As to *constancy* in Lovers, though I do not approve of the saying, "At lovers' lies Jove laughs;" yet, when

people are young, one object may supplant another in their affections, not only without criminality in the party experiencing the change, but without blame; and it is honest, and even humane, to act upon the change; because it would be both foolish and cruel to marry one girl while you liked another better: and the same holds good with regard to the other sex. Even when *marriage* has been *promised*, and that, too, in the most solemn manner, it is better for both parties to break off, than to be coupled together with the reluctant assent of either; and I have always thought, that actions for damages, on this score, if brought by the girl, show a want of delicacy as well as of spirit; and, if brought by the man, excessive meanness. Some damage may, indeed, have been done to the complaining party; but no damage equal to what that party would have sustained from a marriage, to which the other would have yielded by a sort of compulsion, producing to almost a certainty what Hogarth, in his *Marriage à la Mode*, most aptly typifies by two curs, of different sexes, fastened together by what sportsmen call *couples*, pulling different ways, and snarling and barking and foaming like furies.

136. But when promises have been made to a young woman; when they have been relied on for any considerable time; when it is manifest that her peace and happiness, and, perhaps, her life, depend upon their fulfilment; when things have been carried to this length, the change in the Lover ought to be announced in the manner most likely to make the disappointment as supportable as the case will admit of; for, though it is better to break the promise than to marry one while you like another better; though it is better for both parties, you have no right to break the heart of her who has, and that, too, with your accordance, and, indeed, at your instigation, or, at least, by your encouragement, confide it to your fidelity. You cannot help your change of affections; but you can help making the transfer in such a way as to cause the destruction, or even probable destruction, nay, if it were but the deep misery, of her, to gain whose heart you had pledged your own. You ought to proceed by slow degrees; you ought to call time to your aid in executing the painful task; you ought scrupulously to avoid every thing calculated to aggravate the sufferings of the disconsolate party.

137. A striking, a monstrous instance of conduct the contrary of this has recently been placed upon the melancholy records of the Coroner of Middlesex; which have informed an indignant public, that a young man, having first secured the affections of a virtuous young woman, next promised her marriage, then caused the banns to be published, and then, on the very day appointed for the performance of the ceremony, married another woman, in the same church; and this, too, without, as he avowed, any provocation, and without the smallest intimation or hint of his intention to the disappointed party, who, unable to support existence under a blow so cruel, put an end to that existence by the most deadly and the swiftest poison. If anything could wipe from our country the stain of having given birth to a monster so barbarous as this, it would be the abhorrence of him which the jury expressed; and which, from every tongue, he ought to hear to the last moment of his life.

138. Nor has a man any right to *sport* with the affections of a young woman, though he stop short of *positive promises*. Vanity is generally the tempter in this case; a desire to be regarded as being admired by the women: a very despicable species of vanity, but frequently greatly mischievous, notwithstanding. You do not, indeed, actually, in so many words, promise to marry; but the general tenor of your language and deportment has that meaning; you know that your meaning is so understood; and if you have not such meaning; if you be fixed by some previous engagement with, or greater liking for, another; if you know you are here sowing the seeds of disappointment; and if you, keeping your previous engagement, or greater liking a secret, persevere, in spite of the admonitions of conscience, you are guilty of deliberate deception, injustice and cruelty: you make to God an ungrateful return for those endowments which have enabled you to achieve this inglorious and unmanly triumph; and if, as is frequently the case, you *glory* in such triumph, you may have person, riches, talents to excite envy; but every just and humane man will abhor your heart.

139. There are, however, certain cases in which you deceive, or nearly deceive, *yourself*; cases in which you

are, by degrees and by circumstances, deluded into something very nearly resembling sincere love for a second object, the first still, however, maintaining her ground in your heart; cases in which you are not actuated by vanity, in which you are not guilty of injustice and cruelty: but cases in which you, nevertheless, *do wrong*: and as I once did a wrong of this sort myself, I will here give you a history of it, as a warning to every young man who shall read this little book; that being the best and, indeed, the only atonement, that I can make, or ever could have made, for this only *serious sin* that I ever committed against the female sex.

140. The Province of New Brunswick, in North America, in which I passed my years from the age of eighteen to that of twenty-six, consists in general, of heaps of rocks, in the interstices of which grow the pine, the spruce, and various sorts of fir-trees, or, where the woods have been burnt down, the bushes of the raspberry or those of the huckle-berry. The province is cut asunder lengthwise by a great river, called the St. John, about two hundred miles in length, and, at half way from the mouth, full a mile wide. Into this main river run innumerable smaller rivers, there called CREEKS. On the sides of these creeks the land is, in places, clear of rocks; it is, in these places, generally good and productive; the trees that grow here are the birch, the maple, and others of the deciduous class; natural meadows here and there present themselves; and some of these spots far surpass in rural beauty any other that my eyes ever beheld; the creeks, abounding towards their sources in waterfalls of endless variety, as well in form as in magnitude, and always teeming with fish, while water-fowl enliven their surface, and while wild-pigeons, of the gayest plumage, flutter, in thousands upon thousands, amongst the branches of the beautiful trees, which, sometimes, for miles together, form an arch over the creeks.

141. I, in one of my rambles in the woods, in which I took great delight, came to a spot at a very short distance from the source of one of these creeks. Here was everything to delight the eye, and especially of one like me, who seem to have been born to love rural life, and trees and plants of all sorts. Here were about two hundred acres of natural meadow, interspersed with patches of maple-trees in various forms and of various extent; the

creek (there about thirty miles from its point of joining the St. John) ran down the middle of the spot, which formed a sort of dish, the high and rocky hills rising all round it, except at the outlet of the creek, and these hills crowned with lofty pines: in the hills were the sources of the creek, the waters of which came down in cascades, for any one of which many a nobleman in England would, if he could transfer it, give a good slice of his fertile estate; and in the creek, at the foot of the cascades, there were, in the season, salmon, the finest in the world, and so abundant, and so easily taken, as to be used for manuring the land.

142. If nature, in her very best humour, had made a spot for the express purpose of captivating me, she could not have exceeded the efforts which she had here made. But I found something here besides these rude works of nature; I found something in the fashioning of which *man* had had something to do. I found a large and well-built log dwelling-house, standing (in the month of September) on the edge of a very good field of Indian Corn, by the side of which there was a piece of buckwheat just then mowed. I found a homestead, and some very pretty cows. I found all the things by which an easy and happy farmer is surrounded: and I found still something beside all these; something that was destined to give me a great deal of pleasure and also a great deal of pain, both in their extreme degree; and both of which, in spite of the lapse of forty years, now make an attempt to rush back into my heart.

143. Partly from misinformation, and partly from miscalculation, I had lost my way; and, quite alone, but armed with my sword and a brace of pistols, to defend myself against the bears, I arrived at the log-house in the middle of a moonlight night, the hoar frost covering the trees and the grass. A stout and clamorous dog, kept off by the gleaming of my sword, waked the master of the house, who got up, received me with great hospitality, got me something to eat, and put me into a feather-bed, a thing that I had been a stranger to for some years. I, being very tired, had tried to pass the night in the woods, between the trunks of two large trees, which had fallen side by side, and within a yard of each other. I had made a nest for myself of dry fern, and had made a cover-

ing by laying boughs of spruce across the trunks of the trees. But unable to sleep on account of the cold; becoming sick from the great quantity of water that I had drunk during the heat of the day, and being, moreover, alarmed at the noise of the bears, and lest one of them should find me in a defenceless state, I had roused myself up, and had crept along as well as I could. So that no hero of eastern romance ever experienced a more enchanting change.

144. I had got into the house of one of those YANKEE LOYALISTS, who, at the close of the revolutionary war (which, until it had succeeded, was called a rebellion), had accepted the grants of land in the King's Province of New Brunswick; and who, to the great honour of England, had been furnished with all the means of making new and comfortable settlements. I was suffered to sleep till breakfast time, when I found a table, the like of which I have since seen so many in the United States, loaded with good things. The master and mistress of the house, aged about fifty, were like what an English farmer and his wife were half a century ago. There were two sons, tall and stout, who appeared to have come in from work, and the youngest of whom was about my age, then twenty-three. But there was *another member* of the family, aged nineteen, who (dressed according to the neat and simple fashion of New England, whence she had come with her parents five or six years before) had her long light-brown hair twisted nicely up, and fastened on the top of her head, in which head were a pair of lively blue eyes, associated with features of which that softness and that sweetness, so characteristic of American girls, were the predominant expressions, the whole being set off by a complexion indicative of glowing health, and forming, figure, movements, and all taken together, an assemblage of beauties, far surpassing any that I had ever seen but *once* in my life. That *once* was, too, *two years ago*; and, in such a case and at such an age, two years, two whole years, is a long, long while! It was a space as long as the eleventh part of my then life! Here was the *present* against the *absent*: here was the power of the *eyes* pitted against that of the *memory*: here were all the senses up in arms to subdue the influence of the thoughts; here was vanity, here was passion, here was the spot of all spots in the world, and here were also the life, and the manners and the habits and

the pursuits that I delighted in : here was everything that imagination can conceive, united in a conspiracy against the poor little brunette in England ! What, then, did I fall in love at once with this bouquet of lilies and roses ? Oh ! by no means. I was, however, so enchanted with *the place* ; I so much enjoyed its tranquillity, the shade of the maple trees, the business of the farm, the sports of the water and of the woods, that I stayed at it to the last possible minute, promising, at my departure, to come again as often as I possibly could ; a promise which I most punctually fulfilled.

145. Winter is the great season for jaunting and *dancing* (called *frollicking*) in America. In this Province the river and the creeks were the only *roads* from settlement to settlement. In summer we travelled in *canoes* ; in winter in *sleighs* on the ice or snow. During more than two years I spent all the time I could with my Yankee friends : they were all fond of me : I talked to them about country affairs, my evident delight in which they took as a compliment to themselves : the father and mother treated me as one of their children ; the sons as a brother ; and the daughter, who was as modest and as full of sensibility as she was beautiful, in a way to which a chap much less sanguine than I was would have given the tenderest interpretation : which treatment I, especially in the last-mentioned case, most cordially repaid.

146. It is when you meet in company with others of your own age that you are, in love matters, put, most frequently, to the test, and exposed to detection. The next-door neighbour might, in that country, be ten miles off. We used to have a frolic, sometimes at one house and sometimes at another. Here, where female eyes are very much on the alert, no secret can long be kept ; and very soon father, mother, brothers and the whole neighbourhood looked upon the thing as certain, not excepting herself, to whom I, however, had never once even talked of marriage, and had never even told her that I *loved* her. But I had a thousand times done these by *implication*, taking into view the interpretation that she would naturally put upon my looks, appellations, and acts ; and it was of this, that I had to accuse myself. Yet I was not a *deceiver* ; for my affection for her was very great : I spent no really pleasant hours but with her : I

was uneasy if she showed the slightest regard for any other young man: I was unhappy if the smallest matter affected her health or spirits: I quitted her in dejection, and returned to her with eager delight: many a time, when I could get leave but for a day, I paddled in a canoe two whole succeeding nights, in order to pass that day with her. If this was not love, it was first cousin to it; for as to any *criminal* intention, I no more thought of it, in her case, than if she had been my sister. Many times I put to myself the questions: "What am I at? Is not this wrong? *Why do I go?*" But still I went.

147. Then, further in my excuse, my *prior engagement*, though carefully left unalluded to by both parties, was, in that thin population, and owing to the singular circumstances of it, and to the great talk that their always was about me, *perfectly well known* to her and all her family. It was matter of so much notoriety and conversation in the Province, that GENERAL CARLETON (brother of the late Lord Dorchester), who was the Governor when I was there, when he, about fifteen years afterwards, did me the honour, on his return to England, to come and see me at my house in Duke-street, Westminster, asked, before he went away, to see my *wife*, of whom *he had heard so much* before her marriage. So that here was no *deception* on my part: but still I ought not to have suffered even the most distant hope to be entertained by a person so innocent, so amiable, for whom I had so much affection, and to whose heart I had no right to give a single twinge. I ought, from the very first, to have prevented the possibility of her ever feeling pain on my account. I was young, to be sure; but I was old enough to know what was my duty in this case, and I ought, dismissing my own feelings, to have had the resolution to perform it.

148. The *last parting* came; and now came my just punishment! The time was known to every body, and was irrevocably fixed; for I had to move with a regiment and the embarkation of a regiment is an *epoch* in a thinly settled province. To describe this parting would be too painful even at this distant day, and with this frost of age upon my head. The kind and virtuous father came forty miles to see me just as I was going on board in the river. *His* looks and words I have never forgotton. As

the vessel descended, she passed the mouth of *that creek*, which I had so often entered with delight; and though England, and all that England contained, were before me, I lost sight of this creek with an aching heart.

149. On what trifles turn the great events in the life of man! If I had received a *cool* letter from my intended wife; if I had only heard a rumour of anything from which fickleness in her might have been inferred; if I had found in her any, even the smallest, abatement of affection; if she had but let go any one of the hundred strings by which she held my heart: if any of these, never would the world have heard of me. Young as I was; able as I was as a soldier; proud as I was of the admiration and commendations of which I was the object; fond as I was, too, of the command, which, at so early an age, my rare conduct and great natural talents had given me; sanguine as was my mind, and brilliant as were my prospects: yet I had seen so much of the meannesses, the unjust partialities, the insolent pomposity, the disgusting dissipations of that way of life, that I was weary of it: I longed, exchanging my fine laced coat for the Yankee farmer's home-spun, to be where I should never behold the supple crouch of servility, and never hear the hectoring voice of authority, again; and, on the lonely banks of this branch-covered creek, which contained (she out of the question) everything congenial to my taste and dear to my heart, I, unapplauded, unfear'd, unenvied and uncalumniated, should have lived and died.

LETTER IV.—TO A HUSBAND.

150. It is in this capacity that your conduct will have the greatest effect on your happiness; and a great deal will depend on the manner in which you *begin*. I am to suppose that you have made a *good choice*; but a good young woman may be made, by a weak, a harsh, a neglectful, an extravagant, or a profligate husband, a really bad wife and mother. All in a wife, beyond her own natural disposition and education, is, nine times out of ten, the work of her husband.

151. The first thing of all, be the rank in life what it

may, is to convince her of the necessity of *moderation in expense*; and to make her clearly see the justice of beginning to act upon the presumption, that there are *children coming*, that they are to be provided for, and that she is to *assist* in the making of that provision. Legally speaking, we have a right to do what we please with our own property, which, however, is not our own, unless it exceed our debts. And morally speaking, we, at the moment of our marriage, contract a debt with the naturally to be expected fruit of it; and, therefore (reserving further remarks upon this subject till I come to speak of the education of children), the scale of expense should, at the beginning, be as low as that of which a due attention to rank in life will admit.

152. The great danger of all is, beginning with *servants*, or a *servant*. Where there are riches, or where the business is so great as to demand *help* in the carrying on of the affairs of a house, one or more female servants must be kept; but, where the work of a house can be done by one pair of hands, why should there be two; especially as you cannot have the hands without having the *mouth*, and, which is frequently not less costly, inconvenient and injurious, the *tongue*? When children come, there must, at times, be some foreign aid; but, until then, what need can the wife of a young tradesman, or even farmer (unless the family be great), have of a servant? The wife is young, and why is she not to work as well as the husband? What justice is there in wanting you to keep two women instead of one? You have not married them both in form; but, if they be inseparable, you have married them in substance; and if you are free from the crime of bigamy, you have the far most burdensome part of its consequences.

153. I am well aware of the unpopularity of this doctrine; well aware of its hostility to prevalent habits; well aware that almost every tradesman and every farmer, though with scarcely a shilling to call his own; and that every clerk, and every such person, begins by keeping a servant, and that the latter is generally provided before the wife be installed: I am well aware of all this; but knowing, from long and attentive observation, that it is the great bane of the marriage life; the great cause of that penury, and of those numerous and tormenting

embarrassments, amidst which conjugal felicity can seldom long be kept alive, I give the advice, and state the reasons on which it was founded.

154. In London, or near it, a maid-servant cannot be kept at an expense so low as that of *thirty pounds a year*; for, besides her wages, board and lodging, there must be a *fire* solely for her; or she must sit with the husband and wife, hear every word that passes between them, and between them and their friends, which will, of course, greatly add to the pleasures of their fire-side! To keep her tongue still would be impossible, and, indeed, unreasonable; and if, as may frequently happen, she be prettier than the wife, she will know how to give the suitable interpretation to the looks which, next to a certainty, she will occasionally get from him, who, as it were in mockery, she calls by the name of "*master*." This is almost downright bigamy; but this can never do; and, therefore, she must have a *fire to herself*. Besides the blaze of coals, however, there is another sort of *flame* that she will inevitably covet. She will by no means be sparing of the coals; but, well fed and well lodged, as *she* will be, whatever you may be, she will naturally sigh for the fire of love, for which she carries in her bosom a match always ready prepared. In plain language, you have a man to keep, a part, at least, of every week; and the leg of lamb, which might have lasted you and your wife for three days, will, by this gentleman's sighs, be borne away in one. Shut the door against this intruder; out she goes herself: and, if she go empty-handed, she is no true Christian, or, at least, will not be looked upon as such by the charitable friend at whose house she meets the longing soul, dying partly with love and partly with hunger.

155. The cost, altogether, is nearer fifty pounds a year than thirty. How many thousands of tradesmen and clerks, and the like, who might have passed through life without a single embarrassment, have lived in continual trouble and fear, and found a premature grave, from this very cause, and this cause alone! When I, on my return from America, in 1800, lived a short time in Saint James's Street, following my habit of early rising, I used to see the servant-maids, at almost every house, dispensing charity at the expense of their masters, long before they, good men, opened their eyes, who thus did

deeds of benevolence, not only without boasting of them, but without knowing of them. Meat, bread, cheese, butter, coals, candles; all came with equal freedom from these liberal hands. I have observed the same, in my early walks and rides, in every part of this great place and its environs. Where there is *one* servant it is worse than when there are *two* or more; for, happily for their employers, they do not always agree. So that the oppression is most heavy on those who are the least able to bear it: and particularly on *clerks*, and such-like people, whose wives seem to think, that, because the husband's work is of a genteel description, they ought to live the life of *ladies*. Poor fellows! their work is not hard and rough, to be sure; but, it is *work*, and work for many hours too, and painful enough; and as to their income, it scarcely exceeds, on an average, the double, at any rate, of that of a journeyman carpenter, bricklayer, or tailor.

156. Besides, the man and wife will live on cheaper diet and drink than a servant will live. Thousands, who would never have had beer in their house, have it for the servant, who will not live without it. However frugal your wife, her frugality is of little use, if she have one of these inmates to provide for. Many a hundred thousand times has it happened that the butcher and the butterman have been applied to solely because there was a servant to satisfy. You cannot, with this clog everlastingly attached to you, be frugal, if you would: you can save nothing against the days of expense, which are, however, pretty sure to come. And why should you bring into your house a trouble like this; an absolute annoyance; a something for your wife to watch; to be a constraint upon her, to thwart her in her best intentions, to make her uneasy, and to sour her temper? Why should you do this foolish thing? Merely to comply with corrupt fashion; merely from false shame, and false and contemptible pride? If a young man were, on his marriage, to find any difficulty in setting this ruinous fashion at defiance, a very good way would be to count down to his wife, at the end of every week, the amount of the expense of a servant for that week, and request her to deposit it in her drawer. In a short time she would find the sum so large, that she would be frightened at the thoughts of a servant; and would never dream of one

again, except in case of absolute necessity, and then for as short a time as possible.

157. But the wife may not be *able* to do all the work to be done in the house. Not *able*! A young woman not able to cook and wash, and mend and make, and clean the house and make the bed for one young man and herself, and that young man her husband too, who is quite willing (if he be worth a straw) to put up with cold dinner, or with a crust; to get up and light her fire; to do anything that the mind can suggest to spare her labour, and to conduce to her convenience! Not *able* to do this? Then, if she brought no fortune, and he had none, she ought not to have been *able to marry*: and, let me tell you, young man, a *small fortune* would not put a servant-keeping wife upon an equality with one who required no such inmate.

158. If, indeed, the work of a house was *harder* than a young woman could perform without pain, or great fatigue; if it had a tendency to impair her health or deface her beauty; then you might hesitate: but, it is not too hard, and it tends to preserve health, to keep the spirits buoyant, and, of course, to preserve beauty. You often hear girls, while scrubbing or washing, singing till they are out of breath; but never while they are at what they call *working* at the needle. The American wives are most exemplary in this respect. They have none of that false pride, which prevents thousands in England from doing that which interest, reason, and even their own inclination would prompt them to do. They work, not from necessity; not from compulsion of any sort; for their husbands are the most indulgent in the whole world. In the towns they go to the market, and cheerfully carry home the result: in the country, they not only do the work in the house, but extend their labours to the garden, plant and weed and hoe, and gather and preserve the fruits and the herbs; and this, too, in a climate far from being so favourable to labour as that of England; and they are amply repaid for these by those gratifications which their excellent economy enables their husbands to bestow upon them, and which it is their universal habit to do with a liberal hand.

159. But, did I *practise* what I am here preaching? Aye, and to the full extent. Till I had a second child, no

servant ever entered my house, though well able to keep one; and never, in my whole life, did I live in a house so clean, in such trim order, and never have I eaten or drunk, or slept or dressed, in a manner so perfectly to my fancy, as I did then. I had a great deal of business to attend to, that took me a great part of the day from home: but, whenever I could spare a minute from business, the child was in my arms; I rendered the mother's labour as light as I could; any bit of food satisfied me; when watching was necessary, we shared it between us; and that famous GRAMMAR for teaching French people English, which has been for thirty years, and still is, the great work of this kind, throughout all America and in every nation in Europe, was written by me, in hours not employed in business, and, in great part, during my share of the night-watchings over a sick, and then only, child, who, after lingering many months, died in my arms.

160. This was the way that we went on: this was the way that we *began* the married life; and surely, that which we did with pleasure, no young couple, unendowed with fortune, ought to be ashamed to do. But she may be *ill*; the time may be near at hand, or may have actually arrived, when she must encounter that particular pain and danger of which *you have been the happy cause*! Oh! that is quite another matter! And if you now exceed in care, in watching over her, in tender attention to all her wishes, in anxious efforts to quiet her fears; if you exceed in pains and expense to procure her relief and secure her life; if you, in any of these, exceed that which I would recommend, you must be romantic indeed! She deserves them all, and more than all, ten thousand times told. And now it is that you feel the blessing conferred by her economy. That heap of money, which might have been squandered on, or by, or in consequence of, an useless servant, you now have in hand wherewith to procure an abundance of that skill and that attendance of which she stands in absolute need; and she, when restored to you in smiling health, has the just pride to reflect, that she may have owed her life and your happiness to the effects of her industry.

161. It is the *beginning* that is everything in this important case; and you will have, perhaps, much to do to

convince her, not that what you recommend is advantageous; not that it is right; but to convince her that she can do it without sinking below the station that she ought to maintain. She would cheerfully do it; but there are her *next-door-neighbours*, who do not do it, though, in all other respects, on a par with her. It was not laziness, but pernicious fashion, that you will have to combat. But the truth is, that there ought to be *no combat* at all; this important matter ought to be settled and fully agreed on *beforehand*. If she really love you, and have common sense, she will not hesitate a moment; and if she be deficient in either of these respects; and if you be so mad in love as to be unable to exist without her, it is better to cease to exist at once, than to become the toiling and embarrassed slave of a wasting and pillaging servant.

162. The next thing to be attended to is, your *demeanour* towards a young wife. As to oldish ones, or widows, time and other things have, in most cases, blunted their feelings, and rendered harsh or stern demeanour in the husband a matter not of heart-breaking consequence. But with a young and inexperienced one, the case is very different; and you should bear in mind, that the first frown that she receives from *you* is a dagger to her heart. Nature has so ordered it, that men shall become less ardent in their passion after the wedding-day; and that women shall not. Their ardour increases rather than the contrary; and they are surprisingly quick-sighted and inquisitive on this score. When the *child* comes, it divides this ardour with the father; but until then you have it all; and if you have a mind to be happy, repay it with all your soul. Let what may happen to put you out of humour with others, let nothing put you out of humour with her. Let your words and looks and manners be just what they were before you called her wife.

163. But now, and throughout your life, show your affection for her, and your admiration of her, not in nonsensical compliment; not in picking up her handkerchief, or her glove, or in carrying her fan or parasol; not, if you have the means, in hanging trinkets and baubles upon her; not in making yourself a fool by winking at, and seeming pleased at, her foibles, or follies, or faults; but show them by acts of real good-

ness towards her; prove by unequivocal deeds the high value that you set on her health and life and peace of mind; let your praise of her go to the full extent of her deserts, but let it be consistent with truth and with sense, and such as to convince her of your sincerity. He who is the flatterer of his wife only prepares her ears for the hyperbolical stuff of others. The kindest appellation that her Christian name affords is the best you can use, especially, before faces. An everlasting "*my dear*" is but a sorry compensation for a want of that sort of love that makes the husband cheerfully toil by day, break his rest by night, endure all sorts of hardships, if the life or health of his wife demand it. Let your deeds, and not your words, carry to her heart a daily and hourly confirmation of the fact, that you value her health and life and happiness beyond all other things in the world; and let this be manifest to her, particularly at those times when life is always more or less in danger.

164. I began my young marriage days in and near Philadelphia. At one of those times to which I have just alluded, in the middle of the burning hot month of July, I was greatly afraid of fatal consequences to my wife for want of sleep, she not having, after the great danger was over, had any sleep for more than forty-eight hours. All great cities, in hot countries, are, I believe, full of dogs; and they, in the very hot weather, keep up, during the night, a horrible barking and fighting and howling. Upon the particular occasion to which I am adverting, they made a noise so terrible and so unre-mitted, that it was next to impossible that even a person in full health and free from pain should obtain a minute's sleep. I was, about nine in the evening, sitting by the bed: "I do think," said she, "that I could go to sleep *now*, if it were not *for the dogs*." Down stairs I went, and out I sallied, in my shirt and trousers, and without shoes and stockings; and, going to a heap of stones lying beside the road, set to work upon the dogs, going backward and forward, and keeping them at two or three hundred yards' distance from the house. I walked thus the whole night, barefooted, lest the noise of my shoes might possibly reach her ears; and I remember that the bricks of the causeway were, even in the night, so hot as to be disagreeable to my feet. My exertions

produced the desired effect: a sleep of several hours was the consequence; and, at eight o'clock in the morning, off went I to a day's business, which was to end at six in the evening.

165. Women are all patriots of the soil; and when her neighbours used to ask my wife whether *all* English husbands were like hers, she boldly answered in the affirmative. I had business to occupy the whole of my time, Sundays and weekdays, except sleeping hours; but I used to make time to assist her in the taking care of her baby, and in all sorts of things: get up, light her fire, boil her tea-kettle, carry her up warm water in cold weather, take the child while she dressed herself and got the breakfast ready, then breakfast, get her in water and wood for the day, then dress myself neatly, and sally forth to my business. The moment that was over I used to hasten back to her again; and I no more thought of spending a moment *away from her*, unless business compelled me, than I thought of quitting the country and going to sea. The *thunder* and *lightning* are tremendous in America, compared with what they are in England. My wife was, at one time, very much afraid of thunder and lightning; and, as is the feeling of all such women, and, indeed, all men too, she wanted company, and particularly her husband, in those times of danger. I knew well, of course, that my presence would not diminish the danger; but, be I at what I might, if within reach of home, I used to quit my business and hasten to her, the moment I perceived a thunder-storm approaching. Scores of miles have I, first and last, *run* on this errand in the streets of Philadelphia! The Frenchmen, who were my scholars, used to laugh at me exceedingly on this account; and sometimes, when I was making an appointment with them, they would say, with a smile and a bow, "*Sauve la tonnerre toujours, Monsieur Cobbett.*"

166. I never *dangled* about at the heels of my wife; seldom, very seldom, ever *walked out*, as it is called, with her; I never "*went a walking*" in the whole course of my life; never went to walk without having some *object* in view other than the walk; and, as I never could walk at a slow pace, it would have been *hard work* for her to keep up with me; so that, in the nearly

forty years of our married life, we have not walked out together, perhaps, twenty times. I hate a *dangler*, who is more like a footman than a husband. It is very cheap to be kind in *trifles*; but that which rivets the affections is not to be purchased with money. The great thing, of all, however, is to prove your anxiety at those times of peril to her, and for which times, you nevertheless, wish. Upon those occasions I was never from home, be the necessity for it ever so great: it was my rule, that every thing must give way to that. In the year 1809, some English local militiamen were *flogged*, in the Isle of Ely, in England, under a guard of *Hanoverians*, then stationed in England. I, reading an account of this in a London newspaper, called the *COURIER*, expressed my indignation at it in such terms as it became an Englishman to do. The Attorney-General, Gibbs, was set on upon me; he harassed me for nearly a year, then brought me to trial, and I, was by Ellenborough, Grose, Le Blanc, and Bailey, sentenced to *two years' imprisonment* in Newgate, to pay a fine to *the king of a thousand pounds*, and to be held in heavy bail for *seven years* after the expiration of the imprisonment! Every one regarded it as a sentence of *death*. I lived in the country at that time, seventy miles from London; I had a farm on my hands; I had a family of small children, amongst whom I had constantly lived; I had a most anxious and devoted wife, who was, too, in that state, which rendered the separation more painful ten-fold. I was put into a place amongst *felons*, from which I had to rescue myself at the price of *twelve guineas a week* for the whole of two years. The *king*, poor man! was, at the close of my imprisonment, not in a *condition* to receive the *thousands pounds*; but his son, the present king, punctually received it "*in his name and behalf*;" and he keeps it still.

167. The sentence, though it proved not to be one of *death*, was, in effect, one of *ruin*, as far as then-possessed property went. But this really appeared as nothing, compared with the circumstance, that I must now have *a child born in a felon's jail*, or be absent from the scene at the time of birth. My wife, who had come to see me for the last time previous to her lying-in, perceiving my deep dejection at the approach of her departure for Botley, resolved not to go; and actually went and took

a lodging as near to Newgate as she could find one, in order that the communication between us might be as speedy as possible; and in order that I might see the doctor, and receive assurances from him relative to her state. The nearest lodging that she could find was in Skinner-street, at the corner of a street leading to Smith-field. So that there she was, amidst the incessant rattle of coaches and butchers' carts, and the noise of cattle, dogs, and brawling men; instead of being in a quiet and commodious country-house, with neighbours and servants and everything necessary about her. Yet, so great is the power of the mind in such cases, she though the circumstances proved uncommonly perilous, and were attended with the loss of the child, bore her sufferings with the greatest composure, because, at any minute she could send a message to, and hear, from, me. If she had gone to Botley, leaving me in that state of anxiety in which she saw me, I am satisfied that she would have died; and that event taking place at such a distance from me, how was I to contemplate her corpse, surrounded by her distracted children, and to have escaped death, or madness, myself? If such was not the effect of this merciless act of the government towards me, that amiable body may be well assured that I have *taken and recorded the will for the deed*, and that as such it will live in my memory as long as that memory shall last.

168. I make no apology for this account of my own conduct, because example is better than precept, and because I believe that my example may have weight with many thousands, as it has had in respect to early rising, abstinence, sobriety, industry, and mercy towards the poor. It is not, then, dangling about after a wife; it is not the loading her with baubles and trinkets; it is not the jaunting of her about from show to show, and from what is called pleasure to pleasure. It is none of these that endears you to her: it is the adherence to that promise you have made her: "*With my body I thee worship*"; that is to say, *respect* and *honour* by personal attention and acts of affection. And remember, that the greatest possible proof that you can give of real and solid affection is to give her your *time*, when not wanted in matters of business; when not wanted for the discharge of some *duty*, either towards the public or towards private

persons. Amongst duties of this sort, we must, of course, in some ranks and circumstances of life, include the intercourse amongst friends and neighbours, which may frequently and reasonably call the husband from his home: but what are we to think of the husband who is in the habit of leaving his own fire-side, after the business of the day is over, and seeking promiscuous companions in the ale or the coffee house? I am told that, in France, it is rare to meet with a husband who does not spend every evening of his life in what is called a *café*; that is to say, a place for no other purpose than that of gossiping, drinking and gaming. And it is with great sorrow that I acknowledge that many English husbands indulge too much in a similar habit. Drinking clubs, smoking clubs, singing clubs, clubs of odd-fellows, whist clubs, sotting clubs: these are inexcusable, they are censurable, they are at once foolish and wicked, even in single men; what must they be, then, in *husbands*; and how are they to answer, not only to their wives, but to their children, for this profligate abandonment of their homes; this breach of their solemn vow made to the former, this evil example to the latter?

169. Innumerable are the miseries that spring from this cause. The *expense* is, in the first place, very considerable. I much question whether, amongst tradesmen, a *shilling* a night pays the average score; and that too, for that which is really *worth* nothing at all, and cannot, even by possibility, be attended with any one single advantage, however small. Fifteen pounds a year thus thrown away, would amount, in the course of a tradesman's life, to a decent fortune for a child. Then there is the injury to *health* from these night adventures: there are the *quarrels*; there is the vicious habit of loose and filthy talk; there are the slanders and the backbitings; there are the admiration of contemptible wit, and there the scoffings at all that is sober and serious.

170. And does the husband who thus abandons his wife and children imagine that she will not, in some degree at least, follow his example? If he do, he is very much deceived. If she imitate him even in drinking, he has no great reason to complain; and then the cost may be *two shillings* the night instead of one, equal in amount to the cost of all the bread wanted in the family, while the

baker's bill is, perhaps unpaid. Here are the slanderings, too, going on at home; for, while the husbands are assembled, it would be hard if the wives were not to do the same; and the very least that is to be expected is, that the *tea-pot* should keep pace with the porter-pot or grog-glass. Hence crowds of female acquaintances and intruders, and all the consequent and inevitable squabbles which form no small part of the torment of the life of man.

171. If you have *servants*, they know to a moment the time of your absence; and they regulate their proceedings accordingly. "Like master like man," is an old and true proverb; and it is natural, if not just, that it should be thus; for it would be unjust if the careless and neglectful sot were served as faithfully as the vigilant, attentive and sober man. Late hours, cards and dice, are amongst the consequences of the master's absence; and why not, seeing that he is setting the example? Fire, candle, profligate visitants, expenses, losses, children ruined in habits and morals, and, in short, a train of evils hardly to be enumerated, arise from this most vicious habit of the master spending his leisure time from home. But beyond all the rest is the *ill-treatment of the wife*. When left to ourselves we all seek the company that we *like best*; the company in which we *take the most delight*; and therefore every husband, be his state of life what it may, who spends his leisure time, or who, at least, is in the habit of doing it, in company other than that of his wife and family, tells her and them, as plainly by deeds as he could possibly do by words, that he *takes more delight in other company than in theirs*. Children repay this with *disregard* for their father; but to a wife of any sensibility, it is either a dagger to her heart or an incitement to revenge, and revenge, too, of a species which a young woman will seldom be long in want of the means to gratify. In conclusion of these remarks respecting *absentee husbands*, I would recommend all those who are prone to, or likely to fall into, the practice, to remember the words of Mrs. SULLEN, in the BEAUX STRATAGEM: "My husband," says she, addressing a footman whom she had taken as a paramour, "comes reeling home at midnight, tumbles in beside me as a salmon flounces in a net, oversets the economy of my bed, belches the fumes of his drink in my face, then twists himself round, leaving me half naked, and listening till morning to

that tuneful nightingale, his nose." It is at least forty-three years since I read the *BEAUX STRATAGEM*, and I now quote from memory; but the passage has always occurred to me whenever I have seen a sottish husband; and though that species of revenge, for the taking of which the lady made this apology, was carrying the thing too far, yet I am ready to confess, that if I had to sit in judgment on her for taking even this revenge, my sentence would be very lenient; for what right has such a husband to expect *fidelity*? He has broken his vow; and by what rule of right has she to be bound to hers? She thought that she was marrying a *man*: and she finds that she was married to a beast. He has, indeed, committed no offence that *the law of the land* can reach: but he has violated the vow by which he obtained possession of her person; and, in the eye of justice, the compact between them is dissolved.

172. The way to avoid the sad consequences of which I have been speaking is *to begin well*: many a man has become a sottish husband, and brought a family to ruin, without being sottishly *inclined*, and without *liking* the gossip of the ale or coffee house. It is by slow degrees that the mischief is done. He is first inveigled, and, in time, he really likes the thing; and, when arrived at that point, he is incurable. Let him resolve, from the very first, *never to spend an hour from home*, unless business, or, at least, some necessary and rational purpose demand it. Where ought he to be, but with the person whom he himself hath chosen to be his partner for life, and the mother of his children? What *other company* ought he to deem so good and so fitting as this? With whom else can he so pleasantly spend his hours of leisure and relaxation? Besides, if he quit her to seek company more agreeable, is not she set at large by that act of his? What justice is there in confining her at home without any company at all, while he rambles forth in search of company more gay than he finds at home?

173. Let the young married man try the thing; let him resolve not to be seduced from his home; let him never go, in one single instance, unnecessarily from his own fire-side. *Habit* is a powerful thing; and if he begin right, the pleasure that he will derive from it will induce him to continue right. This is not being "*tied to the apron-strings*," which means quite another matter, as I shall

show by-and-by. It is being at the husband's place, whether he have children or not. And is there any want of matter for conversation between a man and his wife? Why not talk of the daily occurrences to her, as well as to anybody else; and especially to a company of tippling and noisy men? If you excuse yourself by saying that you go to *read the newspaper*, I answer, *buy the newspaper*, if you must read it: the cost is not half of what you spend per day at the pot-house; and then you have it your own, and may read it at your leisure, and your wife can read it as well as yourself, if read it you must. And, in short, what must that man be made of, who does not prefer sitting by his own fire-side with his wife and children, reading to them, or hearing them read, to hearing the gabble and balderdash of a club or a pot-house company!

174. Men must frequently be from home at all hours of the day and night. Sailors, soldiers, merchants, all men out of the common track of labour, and even some in the very lowest walks, are sometimes compelled by their affairs, or by circumstances, to be from their homes. But what I protest against is, the *habit* of spending *leisure* hours from home, and near to it; and doing this without any necessity, and by *choice*: liking the next door, or any house in the same street, better than your own. When absent from *necessity*, there is no wound given to the heart of the wife; she concludes that you would be with her if you could, and that satisfies; she laments the absence, but submits to it without complaining. Yet, in these cases, her feelings ought to be consulted as much as possible; she ought to be fully apprized of the probable duration of the absence, and of the time to return; and if these be dependent on circumstances, those circumstances ought to be fully stated; for you have no right to keep her mind upon the rack, when you have it in your power to put it in a state of ease. Few men have been more frequently taken from home by business, or by a necessity of some sort, than I have; and I can positively assert, that, as to my return, I never once disappointed my wife in the whole course of our married life. If the time of return was contingent, I never failed to keep her informed *from day to day*: if the time was fixed, or when it became fixed, my arrival was as sure as my life. Going from London to Botley, once, with Mr. FINNERTY, whose

name I can never pronounce without an expression of my regard for his memory, we stopped at ALTON, to dine with a friend, who, delighted with Finnerty's talk, as every body else was, kept us till ten or eleven o'clock, and was proceeding to *the other bottle*, when I put in my protest, saying, "We must go, my wife will be frightened." "Blood, man," said Finnerty, "you do not mean to go home to-night!" I told him I did; and then sent my son, who was with us, to order out the post-chaise. We had twenty-three miles to go, during which we debated the question, whether Mrs. COBBETT would be up to receive us, I contending for the affirmative, and he for the negative. She was up, and had a nice fire for us to sit down at. She had not committed the matter to a servant: her servants and children were all in bed: and she was up, to perform the duty of receiving her husband and his friend. "You did not expect him?" said Finnerty. "To be sure I did," said she; "he never disappointed me in his life."

175. Now, if all young men knew how much value women set upon this species of fidelity, there would be fewer unhappy couples than there are. If men have appointments with *lords*, they never dream of breaking them; and I can assure them that wives are as sensitive in this respect as lords. I had seen many instances of conjugal unhappiness arising out of that carelessness which left wives in a state of uncertainty as to the movements of their husbands; and I took care, from the very outset, to guard against it. For no man has a right to sport with the feelings of an innocent person whatever, and particularly with those of one who has committed her happiness to his hands. The truth is, that men in general look upon women as having no feelings different from their own; and they know that they themselves would regard such disappointments as nothing. But this is a great mistake: women feel more acutely than men; their love is more ardent, more pure, more lasting, and they are more frank and sincere in the utterance of their feelings. They ought to be treated with due consideration had for all their amiable qualities and all their weaknesses, and nothing by which their minds are affected ought to be deemed a *trifle*.

176. When we consider what a young woman gives up on her wedding-day; she makes a surrender, an absolute

surrender, of her liberty, for the joint lives of the parties: she gives the husband the absolute right of causing her to live in what place, and in what manner and what society, he pleases; she gives him the power to take from her, and to use, for his own purposes, all her goods, unless reserved by some legal instrument; and, above all, she surrenders to him *her person*. Then, when we consider the pains which they endure for us, and the large share of all the anxious parental cares that fall to their lot; when we consider their devotion to us, and how unshaken their affection remains in our ailments, even though the most tedious and disgusting; when we consider the offices that they perform, and cheerfully perform, for us, when, were we left to one another, we should perish from neglect; when we consider their devotion to their children, how evidently they love them better, in numerous instances, than their own lives; when we consider these things, how can a just man think any thing a trifle that affects their happiness? I was once going, in my gig, up the hill, in the village of FRANKFORD, near Philadelphia, when a little girl, about two years old, who had toddled away from a small house, was lying basking in the sun, in the middle of the road. About two hundred yards before I got to the child, the teams, five big horses in each, of three wagons, the drivers of which had stopped to drink at a tavern on the brow of the hill, started off, and came, nearly abreast, galloping down the road. I got my gig off the road as speedily as I could; but expected to see the poor child crushed to pieces. A young man, a journeyman carpenter, who was shingling a shed by the side of the road, seeing the child, and seeing the danger, though a stranger to the parents, jumped from the top of the shed, ran into the road, and snatched up the child, from scarcely an inch before the hoof of the leading horse. The horse's leg knocked him down; but he, catching the child by its clothes, flung it back, out of the way of the other horses, and saved himself by rolling back with surprising agility. The mother of the child, who had, apparently, been washing, seeing the teams coming, and seeing the situation of the child, rushed out, and catching up the child, just as the carpenter had flung it back, and hugging it in her arms, uttered a *shriek* such as I never heard before, never heard since, and, I hope, shall never hear again; and then she dropped down, as if perfectly dead! By the appli-

cation of the usual means, she was restored, however, in a little while; and I, being about to depart, asked the carpenter if he were a married man, and whether he were a relation of the parents of the child. He said he was neither: "Well, then," said I, "you merit the gratitude of every father and mother in the world, and I will show mine by giving you what I have," pulling out the nine or ten dollars that I had in my pocket. "No; I thank you, Sir," said he: "I have only done what it was my duty to do."

177. Bravery, disinterestedness, and maternal affection surpassing these, it is impossible to imagine. The mother was going right in amongst the feet of these powerful and wild horses, and amongst the wheels of the wagons. She had no thought for herself; no feeling of fear for her own life; her *shriek* was the sound of inexpressible joy: joy too great for her to support herself under. Perhaps ninety-nine mothers out of every hundred would have acted the same part, under similar circumstances. There are, comparatively, very few women not replete with maternal love; and, by-the-by, take you care if you meet with a girl who "*is not fond of children*," not to marry her *by any means*. Some few there are who even make a boast that they "cannot bear children," that is, cannot *endure* them. I never knew a man that was good for *much* who had a dislike to little children; and I never knew a woman of that taste who was good for any thing at all. I have seen a few such in the course of my life, and I have never wished to see one of them a second time.

178. Being fond of little children argues no *effeminacy* in a man, but, as far as my observation has gone, the contrary. A regiment of soldiers presents no bad school wherein to study character. Soldiers have leisure, too, to play with children, as well as with "women and dogs," for which the proverb has made them famed. And I have never observed that effeminacy was at all the marked companion of fondness for little children. This fondness manifestly arises from a compassionate feeling towards creatures that are helpless, and that must be innocent. For my own part, how many days, how many months, all put together, have I spent with babies in my arms! My time, when at home, and when babies were going on, was chiefly divided between the pen and the baby. I have fed them and put them to sleep hundreds of times, though

there were servants to whom the task might have been transferred. Yet, I have not been effeminate; I have not been idle; I have not been a waster of time; but I should have been all these if I had disliked babies, and had liked the porter pot and the grog glass.

179. It is an old saying, "Praise the child, and you make love to the mother;" and it is surprising how far this will go. To a fond mother you can do nothing so pleasing as to praise the baby, and, the younger it is, the more she values the compliment. Say fine things to her, and take no notice of her baby, and she will despise you. I have often beheld this, in many women, with great admiration; and it is a thing that no husband ought to overlook; for if the wife wish her child to be admired by others, what must be the ardour of her wishes with regard to *his* admiration. There was a drunken dog of a Norfolk man in our regiment, who came from Thetford, I recollect, who used to say, that his wife would forgive him for spending all the pay, and the washing money into the bargain, "if he would but kiss her ugly brat, and say it was pretty." Now, though this was a very profligate fellow, he had *philosophy* in him; and certain it is, that there is nothing worthy of the name of conjugal happiness, unless the husband clearly evince that he is fond of his children, and that, too, from their very birth.

180. But though all the aforementioned considerations demand from us the kindest possible treatment of a wife, the husband is to expect dutiful deportment at her hands. He is not to be her slave; he is not to yield to her against the dictates of his own reason and judgment; it is her duty to obey all his lawful commands; and, if she have sense, she will perceive that it is a disgrace to herself to acknowledge, as a husband, a thing over which she has an absolute control. It should always be recollected that *you* are the party whose body must, if any do, lie in jail for debt, and for debts of her contracting, too, as well as of your own contracting. Over her *tongue*, too, you possess a clear right to exercise, if necessary, some control; for if she use it in an unjustifiable manner, it is against *you*, and not against her, that the law enables, and justly enables, the slandered party to proceed; which would be monstrously unjust, if the law were not founded on the *right* which the husband has to control, if necessary, the tongue of the wife, to compel her to keep

it within the limits prescribed by the law. A charming, a most enchanting, life, indeed, would be that of a husband, if he were bound to cohabit with and to maintain one for all the debts and all the slanders of whom he was answerable, and over whose conduct he possessed no compulsory control.

181. Of the *remedies* in the case of *really bad* wives, squanderers, drunkards, adulteresses, I shall speak further on; it being the habit of us all to put off to the last possible moment the performance of disagreeable duties. But, far short of these vices, there are several faults in a wife that may, if not cured in time, lead to great unhappiness, great injury to the interests as well as character of her husband and children; and which faults it is, therefore, the husband's duty to correct. A wife may be chaste, sober in the full sense of the word, industrious, cleanly, frugal, and may be devoted to her husband and her children to a degree so enchanting as to make them all love her beyond the power of words to express. And yet she may, partly under the influence of her natural disposition, and partly encouraged by the great and constant homage paid to her virtues, and presuming, too, on the pain with which she knows her will would be thwarted: she may, with all her virtues, be thus led to a *bold interference in the affairs of her husband*; may attempt to dictate to him in matters quite out of her own sphere; and, in the pursuit of the gratification of her love of power and command, may wholly overlook the acts of folly or injustice which she would induce her husband to commit, and overlook, too, the contemptible thing that she is making the man whom it is her duty to honour and obey, and the abasement of whom cannot take place without some portion of degradation falling upon herself. At the time when "THE BOOK" came out, relative to the late ill-treated QUEEN CAROLINE, I was talking upon the subject, one day, with a *parson*, who had not read the Book, but who, as was the fashion with all those who were looking up to the government, condemned the Queen unheard. "Now," said I, "be not so shamefully unjust; but *get the Book, read it, and then give your judgment.*"—"Indeed," said his wife, who was sitting by, "but HE SHA'N'T," pronouncing the words *sha' n't* with an emphasis and a voice tremendously masculine. "Oh!" said I "if he SHA'N'T, that is another matter; but, if he

sha' n't read, if he sha' n't hear the evidence, he sha' n't be looked upon, by me, as a just judge; and I sha' n't regard him, in future, as having any opinion of his own in any thing." All which the husband, the poor hen-pecked thing, heard without a word escaping his lips.

182. A husband thus under command is the most contemptible of God's creatures. Nobody can place reliance on him for any thing; whether in the capacity of employer or employed, you are never sure of him. No bargain is firm, no engagement sacred, with such a man. Feeble as a reed before the boisterous she-commander, he is bold in injustice towards those whom it pleases her caprice to mark out for vengeance. In the eyes of neighbours, for *friends* such a man cannot have, in the eyes of servants, in the eyes of even the beggars at his door, such a man is a mean and despicable creature, though he may roll in wealth and possess great talents into the bargain. Such a man has, in fact, no property; he has nothing that he can rightly call *his own*; he is a beggarly dependent under his own roof; and if he have any thing of the man left in him, and if there be rope or river near, the sooner he betakes him to the one or the other the better. How many men, how many families, have I known brought to utter ruin only by the husband suffering himself to be subdued, to be cowed down, to be held in fear, of even a virtuous wife! What, then, must be the lot of him who submits to a commander who, at the same time, sets all virtue at defiance!

183. Women are a *sisterhood*. They make *common cause* in behalf of the *sex*; and, indeed, this is natural enough, when we consider the vast power that the *law* gives us over them. The law is for us, and they combine, wherever they can, to mitigate its effects. This is perfectly natural, and, to a certain extent, laudable, evincing fellow-feeling and public spirit: but when carried to the length of "*he sha' n't*," it is despotism on the one side and slavery on the other. Watch, therefore, the incipient steps of encroachment; and they come on so slowly, so softly, that you must be sharp-sighted if you perceive them; but the moment you *do perceive them*: your love will blind for too long a time; but the moment you do perceive them, put at once an effectual stop to their progress. Never mind the pain that it may give you: a day of pain at this time will spare you years of pain in

time to come. Many a man has been miserable, and made his wife miserable too, for a score or two of years, only for want of resolution to bear one day of pain: and it is a great deal to bear; it is a great deal to do to thwart the desire of one whom you so dearly love, and whose virtues daily render her more and more dear to you. But (and this is one of the most admirable of the mother's traits) as she herself will, while the tears stream from her eyes, force the nauseous medicine down the throat of her child, whose every cry is a dagger to her heart; as she herself has the courage to do this for the sake of her child, why should you flinch from the performance of a still more important and more sacred duty towards herself, as well as towards you and your children?

184. Am I recommending *tyranny*? Am I recommending *disregard* of the wife's opinions and wishes? Am I recommending a *reserve* towards her that would seem to say that she was not trustworthy, or not a party interested in her husband's affairs? By no means: on the contrary, though I would keep anything disagreeable from her, I should not enjoy the prospect of good without making her a participator. But reason says, and God has said, that it is the duty of wives to be obedient to their husbands; and the very nature of things prescribes that their must be a *head* of every house, and an *undivided* authority. And then it is so clearly *just* that the authority should rest with him on whose head rests the whole responsibility, that a woman, when patiently reasoned with on the subject, must be a *virago* in her very nature not to submit with docility to the terms of her marriage vow.

185. There are, in almost every considerable neighbourhood, a little squadron of she-commanders, generally the youngish wives of old or weak-minded men, and generally without children. These are the tutoresses of the young wives of the vicinage; they, in virtue of their experience, not only school the wives, but scold the husbands; they teach the former how to encroach, and the latter how to yield: so that if you suffer this to go quietly on, you are soon under the care of a *comité* as completely as if you were insane. You want no *comité*: reason, law, religion, the marriage vow; all these have made you head, have given you full power to rule your family, and if you give up your right, you deserve the contempt that assuredly

awaits you, and also the ruin that is, in all probability, your doom.

186. Taking it for granted that you will not suffer more than a second or third session of the female *comité*, let me say a word or two about the conduct of men in deciding between the conflicting opinions of husbands and wives. When a wife has a *point to carry*, and finds herself hard pushed, or when she thinks it necessary to call to her aid all the force she can muster; one of her resources is, the vote on her side of all her husband's visiting friends. "My husband thinks so and so, and I think so and so; now, Mr. Tomkins, don't you think *I am right*?" To be sure he does; and so does Mr. Jenkins, and so does Wilkins, and so does Mr. Dickins, and you would swear that they were all her *kins*. Now this is very foolish, to say the least of it. None of these complaisant *kins* would like this in their own case. It is the fashion to say *aye* to all that a woman asserts, or contends for, especially in contradiction to her husband: and a very pernicious fashion it is. It is, in fact, not to pay her a compliment worthy of acceptance, but to treat her as an empty and conceited fool; and no sensible woman will, except from mere inadvertence, make the appeal. This fashion, however, foolish and contemptible as it is in itself, is attended, very frequently, with serious consequences. Backed by the opinion of her husband's friends, the wife returns to the charge with redoubled vigour and obstinacy; and if you do not yield, ten to one but a *quarrel* is the result; or, at least, something approaching towards it. A gentleman at whose house I was, about five years ago, was about to take a farm for his eldest son, who was a very fine young man, about eighteen years old. The mother, who was as virtuous and as sensible a woman as I have ever known, wished him to be "in the law." There were six or eight intimate friends present, and all unhesitatingly joined the lady, thinking it a pity that HARRY, who had had "such a good education," should be *buried* in a farm-house. "And don't you think so too, Mr. Cobbett?" said the lady, with great earnestness. "Indeed, Ma'am," said I, "I should think it very great presumption in me to offer any opinion at all, and especially in opposition to the known decision of the father, who is the best judge, and the only rightful judge, in such a case." This was a very sensible and well-behaved woman, and I still respect her very highly;

but I could perceive that I instantly dropped out of her good graces. Harry, however, I was glad to hear, went "to be *buried* in the farm-house."

187. "A house divided against itself," or, rather, *in* itself, "cannot stand;" and it *is* divided against itself if there be a *divided authority*. The wife ought to be *heard*, and *patiently* heard; she ought to be reasoned with, and, if possible, convinced; but if, after all endeavours in this way, she remain opposed to the husband's opinion, his will *must* be obeyed; or he, at once, becomes nothing; she is, in fact, the *master*, and he is nothing but an insignificant inmate. As to matters of little comparative moment; as to what shall be for dinner; as to how the house shall be furnished; as to the management of the house of menial servants: as to those matters, and many others, the wife may have her way without any danger; but when the questions are, what is to be the *calling* to be pursued; what is to be the *style* of living and *scale* of expense; what is to be done with *property*; what the manner and place of educating children; what is to be their *calling* or state of life; who are to be employed or entrusted by the husband; what are the principles that he is to adopt as to public matters; whom he is to have for coadjutors or friends; all these must be left solely to the husband; in all these he must have his will; or there never can be any harmony in the family.

188. Nevertheless, in some of these concerns, wives should be heard with a great deal of attention, especially in the affairs of choosing your male acquaintance and friends and associates. Women are more quick-sighted than men; they are less disposed to confide in persons upon a first acquaintance; they are more suspicious as to motives; they are less liable to be deceived by professions and protestations; they watch words with a more scrutinizing ear, and looks with a keener eye; and, making due allowance for their prejudices in particular cases, their opinions and remonstrances, with regard to matters of this sort, ought not to be set at naught without great deliberation. LOUVET, one of the Brissotins who fled for their lives in the time of ROBESPIERRE; this LOUVET, in his narrative, entitled "*Mes Perils*," and which I read, for the first time, to divert my mind from the perils of the yellow-fever, in Philadelphia, but with which I was so captivated as to have read it many times since; this

writer, giving an account of his wonderful dangers and escapes, relates, that being on his way to Paris from the vicinity of Bordeaux, and having no regular *passport*, fell lame, but finally crept on to a miserable pot-house, in a small town in the Limosin. The landlord questioned him with regard to who and what he was, and whence he came; and was satisfied with his answers. But the landlady, who had looked sharply at him on his arrival, whispered a little boy, who ran away, and quickly returned with the mayor of the town. LOUVET soon discovered that there was no danger in the mayor, who could not decipher his forged passport, and who, being well plied with wine, wanted to hear no more of the matter. The landlady, perceiving this, slipped out and brought a couple of aldermen, who asked to see the *passport*. "O yes; but *drink first*." Then there was a laughing story to tell over again, at the request of the half-drunken mayor; then a laughing and more drinking; the passport in LOUVET's hand, but *never opened*, and, while another toast was drinking, the passport slid back quietly into the pocket; the woman looking furious all the while. At last, the mayor, the aldermen, and the landlord, all nearly drunk, shook hands with LOUVET, and wished him a good journey, swore he was a *true sans culotte*; but, he says, that the "sharp-sighted woman, who was to be deceived by none of his stories or professions, saw him get off with deep and manifest disappointment and chagrin." I have thought of this many times since, when I have had occasion to witness the quick-sightedness and penetration of women. The same quality that makes them, as they notoriously are, more quick in discovering expedients in cases of difficulty, makes them more apt to penetrate into motives and character.

189. I now come to a matter of the greatest possible importance; namely, that great troubler of the married state, that great bane of families, JEALOUSY; and I shall first speak of *jealousy* in the *wife*. This is always an unfortunate thing, and sometimes fatal. Yet, if there be a great propensity towards it, it is very difficult to be prevented. One thing, however, every husband can do in the way of prevention; and that is, to *give no ground for it*. And here, it is not sufficient that he strictly adhere to his marriage vow; he ought further to abstain from every art, however free from guilt, calculated to

awaken the slightest degree of suspicion in a mind, the peace of which he is bound by every tie of justice and humanity not to disturb, or, if he can avoid it, to suffer, it to be disturbed by others. A woman that is very fond of her husband, and this is the case with nine-tenths of English and American women, does not like to share with another any, even the smallest portion, not only of his affection, but of his assiduities and applause; and, as the bestowing of them on another, and receiving payment in kind, can serve no purpose other than of gratifying one's *vanity*, they ought to be abstained from, and especially if the gratification be to be purchased with even the chance of exciting uneasiness in her, whom it is your sacred duty to make as happy as you can.

190. For about two or three years after I was married, I, retaining some of my military manners, used, both in France and America, to *romp* most famously with the girls that came in my way; till one day, at Philadelphia, my wife said to me, in a very gentle manner, "Don't do that: *I do not like it.*" That was quite enough: I had never *thought* on the subject before: one hair of her head was more dear to me than all the women in the world, and this I knew that she knew; but I now saw that this was not all that she had a right to from me; I saw, that she had the further claim upon me that I should abstain from every thing that might induce others to believe that there was any other woman for whom, even if I were at liberty, I had any affection. I beseech young married men to bear this in mind; for, on some trifle of this sort, the happiness or misery of a long life frequently turns. If the mind of a wife be disturbed on this score, every possible means ought to be used to restore it to peace; and though her suspicions be perfectly groundless; though they be wild as the dreams of madmen; though they may present a mixture of the furious and the ridiculous, still they are to be treated with the greatest lenity and tenderness; and if, after all, you fail, the frailty is to be lamented as a misfortune, and not punished as a fault, seeing that it *must* have its foundation in a feeling towards you, which it would be the basest of ingratitude, and the most ferocious of cruelty, to repay by harshness of any description.

191. As to those husbands who make the *unjust* suspicions of their wives a *justification* for making those suspi-

cions just; as to such as can make a sport of such suspicions, rather brag of them than otherwise, and endeavour to aggravate rather than assuage them; as to such I have nothing to say, they being far without the scope of any advice that I can offer. But to such as are not of this description, I have a remark or two to offer with respect to measures of *prevention*.

192. And, first, I never could see the *sense* of its being a piece of etiquette, a sort of mark of good *breeding*, to make it a rule that man and wife are not to sit side by side in a mixed company; that if a party walk out, the wife is to give her arm to some other than her husband; that if there be any other hand near, *his* is not to help to a seat or into a carriage. I never could see the *sense* of this; but I have always seen the *nonsense* of it plainly enough: it is, in short, amongst many other foolish and mischievous things that we do in aping the manners of those whose riches (frequently ill-gotten) and whose power embolden them to set, with impunity, pernicious examples: and to their example this nation owes more of its degradation in morals than to any other source. The truth is, that this is a piece of *false refinement*: it, being interpreted, means, that so free are the parties from a liability to suspicion, so innately virtuous and pure are they, that each man can safely trust his wife with another man, and each woman her husband with another woman. But this piece of false refinement, like all others, overshoots its mark; it says too much; for it says that the parties have *lewd thoughts in their minds*. This is not the *fact*, with regard to people in general; but it must have been the origin of this set of consummately ridiculous and contemptible rules.

193. Now I would advise a young man, especially if he have a pretty wife, not to commit her unnecessarily to the care of any other man: not to be separated from her in this studious and ceremonious manner; and not to be ashamed to prefer her company and conversation to that of any other woman. I never could discover any *good-breeding* in setting another man, most expressly, to poke his nose up in the face of my wife, and talk nonsense to her; for in such cases, nonsense it generally is. It is not a thing of much consequence, to be sure; but when the wife is young, especially, it is not seemly, at any rate, and it cannot

possibly lead to any good, though it may not lead to any great evil. And, on the other hand, you may be quite sure that, whatever she may *seem* to think of the matter, she will not like *you* the better for your attentions of this sort to other women, especially if they be young and handsome; and as this species of fashionable nonsense can do you no good, why gratify your love of talk, or the vanity of any woman, at even the risk of exciting uneasiness in that mind of which it is your most sacred duty to preserve, if you can, the uninterrupted tranquillity.

194. The truth is, that the greatest security of all against jealousy in a wife is to show, to *prove*, by your *acts*, by your words also, but more especially by your *acts*, that you prefer her to all the world; and, as I said before, I know of no act that is, in this respect, equal to spending in her company every moment of your *leisure* time. Everybody knows, and young wives better than anybody else, that people, who can choose, will be where *they like best to be*, and that they will be along with those *whose company they best like*. The matter is very plain, then, and I do beseech you to bear it in mind. Nor do I see the use, or sense, of keeping a great deal of *company*, as it is called. What company can a young man and woman want more than their two selves, and their children, it is but a sad affair. The pernicious *cards*, are brought forth by the company-keeping, the rival expenses, the sittings up late at night, the sceing of "*the ladies home*," and a thousand squabbles and disagreeable consequences. But the great thing of all is, that this hankering after company, proves, that *you want something beyond the society of your wife*; and that she is sure to feel most acutely: the bare fact contains an imputation against her, and it is pretty sure to lay the foundation of jealousy, or of something still worse.

195. If acts of kindness in you are necessary in all cases, they are especially so in cases of her *illness*, from whatever cause arising. I will not suppose myself to be addressing any husband capable of being *unconcerned* while his wife's life is in the most distant danger from illness, though it has been my very great mortification to know in my life-time, two or three brutes of this

description; but, far short of this degree of brutality, a great deal of fault may be committed. When men are ill, they feel every neglect with double anguish, and, what then must be in such cases the feelings of women, whose ordinary feelings are so much more acute than those of men; what must be their feelings in case of neglect in illness, and especially if the neglect come *from the husband*! Your own heart will, I hope, tell you what those feelings must be, and will spare me the vain attempt to describe them; and, if it do thus instruct you, you will want no arguments from me to induce you, at such a season, to prove the sincerity of your affection by every kind word and kind act that your mind can suggest. This is the time to try you; and, be you assured, that the impression left on her mind now will be the true and *lasting* impression; and, if it be good, will be a better preservative against her being jealous, than ten thousand of your professions ten thousand times repeated. In such a case, you ought to spare no expense that you can possibly afford; you ought to neglect nothing that your means will enable you to do; for, what is the use of money if it be not to be expended in this case? But, more than all the rest, is your own *personal* attention. This is the valuable thing: this is the great balm to the sufferer, and, it is efficacious in proportion as it is proved to be sincere. Leave nothing to other hands that you can do yourself: the mind has a great deal to do in all the ailments of the body, and, bear in mind, that, whatever be the event, you have a more than ample reward. I cannot press this point too strongly upon you; the bed of sickness presents no charms, no allurements, and women know this well; they watch, in such a case, your every word and every look: and now it is that their confidence is secured, or their suspicions excited, for life.

196. In conclusion of these remarks, as to jealousy in a wife, I cannot help expressing my abhorrence of those husbands who treat it as a matter for ridicule. To be sure, infidelity in a man is less heinous than infidelity in the wife; but still, is the marriage vow nothing? Is a promise solemnly made before God, and in the face of the world, nothing? Is a violation of a contract, and that, too, with a feeble party, nothing of which a man ought to be ashamed? But, besides all these, there is the *cruelty*. First, you win, by great pains, perhaps, a woman's

affections; then, in order to get possession of her person, you marry her; then, after enjoyment, you break your vow, you bring upon her the mixed pity and jeers of the world, and thus you leave her to weep out her life. Murder is more horrible than this, to be sure, and the criminal *law*, which punishes divers other crimes, does not reach this; but, in the eye of reason and of moral justice, it is surpassed by very few of those crimes. *Passion* may be pleaded, and so it may for almost every other crime of which man can be guilty. It is not a crime *against nature*; nor are any of these which men commit in consequence of their necessities. *The temptation is great*; and is not the temptation great when men thief or rob? In short, there is no excuse for an act so unjust and so cruel, and the world is just as to this matter; for, I have always observed, that however men are disposed to *laugh* at these breaches of vows in men, the act seldom fails to produce injury to the whole character; it leaves, after all the joking, a stain, and, amongst those who depend on character for a livelihood, it often produces ruin. At the very least, it makes an unhappy and wrangling family; it makes children despise or hate their fathers, and it affords an example at the thought of the ultimate consequences of which a father ought to shudder. In such a case, children will take part, and they ought to take part, with the mother: she is the injured party; the shame brought upon her attaches, in part, to them: they feel the injustice done them; and, if such a man, when the gray hairs, and tottering knees, and piping voice come, look round him in vain for a prop, let him, at last, be just, and acknowledge that he has now the due reward of his own wanton cruelty to one whom he had solemnly sworn to love and to cherish to the last hour of his or her life.

197. But, bad as is conjugal infidelity in the *husband*, it is much worse in the *wife*: a proposition that it is necessary to maintain by the force of reason, because *the women*, as a sisterhood, are prone to deny the truth of it. They say that *adultery is adultery*, in men as well as in them; and that, therefore, the offence is *as great* in the one case as in the other. As a crime, abstractedly considered, it certainly is; but, as to the *consequences*, there is a wide difference. In both cases, there is the breach of a solemn vow, but, there is this great distinction, that the husband, by his breach of that vow, only brings *shame* upon his wife

and family; whereas the wife, by a breach of her vow, may bring the husband a spurious offspring to maintain, and may bring that spurious offspring to rob of their fortunes, and in some cases of their bread, her legitimate children. So that here is a great and evident wrong done to numerous parties, besides the deeper disgrace inflicted in this case than in the other.

198. And why is the disgrace *deeper*? Because here is a total want of *delicacy*; here is, in fact, *prostitution*; here is grossness and filthiness of mind; here is every thing that argues baseness of character. Women should be, and they are, except in few instances, far more reserved and more delicate than men; nature bids them be such: the habits and manners of the world confirm this precept of nature; and therefore, when they commit this offence, they excite loathing, as well as call for reprobation. In the countries where a *plurality of wives* is permitted, there is no *plurality of husbands*. It is there thought not at all indelicate for a man to have several wives; but the bare thought of a woman having *two husbands* would excite horror. The *widows* of the Hindoos burn themselves in the pile that consumes their husbands; but the Hindoo *widowers* do not dispose of themselves in this way. The widows devote their bodies to complete destruction, lest, even after the death of their husbands, they should be tempted to connect themselves with other men; and though this is carrying delicacy far indeed, it reads to Christian wives a lesson not unworthy of their attention; for, though it is not desirable that their bodies should be turned into handfuls of ashes, even that transmutation was preferable to that infidelity which fixes the brand of shame on the cheeks of their parents, their children, and on those of all who ever called them friend.

199. For these plain and forcible reasons it is that this species of offence is far more heinous in the wife than in the husband; and the people of all civilized countries act upon this settled distinction. Men who have been guilty of the offence are not cut off from society, but women who have been guilty of it are; for, as we all know well, no woman, married or single, of *fair reputation*, will risk that reputation of being ever seen, if she can avoid it, with a woman who has ever, at any time, committed this offence,

which contains in itself, and by universal award, a sentence of social excommunication for life.

200. If, therefore, it be the duty of the husband to adhere strictly to his marriage vow: if his breach of that vow be naturally attended with the fatal consequences above described: how much more imperative is the duty on the wife to avoid, even the semblance of a deviation from that vow! If the man's misconduct, in this respect, bring shame on so many innocent parties, what shame, what dishonour, what misery follow such misconduct in the wife! Her parents, those of her husband, all her relations, and all her friends, share in her dishonour. And *her children!* how is she to make atonement to them! They are commanded to honour their father and their mother; but not such a mother as this, who, on the contrary, has no claim to any thing from them but hatred, abhorrence, and execration. It is she who has broken the ties of nature; she has dishonoured her own offspring; she has fixed a mark of reproach on those who once made a part of her own body; nature shuts her out of the pale of its influence, and condemns her to the just detestation of those whom it formerly bade love her as their own life.

201. But as the crime is so much more heinous, and the punishment so much more severe, in the case of the wife than it is in the case of the husband, so the caution ought to be greater in making the accusation, or entertaining the suspicion. Men ought to be very slow in entertaining such suspicions: they ought to have clear *proof* before they can *suspect*; a proneness to such suspicions is a very unfortunate turn of the mind; and, indeed, few characters are more despicable than that of a *jealous-headed husband*; rather than be tied to the whims of one of whom, an innocent woman of spirit would earn her bread over the washing-tub, or with a hay-fork, or a reap-hook. With such a man there can be no peace; and, as far as children are concerned, the false accusation is nearly equal to the reality. When a wife discovers her jealousy, she merely imputes to her husband inconstancy and breach of his marriage vow: but jealousy to him imputes to her a willingness to palm a spurious offspring upon him, and upon her legitimate children, as robbers of their birth-right; and, besides this, grossness, filthiness, and

prostitution. She imputes to him injustice and cruelty; but he imputes to her that which banishes her from society; that which cuts her off for life from every thing connected with female purity; that which brands her with infamy to her latest breath.

202. Very slow, therefore, ought a husband to be in entertaining even the thought of this crime in his wife. He ought to be *quite sure* before he take the smallest step in the way of accusation; but if unhappily he have the proof, no consideration on earth ought to induce him to cohabit with her one moment longer. Jealous husbands are not despicable because they have *grounds*; but because they *have not grounds*; and this is generally the case. When they have grounds, their own honour commands them to cast off the object, as they could cut out a corn or a cancer. It is not the jealousy in itself, which is despicable; but the *continuing to live in that state*. It is no dishonour to be a slave in Algiers, for instance; the dishonour begins only where you remain a slave *voluntarily*; it begins the moment you can escape from slavery, and do not. It is despicable unjustly to be jealous of your wife; but it is infamy to cohabit with her if you *know* her to be guilty.

203. I shall be told that the *law* compels you to live with her, unless you be *rich* enough to disengage yourself from her; but the law does not compel you to remain *in the same country with her*; and, if a man have no other means of ridding himself of such a curse, what are mountains or seas or traverse? And what is the risk (if such there be) of exchanging a life of bodily ease for a life of labour? What are these, and numerous other ills (if they happen) superadded? Nay, what is death itself, compared with the baseness, the infamy, the never-ceasing shame and reproach of living under the same roof with a prostituted woman, and calling her your *wife*? But, there are *children*, and what are to become of these? To be taken away from the prostitute, to be sure; and this is a duty which you owe to them: the sooner they forget her the better, and the farther they are from her, the sooner that will be. There is no excuse for continuing to live with an adulteress; no inconvenience, no loss, no suffering, ought to deter a man from delivering himself from such a state of filthy infamy; and to suffer his children to remain in such a state, is a crime that hardly

admits of adequate description; a jail is paradise compared with such a life, and he who can endure the latter, from the fear of encountering hardship, is a wretch too despicable to go by the name of man.

204. But, now, all this supposes, that the husband has *well and truly acted his part!* It supposes, not only that he has been faithful; but, that he has not, in any way, been the cause of temptation to the wife to be unfaithful. If he have been cold and neglectful; if he have led a life of irregularity: if he have proved to her that *home* was not his delight; if he have made his house the place of resort for loose companions; if he have given rise to a taste for visiting, junketting, parties of pleasure and gayety; if he have introduced the habit of indulging in what are called "*innocent freedoms*;" if these, or any of these, the *fault is his*, he must take the consequences, and he has *no right* to inflict punishment on the offender, the offence being, in fact, of his own creating. The laws of God, as well as the laws of man, have given him all the power in this respect: it is for him to use that power for the honour of his wife as well as for that of himself: if he neglect to use it, all the consequences ought to fall on him; and, as far as my observation has gone, in nineteen out of twenty cases of infidelity in wives, the crimes have been *fairly ascribable to the husbands*. Folly or misconduct in the husband, cannot, indeed, justify or even palliate infidelity in the wife, whose very nature ought to make her recoil at the thought of the offence; but it may, at the same time, deprive him of the right of inflicting punishment on her: her kindred, her children, and the world, will justly hold her in abhorrence; but the husband must hold his peace.

205. "*Innocent freedoms!*" I know of none that a wife can indulge in. The words, as applied to the demeanour of a married woman, or even a single one imply a contradiction. For *freedom*, thus used, means an exemption or departure from the *strict rules of female reserve*; and, I do not see how this can be *innocent*. It may not amount to *crime*, indeed; but, still it is not *innocent*; and the use of the phrase is dangerous. If it had been my fortune to be yoked to a person, who liked "*innocent freedoms*," I should have unyoked myself in a very short time. But, to say the truth, it is all a man's own fault. If he have not

sense and influence enough to prevent "innocent freedoms, even *before marriage*," he will do well to let the thing alone, and leave wives to be managed by those who have. But, men will talk to your wife, and flatter her. To be sure they will, if she be young and pretty; and would you go and pull her away from them? O no, by no means; but you must have very little sense, or must have made very little use of it, if her manner do not soon convince them that they employ their flattery in vain.

206. So much of a man's happiness and of his *efficiency* through life depends upon his mind being quite free from all anxieties of this sort, that too much care cannot be taken to guard against them; and, I repeat, that the great preservation of all is, the young couple living as much as possible *at home*, and having as few visitors as possible. If they do not prefer the company of each other to that of all the world besides; if either of them be weary of the company of the other; if they do not, when separated by business or any other cause, think with pleasure of the time of meeting again, it is a bad omen. Pursue this course when young, and the very thought of jealousy will never come into your mind: and, if you do pursue it, and show by your *deeds* that you value your wife as you do your own life, you must be pretty nearly an idiot, if she do not think you to be the wisest man in the world. The *best* man she will be sure to think you, and she will never forgive any one that calls your talents or your wisdom in question.

207. Now, will you say that, if to be happy, nay, if to avoid misery and ruin in the married state, requires all these precautions, all these cares, to fail to any extent in any of which is to bring down on a man's head such fearful consequences; will you say that, if this be the case, *it is better to remain single*? If you should say this, it is my business to show that you are in error. For, in the first place, it is against nature to suppose that children can cease to be born; they must and will come; and then it follows, that they must come by promiscuous intercourse, or by particular connexion. The former nobody will contend for, seeing that it would put us, in this respect, on a level with the brute creation. Then, as the connexion is to be *particular*, it must be *during pleasure*, or for the *joint lives of the parties*. The former would seldom hold for any length of time: the tie would seldom be

durable, and it would be feeble on account of its uncertain duration. Therefore, to be a *father*, with all the lasting and delightful ties attached to the name, you must first be a husband; and there are very few men in the world who do not, first or last, desire to be *fathers*. If it be said, that marriage ought not to be for life, but that its duration ought to be subject to the will, the *mutual will* at least, of the parties; the answer is, that it would seldom be of long duration. Every trifling dispute would lead to a separation; a hasty word would be enough. Knowing that the engagement is for life, prevents disputes too; it checks anger in its beginnings. Put a rigging horse into a field with a weak fence, and with captivating pasture on the other side, and he is continually trying to get out; but, let the field be walled round, he makes the best of his hard fare, and divides his time between grazing and sleeping. Besides, there could be no *families*, no assemblages of persons worthy of that name; all would be confusion and indescribable intermixture: the names of *brother* and *sister* would hardly have a meaning; and, therefore, there must be marriage, or there can be nothing worthy of the name of family or of father.

208. The *cares* and *troubles* of the married life are many; but, are those of the single life few? Take the *farmer*, and it is nearly the same with the tradesman; but, take the farmer, for instance, and let him, at the age of twenty-five, go into business unmarried. See his maid-servants, probably rivals for his smiles, but certainly rivals in the charitable distribution of his victuals and drink amongst those of their own rank: behold *their* guardianship of his pork-tub, his bacon-rack, his butter, cheese, milk, poultry, eggs, and all the rest of it: look at *their* care of all his household stuff, his blankets, sheets, pillow-cases, towels, knives and forks, and particularly of his *crockery-ware*, of which last they will hardly exceed a single cart-load of broken bits in the year. And, how nicely they will get up and take care of his linen and other wearing apparel, and always have it ready for him without his thinking about it! If absent at market, or especially at a distant fair, how scrupulously they will keep all their cronies out of his house, and what special care they will take of his *cellar*, more particularly that which holds the strong beer! And his groceries, and his spirits, and his *wine* (for a bachelor can *afford* it), how safe

these will all be! Bachelors have not, indeed, any more than married men, a security for *health*; but if our young farmer be sick, there are his couple of maids to take care of him, to administer his medicine, and to perform for him all other nameless offices, which in such a case are required; and what is more, take care of every thing down stairs at the same time, especially his desk with the money in it! Never will they, good-humoured girls as they are, scold him for coming home too late; but, on the contrary, like him the better for it; and if he have drunk a little too much, so much the better, for then he will sleep late in the morning, and when he comes out at last, he will find that his men have been *so hard* at work, and that all his animals have been taken such good care of!

209. Nonsense! a bare glance at the thing shows, that a farmer, above all men living, can never carry on his affairs with profit without a wife, or a mother, or a daughter, or some such person; and *mother* and *daughter* imply matrimony. To be sure, a wife would cause some *trouble*, perhaps, to this young man. There might be the midwife and nurse to gallop after at midnight: there might be, and there ought to be, if called for, a little complaining of late hours; but, good God! what are these, and all the other *troubles* that could attend a married life; what are they, compared to the one single circumstance of the want of a wife at your bedside during one single night of illness! A nurse! what is a nurse to do for you? Will she do the things that a wife will do? Will she watch your looks and your half-uttered wishes? Will she use the urgent persuasions so often necessary to save life in such cases? Will she, by her acts, convince you that it is not a toil, but a delight, to break her rest for your sake? In short, now it is that you find that what the women themselves say is strictly true, namely, that without wives, *men are poor helpless mortals*.

210. As to the *expense*, there is no comparison between that of a woman-servant and a wife, in the house of a farmer or a tradesman. The wages of the former is not the expense; it is the want of a *common interest* with you, and this you can obtain in no one but a wife. But there are the *children*. I, for my part, firmly believe that a farmer, married at twenty-five, and having ten children during the first ten years, would be able to save more

money during these years, than a bachelor, of the same age, would be able to save, on the same farm, in a like space of time, he keeping only one maid-servant. One single fit of illness, of two months' duration, might sweep away more than all the children would cost in the whole ten years, to say nothing of the continual waste and pillage, and the idleness, going on from the first day of the ten years to the last.

211. Besides, is the money *all*? What a life to lead!! No one to talk to without going from home, or without getting some one to come to you; no friend to sit and talk to: pleasant evenings to pass! Nobody to share with you your sorrows or your pleasures: no soul having a common interest with you: all around you taking care of themselves, and no care of you: no one to cheer you in moments of depression: to say all in a word, no one to *love* you, and no prospect of ever seeing any such one to the end of your days. For, as to parents and brethren, if you have them, they have other and very different ties; and, however laudable your feelings as son and brother, those feelings are of a different character. Then as to gratifications, from which you will hardly abstain altogether, are they generally of little expense? and are they attended with no trouble, no vexation, no disappointment, *jealousy* even, and are they never followed by shame or remorse?

212. It does very well in bantering songs, to say that the bachelor's life is "*devoid of care*." My observation tells me the contrary, and reason concurs, in this regard, with experience. The bachelor has no one on whom he can in all cases rely. When he quits his home, he carries with him cares that are unknown to the married man. If, indeed, like the common soldier, he have merely a lodging-place, and a bundle of clothes, given in charge to some one, he may be at his ease; but if he possess anything of a home, he is never sure of its safety; and this uncertainty is a great enemy to cheerfulness. And as to *efficiency* in life, how is the bachelor to equal the married man? In the case of farmers and tradesmen, the latter have so clearly the advantage over the former, that one need hardly insist upon the point! but it is, and must be, the same in all the situations of life. To provide for a wife and children is

the greatest of all possible spurs to exertion. Many a man, naturally prone to idleness, has become active and industrious when he saw children growing up about him; many a dull sluggard has become, if not a bright man, at least a bustling man, when roused to exertion by his love. Dryden's account of the change wrought in CYMON, is only a strong case of the kind. And, indeed, if a man will not exert himself for the sake of a wife and children, he can have no exertion in him? or he must be deaf to all the dictates of nature.

213. Perhaps the world never exhibited a more striking proof of the truth of this doctrine than that which is exhibited in me; and I am sure that every one will say, without any hesitation, that a fourth part of the labours I have performed, never would have been performed, *if I had not been a married man*. In the first place, they could not; for I should, all the early part of my life, have been rambling and roving about as most bachelors are. I should have had *no home* that I cared a straw about, and should have wasted the far greater part of my time. The great affair of home being *settled*, having the home secured, I had leisure to employ my mind on things which it delighted in. I got rid at once of all cares, all *anxieties*, and had only to provide for the very moderate wants of that home. But the children began to come. They sharpened my industry; they spurred me on. To be sure, I had other and strong motives: I wrote for fame, and was urged forward by ill-treatment, and by the desire to triumph over my enemies; but after all, a very large part of my *nearly a hundred volumes*, may be fairly ascribed to the wife and children.

214. I might have done *something*; but, perhaps, not a *thousandth* part of what I have done; not even a thousandth part: for the chances are, that I, being fond of military life, should have ended my days ten or twenty years ago, in consequence of wounds, or fatigue, or, more likely, in consequence of the persecutions of some haughty and insolent fool, whom nature had formed to black my shoes, and whom a system of corruption had made my commander. *Love* came and rescued me from this state of horrible slavery; placed the whole of my time at my own disposal; made me

as free as air; removed every restraint upon the operations of my mind, naturally disposed to communicate its thoughts to others; and gave me, for my leisure hours, a companion, who, though deprived of all opportunity of acquiring what is *called learning*, had so much good sense, so much useful knowledge, was so innocent, so just in all her ways, so pure in thought, word and deed, so disinterested, so generous, so devoted to me and her children, so free from all disguise, and, withal, so beautiful and so talkative, and in a voice so sweet, so cheering, that I must, seeing the health and capacity which it had pleased God to give me, have been a *criminal*, if I had done much less than that which I have done; and I have always said, that if my country feel any gratitude for my labours, that gratitude is due to her full as much as to me.

215. "*Care!*" What *care* have I known! I have been buffeted about by this powerful and vindictive Government; I have repeatedly had the fruit of my labour snatched away from me by it; but I had a partner that never frowned, that was never melancholy, that never was subdued in spirit, that never abated a smile, on these occasions, that fortified me, and sustained me by her courageous example, and that was just as busy and as zealous in taking care of the remnant as she had been in taking care of the whole; just as cheerful, and just as full of caresses, when brought down to a mean hired lodging, as when the mistress of a fine country-house, with all its accompaniments; and, whether from her words or her looks, no one could gather that she regretted the change. What "*cares*" have I had, then? What have I had worthy of the name of "*cares*?"

216. And, how is it *now*? How is it when the *sixty-fourth year* has come? And how should I have been without this wife and these children? I *might* have amassed a tolerable heap of *money*; but what would that have done for me? It might have *bought* me plenty of *professions* of attachment; plenty of persons impatient for my exit from the world; but not one single grain of sorrow, for any anguish that might have attended my approaching end. To me, no being in this world appears so wretched as an *Old Bachelor*. Those circumstances, those changes in his person and in his mind, which, in the husband, increase

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rather than diminish the attentions to him, produce all the want of feeling attendant on disgust; and he beholds, in the conduct of the mercenary crew that generally surround him, little besides an eager desire to profit from that event, the approach of which, nature makes a subject of sorrow with him.

217. Before I quit this part of my work, I cannot refrain from offering my opinion with regard to what is due from husband to wife, when the *disposal of his property* comes to be thought of. When marriage is an affair settled by deeds, contracts, and lawyers, the husband, being bound beforehand, has really no *will* to make. But where he has a *will* to make, and a faithful wife to leave behind him, it is his first duty to provide for her future well-being, to the utmost of his power. If she brought him *no money*, she brought him *her person*; and by delivering that up to him, she established a claim to his careful protection of her to the end of her life. Some men think, or act as if they thought, that, if a wife bring no money, and if the husband gain money by his business or profession, that money is *his*, and not hers, because she has not been doing any of those things for which the money has been received. But is this way of thinking *just*? By the marriage vow, the husband endows the wife *with all his worldly goods*; and not a bit too much is this, when she is giving him the command and possession of her person. But does she *not help to acquire the money*? Speaking, for instance, of the farmer, or the merchant, the wife does not, indeed, go to plough, or to look after the ploughing and sowing; she does not purchase or sell the stock; she does not go to the fair or the market; but she enables him to do all these without injury to his affairs at home; she is the guardian of his property; she preserves what would otherwise be lost to him. The barn and the granary, though they *create* nothing, have, in the bringing of food to our mouths, as much merit as the fields themselves. The wife does not, indeed, assist in the merchant's-counting-house; she does not go upon the Exchange; she does not even know what he is doing; but she keeps his house in order; she rears up his children; she provides a scene of suitable resort for his friends; she ensures him a constant retreat from the fatigues of his affairs; she makes his home pleasant, and she is the guardian of his income.

218. In both these cases, the wife *helps to gain the money* : and in cases where there is no gain, where the income is by descent, or is fixed, she helps to prevent it from being squandered away. It is, therefore, as much *hers* as it is the husband's; and though *the law* gives him, in many cases, the power of keeping her share from her, no just man will ever avail himself of that power. With regard to the *tying up* of widows from marrying again, I will relate what took place in a case of this kind, in America. A merchant, who had, during his married state, risen from poverty to very great riches, and who had, nevertheless, died at about forty years of age, left the whole of his property to his wife for her life, and at her disposal at her death, *provided that she did not marry*. The consequence was, that she took a husband *without marrying*, and, at her death (she having no children), gave the whole of the property to a second husband ! So much for *posthumous jealousy* !

219. Where there are *children*, indeed, it is the duty of the husband to provide, in certain cases, against *step-fathers*, who are very prone not to be the most just and affectionate parents. It is an unhappy circumstance, when a dying father is compelled to have fears of this sort. There is seldom *an apology* to be offered for a mother that will hazard the happiness of her children by a second marriage. The *law* allows it, to be sure ; but there is, as Prior says, "something beyond the letter of the law." I know what ticklish ground I am treading on here ; but, though it is *as lawful* for a woman to take a second husband as for a man to take a second wife, the cases are different, and widely different, in the eye of morality and of reason ; for, as adultery in the wife is a greater offence than adultery in the husband ; as it is more gross, as it includes *prostitution* ; so a second marriage in the woman is more gross than in the man, argues great deficiency in that *delicacy*, that *innate modesty*, which, after all, is the *great charm*, the charm of charms, in the female sex. I do not *like* to hear a man *talk* of his *first wife*, especially in the presence of a second ; but to hear a woman thus *talk* of her *first husband*, has never, however beautiful and good she might be, failed to sink her in my estimation. I have, in such cases, never been able to keep out of my mind, that *concatenation of ideas*, which, in spite of custom, in spite of the frequency of the occurrence, leaves an

impression deeply disadvantageous to the party; for, after the greatest of ingenuity has exhausted itself in the way of apology, it comes to this at last, that the person has a *second time* undergone that surrender, to which nothing but the most ardent affection could ever reconcile a chaste and delicate woman.

220. The usual apologies, that "*a lone woman wants a protector; that she cannot manage her estate; that she cannot carry on her business; that she wants a home for her children;*" all these apologies are not worth a straw; for what is the amount of them? Why, that she *surrenders her person* to secure these ends! And if we admit the validity of such apologies, are we far from apologising for the kept-mistress, and even the prostitute? Nay, the former of these *may* (if she confine herself to *one man*) plead more boldly in her defence; and even the latter may plead that hunger, which knows no law, and no decorum, and no delicacy. These unhappy, but justly-reprobated and despised parties, are allowed no apology at all: though reduced to the begging of their bread, the world grants them no excuse. The sentence on them is: "You shall suffer every hardship; you shall submit to hunger and nakedness; you shall perish by the way-side, rather than you shall *surrender your person* to the *dishonour of the female sex.*" But can we, without crying injustice, pass this sentence upon them, and, at the same time, hold it to be proper, decorous, and delicate, that widows shall *surrender their persons* for *worldly gain*, for the sake of *ease*, or for any consideration whatsoever?

221. It is disagreeable to contemplate the possibility of cases of *separation*; but amongst the evils of life, such have occurred, and will occur; and the injured parties, while they are sure to meet with the pity of all just persons, must console themselves that they have not merited their fate. In the making one's choice, no human foresight or prudence can, in all cases, guard against an unhappy result. There is one species of husbands to be occasionally met with in all countries, meriting particular reprobation, and causing us to lament, that there is no law to punish offenders so enormous. There was a man in Pennsylvania, apparently a very amiable young man, having a good estate of his own, and marrying a most beautiful woman of his own age, of rich parents and of

virtue perfectly spotless. He very soon took to both *gaming* and *drinking* (the last being the most fashionable vice in the country); he neglected his affairs and his family; in about four years spent his estate, and became a dependant on his wife's father, together with his wife and three children. Even this would have been of little consequence, as far as related to expense; but he led the most scandalous life, and was incessant in his demands of money for the purpose of that infamous life. All sorts of means were resorted to to reclaim him, and all in vain; and the wretch, availing himself of the pleading of his wife's affection, and of his *power over the children* more especially, continued for ten or twelve years to plunder the parents, and to disgrace those whom it was his bounden duty to assist in making happy. At last, going out in the dark, in a boat, and being partly drunk, he went to the bottom of the Delaware, and became food for otters or fishes, to the great joy of all who knew him, excepting only his amiable wife. I can form an idea of no baseness equal to this. There is more of *baseness* in this character than in that of the robber. The man who obtains the means of indulging in vice, by robbery, exposes himself to the inflections of the law; but though he merits punishment, he merits it less than the base miscreant who obtains his means by his *threats to disgrace his own wife, children, and the wife's parents*. The short way, in such a case, is the best: set the wretch at *defiance*; resort to the strong arm of the law wherever it will avail you; drive him from your house like a mad dog; for, be assured, that a being so base and cruel is never to be reclaimed; all your efforts at persuasion are useless; his promises and vows are made but to be broken; all your endeavours to keep the thing from the knowledge of the world, only prolong his plundering of you; and many a tender father and mother have been ruined by such endeavours; the whole story *must come out at last*, and it is better to come out before you be ruined, than after your ruin is completed.

222. However, let us hope, that those who read this work will always be secure against evils like these; let me hope, that the young men who read it will abstain from those vices which lead to such fatal results; that they will, before they utter the marriage vow, duly reflect on the duties that that vow imposes on them; that they will

repel, from the outset, every temptation to any thing tending to give pain to the defenceless persons whose love for them has placed them at their mercy; and that they will imprint on their own minds this truth, that a *bad husband* was never yet a *happy man*.

LETTER V.—TO A FATHER.

223. "LITTLE children," says the Scripture, are like arrows in the hands of the giant, and blessed is the man that hath his quiver full of them;" in forcible terms, the support, the power, which a father derives from being surrounded by a family. And what father, thus blessed, is there who does not feel, in this sort of support, a *reliance* which he feels in no other? In regard to this sort of support there is no uncertainty, no doubts, no misgivings; it is *yourself* that you see in your children: their bosoms are the safe repository of even the whispers of your mind: they are the great and unspeakable delight of your youth, the pride of your prime of life, and the props of your old age. They proceed from that love, the pleasures of which no tongue or pen can adequately describe, and the various blessings which they bring are equally incapable of description.

224. But, to make them blessings, you must act your part well; for they may, by your neglect, your ill-treatment, your evil example, be made to be the *contrary of blessings*; instead of pleasure, they may bring you pain; instead of making your heart glad, the sight of them may make it sorrowful; instead of being the staff of your old age, they may bring your grey hairs in grief to the grave.

225. It is, therefore, of the greatest importance, that you here act well your part, omitting nothing, even from the very beginning, tending to give you great and unceasing influence over their minds; and, above all things, to ensure, if possible, *an ardent love of their mother*. Your first duty towards them is resolutely to prevent their drawing the means of life *from any breast but hers*. That is their *own*; it is their *birthright*; and if that fail from any natural cause, the place of it ought to be

supplied by those means which are frequently resorted to without employing a *hiveling breast*. I am aware of the too frequent practice of the contrary; I am well aware of the offence which I shall here give to many; but it is for me to do my duty, and to set, with regard to myself, consequences at defiance.

226. In the first place, no food is so congenial to the child as the milk of its own mother; its quality is made by nature to suit the age of the child; it comes with the child, and is calculated precisely for its stomach. And, then, what sort of a mother must that be who can endure the thought of seeing her child at another breast! The suckling may be attended with great pain, and it is so attended in many cases: but this pain is a necessary consequence of pleasures foregone; and, besides, it has its accompanying pleasures too. No mother ever suffered more than my wife did from suckling her children. How many times have I seen her, when the child was beginning to draw, bite her lips while the tears ran down her cheeks! Yet, having endured this, the smiles came and dried up the tears; and the little thing that had caused the pain received abundant kisses as its punishment.

227. Why, now, did I not love her *the more* for this? Did not this tend to rivet her to my heart? She was enduring this *for me*; and would not this endearing thought have been wanting, if I had seen the baby at a breast that I had hired and *paid for*; if I had had *two women*, one to bear the child and another to give it milk? Of all the sights that this world affords, the most delightful in my eyes, even to an unconcerned spectator, is, a mother with her clean and fat baby lugging at her breast, leaving off now-and-then and smiling, and she, occasionally, half smothering it with kisses. What must that sight be, then, to the *father* of the child!

228. Besides, are we to overlook the great and wonderful effect that this has on the minds of children? As they succeed each other, they see with their own eyes, the pain, the care, the caresses, which their mother has endured for, or bestowed, on them; and nature bids them love her accordingly. To love her ardently becomes part of their very nature; and when the time comes that her advice to them is necessary as a guide for their conduct, this deep and early impression has all its natural weight, which must be wholly wanting if the child be banished to

a hireling breast, and only brought at times into the presence of the mother, who is, in fact, no mother, or, at least, but half a one. The children who are thus banished, love, (as is natural and just) the foster-mother better than the real mother as long as they are at the breast. When this ceases, they are *taught* to love their own mother most; but this *teaching* is of a cold and formal kind. They may, and generally do, in a short time, care little about the foster-mother; the *teaching* weans all their affection from her, but it does not *transfer* it to the other.

229. I had the pleasure to know, in Hampshire, a lady who had brought up a family of ten children *by hand*, as they call it. Owing to some defect, she could not suckle her children; but she wisely and heroically resolved, that her children should hang upon no *other breast*, and that she would not participate in the crime of robbing another child of its birthright, and, as is mostly the case, of *its life*. Who has not seen these banished children, when brought and put into the arms of their mothers, screaming to get from them, and stretching out their little hands to get back into the arms of the nurse, and when safely got there, hugging the hireling as if her bosom were a place of *refuge*? Why, such a sight is, one would think, enough to strike a mother dead. And what sort of a husband and father, I want to know, must that be, who can endure the thought of a child loving another woman more than its own mother and his wife?

230. And besides all these considerations, is there no crime in robbing the child of the nurse, and in exposing it to perish? It will not do to say that the child of the nurse may be dead, and thereby leave her breast for the use of some other. Such cases must happen too seldom to be at all relied on; and, indeed, every one must see, that, generally speaking there must be a child *cast off* for every one that is put to a hireling breast. Now, without supposing it possible, that the hireling will, in any case, contrive to *get rid* of her own child; every man who employs such hireling, must know, that he is exposing such child to destruction; that he is assisting to rob it of the means of life; and of course, assisting to procure its death, as completely as a man can, in any case, assist in causing death by starvation; a consideration which will make every just man in the world recoil at the thought of

employing a hireling breast. For he is not to think of pacifying his conscience, by saying that *he* knows nothing about the hireling's child. He does know: for he must know, that she *has* a child, and that he is a principal in robbing it of the means of life. He does not cast it off and leave it to perish himself, but he causes the thing to be done; and to all intents and purposes, he is a principal in the cruel and cowardly crime.

231. And if an argument could possibly be yet wanting to the husband; if his feelings were so stiff as still to remain unmoved, must not the wife be aware that whatever *face* the world may put upon it, however custom may seem to bear her out; must she not be aware that every one must see the main *motive* which induces her to banish from her arms that which has formed part of her own body? All the pretences about her sore breasts and her want of strength are vain: nature says that she is to endure the pains as well as the pleasures: whoever has heard the bleating of the ewe for her lamb, and has seen her *reconciled*, or at least pacified, by having presented to her the skin of some of the blood of her *dead* lamb: whoever has witnessed the difficulty of inducing either ewe or cow, to give her milk to an alien young one: whoever has seen the valour of the timid hen in defending her brood, and has observed that she never swallows a morsel that is fit for her young, until they are amply satisfied: whoever has seen the wild birds, though at other times shunning even the distant approach of man, flying and screaming round his head, and exposing themselves to almost certain death in defence of their nests: whoever has seen these things, or any one of them, must question the *motive* that can induce a mother to banish a child from her own breast to that of one who has already been so unnatural as to banish hers. And, in seeking for a motive *sufficiently powerful* to lead to such an act, women must excuse men, if they be not satisfied with the ordinary pretences; they must excuse *me* at any rate, if I do not stop even at love of ease and want of maternal affection, and if I express my fear, that, superadded to the unjustifiable motives, there is one which is calculated to excite disgust; namely, a desire to be quickly freed from that restraint which the child imposes, and to *hasten back*, unbridled and undisfigured, to those enjoyments, to have an eagerness for which, or to wish to excite a desire for which, a really

delicate woman will shudder at the thought of being suspected.

232. I am well aware of the hostility that I have here been exciting; but there is another, and still more furious, bull to take by the horns, and which would have been encountered some pages back (that being the proper place), had I not hesitated between my duty and my desire to avoid giving offence; I mean the employing of *male-operators*, on those occasions where females used to be employed. And here I have *everything* against me; the now general custom, even amongst the most chaste and delicate women; the ridicule continually cast on old midwives; the interest of a profession, for the members of which I entertain more respect and regard than for those of any other; and, above all the rest, *my own example to the contrary*, and my knowledge that every husband has the same apology that I had. But because I acted wrong myself, it is not less, but rather more, my duty to endeavour to dissuade others from doing the same. My wife had suffered very severely with her second child, which, at last, was still-born. The next time I pleaded for *the doctor*; and, after every argument that I could think of, obtained a reluctant consent. Her *life* was so dear to me, that every thing else appeared as nothing. Every husband has the same apology to make; and thus, from the good, and not from the bad, feelings of men, the practice has become far too general, for me to hope even to narrow it; but, nevertheless, I cannot refrain from giving my opinion on the subject.

233. We are apt to talk in a very unceremonious style of our *rude* ancestors, of their *gross* habits, their *want of delicacy* in their language. No man shall ever make me believe, that those, who reared the cathedral of Ely (which I saw the other day), were *rude*, either in their manners or in their minds and words. No man shall make me believe, that our ancestors were a rude and beggarly race, when I read in an Act of Parliament passed in the reign of Edward the Fourth, regulating the dresses of the different ranks of the people, and forbidding the LABOURERS to wear coats of cloth that cost *more than two shillings a yard* (equal to *forty shillings* of our present money), and forbidding their wives and daughters to wear sashes, or girdles, *trimmed with gold or silver*. No man shall make me believe that this was a *rude* and

beggarly race, compared with those who now shirk and shiver about in canvas frocks and rotten cottons. Nor shall any man persuade me that that was a *rude* and beggarly state of things, in which (reign of Edward the Third) an Act was passed regulating the wages of labour, and ordering that a woman, for *weeding in the corn*, should receive a penny a day, while a *quart of red wine* was sold for a *penny*, and a pair of men's shoes for *two-pence*. No man shall make me believe that *agriculture* was in a *rude* state, when an Act like this was passed, or that our ancestors of that day were *rude* in their minds, or in their thoughts. Indeed, there are a thousand proofs, that, whether in regard to domestic or foreign affairs, whether in regard to internal freedom and happiness, or to weight in the world, England was at her zenith about the reign of Edward the Third. The *Reformation*, as it is called, gave her a complete pull down. She revived again in the reigns of the Stuarts, as far as related to internal affairs; but the "*Glorious Revolution* and its debt and its taxes, have, amidst the false glare of new palaces, roads, and canals, brought her down until she is become the land of domestic misery and of foreign impotence and contempt; and, until she, amidst all her boasted improvements and refinements, tremblingly awaits her fall.

234. However, to return from this digression, *rude* and *unrefined* as our mothers might be, plain and unvarnished as they might be in their language, accustomed as they might be to call things by their names, though they were not so *very delicate* as to use the word *small-clothes*; and to be quite unable, in speaking of horn-cattle, horses, sheep, the canine race, and poultry, to designate them by their sexual appellations; though they might not absolutely faint at hearing these appellations used by others; *rude* and *unrefined* and *indelicate* as they might be, they did not suffer, in the cases alluded to, the approaches of *men*, which approaches are unceremoniously suffered, and even sought, by their polished and refined and delicate daughters; and of unmarried men too, in many cases; and of very young men.

235. From all antiquity this office was allotted to *woman*. MOSES's life was saved by the humanity of the Egyptian *midwife*; and to the employment of females in this memorable case, the world is probably indebted for that which has been left it by the greatest of all lawgivers,

whose institutes, *rude* as they were, have been the foundation of all the wisest and most just laws in all the countries of Europe and America. It was the *fellow feeling* of the midwife for the poor mother that saved MOSES. And none but a *mother* can, in such cases, feel to the full and effectual extent that which the operator ought to feel. She has been in the same state *herself*; she knows more about the matter, except in cases of very rare occurrence, than any *man*, however great his learning and experience, can ever know. She knows all the previous symptoms; she can judge more correctly than any man can judge in such a case; she can put questions to the party, which a man cannot put; the communication between the two is wholly without reserve; the *person* of the one is given up to the other, as completely as her own is under her command. This never can be the case with a man-operator; for, after all that can be said or done, the native feeling of women, in whatever rank of life, will, in these cases, restrain them from saying and doing, before a man, even before a *husband*, many things which they ought to say and do. So that, perhaps, even with regard to the bare question of comparative safety to life, the midwife is the preferable person.

236. But safety to life is not ALL. The preservation of life is not to be preferred to EVERY THING. Ought not a man to prefer death to the commission of treason against his country? Ought not a man to die, rather than save his life by the prostitution of his wife to a tyrant, who insists upon the one or the other? Every man and every woman will answer in the affirmative to both these questions. There are, then, cases when people ought to submit to *certain death*. Surely, then, the mere *chance*, the mere *possibility* of it, ought not to outweigh the mighty considerations on the other side; ought not to overcome that inborn modesty, that sacred reserve as to their *persons*, which, as I said before, is the charm of charms of the female sex, and which our mothers, *rude* as they are called by us, took, we may be satisfied, the best and most effectual means of preserving.

237. But is there, after all, any thing *real* in this *greater security* for the life of either mother or child? If, then, risk were so great as to call upon women to overcome this natural repugnance to suffer the approaches of a man, that risk must be *general*; it must apply to *all* women;

and, further, it must, ever since the creation of man, *always* have so applied. Now, resorting to the employment of *men-operators* has not being in vogue in Europe more than about seventy years, and has not been *general* in England more than about thirty or forty years. So that the *risk* in employing midwives must, of late years, have become vastly greater than it was even when I was a boy, or the whole race must have been extinguished long ago. And, then, how puzzled we should be to account for the building of all the cathedrals, and all the churches, and the draining of all the marshes, and all the fens, more than a thousand years before the word "*accoucheur*" came from the lips of woman, and before the thought came into her mind? And here, even in the use of this *word*, we have a specimen of the *refined delicacy* of the present age; here we have, varnish the matter over how we may, modesty in the *word* and grossness in the *thought*. Farmers' wives, daughters, and maids, cannot now allude to, or hear named, without *blushing*, those affairs of the homestead, which they within my memory, used to talk about as freely as of milking or spinning; but, have they become more *really modest* than their mothers were? Has this *refinement* made them more *continent* than those *rude* mothers? A jury at Westminster gave, about six years ago, *damages* to a man, calling himself a gentleman, against a farmer, because the latter, for the purpose for which such animals are kept, had a *bull* in his yard, on which the windows of the gentleman looked! The plaintiff alleged, that this was *so offensive* to his *wife* and *daughters*, that, if the defendant were not compelled to desist, he should be obliged to *brick up his windows, or to quit the house*! If I had been the father of these, at once, *delicate* and *curious* daughters, I would not have been the herald of their purity of mind; and if I had been the suitor of one of them, I would have taken care to give up the suit, with all convenient speed; for how could I reasonably have hoped ever to be able to prevail on delicacy, *so exquisite*, to commit itself to a pair of bridal sheets? In spite, however, of all this "*refinement* in the human mind," which is everlastingly dinned in our ears; in spite of the "*small-clothes*," and of all the other affected stuff, we have this conclusion, this indubitable *proof*, of the falling off in *real* delicacy; namely, that common prostitutes, formerly unknown, now swarm in our towns, and

are seldom wanting even in our villages; and where there was *one* illegitimate child (including those coming before the time) only fifty years ago, there are now *twenty*.

238. And who can say how far the employment of *men*, in the cases alluded to, may have *assisted* in producing this change, so disgraceful to the present age, and so injurious to the female sex? The prostitution and the swarms of illegitimate children have a natural and inevitable tendency to lesson that respect, and that kind and indulgent feeling, which is due from all men to virtuous women. It is well known that the unworthy members of any profession, calling, or rank in life, cause, by their acts, the whole body to sink in the general esteem; it is well known, that the habitual dishonesty of merchants trading abroad, the habitual profligate behaviour of travellers from home, the frequent proofs of abject submission to tyrants; it is well known that these may give the character of dishonesty, profligacy, or cowardice, to a whole nation. There are, doubtless, many men in Switzerland, who abhor the infamous practices of men *selling themselves*, by whole regiments, to fight for any foreign state that will pay them, no matter in what case, and no matter whether against their own parents or brethren; but the censure falls upon the *whole nation*: and "*no money no Swiss*," is a proverb throughout the world. It is, amidst those scenes of prostitution and bastardy, impossible for men in general to respect the female sex to the degree that they formerly did; while numbers will be apt to adopt the unjust sentiment of the old bachelor, POPE, that "*every woman is, at heart, a rake*."

239. Who knows, I say, in what degree the employment of *men-operators* may have tended to produce this change, so injurious to the female sex? Aye, and to encourage unfeeling and brutal men to propose that the dead bodies of females, if *poor*, should be *sold* for the purpose of exhibition and dissection before an audience of men; a proposition that our "*rude ancestors*" would have answered, not by words, but by blows! Alas! our women may talk of "*small-clothes*" as long as they please; they may blush to scarlet at hearing animals designated by their sexual appellations; it may, to give the world a proof of our excessive modesty and delicacy, even pass a law (indeed we have done it) to punish "*an exposure of*

the person ;" but so long as our streets swarm with prostitutes, our asylums and private houses with bastards ; as long as we have *man-operators* in the delicate cases alluded to, and as long as the exhibiting of the dead body of a virtuous female before an audience of men shall not be punished by the law, and even with death ; as long as we shall appear to be satisfied in this state of things, it becomes us, at any rate, to be silent about purity of mind, improvement of manners, and an increase of refinement and *delicacy*.

240. This practice has brought the "*doctor*" into *every family* in the kingdom, which is of itself no small evil. I am not thinking of the *expense* ; for, in cases like these, nothing in that way ought to be spared. If necessary to the safety of his wife, a man ought not only to part with his last shilling, but to pledge his future labour. But we all know that there are *imaginary ailments*, many of which are absolutely created by the habit of talking with or about the "*doctor*." Read the "*DOMESTIC MEDICINE*," and by the time that you have done, you will imagine that you have, at times, all the diseases of which it treats. This practice has added to, has doubled, aye, has augmented, I verily believe, tenfold the number of the gentlemen who are, in common parlance, called "*doctors* ;" at which, indeed, I, on my own private account, ought to rejoice ; for, *invariably* I have, even in the worst of times, found them every where among my staunchest and kindest friends. But, though these gentlemen are not to blame for this, any more than attorneys are for their increase in number ; and amongst these gentlemen, too, I have, with very few exceptions, always found sensible men and zealous friends ; though the parties pursuing these professions are not to blame ; though the increase of attorneys has arisen from the endless number and the complexity of the laws, and from the tenfold mass of crimes caused by poverty arising from oppressive taxation ; and though the increase of "*doctors*" has arisen from the diseases and the imaginary ailments arising from that effeminate luxury which has been created by the drawing of wealth from the many, and giving it to the few ; and as the lower classes will always endeavour to imitate the higher, so the "*accoucheur*" has, along with the "*small-clothes*," descended from the loan-monger's palace down to the hovel of the pauper, there to take his fee out

of the poor-rates; though these parties are not to blame, the thing is not less an evil. Both professions have lost in character, in proportion to the increase in the number of its members; peaches, if they grew on hedges, would rank but little above the berries of the bramble.

241. But to return once more to the matter of *risk* of life; can it be that *nature* has so ordered it, that, as a *general thing*, the life of either mother or child shall be in *danger*, even if there were no attendant at all? *Can this be?* Certainly it cannot: *safety* must be the rule, and *danger* the exception; this *must* be the case, or the world never could have been peopled; and, perhaps, in ninety-nine cases out of every hundred, if nature were left *wholly to herself*, all would be right. The great doctor, in these cases, is, comforting, consoling, cheering up. And who can perform this office like *women*? who have for these occasions a language and sentiments which seem to have been invented for the purpose; and be they what they may as to general demeanour and character, they have all, upon these occasions, one common feeling, and that so amiable, so excellent, as to admit of no adequate description. They completely forget, for the time, all rivalships, all squabbles, all animosities, all *hatred* even; every one feels as if it were her own particular concern.

242. These, we may be well assured, are the proper attendants on these occasions; the mother, the aunt, the sister, the cousin, and the female neighbour; these are the suitable attendants, having some experienced woman to afford extraordinary aid, if such be necessary; and in the few cases where the preservation of life demands the surgeon's skill, he is always at hand. The contrary practice, which, we got from the French, is not, however, *so general* in France as in England. We have outstripped all the world in this, as we have in everything which proceeds from luxury and effeminacy on the one hand, and from poverty on the other; the millions have been stripped of their means to heap wealth on the thousands, and have been corrupted in manners, as well as in morals, by vicious examples set them by the possessors of that wealth. As reason says that the practice of which I complain cannot be cured without a total change in society, it would be presumption in me to expect such cure from any efforts of mine. I therefore must content myself with hoping that such change will come, and with declaring,

that if I had to live my life over again, I would act upon the opinions which I have thought it my bounden duty here to state and endeavour to maintain.

243. Having gotten over these thorny places as quickly as possible, I gladly come back to the BABIES; with regard to whom I shall have no prejudices, no affectation, no false pride, no sham fears to encounter; every heart (except there be one made of flint) being with me here. "Then were there brought unto him *little children*, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven." A figure most forcibly expressive of the character and beauty of innocence, and, at the same time, most aptly illustrative of the doctrine of regeneration. And where is the man; the *woman* who is not fond of babies is not worthy the name; but where is the *man* who does not feel his heart softened; who does not feel himself become gentler; who does not lose all the hardness of his temper; when, in any way, for any purpose, or by any body, an appeal is made to him in behalf of these so helpless and so perfectly innocent little creatures?

244. SHAKSPEARE, who is cried up as the great interpreter of the human heart, has said, that the man in whose soul there is no *music*, or love of music, is "fit for murders, treasons, stratagems, and spoils." "Our *immortal* bard," as the profligate SHERIDAN used to call him in public, while he laughed at him in private; our "*immortal* bard" seems to have forgotten that Shadrach, Meshach, and Abednego, were flung into the fiery furnace (made seven times hotter than usual) amidst the sound of the cornet, flute, harp, sackbut, and dulcimer, and all kinds of music; he seems to have forgotten that it was a music and a dance-loving damsel that chose, as a recompense for her elegant performance, the bloody head of John the Baptist, brought to her in a charger; he seems to have forgotten that, while Rome burned, Nero fiddled: he did not know, perhaps, that cannibals always dance and sing while their victims are roasting; but he might have known, and he must have known, that England's greatest tyrant, Henry VIII., had, as his agent in blood, Thomas Cromwell, expressed it "his *sweet soul* enwrapped in the *celestial* sounds of music; and this was just at the time

when the ferocious tyrant was ordering Catholics and Protestants to be tied back to back on the same hurdle, dragged to Smithfield on that hurdle, and there tied to, and burnt from, the same stake. Shakspeare must have known these things, for he lived immediately after their date; and if he had lived in our day, he would have seen instances enough of "sweet souls" enwrapped in the same manner, and capable, if not of deeds equally bloody, of others, discovering a total want of feeling for sufferings not unfrequently occasioned by their own wanton waste, and waste arising, too, in part, from their taste for these "celestial sounds."

245. O no! the heart of man is not to be known by this test: a *great* fondness for music is a mark of great weakness, great vacuity of mind: not of hardness of heart; not of vice; not of downright folly; but of a want of capacity, or inclination, for sober thought. This is not always the case: accidental circumstances almost force the taste upon people: but, generally speaking, it is a preference of sound to sense. But the man, and especially the *father*, who is not fond of *babies*; who does not feel his heart softened when he touches their almost boneless limbs; when he sees their little eyes first begin to discern: when he hears their tender accents; the man whose heart does not beat truly to this test, is, to say the best of him, an object of compassion.

246. But the mother's feeling are here to be thought of too; for, of all gratifications, the very greatest that a mother can receive, is notice taken of, and praise bestowed on, her baby. The moment *that* gets into her arms, every thing else diminishes in value, the father only excepted. *Her own personal charms*, notwithstanding all that men say and have written on the subject, become, at most, a secondary object as soon as the baby arrives. A saying of the old, profligate King of Prussia is frequently quoted in proof of the truth of the maxim, that a woman will forgive anything but *calling her ugly*; a very true maxim, perhaps, as applied to prostitutes, whether in high or low life; but a pretty long life of observation has told me, that a *mother*, worthy of the name, will care little about what you say of *her* person, so that you will but extol the beauty of her baby. Her baby is always the very prettiest that ever was born! It is always an eighth wonder of the world! And thus it ought to be, or there

would be a want of that wondrous attachment to it which is necessary to bear her up through all those cares and pains and toils inseparable from the preservation of its life and health.

247. It is, however, of the part which the *husband* has to act, in participating in these cares and toils, that I am now to speak. Let no man imagine that the world will despise him for helping to take care of his own child: thoughtless fools may attempt to ridicule; the unfeeling few may join in the attempt; but all, whose good opinion is worth having, will applaud his conduct, and will, in many cases, be disposed to repose confidence in him on that very account. To say of a man, that he is fond of his family, is, of itself, to say that, in private life at least, he is a good and trust-worthy man; aye, and in public life too, pretty much; for it is no easy matter to separate the two characters; and it is naturally concluded, that he who has been flagrantly wanting in feeling for his own flesh and blood, will not be very sensitive towards the rest of mankind. There is nothing more amiable, nothing more delightful to behold, than a *young* man especially taking part in the work of nursing the children; and how often have I admired this in the labouring men in Hampshire! It is, indeed, *generally* the same all over England; and as to America, it would be deemed brutal for a man not to take his full share of these cares and labours.

248. The man who is to gain a living by his labour, must be drawn away from home, or, at least, from the cradle-side, in order to perform that labour; but this will not, if he be made of good stuff, prevent him from doing his share of the duty due to his children. There are still many hours in the twenty-four, that he will have to spare for this duty; and there ought to be no toils, no watching, no breaking of rest, imposed by this duty, of which he ought not to perform his full share, and that, too without grudging. This is strictly due from him in payment for the pleasures of the marriage state. What *right* has he to the sole possession of a *woman's* person; what right to a *husband's* vast authority; what right to the honourable title and the boundless power of *father*: what *right* has he to all, or any of these, unless he can found his claim on the faithful performance of all the duties which these titles imply?

249. One great source of the unhappiness amongst mankind arises, however, from a neglect of these duties; but, as by way of compensation for their privations, they are much more duly performed by the poor than by the rich. The fashion of the labouring people is this: the husband, when free from his toil in the fields, takes his share in the nursing, which he manifestly looks upon as a sort of reward for his labour. However distant from his cottage, his heart is always at that home towards which he is carried, at night, by limbs that feel not their weariness, being urged on by a heart anticipating the welcome of those who attend him there. Those who have, as I so many hundreds of times have, seen the labourers in the woodland parts of Hampshire and Sussex, coming at night-fall, towards their cottage wickets, laden with fuel for a day or two; whoever has seen three or four little creatures looking out for the father's approach, running in to announce the glad tidings, and then scampering out to meet him, clinging round his knees, or hanging on his skirts; whoever has witnessed scenes like this, to witness which has formed one of the greatest delights of my life, will hesitate long before he prefer a life of ease to a life of labour; before he prefer a communication with children intercepted by servants and teachers to that communication which is here direct, and which admits not of any division of affection.

250. Then comes *the Sunday*; and amongst all those who keep no servants, a great deal depends on the manner in which the father employs *that day*. When there are two or three children, or even one child, the first thing after breakfast (which is late on this day of rest), is to wash and dress the child or children. Then, while the mother is dressing the dinner, the father, being in his Sunday-clothes himself, takes care of the child or children. When dinner is over, the mother puts on her best; and then, all go to church, or, if that cannot be, whether from distance or other cause, *all pass the afternoon together*. This used to be the way of life amongst the labouring people: and from this way of life arose the most able and most moral people that the world ever saw, until grinding taxation took from them the means of obtaining a sufficiency of food and of raiment; plunged the whole, good and bad, into one indiscriminate mass, under the degrading and hateful name of paupers.

251. The working man, in whatever line, and whether in town or country, who spends his *day of rest*, or any part of it, except in case of absolute necessity, away from his wife and children, is not worthy of the name of *father*, and is seldom worthy of the trust of any employer. Such absence argues a want of fatherly and of conjugal affection, which want is generally duly repaid by a similar want in the neglected parties; and, though stern authority may command and enforce obedience for awhile, the time soon comes when it will be set at defiance; and when such a father, having no example, no proofs of love, to plead, complains of *filial ingratitude*, the silent indifference of his neighbours, and which is more poignant, his own heart, will tell him that his complaint is unjust.

252. Thus far with regard to *working* people; but much more necessary is it to inculcate these principles in the minds of young men in the middle rank of life, and to be more particular, in their case, with regard to the care due to very young children, for here *servants* come in; and many are but too prone to think, that when they have handed their children over to well-paid and able servants, they have *done their duty by them*, than which there can hardly be a more mischievous error. The children of the poorer people are, in general, much fonder of their parents than those of the rich are of theirs: this fondness is reciprocal; and the cause is, that the children of the former have, from their very birth, had a greater share than those of the latter—of the *personal* attention, and of the never-ceasing endearments of their parents.

253. I have before urged upon young married men, in the middle walks of life, to *keep the servants out of the house as long as possible*; and when they must come at last, when they must be had even to assist in taking care of children, let them be *assistants* in the most strict sense of the word; let them not be *confided in*; let children never be *left to them alone*; and the younger the child, the more necessary a rigid adherence to this rule. I shall be told, perhaps, by some careless father, or some play-hunting mother, that female servants are *women*, and have the tender feelings of women. Very true; and, in general, as good and kind in their *nature* as the mother herself. But they are not the *mothers* of your children, and it is not in nature that they should have the care and anxiety adequate to

the necessity of the case. Out of the immediate care and personal superintendence of one or the other of the parents, or of some trusty *relation*, no young child ought to be suffered to be, if there be, at whatever sacrifice of ease or of property, any possibility of preventing it: because, to insure, if possible, the perfect form, the straight limbs, the sound body, and the sane mind of your children, is the very first of all your duties. To provide fortunes for them; to make provision for their future fame; to give them the learning necessary to the calling for which you destine them: all these may be duties, and the last is a duty; but a duty far greater than, and prior to, all these, is the duty of neglecting nothing within your power to insure them a *sane mind in a sound and undeformed body*. And, good God! how many are the instances of deformed bodies, of crooked limbs, of idiocy, or of deplorable imbecility, proceeding solely from young children being left to the care of servants! One would imagine, that one single sight of this kind to be seen, or heard of, in a whole nation, would be sufficient to deter parents from the practice. And what, then, must those parents feel, who have brought this life-long sorrow on themselves! When once the thing is *done*, to repent is unavailing. And what is now the worth of all the ease and all the pleasures, to enjoy which the poor sufferer was abandoned to the care of servants!

254. What! can I plead *example*, then, in support of this rigid precept? Did we, who have bred up a family of children, and have had servants during the greater part of the time, *never* leave a young child to the care of servants? Never; no, not for *one single hour*. Were we, then, tied constantly to the house with them? No; for we sometimes took them out; but one or the other of us *was always with them*, until, in succession, they were able to take good care of themselves; or until the elder ones were able to take care of the younger, and then *they* sometimes stood sentinel in our stead. How could we *visit* then? Why, if both went, we bargained beforehand to take the children with us; and if this were a thing not to be proposed, one of us went, and the other stayed at home, the latter being very frequently my lot. From this we *never* once deviated. We cast aside all consideration of convenience; all calculations of expense; all thoughts of pleasure of every sort. And, what could have equalled

the reward that we have received for our care and for our unshaken resolution in this respect?

255. In the rearing of children, there is *resolution* wanting as well as *tenderness*. The parent is not *truly* affectionate who wants the *courage* to do that which is sure to give the child temporary pain. A great deal, in providing for the *health* and *strength* of children, depends upon their being duly and daily washed, when well, in cold water from head to foot. Their cries testify to what a degree they *dislike* this. They squall and kick and twist about at a fine rate; and many mothers, too many, neglect this, partly from reluctance to encounter the squalling, and partly, and *much too often*, from what I will not call *idleness*, but to which I cannot apply a milder term than *neglect*. Well and duly performed, it is an hour's good tight work; for, besides the bodily labour, which is not very slight when the child gets to be five or six months old, there is the *singing* to *overpower the voice of the child*. The moment the stripping of the child used to begin, the singing used to begin, and the latter never ceased till the former had ceased. After having heard this go on with all my children, ROUSSEAU taught me the *philosophy* of it. I happened, by accident, to look into his EMILE, and there I found him saying, that the nurse subdued the voice of the child and made it quiet, *by drowning its voice in hers*, and thereby making it perceive that it could *not be heard*, and that to continue to cry *was of no avail*. "Here, Nancy," said I (going to her with the book in my hand,) "you have been a great philosopher all your life, without either of us knowing it." A *silent* nurse is a poor soul. It is a great disadvantage to the child, if the mother be of a very silent placid, quiet turn. The singing, the talking to, the tossing and rolling about, that mothers in general practice, are very beneficial to the children: they give them exercise, awaken their attention, animate them, and rouse them to action. It is very bad to have a child even carried about by a dull, inanimate, silent servant, who will never talk, sing or chirrup to it; who will but just carry it about, always kept in the same attitude, and seeing and hearing nothing to give it life and spirit. It requires nothing but a dull creature like this, and the washing and dressing left to her, to give a child the rickets, and make it, instead of being a strong straight person, tup-shinned, bow-kneed, or hump-backed; besides

other ailments not visible to the eye. By-and-by, when the deformity begins to appear, the doctor is called in, but it is too late: the mischief is done; and a few months of neglect are punished by a life of mortification and sorrow, not wholly unaccompanied with shame.

256. It is, therefore, a very spurious kind of *tenderness* that prevents a mother from doing the things which, though disagreeable to the child, are so necessary to its lasting well-being. The washing daily in the morning is a great thing; cold water winter and summer, and *this never left to a servant*, who has not, in such a case, either the patience or the courage that is necessary for the task. When the washing is over, and the child dressed in its day-clothes, how gay and cheerful it looks! The exercise gives it appetite, and then disposes it to rest; and it sucks and sleeps and grows, the delight of all eyes, and particularly those of the parents. "I can't bear *that squalling!*" I have heard men say; and to which I answer, that "I can't bear *such men!*" There are, I thank God, very few of them; for, if they do not always *reason* about the matter, honest nature teaches them to be considerate and indulgent towards little creatures so innocent and so helpless and so unconscious of what they do. And the *noise*: after all, why should it *disturb* a man? He knows the exact cause of it: he knows that it is the unavoidable consequence of a great good to his child, and of course to him: it lasts but an hour, and the recompense instantly comes in the looks of the rosy child, and in the new hopes which every look excites. It never disturbed *me*, and my occupation was one of those most liable to disturbance by noise. Many a score papers have I written amidst the noise of children, and in my whole life never bade them be still. When they grew up to be big enough to gallop about the house, I have, in wet weather, when they could not go out, written the whole day amidst noise that would have made some authors half mad. It never annoyed me at all. But a Scotch piper, whom an old lady, who lived beside us at Brompton, used to pay to come and play a *long* tune every day, I was obliged to bribe into a breach of contract. That which you are *pleased with*, however noisy, does not disturb you. That which is indifferent to you has not more effect. The rattle of coaches, the clapper of a mill, the fall of water, leave your mind undisturbed. But the

sound of the *pipe*, awakening the idea of the lazy life of the piper, better paid than the labouring man, drew the mind aside from its pursuit; and, as it really was a *nuisance*, occasioned by the money of my neighbour, I thought myself justified in abating it by the same sort of means.

257. The *cradle* is in poor families necessary; because necessity compels the mother to get as much time as she can for her work, and a child can rock the cradle. At first we had a cradle; and I rocked the cradle, in great part, during the time that I was writing my first work, that famous MAITRE D'ANGLOIS, which has long been the first book in Europe, as well as in America, for teaching of French people the English language. But we left off the use of the cradle as soon as possible. It causes sleep more, and oftener, than necessary: it saves trouble; but to take trouble was our duty. After the second child, we had no cradle, however difficult at first to do without it. When I was not at my business, it was generally my affair to put the child to sleep: sometimes by sitting with it in my arms, and sometimes by lying down on a bed with it, till it fell asleep. We soon found the good of this method. The children did not sleep so much, but they slept more soundly. The cradle produces a sort of *dozing*, or dreaming sleep. This is a matter of great importance, as every thing must be that has any influence on the health of children. The poor must use the cradle, at least until they have other children big enough to hold the baby, and to put it to sleep; and it is truly wonderful at how early an age they, either girls or boys, will do this business faithfully and well. You see them in the lanes, and on the skirts of woods and commons, lugging a baby about, when it sometimes weighs half as much as the nurse. The poor mother is frequently compelled, in order to help to get bread for her children, to go to a distance from home, and leave the group, baby and all, to take care of the house and of themselves, the eldest of four or five, not, perhaps, above six or seven years old; and it is quite surprising, that, considering the millions of instances in which this is done in England, in the course of a year, so very, very few accidents or injuries arise from the practice; and not a hundredth part so many as arise in the comparatively few instances in which children are left to the care of servants. In summer-time you see these little groups rolling about up the green, or amongst the

heath, not far from the cottage, and at a mile, perhaps, from any other dwelling, the dog their only protector. And what fine and straight and healthy and fearless and acute persons they become! It used to be remarked in Philadelphia, when I lived there, that there was not a single man of any eminence, whether doctor, lawyer, merchant, trader, or any thing else, that had not been born and bred in the country, and of parents in a low state of life. Examine London, and you will find it much about the same. From this very childhood they are from necessity *entrusted with the care of something valuable*. They practically learn to think, and to calculate as to consequences. They are thus taught to remember things; and it is quite surprising what memories they have, and how scrupulously a little carter-boy will deliver half-a-dozen messages, each of a different purport from the rest, to so many persons, all the messages committed to him at one and the same time, and he not knowing one letter of the alphabet from another. When I want to *remember* something, and am out in the field, and cannot write it down, I say to one of the men, or boys, come to me at such a time, and tell me so and so. He is *sure* to do it; and I therefore look upon the *memorandum* as written down. One of these children, boy or girl, is much more worthy of being entrusted with the care of a baby, any body's baby, than a servant-maid with curled locks and with eyes rolling about for admirers. The locks and the rolling eyes, very nice, and, for aught I know, very proper things in themselves; but incompatible with the care of *your* baby, Ma'am; her mind being absorbed in contemplating the interesting circumstances which are to precede her having a sweet baby of her own; and a *sweeter* than yours, if you please, Ma'am; or, at least, such will be her anticipations. And this is all right enough; it is natural that she should think and feel thus; and knowing this, you are admonished that it is your bounden duty not to delegate this sacred trust to anybody.

258. The *courage*, of which I have spoken, so necessary in the case of washing the children in spite of their screaming remonstrances, is, if possible, more necessary in cases of illness, requiring the application of *medicine*, or of *surgical* means of cure. Here the heart is put to the test indeed! Here is anguish to be endured by a mother, who has to force down the nauseous physic, or to apply

the tormenting plaster! Yet it is the mother, or the father, and more properly the former, who is to perform this duty of exquisite pain. To no nurse, to no hireling, to no alien hand, ought, if possible to avoid it, this task to be committed. I do not admire those mothers who are *too tender-hearted* to inflict this pain on their children, and who, therefore, leave it to be inflicted by others. Give me the mother who, while the tears stream down her face, has the resolution scrupulously to execute, with her own hands, the doctor's commands. Will a servant, will any hireling, do this? Committed to such hands, the *least trouble* will be preferred to the greater: the thing will, in general, not be half done; and if done, the suffering from such hands is far greater in the mind of the child than if it came from the hands of the mother. In this case, above all others, there ought to be no delegation of the parental office. Here life or limb is at stake; and the parent, man or woman, who, in any one point, can neglect his or her duty here, is unworthy of the name of parent. And here, as in all other instances, where goodness in the parents towards the children give such weight to their advice when the children grow up, what a motive to filial gratitude! The children who are old enough to deserve and remember, will witness this proof of love, and self-devotion in their mother. Each of them feels that she has done the same towards them all; and they love her and admire and revere her accordingly.

259. This is the place to state my opinions, and the result of my experience, with regard to that fearful disease the SMALL-POX; a subject, too, to which I have paid great attention. I was always, from the very first mention of the thing, opposed to the Cow-Pox scheme. If efficacious in preventing the Small-Pox, I objected to it merely on the score of its *beastliness*. There are some things, surely, more hideous than death, and more resolutely to be avoided than the mere *risk* of suffering death. And, amongst other things, I always reckoned that of a parent causing the blood, and the diseased blood too, of a beast to be put into the veins of human beings, and those beings the children of that parent. I, therefore, as will be seen in the pages of the Register of that day, most strenuously opposed the giving of *twenty thousand pounds* to JENNER *out of the taxes*, paid in great part by the

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working-people, which I deemed and asserted to be a scandalous waste of the public money.

250. I contended, that this beastly application *could not, in nature, be efficacious in preventing the Small-Pox*; and that, even if efficacious for that purpose, *it was wholly unnecessary*. The truth of the former of these assertions has now been proved *in thousands upon thousands of instances*. For a long time, for *ten years*, the contrary was boldly and brazenly asserted. This nation is fond of quackery of all sorts; and this particular quackery having been sanctioned by King, Lords and Commons, it spread over the country like a pestilence borne by the winds. Speedily sprang up the "*ROYAL Jennerian Institution*," and Branch Institutions, issuing from the parent trunk, set instantly to work, impregnating the veins of the rising and enlightened generation with the beastly matter. "Gentlemen and Ladies" made the commodity a pocket-companion; and if a cottager's child (in Hampshire at least), even seen by them, on a common, were not pretty quick in taking to its heels, it had to carry off more or less of the disease of the cow. One would have thought, that one-half of the cows in England must have been *tapped* to get at such a quantity of the stuff.

261. In the midst of all this mad work, to which the doctors, after having found it in vain to resist, had yielded, the *real small-pox*, in its worst form, broke out in the town of RINGWOOD in HAMPSHIRE, and carried off, I believe (I have not the account at hand), *more than a hundred persons*, young and old, *every one of whom had had the cow-pox "so nicely!"* And what was now said? Was the quackery exploded, and were the granters of the twenty thousand pounds ashamed of what they had done? Not at all: the failure was imputed to *unskilful operators*; to the *staleness of the matter*: to its not being of the *genuine quality*. Admitting all this, the scheme stood condemned; for the great advantages held forth were, that *any body* might perform the operation, and that the *matter* was *every where abundant* and cost-free. But these were paltry excuses; the *mere shuffles* of quackery; for what do we know now? Why, that in *hundreds* of instances, persons cow-poxed by JENNER HIMSELF, have taken the real small-pox afterwards, and have either died from the disorder, or narrowly escaped with their lives! I will mention two instances, the parties concerned being living and well-

known, one of them to the whole nation, and the other to a very numerous circle in the higher walks of life. The first is Sir RICHARD PHILLIPS, so well known by his able writings, and equally well known by his exemplary conduct as Sheriff of London, and by his life-long labours in the cause of real charity and humanity. Sir Richard had, I think, two sons, whose veins were impregnated by the *grantee himself*. At any rate he had one, who had, several years after Jenner had given him the insuring matter, a very hard struggle for his life, under the hands of the good, old-fashioned, seam-giving, and dimple-dipping small-pox. The second is PHILIP CODD, Esq., formerly of Kensington, and now of Rumsted Court, near Maidstone, in Kent, who has a son that had a very narrow escape under the real small-pox, about four years ago, and who also had been cow-poxed by *Jenner himself*. This last-mentioned gentleman I have known, and most sincerely respected, from the time of our both being about eighteen years of age. When the young gentleman, of whom I am now speaking, was very young, I having him upon my knee one day, asked his kind and excellent mother, whether he had been *inoculated*. "Oh, no!" said she, "we are going to have him *vaccinated*." Whereupon I, going into the garden to the father, said, "I do hope, Codd, that you are not going to have that beastly cow-stuff put into that fine boy." "Why," said he, "you see, Cobbett, it is to be done by *Jenner himself*." What answer I gave, what names and epithets I bestowed upon Jenner and his quackery, I will leave the reader to imagine.

262. Now, here are instances enough; but, every reader has heard of, if not seen, scores of others. Young Mr. Codd caught the small-pox at a *school*; and if I recollect rightly, there were several other "vaccinated" youths who did the same, at the same time. Quackery, however, has always a shuffle left. Now that the cow-pox has been *proved* to be no *guarantee* against the small-pox, it makes it "*milder*" when it comes! A pretty shuffle, indeed, this! You are to be *all your life in fear of it*, having as your sole consolation, that when it comes (and it may overtake you in a *camp*, or on the *seas*), it will be "*milder*!" It was not too mild to *kill* at RINGWOOD, and its *mildness*, in the case of young Mr. Codd, did not restrain it from *blinding him* for a suitable number of days. I shall not easily forget the alarm and anxiety of the

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father and mother upon this occasion; both of them the best of parents, and both of them now punished for having yielded to this fashionable quackery. I will not say, *justly* punished; for affection for their children, in which respect they were never surpassed by any parents on earth, was the cause of their listening to the danger-obviating quackery. This, too, is the case with other parents; but parents should be under the influence of *reason* and *experience*, as well as under that of affection; and *now*, at any rate, they ought to set this really dangerous quackery at naught.

263. And, what does *my own experience* say on the other side? There are my seven children, the sons as tall, or nearly so, as their father, and the daughters as tall as their mother; all, in due succession, inoculated with the good old-fashioned face-tearing small-pox: neither of them with a single mark of that disease on their skins; neither of them having been, that we could perceive, *ill for a single hour*, in consequence of the inoculation. When we were in the United States, we observed that the Americans were *never marked* with the small-pox; or, if such a thing were seen, it was very rarely. The cause we found to be, the universal practice of having the children inoculated *at the breast*, and, generally, at *a month* or *six weeks old*. When we came to have children, we did the same. I believe that some of ours have been a few months old when the operation has been performed, but always while *at the breast*, and as early as possible after the expiration of six weeks from the birth; sometimes put off a little while by some slight disorder in the child, or on account of some circumstance or other; but, with these exceptions, done at, or before, the end of six weeks from the birth, and *always at the breast*. All is then *pure*: there is nothing in either body or mind to favour the natural fury of the disease. We always took particular care about the *source* from which the infectious matter came. We employed medical men, in whom we could place perfect confidence: we had their *solemn word* for the matter coming from some *healthy child*; and, at last, we had sometimes to *wait* for this, the cow-affair having rendered patients of this sort rather rare.

264. While the child has the small-pox, the mother should abstain from food and drink, which she may require at other times, but which might be too gross just

now. To suckle a hearty child requires good living; for, besides that this is necessary to the mother, it is also necessary to the child. A little forbearance, just at this time, is prudent; making the diet as simple as possible, and avoiding all violent agitation either of the body or the spirits; avoiding too, if you can, *very hot* or *very cold* weather.

265. There is now, however, this inconvenience, that the far greater part of the present young women have been *be-fennered*; so that they may *catch the beauty-killing disease from their babies*! To hearten them up, however, and more especially, I confess, to record a trait of maternal affection and of female heroism, which I have never heard of anything to surpass, I have the pride to say, that my wife had eight children inoculated at her breast, and *never had the small-pox in her life*. I, at first, objected to the inoculating of the child, but she insisted upon it, and with so much pertinacity that I gave way, on condition that she would be inoculated too. This was done with three or four of the children, I think, she always being reluctant to have it done, saying that it looked like distrusting the goodness of God. There was, to be sure, very little in this argument; but the long experience wore away the alarm; and there she is now, having had eight children hanging at her breast with that desolating disease in them, and she never having been affected by it from first to last. All her children know, of course, the risk that she voluntarily incurred for them. They all have this indubitable proof, that she valued their lives above her own; and is it in nature, that they should ever wilfully do anything to wound the heart of that mother; and must not her bright example have great effect on their character and conduct! Now, my opinion is, that the far greater part of English or American women, if placed in the above circumstances, would do just the same thing; and I do hope, that those, who have yet to be mothers, will seriously think of putting an end, as they have the power to do, to the disgraceful and dangerous quackery, the evils of which I have so fully proved.

266. But there is, in the management of babies, something besides life, health, strength and beauty; and something too, without which all these put together are nothing worth; and that is *sanity of mind*. There are,

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owing to various causes, some who are *born* idiots; but a great many more become insane from the misconduct, or neglect, of parents; and, generally, from the children being committed to the care of *servants*. I knew, in Pennsylvania, a child, as fine, and as sprightly, and as intelligent a child as ever was born, made an idiot for life by being, when about three years old, shut into a dark closet, by a maid-servant, in order to terrify it into silence. The thoughtless creature first menaced it with sending it to "*the bad place*," as the phrase is there; and, at last, to reduce it to silence, put it into the closet, shut the door, and went out of the room. She went back, in a few minutes, and found the child in *a fit*. It recovered from that, but was for life an idiot. When the parents, who had been out two days and two nights on a visit of pleasure, came home, they were told that the child had had *a fit*; but, they were not told the cause. The girl, however, who was a neighbour's daughter, being on her death-bed about ten years afterwards, could not die in peace without sending for the mother of the child (now become a young man) and asking forgiveness of her. The mother herself was, however, the greatest offender of the two: a whole lifetime of sorrow and of mortification was a punishment too light for her and her husband. Thousands upon thousands of human beings have been deprived of their senses by these and similar means.

267. It is not long since that we read, in the newspapers, of a child being absolutely *killed*, at Birmingham, I think it was, by being thus frightened. The parents had gone out into what is called an evening party. The servants, naturally enough, had their party at home; and the mistress, who, by some unexpected accident, had been brought home at an early hour, finding the parlour full of company, ran up stairs to see about her child, about two or three years old. She found it with its eyes open, but *fixed*; touching it, she found it inanimate. The doctor was sent for in vain: it was quite dead. The maid affected to know nothing of the cause; but some one of the parties assembled discovered, pinned up in the curtains of the bed, *a horrid figure*, made up partly of a frightful mask! This, as the wretched girl confessed, had been done to keep the child *quiet*, while she was with her company below. When one reflects on the anguish that the poor little thing must have endured, before the life

was quite frightened out of it, one can find no terms sufficiently strong to express the abhorrence due to the perpetrator of this crime, which was, in fact, a cruel murder; and, if it was beyond the reach of the law, it was so and is so, because, as in the cases of parricide, the law, in making no provision for punishment peculiarly severe, has, out of respect to human nature, supposed such crimes to be *impossible*. But if the girl was criminal; if death, or a life of remorse, was her due, what was the due of her parents, and especially of the mother! And what was the due of the *father*, who suffered that mother, and who, perhaps, tempted her to neglect her most sacred duty!

268. If this poor child had been deprived of its mental faculties, instead of being deprived of its life, the cause would, in all likelihood, never have been discovered. The insanity would have been ascribed to "*brain-fever*," or to some other of the usual causes of insanity; or, as in thousands upon thousands of instances, to some unaccountable cause. When I was, in No. IX., paragraphs from 227 to 233, both inclusive, maintaining with all my might, the unalienable right of the child to the milk of its mother, I omitted, amongst the evils arising from banishing the child from the mother's breast, to mention, or, rather, it had never occurred to me to mention, the *loss of reason* to the poor, innocent creatures, thus banished. And now, as connected with this measure, I have an argument of *experience*, enough to terrify every young man and woman upon earth from the thought of committing this offence against nature. I wrote No. IX. at CAMBRIDGE, on Sunday, the 28th of March; and, before I quitted SHREWSBURY, on the 14th of May, the following facts reached my ears. A very respectable tradesman, who, with his wife, have led a most industrious life, in a town that it is not necessary to name, said to a gentleman that told it to me: "I wish to God I had read No IX. of Mr. Cobbett's ADVICE TO YOUNG MEN fifteen years ago!" He then related, that he had had ten children, *all put out to be suckled*, in consequence of the necessity of having the mother's assistance to carry on his business; and that *two out of the ten* had come home *idiots*; though the rest were all sane, and though insanity had never been known in the family of either father or mother! These parents, whom I myself saw, are very

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clever people, and the wife singularly industrious and expert in her affairs.

269. Now the *motive*, in this case, unquestionably was good; it was that the mother's valuable time might, as much as possible, be devoted to the earning of a competence for her children. But, alas! what is this competence to these two unfortunate beings! And what is the competence to the rest, when put in the scale against the mortification that they must, all their lives, suffer on account of the insanity of their brother and sister, exciting, as it must, in all their circle, and even in *themselves*, suspicions of their own perfect soundness of mind! When weighed against this consideration, what is all the wealth in the world! And as to the parents, where are they to find compensation for such a calamity, embittered additionally too, by the reflection, that it was in their power to prevent it, and that nature, with loud voice, cried out to them to prevent it! MONEY! Wealth acquired in consequence of this banishment of these poor children; these victims of this, I will not call it avarice, but over-eager love of gain! wealth, thus acquired! What wealth can console these parents for the loss of reason in these children! Where is the father and the mother, who would not rather see their children ploughing in other men's fields, and sweeping other men's houses, than led about parks or houses of their own, objects of pity even of the menials procured by their wealth.

270. If what I have now said be not sufficient to deter a man from suffering *any* consideration, *no matter what*, to induce him to *delegate* the care of his children, when very young, to *anybody whomsoever*, nothing that I can say can possibly have that effect; and I will, therefore, now proceed to offer my advice with regard to the management of children when they get beyond the danger of being crazed or killed by nurses or servants.

271. We here come to the subject of *education* in the *true sense* of that word, which is *rearing up*, seeing that the word comes from the Latin *educo*, which means to *breed up*, or to *rear up*. I shall, afterwards, have to speak of *education* in the now common acceptance of the word, which makes it mean, *book-learning*. At present, I am to speak of *education* in its true sense, as the French (who, as well as we, take the word from the Latin) always use it. They, in their

agricultural works, talk of the "education du Cochon, de l'Allouette, &c." that is, of the *hog*, the *lark*, and so of other animals; that is to say, of the manner of breeding them, or rearing them up, from their being little things 'till they be of full size.

272. The first thing, in the rearing of children, who have passed from the baby-state, is, as to the *body*, plenty of *good food*; and, as to the *mind*, constant *good example in the parents*. Of the latter I shall speak more by-and-by. With regard to the former, it is of the greatest importance, that children be well fed; and there never was a greater error than to believe that they do not need good food. Every one knows, that to have fine horses, the *colts* must be kept well, and that it is the same with regard to all animals of every sort and kind. The fine horses and cattle and sheep all come from the *rich pastures*. To have them fine, it is not sufficient that they have *plenty of food* when young, but that they have *rich food*. Where there no land, no pasture, in England, but such as is found in Middlesex, Essex, and Surrey, we should see none of those coach-horses and dray-horses, whose height and size make us stare. It is the *keep when young* that makes the fine animal.

273. There is no other reason for the people in the American States being generally so much taller and stronger than the people in England are. Their forefathers went, for the greater part, from England. In the four Northern States they went wholly from England, and then, on their landing, they founded a new London, a new Falmouth, a new Plymouth, a new Portsmouth, a new Dover, a new Yarmouth, a new Lynn, a new Boston, and a new Hull, and the country itself they called, and their descendants still call it, NEW ENGLAND. This country of the best and boldest of seamen, and of the most moral and happy people in the world, is also the country of the tallest and ablest-bodied men in the world. And why? Because, from their very birth, they have an *abundance of good food*; not only of *food*, but of *rich food*. Even when the child is at the breast, a strip of *beef-steak*, or something of that description, as big and as long as one's finger, is put into his hand. When a baby gets a thing in its hand, the first thing it does is to poke some part of it into its mouth. It cannot *bite* the meat, but its gums squeeze out the juice. When it has done with the

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breast, it eats meat constantly twice, if not thrice, a day. And this abundance of *good* food is the cause, to be sure, of the superior size and strength of the size and strength of the people of that country.

274. Nor is this, in any point of view, an unimportant matter. A tall man is, whether as labourer, carpenter, bricklayer, soldier or sailor, or almost anything else, *worth more* than a short man: he can look over a higher thing; he can reach higher and wider; he can move on from place to place faster; in mowing grass or corn he takes a wider swarth; in pitching he wants a shorter prong; in making buildings, he does not so soon want a ladder or a scaffold; in fighting he keeps his body farther from the point of his sword. To be sure, a man *may* be tall and *weak*: but, this is the exception and not the rule: *height and weight and strength*, in men, as in speechless animals, generally go together. Aye, and in enterprise and courage too, the powers of the body have a great deal to do. Doubtless there are, have been, and always will be, great numbers of small and enterprising and brave men; but it is *not in nature*, that, *generally speaking*, those who are conscious of their inferiority in point of bodily strength, should possess the boldness of those who have a contrary description.

275. To what but this difference in the *size and strength* of the opposing combatants are we to ascribe the ever-to-be-blushed-at events of our last war against the United States! The *hearts* of our seamen and soldiers were as good as those of the Yankees: on both sides they had sprung from the same stock: on both sides equally well supplied with all the materials of war: if on either side, the superior skill was on ours: French, Dutch, Spaniards, all had confessed our superior prowess: yet when, with our whole undivided strength, and to that strength adding the flush and pride of victory and conquest, crowned even in the capital of France; when, with all these tremendous advantages, and with all the nations of the earth looking on, we come foot to foot and yard-arm to yard-arm with the Americans, the result was such as an English pen refuses to describe. What, then, was the *great cause* of this result, which filled us with shame, and the world with astonishment? Not the want of *courage* in our men. There, were, indeed, *some moral causes at work*; but the main cause was, the great superiority of size and of bodily

strength on the part of the enemy's soldiers and sailors. It was *so many men* on each side; but it was men of a different size and strength; and on the side of the foe, men accustomed to daring enterprise from a consciousness of that strength.

276. Why are abstinence and fasting enjoined by the Catholic Church? Why, to make men *humble, meek, and tame*: and they have this effect too: this is visible in whole nations as well as in individuals. So that good food, and plenty of it, is not more necessary to the forming of a stout and able body than to the forming of an active and enterprising spirit. Poor food, short allowance, while they check the growth of the child's body, check also the daring of the mind; and, therefore, the starving or pinching system ought to be avoided by all means. Children should eat *often*, and as much as they like at a time. They will, if at full heap, never take, of *plain food*, more than it is good for them to take. They may, indeed, be stuffed with *cakes and sweet things* till they be ill, and, indeed, until they bring on dangerous disorders: but, of *meat plainly and well cooked*, and of *bread*, they will never swallow the tenth part of an ounce more than it is necessary for them to swallow. Ripe fruit, or cooked fruit, if no *sweetening* take place, will never hurt them; but, when they once get a taste for sugary stuff, and to cram down loads of garden vegetables; when ices, creams, tarts, raisins, almonds, all the endless pamperings come, the *doctor* must soon follow with his drugs. The blowing out of the bodies of children with tea, coffee, soup, or warm liquids of any kind, is very bad: these have an effect precisely like that which is produced by feeding young rabbits, or pigs, or other young animals upon watery vegetables: it makes them big-bellied and bare-boned at the same time; and it effectually prevents the frame from becoming strong. Children in health want no drink other than skim milk, or butter-milk, or whey; and, if none of those be at hand, water will do very well, provided they have plenty of *good meat*. Cheese and butter do very well for part of the day. Puddings and pies; but always *without sugar*, which, say what people will about the *wholesomeness* of it, is not only of *no use* in the rearing of children, but injurious: it forces an appetite: like strong drink, it makes daily encroachments on the taste: it wheedles down that which the stomach does not

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want: it finally produces illness: it is one of the curses of the country; for it, by taking off the bitter of the tea and coffee, is the great cause of sending down into the stomach those quantities of warm water by which the body is debilitated and deformed, and the mind enfeebled. I am addressing myself to persons in the middle walk of life; but no parent can be *sure* that his child will not be compelled to labour hard for its daily bread: and then, how vast is the difference between one who has been pampered with sweets, and one who has been reared on plain food and simple drink!

277. The next thing after good and plentiful and plain food is *good air*. This is not within the reach of every one; but, to obtain it is worth great sacrifices in other respects. We know that there are *smells* which will cause *instant death*; we know, that there are others which will cause death *in a few years*; and, therefore, we know that it is the duty of parents to provide, if possible, against this danger to the health of their offspring. To be sure, when a man is so situated, that he cannot give his children sweet air without putting himself into a jail for debt: when, in short, he has the dire choice of sickly children, children with big heads, small limbs, and ricketty joints: or children sent to the poor-house: when this is his hard lot, he must decide for the former sad alternative: but before he will convince me that this *is* his lot, he must prove to me, that he and his wife expend not a penny in the *decoration* of their persons; that on his table, morning, noon, or night, *nothing* ever comes that is not the produce of *English soil*; that of his time not one hour is wasted in what is called pleasure; that down his throat not one drop or morsel ever goes, unless necessary to sustain life and health. How many scores and how many hundreds of men have I seen; how many thousands could I go and point out, to-morrow, in London, the money expended on whose guzzlings in porter, grog and wine, would keep, and keep well, in the country, a considerable part of the year, a wife surrounded by healthy children, instead of being stewed up in some alley, or back room, with a parcel of poor creatures *about* her, whom she, though their fond mother, is almost ashamed to call hers! Compared with the life of such a woman, that of the labourer, however poor, is paradise. Tell me not of the necessity of *providing money for them*, even if you

waste not a farthing: you can provide them with no money equal in value to health and straight limbs and good looks: these it is, if within your power, your *bounden duty* to provide for them: as to providing them with money, you deceive yourself; it is your own avarice, or vanity, that you are seeking to gratify, and not to ensure the good of your children. Their most precious possession is *health* and *strength*; and you have *no right* to run the risk of depriving them of these for the sake of heaping together money to bestow on them: you have the desire to see them rich: it is to gratify *yourself* that you act in such a case; and you, however you may deceive yourself, are guilty of *injustice* towards them. You would be ashamed to see them *without fortune*; but not at all ashamed to see them without straight limbs, without colour in their cheeks, without strength, without activity, and with only half their due portion of reason.

278. Besides *sweet air*, children want *exercise*. Even when they are babies in arms, they want tossing and pulling about, and want talking and singing to. They should be put upon their feet by slow degrees, according to the strength of their legs; and this is a matter which a good mother will attend to with incessant care. If they appear to be likely to *squint*, she will, always when they wake up, and frequently in the day, take care to present some pleasing object *right before*, and *never on the side* of their face. If they appear, when they begin to talk, to indicate a propensity to *stammer*, she will stop them, repeat the word or words slowly herself, and get them to do the same. These precautions are amongst the most sacred of the duties of parents; for, remember, the deformity is *for life*; a thought which will fill every good parent's heart with solicitude. All *swaddling* and *tight covering* are mischievous. They produce distortions of some sort or other. To let children creep and roll about till they get upon their legs of themselves is a very good way. I never saw a *native American* with crooked limbs or hump-back, and never heard any man say that he had seen one. And the reason is, doubtless, the loose dress in which children, from the moment of their birth, are kept, the good food that they always have, and the sweet air that they breathe in consequence of the absence of all dread of poverty on the part of their parents.

279. As to bodily exercise, they will, when they begin

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to get about, take, if you let them alone, just as much of it as nature bids them, and no more. That is a pretty deal, indeed, if they be in health; and it is your duty, now, to provide for their taking of that exercise, when they begin to be what are called *boys* and *girls*, in a way that shall tend to give them the greatest degree of pleasure, accompanied with the smallest risk of pain: in other words, to *make their lives as pleasant as you possibly can*. I have always admired the sentiment of ROUSSEAU upon this subject. "The boy dies, perhaps, at the age of ten or twelve. Of what *use*, then, all the restraints, all the privations, all the pain, that you have inflicted upon him? He falls, and leaves your mind to brood over the possibility of your having abridged a life so dear to you." I do not recollect the very words; but the passage made a deep impression upon my mind, just at the time, too, when I was about to become a father; and I resolved never to bring upon myself remorse from such a cause; a resolution from which no importunities, coming from what corner they might, ever induced me, in one single instance, or for one single moment, to depart. I was resolved to forego all the means of making money, all the means of living in any thing like fashion, all the means of obtaining fame or distinction, to give up every thing, to become a common labourer, rather than make my children lead a life of restraint and rebuke; I could not be *sure* that my children would love me as they loved their own lives; but I was, at any rate, resolved to deserve such love at their hands; and, in possession of that, I felt that I could set calamity, of whatever description, at defiance.

280. Now, proceeding to relate what was, in this respect, my line of conduct, I am not pretending that *every* man, and particularly every man living in a *town*, can, in all respects, do as I did in the rearing up of children. But, in many respects, any man may, whatever may be his state of life. For I did not lead an idle life; I had to work constantly for the means of living; my occupation required unremitted attention; I had nothing but my labour to rely on; and I had no friend, to whom, in case of need, I could fly for assistance: I always saw the possibility, and even the probability, of being totally ruined by the hand of power; but, happen what would, I was resolved, that, as long as I could cause them to do

it, my children should lead happy lives; and happy lives they did lead, if ever children did in this whole world.

281. The first thing that I did, when the fourth child had come, was to *get into the country*, and so far as to render a going backward and forward to London, at short intervals, quite out of the question. Thus was *health*, the greatest of all things, provided for, as far as I was able to make the provision. Next, my being *always at home* was secured as far as possible; always with them to set an example of early rising, sobriety, and application to something or other. Children, and especially boys, will have some out-of-door pursuits; and it was my duty to lead them to choose such pursuits as combined future utility with present innocence. Each his flower-bed, little garden, plantation of trees; rabbits, dogs, asses, horses, pheasants and hares; hoes, spades, whips, guns; always some object of lively interest, and as much *earnestness* and *bustle* about the various objects as if our living had solely depended upon them. I made every thing give way to the great object of making their lives happy and innocent. I did not know what they might be in time, or what might be my lot; but I was resolved not to be the cause of their being unhappy *then*, let what might become of us afterwards. I was, as I am, of opinion, that it is injurious to the mind to press *book-learning* upon it at an *early age*: I always felt pain for poor little things, set up, before "company," to repeat verses, or bits of plays, at six or eight years old. I have sometimes not known which way to look, when a mother (and, too often, a father), whom I could not but respect on account of her fondness for her child, has forced the feeble-voiced eighth wonder of the world, to stand with its little hand stretched out, spouting the *soliloquy of Hamlet*, or some such thing. I remember, on one occasion, a little pale-faced creature, only five years old, was brought in, after the *feeding* part of the dinner was over, first to take his regular half-glass of vintner's brewings, commonly called wine, and then to treat us to a display of his wonderful genius. The subject was a speech of a robust and bold youth, in a Scotch play, the title of which I have forgotten, but the speech began with, "My name is Norval: on the Grampian Hills my father fed his flocks . . ." And this in a voice so weak and distressing as to put me in mind of the plaintive squeaking of little pigs when the sow is lying on them.

As we were going home (one of my boys and I,) he, after a silence of half a mile perhaps, rode up close to the side of my horse, and said, "Papa, where *be* the *Grampian Hills*?" "Oh," said I, "they are in Scotland; poor, barren, beggarly places, covered with heath and rushes, ten times as barren as Sherril Heath." "But," said he, "how could that little boy's father feed *his flocks* there, then?" I was ready to tumble off the horse with laughing.

282. I do not know any thing much more distressing to the spectators than exhibitions of this sort. Every one feels, not for the child, for it is insensible to the uneasiness it excites, but for the parents, whose amiable fondness displays itself in this ridiculous manner. Upon these occasions, no one knows what to say, or whither to direct his looks. The parents, and especially the fond mother, looks sharply round for the so-evidently merited applause, as an actor of the name of MUNDEN, whom I recollect thirty years ago, used, when he had treated us to a witty shrug of his shoulders, or twist of his chin, to turn his face up to the gallery for the clap. If I had to declare on my oath which have been the most disagreeable moments of my life, I verily believe, that, after due consideration, I should fix upon those, in which parents, whom I have respected, have made me endure exhibitions like these; for, this is your choice, to be *insincere*, or to *give offence*.

283. And, as towards the child, it is to be *unjust*, thus to teach it to set a high value on trifling, not to say mischievous, attainments; to make it, whether it be in its natural disposition or not, vain and conceited. The plaudits which it receives, in such cases, puffs it up in its own thoughts, sends it out into the world stuffed with pride and insolence, which must and will be extracted out of it by one means or another: and none but those who have had to endure the drawing of firmly-fixed teeth, *can*, I take it, have an adequate idea of the painfulness of this operation. Now, parents have *no right* thus to indulge their own feelings at the risk of the happiness of their children.

284. The great matter is, however, the *spoiling of the mind* by forcing on it thoughts which it is not fit to receive. We know well, we daily see, that in men, as well as in other animals, the body is rendered com-

paratively small and feeble by being heavily loaded, or hard worked, before it arrive at size and strength proportioned to such load and such work. It is just so with the mind: the attempt to put old heads upon young shoulders is just as unreasonable as it would be to expect a colt six months old to be able to carry a man. The mind, as well as the body, requires time to come to its strength; and the way to have it possess, at last, its natural strength, is not to attempt to load it too soon; and to favour it in its progress by giving to the body good and plentiful food, sweet air, and abundant exercise, accompanied with as little discontent or uneasiness as possible. It is universally known, that ailments of the body are, in many cases, sufficient to *destroy* the mind, and to deliberate it in innumerable instances. It is equally well, that the torments of the mind are, in many cases, sufficient to *destroy* the body. This, then, being so well known, is it not the first duty of a father to secure to his children, if possible, sound and strong bodies? LORD BACON says, that "a sound mind in a sound body is the greatest of God's blessings." To see his children possess these, therefore, ought to be the first object with every father; an object which I cannot too often endeavour to fix in his mind.

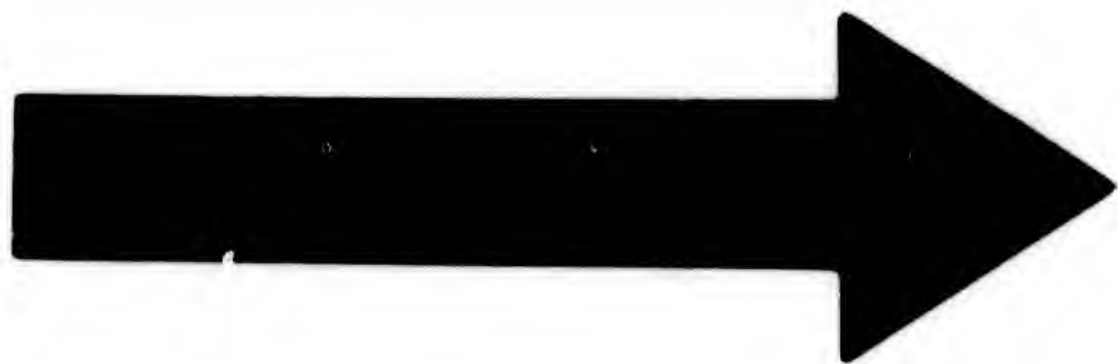
285. I am to speak presently of that sort of *learning* which is derived from *books*, and which is a matter by no means to be neglected, or to be thought little of, seeing that it is the road, not only to fame, but to the means of doing great good to one's neighbours and to one's country, and thereby, of adding to those pleasant feelings which are, in other words, our happiness. But, notwithstanding this, I must here insist, and endeavour to impress my opinion upon the mind of every father, that his children's *happiness* ought to be his *first* object; that *book-learning*, if it tend to militate against this, ought to be disregarded; and that, as to money, as to fortune, as to rank and title, that father who can, in the destination of his children, think of them more than of the *happiness* of those children, is, if he be of sane mind, a great criminal. Who is there, having lived to the age of thirty, or even twenty, years, and having the ordinary capacity for observation; who is there, being of this description, who must not be convinced of the inadequacy of *riches* and what are called *honours* to insure *happiness*? Who,

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amongst all the classes of men, experience, on an average, a little of real pleasure, and so much of *real* pain as the rich and the lofty? POPE gives us, as the materials for happiness "*health, peace, and competence.*" Aye, but what *is* peace, and what is competence? If, by *peace*, he mean that tranquility of mind which innocence and good deeds produce, he is right and clear so far; for we all know that, without *health*, which has a well-known positive meaning, there can be no happiness. But *competence* is a word of unfixed meaning. It may with some, mean enough to eat, drink, wear and be lodged and warmed with; but, with others, it may include horses, carriages, and footmen laced over from top to toe. So that, here, we have no guide; no standard; and, indeed, there can be none. But as every sensible father must know that the possession of riches do not, never did, and never can, afford even a chance of additional happiness, it is his duty to inculcate in the minds of his children to make no sacrifice of principle, of moral obligation of any sort, in order to obtain riches, or distinction; and it is a duty still more imperative on him, not to expose them to the risk of loss of health, or diminution of strength, for purposes which have, either directly or indirectly, the acquiring of riches in view, whether for himself or for them.

286. With these principles immoveably implanted in my mind, I became the father of a family, and on these principles I have reared that family. Being myself fond of *book-learning*, and knowing well its powers, I naturally wished them to possess it too; but never did I *impose it* upon any one of them. My first duty was to make them *healthy* and *strong*, if I could, and to give them as much enjoyment of life as possible. Born and bred up in the sweet air myself, I was resolved that they should be bred up in it too. Enjoying rural scenes and sports, as I had done, when a boy, as much as any one that ever was born, I was resolved, that they should have the same enjoyments tendered to them. When I was a very little boy, I was, in the barley-sowing season, going along by the side of a field, near WAVERLY ABBEY; the primroses and blue-bells bespangling the banks on both sides of me; a thousand linnets singing in a spreading oak over my head; while the jingle of the traces and the whistling of the ploughboys saluted my ear from over the hedge; and,



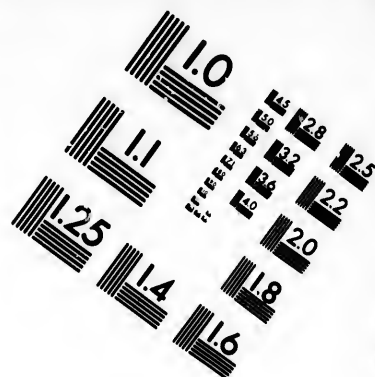
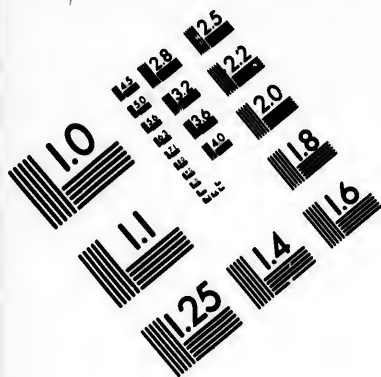
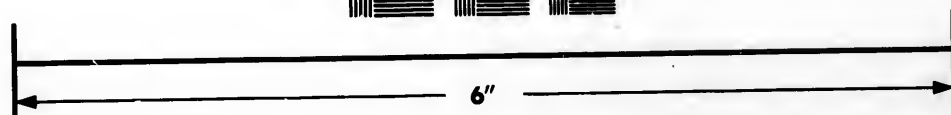
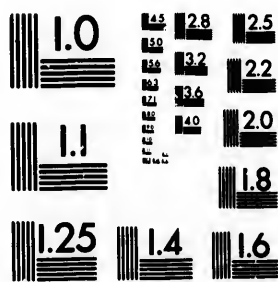


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as it were to snatch me from the enchantment, the hounds, at that instant, having started a hare in the hanger on the other side of the field, came up scampering over it in full cry, taking me after them many a mile. I was not more than eight years old; but this particular scene has presented itself to my mind many times every year from that day to this. I always enjoy it over again; and I was resolved to give, if possible, the same enjoyments to my children.

287. Men's circumstances are so various; there is such a great variety in their situations in life, their business, the extent of their pecuniary means, the local state in which they are placed, their internal resources; the variety in all these respects is so great, that, as applicable to *every* family, it would be impossible to lay down any set of rules, or maxims, touching *every* matter relating to the management and rearing up of children. In giving an account, therefore, of *my own* conduct, in this respect, I am not to be understood as supposing, that *every* father *can*, or ought, to attempt to do *the same*; but while it will be seen, that there are *many*, and these the most important parts of that conduct, that *all* fathers may imitate, if they choose, there is no part of it which thousands and thousands of fathers might not adopt and pursue, and adhere to, to the very letter.

288. I effected every thing without scolding, and even without *command*. My children are a family of *scholars*, each sex its appropriate species of learning; and, I could safely take my oath, that I never *ordered* a child of mine, son or daughter, *to look into a book*, in my life. My two eldest sons, when about eight years old, were, for the sake of their health, placed for a very short time, at a Clergyman's at MICHELDEVER, and my eldest daughter, a little older, at a school a few miles from Botley, to avoid taking them to London in the winter. But, with these exceptions, never had they, while children, *teacher* of any description; and I never, and nobody else ever, taught any one of them to read, write or any thing else, except in *conversation*; and, yet, no man was ever more anxious to be the father of a family of clever and learned persons.

289. I accomplished my purpose *indirectly*. The first thing of all was *health*, which was secured by the deeply-interesting and never-ending *sports of the field* and *pleasures of the garden*. Luckily these things were treated of in *books*

and *pictures* of endless variety; so that on *wet days*, in *long evenings*, these came into play. A large, strong table, in the middle of the room, their mother sitting at her work, used to be surrounded with them, the baby, if big enough, set up in a high chair. Here were ink-stands, pens, pencils, India-rubber, and paper, all in abundance, and every one scrabbled about as he or she pleased. There were prints of animals of all sorts; books treating of them: others treating of gardening, of flowers, of husbandry, of hunting, coursing, shooting, fishing, planting, and, in short, of every thing, with regard to which *we had something to do*. One would be trying to imitate a bit of my writing, another *drawing* the pictures of some of our dogs or horses, a third poking over *Bewick's Quadrupeds*, and picking out what he said about them; but our book of never-failing resource was the *French MAISON RUSTIQUE*, or FARM-HOUSE, which, it is said, was the book that first tempted DUQUESNOIS, (I think that was the name), the famous physician, in the reign of Louis XIV., *to learn to read*. Here are all the *four-legged animals*, from the horse down to the mouse, *portraits* and all; all the *birds*, *reptiles*, *insects*; all the modes of rearing, managing, and using the tame ones; all the modes of taking the wild ones, and of destroying those that are mischievous: all the various traps, springs, nets; all the implements of husbandry and gardening; all the labours of the field and the garden exhibited, as well as the rest, in plates; and, there was I, in my leisure moments, to join this inquisitive group, to read the *French*, and tell them what it meant in *English*, when the picture did not sufficiently explain itself. I never have been without a copy of this book for forty years, except during the time that I was fleeing from the dungeons of CASTLEREAGH and SIDMOUTH, in 1817; and, when I got to Long Island, the *first book I bought* was another MAISON RUSTIQUE.

290. What need had we of *schools*? What need of *teachers*? What need of *scolding* and *force*, to induce children to read, write, and love books? What need of *cards*, *dice*, or of any *games*, to "*kill time*;" but in fact, to implant in the infant heart a love of *gaming*, one of the most destructive of all human vices? We did not want to "*kill time*:" we were always *busy*, wet weather or dry weather, winter or summer. There is no *force* in any case; no *command*; no *authority*; none of these was ever wanted,

To teach the children the habit of *early rising* was a great object: and every one knows how young people cling to their beds, and how loth they are to go to those beds. This was a capital matter; because, here were *industry* and *health* both at stake. Yet, I avoided *command* even here; and merely offered a *reward*. The child that was *down stairs* first, was called the LARK for that day; and, further, *sat at my right hand at dinner*. They soon discovered, that to rise early, they must *go to bed early*; and thus was this most important object secured, with regard to girls as well as boys. Nothing is more inconvenient, and, indeed, more disgusting, than to have to do with girls, or young women, who lounge in bed: "A little more sleep, a little more slumber, a little more folding of the lands to sleep." SOLOMON knew them well: he had, I dare say, seen the breakfast cooling, carriages and horses and servants waiting, the sun coming burning on, the day wasting, the night growing dark too early, appointments broken, and the objects of journeys defeated; and all this from the lolloping in bed of persons who ought to have risen with the sun. No beauty, no modesty, no accomplishments, are a compensation for the effects of laziness in women: and, of all the proofs of laziness, none is so unequivocal as that of lying late in bed. Love makes men overlook this vice (for it is a *vice*), for *awhile*; but, this does not last for life. Besides, *health* demands early rising: the management of a house imperiously demands it; but *health*, that most precious possession, without which there is nothing else worth possessing, demands it too. The *morning air* is the most wholesome and strengthening: even in crowded cities, men might do pretty well with the aid of the morning air; but, how are they to *rise* early, if they go to bed *late*?

291. But, to do the things I did, you must *love home* yourself; to rear up children in this manner, you must *live with them*; you must make them, too, *feel*, by your conduct, that you *prefer* this to any other mode of passing your time. All men cannot lead this sort of life, but many may; and all much more than many do. My occupation, to be sure, was chiefly carried on *at home*; but, I had always enough to do; I never spent an idle week, or even day, in my whole life. Yet I found time to talk with them, to walk, or ride, about *with them*; and when forced to go from home, always took one or more

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with me. You must be good-tempered too with them; they must like *your* company better than any other person's; they must not wish you away, not fear your coming back, not look upon your departure as a *holiday*. When my business kept me away from the *scrabbling-table*, a petition often came, that I would go and *talk* with the group, and the bearer generally was the youngest, being the most likely to succeed. When I went from home, all followed me to the outer-gate, and looked after me, till the carriage, or horse, was out of sight. At the time appointed for my return, all were prepared to meet me; and if it were late at night, they sat up as long as they were able to keep their eyes open. This love of parents, and this constant pleasure *at home*, made them not even think of seeking pleasure abroad; and they, thus, were kept from vicious playmates and early corruption.

292. This is the age, too, to teach children to be *trust-worthy*, and to be *merciful* and *humane*. We lived in a garden of about two acres, partly kitchen-garden with walls, partly shrubbery and trees, and partly grass. There were the *peaches*, as tempting as any that ever grew, and yet as safe from fingers as if no child were ever in the garden. It was not necessary to *forbid*. The blackbirds, the thrushes, the white-throats, and even that very shy bird the goldfinch, had their nests and bred up their young-ones, in great abundance, all about this little spot, constantly the play-place of six children; and one of the latter had its nest, and brought up its young-ones, in a *raspberry-bush*, within two yards of a walk, and at the time that we were gathering the ripe raspberries. We give *dogs*, and justly, great credit for sagacity and memory; but the following two most curious instances, which I should not venture to state, if there were not so many witnesses to the facts, in my neighbours at Botley, as well as in my own family, will show, that *birds* are not, in this respect, inferior to the canine race. All country people know that the *skylark* is a very shy bird; that its abode is the open fields: that it settles on the grounds only; that it seeks favour in the wideness of space; that it avoids enclosures, and is never seen in gardens. A part of our ground was a grass-plat of about *forty-rods*, or a quarter of an acre, which, one year, was left to be mowed for hay. A pair of larks, coming out of the fields into the middle of a pretty populous village, chose to make their nest in the

middle of this little spot, and at not more than about *thirty-five yards* from one of the doors of the house, in which there were about twelve persons living, and six of those children, who had constant access to all parts of the ground. There we saw the cock rising up and singing, then taking his turn upon the eggs; and by-and-by, we observed him cease to sing, and saw them both *constantly engaged in bringing food to the young ones*. No unintelligible hint to fathers and mothers of the human race, who have, before marriage, taken delight in *music*. But the time came for *mowing the grass*! I waited a good many days for the brood to get away; but, at last, I determined on the day; and if the larks were there still, to leave a patch of grass standing round them. In order not to keep them in dread longer than necessary, I brought three able mowers, who would cut the whole in about an hour; and as the plat was nearly circular, set them to mow *round*, beginning at the outside. And now for sagacity indeed! The moment the men began to whet their scythes, the two old larks began to flutter over the nest, and to make a great clamour. When the men began to mow, they flew round and round, stooping so low, when near the men, as almost to touch their bodies, making a great chattering at the same time; but before the men had got round with the second swarth, they flew to the nest, and away they went, young ones and all, across the river, at the foot of the ground, and settled in the long grass in my neighbour's orchard.

293. The other instance relates to a HOUSE-MARTEN. It is well known that these birds build their nests under the eaves of inhabited houses, and sometimes under those of door-porches; but we had one that built its nest *in the house*, and upon the top of a common door-case, the door of which opened into a room out of the main passage into the house. Perceiving the marten had begun to build its nest here, we kept the front-door open in the daytime; but were obliged to fasten it at night. It went on, had eggs, young ones, and the young ones flew. I used to open the door in the morning early, and then the birds carried on their affairs till night. The next year the MARTEN came again, and had *another brood in the same place*. It found its *old nest*; and having repaired it, and put it in order, went on again in the former way; and it would, I dare say, have continued to come to the end of its life, if

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we had remained there so long, notwithstanding there were six healthy children in the house, making just as much noise as they pleased.

294. Now, what *sagacity* in these birds, to discover that those were places of safety! And how happy must it have made us, the parents, to be *sure* that our children had thus deeply imbibed habits the contrary of cruelty! For, be it engraven on your heart, YOUNG MAN, that, whatever appearances may say to the contrary, *cruelty* is always accompanied with *cowardice*, and also with *perfidy*, when that is called for by the circumstances of the case; and that *habitual* acts of cruelty to other creatures, will, nine times out of ten, produce, when the power is possessed, cruelty to human beings. The ill-usage of *horses*, and particularly *asses*, is a grave and a just charge against this nation. No other nation on earth is guilty of it to the same extent. Not only by *blows*, but by privation, are we cruel towards these useful, docile, and patient creatures; and especially towards the last, which is the most docile and patient and laborious of the two, while the food that satisfies it, is of the coarsest and least costly kind, and in quantity so small! In the habitual ill-treatment of this animal, which, in addition to all its labours, has the milk taken from its young ones to administer a remedy for our ailments, there is something that bespeaks *ingratitude* hardly to be described. In a REGISTER that I wrote from Long Island, I said, that amongst all the things of which I have been bereft, I regretted no one so much as a very diminutive *mare*, on whom my children had all, in succession, learned to ride. She was become useless for them, and, indeed, for any other purpose; but the recollection of her was so entwined with so many past circumstances, which, at that distance, my mind conjured up, that I really was very uneasy, lest she should fall into cruel hands. By good luck, she was, after awhile, turned out on the wide world to shift for herself; and when we got back, and had a place for her to *stand* in, from her native forest we brought her to Kensington, and she is now at Barn-Elm, about twenty-six years old, and I dare say, as fat as a mole. Now, not only have I no moral *right* (considering my ability to pay for keep) to deprive her of life; but it would be *unjust* and *ungrateful*, in me to withhold from her sufficient food and lodging to make life as pleasant as possible while that life last.

295. In the meanwhile the book-learning *crept in* of its own accord, by imperceptible degrees. Children naturally want to be *like* their parents, and *to do what they do*: the boys following their father, and the girls their mother; and as I was always *writing* or *reading*, mine naturally desired to do something in the same way. But, at the same time, they heard no talk from *fools* or *drinkers*; saw me with no idle, gabbling, empty companions; saw no vain and affected coxcombs, and no tawdry and extravagant women; saw no nasty gormandizing; and heard no gabble about play-houses and romances and no other nonsense that fit boys to be lobby-loungers, and girls to be the ruin of industrious and frugal young men.

296. We wanted no stimulants of this sort to *keep up our spirits*: our various pleasing pursuits were quite sufficient for that; and the *book-learning* came amongst the rest of the pleasures, to which it was, in some sort, necessary. I remember that, one year, I raised a prodigious crop of fine *melons*, under hand-glasses; and I learned how to do it from a gardening *book*; or, at least, that book was necessary to remind me of the details. Having passed part of an evening in talking to the boys about getting this crop, "Come," said I, "now, let us *read the book*." Then the book came forth, and to work we went, following very strictly the precepts of the book. I read the thing but once, but the eldest boy read it, perhaps, twenty times over; and explained all about the matter to the others. Why here was a *motive*! Then he had to tell the garden-labourer *what to do* to the melons. Now, I will engage, that more was really *learned* by this single *lesson*, than would have been learned by spending, at this son's age, a year at school; and he *happy* and *delighted* all the while. When any dispute arose amongst them about hunting or shooting, or any other of their pursuits, they, by degrees, found out the way of settling it by reference to some book; and when any difficulty occurred, as to the meaning, they referred to me, who, if at home, *always instantly attended to them*, in these matters.

297. They began writing by taking words out of *printed books*; finding out which letter was which, by asking me, or asking those which knew the letters one from another; and by imitating bits of my writing, it is surprising how soon they began to write a hand like mine, very small, very faint-stroked, and nearly plain as print. The first

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use that any one of them made of the pen, was to *write to me*, though in the same house with them. They began doing this in mere *scratches*, before they knew how to make any one letter; and as I was always folding up letters and directing them, so were they; and they were *sure* to receive a *prompt answer*, with most *encouraging* compliments. All the meddlings and teazings of friends, and, what was more serious, the pressing prayers of their anxious mother, about sending them to *school*, I withstood without the slightest effect on my resolution. As to friends, preferring my own judgment to theirs, I did not care much; but an expression of anxiety, implying a doubt of the soundness of my own judgment, coming, perhaps, twenty times a day from her whose care they were as well as mine, was not a matter to smile at, and very great trouble it did give me. My answer at last was, as to the boys, I want them to be *like me*; and as to the girls, In whose hands can they be so safe as in *yours*? Therefore my resolution is taken: *go to school they shall not*.

298. Nothing is much more annoying than the *inter-meddling of friends*, in a case like this. The wife appeals to them, and "*good breeding*," that is to say, *nonsense*, is sure to put them on *her side*. Then, they, particularly the *women*, when describing the *surprising progress* made by their *own sons* at school, used, if one of mine were present, to turn to him, and ask, to what school *he went*, and what *he was learning*? I leave any one to judge of *his* opinion of her; and whether *he* would like her the better for that! "Bless me, so tall, and *not learned* anything yet!" "Oh yes, he has," I used to say, "he has learned to ride, and hunt, and shoot, and fish, and look after cattle and sheep, and to work in the garden, and to feed his dogs, and to go from village to village in the dark." This was the way I used to manage with troublesome customers of this sort. And how glad the children used to be, when they got clear of such criticising people! And how grateful they felt to me for the *protection* which they saw that I gave them against that state of restraint, of which other people's boys complained! Go whither they might, they found no place so pleasant as home, and no soul that came near them affording them so many means of gratification as they received from me.

299. In this happy state we lived, until the year 1810, when the government laid its merciless fangs upon me,

dragged me from these delights, and *crammed me into a jail amongst felons*; of which I shall have to speak more fully, when, in the last Number, I come to speak of the duties of *THE CITIZEN*. This added to the difficulties of my task of *teaching*; for now I was snatched away from the *only* scene in which it could, as I thought, properly be executed. But even these difficulties were got over. The blow was, to be sure, a terrible one; and, oh God! how was it felt by these poor children! It was in the month of July when the horrible sentence was passed upon me. My wife, having left her children in the care of her good and affectionate sister, was in London, waiting to know the doom of her husband. When the news arrived at Botley, the three boys, one eleven, another nine, and the other seven, years old, were hoeing cabbages in that garden which had been the source of so much delight. When the account of the savage sentence was brought to them, the youngest could not, for some time, be made to understand what a *jail* was; and, when he did, he, all in a tremor, exclaimed, "Now I'm sure, William, that PAPA is not in a place *like that*!" The other, in order to disguise his tears and smother his sobs, fell to work with the hoe, and *chopped about like a blind person*. This account, when it reached me, affected me more, filled me with deeper resentment, than any other circumstance. And, oh! how I despise the wretches who talk of my *vindictiveness*; of my *exultation* at the confusion of those who inflicted those sufferings! How I despise the base creatures, the crawling slaves, the callous and cowardly hypocrites, who affect to be "*shocked*" (tender souls!) at my expressions of *joy*, and at the death of Gibbs, Ellenborough, Perceval, Liverpool, Canning, and the rest of the tribe that I have already seen out, and at the fatal workings of *that system*, for endeavouring to check which I was thus punished! How I despise these wretches, and how I, above all things, enjoy their ruin, and anticipate their utter beggary! What! I am to forgive, am I, injuries like this; and that, too, without any *atonement*? Oh, no! I have not so read the Holy Scriptures; I have not, from them, learned that I am not to rejoice at the fall of unjust foes; and it makes a part of my happiness to be able to *tell millions of men* that I do thus rejoice, and that I have the means of calling on so many just and merciful men to rejoice along with me.

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300. Now, then, the *book-learning* was *forced* upon us. I had a *farm* in hand. It was necessary that I should be constantly informed of what was doing. I gave *all the orders*, whether as to purchases, sales, ploughing, sowing, breeding; in short, with regard to everything, and the things were endless in number and variety, and always full of interest. My eldest son and daughter could now write well and fast. One or the other of them was always at Botley; and I had with me (having hired the best part of the keeper's house) one or two, besides either this brother or sister; the mother coming up to town about once in two or three months, leaving the house and children in the care of her sister. We had a HAMPER, with a lock and two keys, which came up once a week, or oftener, bringing me fruit and all sorts of country fare, for the carriage of which, cost free, I was indebted to as good a man as ever God created, the late MR. GEORGE ROGERS, of Southampton, who, in the prime of life, died deeply lamented by thousands, but by none more deeply than by me and my family, who have to thank him, and the whole of his excellent family, for benefits and marks of kindness without number.

301. This HAMPER, which was always, at both ends of the line, looked for with the most lively feelings, became our *school*. It brought me a *journal* of *labours*, *proceedings*, and *occurrences*, on paper of shape and size uniform, and so contrived, as to margins, as to admit of binding. The journal used, when my son was the writer, to be interspersed with drawings of our dogs, colts or anything that he wanted me to have a correct idea of. The hamper brought me plants, bulbs, and the like, that I might see the size of them; and always every one sent his or her *most beautiful flowers*; the earliest violets, and primroses, and cowslips, and blue-bells; the earliest twigs of trees; and, in short, every thing that they thought calculated to delight me. The moment the hamper arrived, I, casting aside everything else, set to work to answer *every question*, to give new directions, and to add anything likely to give pleasure at Botley. *Every* hamper brought one "*letter*," as they called it, if not more, from every child; and to *every* letter I wrote an *answer*, sealed up and sent to the party, being sure that that was the way to produce other and better letters; for, though they could not read what I wrote, and though their own consisted at first of mere

scratches, and afterwards, for awhile, of a few words written down to imitate, I always thanked them for their "*pretty letter*;" and never expressed any wish to see them *write better*; but took care to write in a very neat and plain hand *myself*, and to do up my letter in a very neat manner.

302. Thus, while the ferocious tigers thought I was doomed to incessant mortification, and to rage that must extinguish my mental powers, I found in my children, and in their spotless and courageous and most affectionate mother, delights to which the callous hearts of those tigers were strangers. "Heaven first taught letters for some wretch's aid." How often did this line of Pope occur to me when I opened the little *spuddling* "letters" from Botley! This correspondence occupied a good part of my time: I had all the children with me, turn and turn about; and, in order to give the boys exercise, and to give the two eldest an opportunity of beginning to learn French, I used, for a part of the two years, to send them a few hours in the day to an ABBE, who lived in Castle-street, Holborn. All this was a great relaxation to my mind; and when I had to return to my literary labours, I returned *fresh* and cheerful, full of vigour, and *full of hope*, of finally seeing my unjust and merciful foes at my feet, and that, too, without caring a straw on whom their fall might bring calamity, so that my own family were safe; because, say what any one might, the *community, taken as a whole*, had *suffered this thing to be done unto us*.

303. The paying of the work-people, the keeping of the accounts, the referring to books, the writing and reading of letters; this everlasting mixture of amusement with book-learning, made me, almost to my own surprise, find, at the end of two years, that I had a parcel of *scholars* growing up about me; and long before the end of the time, I had *dictated many Registers* to my two eldest children. Then, there was *copying* out of books, which taught *spelling correctly*. The calculations about the farming affairs forced arithmetic upon us: the *use*, the *necessity*, of the thing, led to the study. By-and-by, we had to look into the *laws* to know what to do about the *highways*, about the *game*, about the *poor*, and all rural and *parochial* affairs. I was, indeed, by the fangs of government, defeated in my fondly-cherished project of making my sons farmers on their own land, and keeping them from all temptation to seek vicious and enervating enjoyments; but those fangs,

merciless as they had been, had not been able to prevent me from laying in for their lives a store of useful information, habits of industry, care, sobriety, and a taste for innocent, healthful, and manly pleasures: the fangs had made me and them pennyless; but, they had not been able to take from us our health and our mental possessions; and these were ready for application as circumstances might ordain.

304. After the age that I have now been speaking of, *fourteen*, I suppose every one *became* a reader and writer according to fancy. As to *books*, with the exception of the *Poets*, I never bought in my whole life, any one that I did not *want* for some purpose of *utility*, and of *practical utility* too. I have two or three times had the whole collection snatched away from me; and have begun again to get them together as they were wanted. Go and kick an ANT's nest about, and you will see the little laborious, conrageous creatures *instantly* set to work to get it together again; and if you do this ten times over, ten times over they will do the same. Here is the sort of stuff that men must be made of to oppose, with success, those who, by whatever means, get possession of great and mischievous power.

305. Now, I am aware, that that which *I did*, cannot be done by every one of hundreds of thousands of fathers, each of whom loves his children with all his soul: I am aware that the attorney, the surgeon, the physician, the trader, and even the farmer, cannot, generally speaking, do what I did, and that they must, in most cases, send their *sons* to school, if it be necessary for them to have *book-learning*. But while I say this, I know, that there are *many things*, which I did, which many fathers might do, and which, nevertheless, *they do not do*. It is in the power of *every father* to live *at home with his family*, when not *compelled* by business, or by public duty, to be absent: it is in his power to set an example of industry and sobriety and frugality, and to prevent a taste for gaming, dissipation, extravagance, from getting root in the minds of his children: it is in his power to continue to make his children *hearers*, when he is reproving servants for idleness, or commending them for industry and care: it is in his power to keep all dissolute and idly-talking companions from his house: it is in his power to teach them, by his uniform example, justice and mercy towards the inferior

animals: it is in his power to do many other things, and something in the way of book-learning too, however busy his life may be. It is completely within his power to teach them early-rising and early going to bed; and, if many a man, who says that he has *not time* to teach his children, were to sit down, in *sincerity*, with a pen and a bit of paper, and put down all the minutes, which he, in every twenty-four hours, *wastes* over the *bottle*, or over *cheese* and *oranges* and *raisins* and *biscuits*, *after* he has *dined*; how many he lounges away, either at the coffee-house or at home, over the *useless* part of newspapers; how many he spends in waiting for the coming and the managing of the tea-table; how many he passes by candle-light, *wearied by his existence*, when he might be in bed; how many he passes in the morning in bed, while the sun and dew shine and sparkle for him in vain: if he were to put all these together, and were to add those which he passes in the *reading of books* for his mere personal *amusement*, and without the smallest chance of acquiring from them any *useful* practical knowledge: if he were to sum up the whole of these, and add to them the time worse than wasted in the contemptible work of dressing off *his person*, he would be frightened at the result; would send for his boys from school; and if greater book-learning than he possessed were necessary, he would choose for the purpose some man of ability, and see the teaching carried on under his own roof, with safety as to morals, and with the best chance as to health.

306. If after all, however, a school must be resorted to, let it, if in your power, be as little populous as possible. As "evil communications corrupt good manners," so the more numerous the assemblage, and the more extensive the communication, the greater the chance of corruption. *Fails, barracks, factories*, do not corrupt by their *walls*, but by their condensed numbers. Populous cities corrupt from the same cause; and it is, because *it must be*, the same with regard to schools, out of which children come not what they were when they went in. The master is, in some sort, their enemy; he is their overlooker; he is a spy upon them; his authority is maintained by his absolute power of punishment; *the parent commits them to that power*; to be taught is to be held in restraint; and, as the sparks fly upwards, the teaching and the restraint will not be divided in the estimation of the boy. Besides all this,

there is the great disadvantage of *tardiness* in arriving at years of discretion. If boys live only with boys, their ideas will continue to be boyish; if they see and hear and converse with nobody but boys, how are they to have the thoughts and the character of men? It is, *at last*, only by hearing *men* talk and seeing men act, that they learn to talk and act like men; and, therefore, to confine them to the society of boys, is to *retard* their arrival at the years of discretion; and in case of adverse circumstances in the pecuniary way, where, in all the creation, is there so helpless a mortal as a boy who has always been at school! But, if, as I said before, a school there *must* be, let the congregation be as small as possible; and, do not expect too much from the master; for, if it be irksome to you to teach your own sons, what must that teaching be to him? If he have great numbers, he must delegate his authority; and, like all other delegated authority, it will either be abused or neglected.

307. With regard to *girls*, one would think that *mothers* would want no argument to make them shudder at the thought of committing the care of their daughters to other hands than their own. If fortune have so favoured them as to make them rationally desirous that their daughters should have more of what are called accomplishments *than they themselves have*, it has also favoured them with the means of having teachers under their own eye. If it have not favoured them so highly as this (and it seldom has in the middle rank of life), what duty so sacred as that imposed on a mother to be the teacher of her daughters! And is she, from love of ease or of pleasure or of anything else, to neglect this duty; is she to commit her daughters to the care of persons, with whose manners and morals it is impossible for her to be thoroughly acquainted; is she to send them into the promiscuous society of girls, who belong to nobody knows whom, and come from nobody knows whither, and some of whom, for aught she can know to the contrary, may have been corrupted before, and sent thither to be hidden from their former circle; is she to send her daughters to be shut up within walls, the bare sight of which awaken the idea of intrigue and invite to seduction and surrender; is she to leave the health of her daughters to chance, to shut them up with a motley bevy of strangers, some of whom, as is *frequently* the case, are proclaimed *bastards*, by

the undeniable testimony given by the *colour of their skin*; is she to do all this, and still put forward pretensions to the authority and the affection due to a *mother*! And, are you to permit all this, and still call yourself a *father*!

308. Well, then, having resolved to teach your own children, or, to have them taught, at home, let us now see, how they ought to proceed as to *books* for learning. It is evident, speaking of boys, that, at last, they must study the art, or science, that you intend them to pursue; if they are to be surgeons, they must read books on surgery; and the like in other cases. But, there are certain *elementary* studies; certain books to be used by *all persons*, who are destined to acquire any book-learning at all. Then there are departments, or branches of knowledge, that every man in the middle rank of life, ought, if he can, to acquire, they being, in some sort, necessary to his reputation as a *well-informed* man, a character to which the farmer and the shop-keeper ought to aspire as well as the lawyer and the surgeon. Let me now, then, offer my advice as to the *course* of reading, and the *manner* of reading, for a boy, arrived at his *fourteenth* year, that being, in my opinion, early enough for him to begin.

309. And, first of all, whether as to boys or girls, I deprecate *romances* of every description. It is impossible that they can do any *good*, and they may do a great deal of harm. They excite passions that ought to lie dormant; they give the mind a taste for *highly-seasoned* matter; they make matters of real life insipid; every girl, addicted to them, sighs to be a SOPHIA WESTERN, and every boy, a TOM JONES. What girl is not in love with the *wild* youth, and what boy does not find a justification for his wildness? What can be more pernicious than the teachings of this celebrated romance? Here are two young men put before us, both sons of the same mother; the one a *bastard* (and by a parson too), the other a *legitimate child*; the former wild, disobedient, and squandering; the latter steady, sober, obedient, and frugal; the former every thing that is frank and generous in his nature, the latter a greedy hypocrite; the former rewarded with the most beautiful and virtuous of women and a double estate, the latter punished by being made an outcast. How is it possible for young people to read such a book, and to look upon orderliness, sobriety, obedience, and frugality, as

virtues? And this is the tenor of almost every romance, and of almost every play, in our language. In the "School for Scandal," for instance, we see two brothers; the one a prudent and frugal man, and, to all appearance, a moral man, the other a hair-brained squanderer, laughing at the morality of his brother; the former turns out to be a base hypocrite and seducer, and is brought to shame and disgrace; while the latter is found to be full of generous sentiment, and Heaven itself seems to interfere to give him fortune and fame. In short, the direct tendency of the far greater part of these books, is, to cause young people to despise all those virtues, without the practise of which they must be a curse to their parents, a burden to the community, and must, except by mere accident, lead wretched lives. I do not recollect one romance nor one play, in our language, which has not this tendency. How is it possible for young princes to read the historical plays of the punning and smutty Shakspeare, and not think, that to be drunkards, blackguards, the companions of debauchees and robbers, is the suitable beginning of a glorious reign?

310. There is, too, another most abominable principle that runs through them all, namely, that there is in *high birth*, something of *superior nature*, instinctive courage, honour, and talent. Who can look at the two *royal youths* in CYMBELINE, or at the *noble youth* in DOUGLAS, without detesting the base parasites who wrote those plays? Here are youths, brought up by *shepherds*, never told of their origin, believing themselves the sons of these humble parents, but discovering, when grown up, the highest notions of valour and honour, and thirsting for military renown, even while tending their reputed fathers' flocks and herds! And why this species of falsehood? To cheat the mass of the people; to keep them in abject subjection; to make them quietly submit to despotic sway. And the infamous authors are guilty of the cheat, because they are, in one shape or another, paid by oppressors out of means squeezed from the people. A *true* picture would give us just the reverse; would show us that "*high birth*" is the enemy of virtue, of valour, and of talent; would show us, that with all their incalculable advantages, royal and noble families have, only by mere accident, produced a great man; that, in general, they have been amongst the most effeminate, unprincipled,

cowardly, stupid, and, at the very least, amongst the most useless persons, considered as individuals, and not in connection with the prerogatives and powers bestowed on them solely by the law.

311. It is impossible for me, by any words that I can use, to express, to the extent of my thoughts, the danger of suffering young people to form their opinions from the writings of poets and romances. Nine times out of ten, the morality they teach is bad, and must have a bad tendency. Their wit is employed to *ridicule virtue*, as you will almost always find, if you examine the matter to the bottom. The world owes a very large part of its sufferings to tyrants; but what tyrant was there amongst the ancients, whom the poets did not place *amongst the gods*? Can you open an English poet, without, in some part or other of his works, finding the grossest flatteries of royal and noble persons? How are young people not to think that the praises bestowed on these persons are just? DRYDEN, PARNELL, GAY, THOMPSON, in short, what poet have we had, or have we, POPE only excepted, who was not, or is not, a pensioner, or a sinecure placeman, or the wretched dependent of some part of the Aristocracy? Of the extent of the powers of writers in producing mischief to a nation, we have two most striking instances in the cases of Dr. JOHNSON and BURKE. The former, at a time when it was a question whether war should be made on America to compel her to submit to be taxed by the English parliament, wrote a pamphlet, entitled, "*Taxation no Tyranny*," to urge the nation into that war. The latter, when it was a question, whether England should wage war against the people of France, to prevent them from reforming their government, wrote a pamphlet to urge the nation into *that* war. The first war lost us America, the last cost us six hundred millions of money, and has loaded us with forty millions a year of taxes. JOHNSON, however, got a *pension for his life*, and BURKE a pension for his life, and for *three lives after his own*! CUMBERLAND and MURPHY, the play-writers, were pensioners; and, in short, of the whole mass, where has there been one, whom the people were not compelled to pay for labours, having for their principal object the deceiving and enslaving of that same people? It is, therefore, the duty of every father, when he puts a book into the hands

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of his son or daughter, to give the reader a true account of *who* and *what* the writer of the book was, or is.

312. If a boy be intended for any particular calling, he ought, of course, to be induced to read books relating to that calling, if such books there be; and, therefore, I shall not be more particular on that head. But, there are certain things, that all men in the middle rank of life, ought to know something of; because the knowledge will be a source of pleasure: and because the want of it must, very frequently, give them pain, by making them appear inferior, in point of mind, to many who are, in fact, their inferiors in that respect. These things are *grammar*, *arithmetic*, *history*, accompanied with *geography*. Without these, a man, in the middle rank of life, however able he may be in his calling, makes but an awkward figure. Without *grammar* he cannot, with safety to his character as a well-informed man, put his thoughts upon paper; nor can he be *sure*, that he is speaking with propriety. How many clever men have I known, full of natural talent, eloquent by nature, replete with every thing calculated to give them weight in society; and yet having little or no weight, merely because unable to put correctly upon paper that which they have in their minds! For me not to say, that I deem *my English Grammar* the best book for teaching this science, would be affectation, and neglect of duty besides; because I know, that it is the best; because I wrote it for the purpose; and because, hundreds and hundreds of men and women have told me, some verbally, and some by letter, that, though (many of them) at grammar-schools for years, they really never *knew* any thing of grammar, until they studied my book. I, who know well *all* the difficulties that I experienced when I read books upon this subject, can easily believe this, and especially when I think of the numerous instances in which I have seen *university*-scholars unable to write English, with any tolerable degree of correctness. In this book, the principles are so clearly explained, that the disgust arising from intricacy is avoided; and it is this disgust, that is the great and mortal enemy of acquiring knowledge.

313. With regard to ARITHMETIC, it is a branch of learning absolutely necessary to every one, who has any pecuniary transactions beyond those arising out of the expenditure of his week's wages. All the books on this

subject that I had ever seen, were so bad, so destitute of every thing calculated to lead the mind into a knowledge of the matter, so void of principles, and so evidently tending to puzzle and disgust the learner, by their sententious, and crabbed, and quaint, and almost hieroglyphical definitions, that I, at one time, had the intention of writing a little work on the subject myself. A better Arithmetic has since writing the above been brought out, it is entitled, "NICHOLSON'S ARITHMETIC; simplified and improved by the addition of Short Reckonings, Mental Calculations, and a System of Book-keeping." In Cloth, price 1s. It is a book of principles; and any young person of common capacity, will learn more from it in a week, than from all the other books, that I ever saw on the subject, in a twelvemonth.

314. While the foregoing studies are proceeding, though they very well afford a relief to each other, HISTORY may serve as a relaxation, particularly during the study of grammar, which is an undertaking requiring patience and time. Of all history, that of our own country is of the most importance; because, for want of a thorough knowledge of what *has been*, we are, in many cases, at a loss to account for *what is*, and still more at a loss, to be able to show what *ought to be*. The difference between history and romance is this; that that which is narrated in the latter, leaves in the mind nothing which it can apply to present or future circumstances and events; while the former, when it is what it ought to be, leaves the mind stored with arguments for experience, applicable, at all times, to the actual affairs of life. The history of a country ought to show the origin and progress of its institutions, political, civil, and ecclesiastical; it ought to show the effects of those institutions upon the state of the people: it ought to delineate the measures of the government at the several epochs; and, having clearly described the state of the people at the several periods, it ought to show the cause of their freedom, good morals, and happiness; or of their misery, immorality, and slavery; and this, too, by the production of indubitable facts, and of inferences so manifestly fair, as to leave not the smallest doubt upon the mind.

315. Do the histories of England which we have, answer this description? They are very little better than romances. Their contents are generally confined to

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narrations relating to battles, negotiations, intrigues, contests between rival sovereignties, rival nobles, and to the character of kings, queens, mistresses, bishops, ministers, and the like; from scarcely any of which can the reader draw any knowledge which is at all applicable to the circumstances of the present day.

316. Besides this, there is the *falsehood*; and the falsehoods contained in these histories, where shall we find anything to surpass? Let us take one instance. They all tell us, that William the Conqueror knocked down twenty-six parish churches, and laid waste the parishes in order to make the New Forest; and this in a tract of the very poorest land in England, where the churches must then have stood at about one mile and two hundred yards from each other. The truth is, that all the churches are still standing that were there when William landed, and the whole story is a sheer falsehood from the beginning to the end.

317. But, this is a mere specimen of these romances; and that too, with regard to a matter comparatively unimportant to us. The important falsehoods are, those which misguide us by statement or by inference, with regard to the state of the people at the several epochs, as produced by the institutions of the country, or the measures of the Government. It is always the object of those who have power in their hands, to persuade the people that they are better off than their forefathers were: it is the great business of history to show how this matter stands; and, with respect to this great matter, what are we to learn from anything that has hitherto been called a history of England! I remember, that, about a dozen years ago, I was talking with a very clever young man, who had read twice or thrice over the History of England, by different authors; and that I gave the conversation a turn that drew from him, unperceived by himself, that he did not know how tithes, parishes, poor-rates, church-rates, and the abolition of trial by jury in hundreds of cases, came to be in England; and, that he had not the slightest idea of the manner in which the Duke of Bedford came to possess the power of taxing our cabbages in Covent Garden. Yet, this is history. I have done a great deal, with regard to matters of this sort, in my famous History of the PROTESTANT REFORMATION; for

I may truly call that famous, which has been translated and published in all the modern languages.

318. But, it is reserved for me to write a complete history of the country from the earliest times to the present day; and this, God giving me life and health, I shall begin to do in monthly numbers, beginning on the first of September, and in which I shall endeavour to combine brevity with clearness. We do not want to consume our time over a dozen pages about Edward the Third dancing at a ball, picking up a lady's garter, and making the garter the foundation of an order of knighthood, bearing the motto of "*Honi soit qui mal y pense*." It is not stuff like this; but we want to know what was the state of the people; what were a labourer's wages; what were the prices of the food, and how the labourers were dressed in the reign of that great king. What is a young person to imbibe from a history of England, as it is called, like that of Goldsmith? It is a little romance to amuse children! and the other historians have given us larger romances to amuse lazy persons who are grown up. To destroy the effects of these, and to make the people know what their country has been, will be my object; and this, I trust, I shall effect. We are, it is said, to have a History of England from SIR JAMES MACKINTOSH; a History of Scotland from SIR WALTER SCOTT; and a History of Ireland from TOMMY MOORE, the luscious poet. A Scotch lawyer, who is a pensioner, and a member for Knaresborough, which is well known to the Duke of Devonshire, who has the great tithes of twenty parishes in Ireland, will, doubtless, write a most impartial *History of England*, and particularly as far as relates to *boroughs* and *tithes*. A Scotch romance-writer, who, under the name of *Malagrowthier*, wrote a pamphlet to prove, that one-pound-notes were the cause of riches to Scotland, will write, to be sure, a most instructive *History of Scotland*. And, from the pen of an Irish poet, who is a sinecure placeman, and a protégé of an English peer that has immense parcels of Irish confiscated estates, what a beautiful history shall we not then have of *unfortunate Ireland*! Oh, no! We are not going to be content with stuff such as these men will bring out. Hume and Smollett and Robertson have cheated us long enough. We are not in a humour to be cheated any longer.

319. GEOGRAPHY is taught at schools, if we believe the

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school-cards. The scholars can tell you all about the divisions of the earth, and this is very well for persons who have leisure to indulge their curiosity; but it does seem to me monstrous that a young person's time should be spent in ascertaining the boundaries of Persia or China, knowing nothing all the while about the boundaries, the rivers, the soil, the products, or of the anything else of Yorkshire or Devonshire. The first thing in geography is to know that of the country in which we live, especially that in which we were born: I have now seen almost every hill and valley in it with my own eyes; nearly every city and every town, and no small part of the whole of the villages. I am therefore qualified to give an account of the country; and that account, under the title of Geographical Dictionary of England and Wales, I am now having printed as a companion to my history.

320. When a young man well understands the geography of his own country; when he has referred to maps on this smaller scale; when, in short, he knows all about his own country, and is able to apply his knowledge to useful purposes, he may look at other countries, and particularly at those, the powers or measures of which are likely to affect his own country. It is of great importance to us to be well acquainted with the extent of France, the United States, Portugal, Spain, Mexico, Turkey, and Russia; but what need we care about the tribes of Asia and Africa, the condition of which can affect us no more than we would be affected by anything that is passing in the moon?

321. When people have nothing useful to do, they may indulge their curiosity; but, merely to *read books*, is not to be industrious, is not to study, and is not the way to become learned. Perhaps there are none more lazy, or more truly ignorant, than your everlasting readers. A book is an admirable excuse for sitting still; and, a man who has constantly a newspaper, a magazine, a review, or some book or other in his hand, gets, at last, his head stuffed with such a jumble, that he knows not what to think about anything. An empty coxcomb, that wastes his time in dressing, strutting, or strolling about, and picking his teeth, is certainly a most despicable creature, but scarcely less so than a mere reader of books, who is, generally, conceited, thinks himself wiser than other men, in proportion to the number of leaves that he has turned

over. In short, a young man should bestow his time upon no book, the contents of which he cannot apply to some useful purpose.

322. Books of travels, of biography, natural history, and particularly such as relate to agriculture and horticulture, are all proper, when leisure is afforded for them; and the two last are useful to a very great part of mankind; but, unless the subjects treated of are of some interest to us in our affairs, no time should be wasted upon them, when there are so many duties demanded at our hands by our families and our country. A man may read books for ever, and be an ignorant creature at last, and even the more ignorant for his reading.

323. And, with regard to young women, everlasting book-reading is absolutely *a vice*. When they once get into the habit, they neglect all other matters, and, in some cases, even their very dress. Attending to the affairs of the house: to the washing, the baking, the brewing, the preservation and cooking of victuals, the management of the poultry and the garden; these are their proper occupations. It is said (with what truth I know not) of the late Queen Adelaide, that she was an active, excellent manager of her house. Impossible to bestow on her greater praise; and I trust that her example will have its due effect on the young women of the present day, who stand, but too generally, in need of that example.

324. The great fault of the present generation, is, that, in *all* ranks, the *notions of self-importance are too high*. This has arisen from causes not visible to many, but the consequences are felt by all, and that, too, with great severity. There has been a general *sublimating* going on for many years. Not to put the word *Esquire* before the name of almost any man who is not a mere labourer or artizan, is almost *an affront*. Every merchant, every master-manufacturer, every dealer, if at all rich, is an *Esquire*; squires' sons must be *gentlemen*, and squires' wives and daughters *ladies*. If this were *all*; if it were merely a ridiculous misapplication of words, the evil would not be great; but, unhappily, words lead to acts and produce things; and the "*young gentleman*" is not easily to be moulded into a *tradesman* or a *working farmer*. And yet the world is too small to hold so many *gentlemen*

and *ladies*. How many thousands of young men have, at this moment, cause to lament that they are not carpenters, or masons, or tailors, or shoemakers; and how many thousands of those, that they have been bred up to wish to disguise their honest and useful, and therefore honourable, calling! ROUSSEAU observes, that men are happy, first, in proportion to their virtue, and next, in proportion to their *independence*; and that, of all mankind, the artizan, or craftsman, is the most independent; because he carries about, *in his own hands* and person, the means of gaining his livelihood; and that the more common the use of the articles on which he works, the more perfect his independence. "Where," says he, "there is one man that stands in need of the talents of the dentist, there are a hundred thousand that want those of the people who supply the matter for the teeth to work on; and for one who wants a sonnet to regale his fancy, there are a million clamouring for men to make or mend their shoes." Aye, and this is the reason, why shoemakers are proverbially the most independent part of the people, and why they, in general, show more public spirit than any other men. He who lives by a pursuit, be it what it may, which does not require a considerable degree of *bodily labour*, must, from the nature of things, be, more or less, a *dependent*; and this is, indeed, the price which he pays for his exemption from that bodily labour. He *may* arrive at riches, or fame, or both; and this chance he sets against the certainty of independence in humbler life. There always have been, there always will be, and there always ought to be, *some* men to take this chance: but to do this has become the *fashion*, and a fashion it is the most fatal that ever seized upon a community.

325. With regard to young women, too, to sing, to play on instruments of music, to draw, to speak French, and the like, are very agreeable qualifications; but why should they *all* be musicians, and painters, and linguists? Why *all* of them? Who, then, is there left to *take care of the houses* of farmers and traders? But there is something in these "accomplishments" worse than this; namely, that they think themselves *too high* for farmers and traders: and this, in fact, they are; much *too high*; and, therefore, the servant-girls step in and supply their place. If they could see their own interest, surely they would drop this

lofty tone, and these lofty airs. It is, however, the fault of the parent, and particularly of the father, whose duty it is to prevent them from imbibing such notions, and to show them, that the greatest honour they ought to aspire to is, thorough skill and care in the economy of a house. We are all apt to set too high a value on what we ourselves have done; and I may do this; but I do firmly believe, that to cure any young woman of this fatal sublimation, she has only patiently to read my COTTAGE ECONOMY, written with an anxious desire to promote domestic skill and ability in that sex, on whom so much of the happiness of man must always depend. A lady in Worcestershire told me, that until she read COTTAGE ECONOMY she had never *baked in the house*, and had seldom had *good beer*; that, ever since, she had looked after both herself; that the pleasure she had derived from it, was equal to the profit, and that the latter was very great. She said, that the article "*on baking bread*," was the part that roused her to the undertaking; and, indeed, if the facts and arguments, *there* made use of, failed to stir her up to action, she must have been stone dead to the power of words.

326. After the age that we have now been supposing, boys and girls become *men* and *women*; and, there now only remains for the *father* to act towards them with *impartiality*. If they be numerous, or, indeed, if they be only two in number, to expect *perfect harmony* to reign amongst, or between, them, is to be unreasonable; because experience shows us, that, even amongst the most sober, most virtuous, and most sensible, harmony so complete is very rare. By nature they are rivals for the affection and applause of the parents: in personal and mental endowments they become rivals; and, when *pecuniary interests* come to be well understood and to have their weight, here is a rivalry, to prevent which from ending in hostility, require more affection and greater disinterestedness than fall to the lot of one out of one hundred families. So many instances have I witnessed of good and amiable families living in harmony, till the hour arrived for dividing property amongst them, and then, all at once, becoming hostile to each other, that I have often thought that property, coming in such a way, was a curse, and that the parties would have been far better off, had the parent had merely a blessing to bequeath them from

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his or her lips, instead of a will for them to dispute and wrangle over.

327. With regard to this matter, all that the father can do, is to be *impartial*; but, impartiality does not mean positive *equality* in the distribution, but equally in *proportion* to the different deserts of the parties, their different wants, their different pecuniary circumstances, and different prospects in life; and these vary very much, in different families, that it is impossible to lay down any general rule upon the subject. But there is one fatal error, against which every father ought to guard his heart; and the kinder that heart is, the more necessary such guardianship. I mean the fatal error of heaping upon one child, to the prejudice of the rest; or, upon a part of them. This partiality sometimes arises from mere caprice; sometimes from the circumstance of the favourite being more favoured by nature than the rest; sometimes from the nearer resemblance to himself, that the father sees in the favourite; and, sometimes, from the hope of preventing the favoured party from doing that which would disgrace the parent. All these motives are highly censurable, but the last is the most general, and by far the most mischievous in its effects. How many fathers have been ruined, how many mothers and families brought to beggary, how many industrious and virtuous groups have been pulled down from competence to penury, from the desire to prevent one from bringing shame on the parent! So that, contrary to every principal of justice, the bad is rewarded for the badness; and the good punished for the goodness. Natural affection, remembrance of infantine endearments, reluctance to abandon long-cherished hopes, compassion for the sufferings of your own flesh and blood, the dread of fatal consequences from your adhering to justice; all these beat at your heart, and call on you to give way: but, you must resist them all; or, your ruin, and that of the rest of your family, are decreed. Suffering is the natural and just punishment of idleness, drunkenness, squandering, and an indulgence in the society of prostitutes; and, never did the world behold an instance of an offender, in this way, reclaimed but by the infliction of this punishment; particularly, if the society of prostitutes made part of the offence; for, here is something that takes the *heart from you*. Nobody ever yet saw, and nobody ever will see, a

young man, linked to a prostitute, and retain, at the same time, any, even the smallest degree of affection, for parents or brethren. You may supplicate, you may implore, you may leave yourself penniless, and your virtuous children without bread; the invisible cormorant will still call for more; and, as we saw, only the other day, a wretch was convicted of having, at the instigation of his prostitute, *beaten his aged mother*, to get from her the small remains of the means necessary to provide her with food. In HERON'S collection of God's judgments on wicked acts, it is related of an unnatural son, who fed his aged father upon orts and offal, lodged him in a filthy and crazy garret, and clothed him in sackcloth, while he and his wife and children lived in luxury; that, having bought sackcloth enough for two dresses for his father, the children took away the part not made up, and *hid it*, and that, upon asking them what they could *do this for*, they told him that they meant to keep it *for him*, when he should become old and walk with a stick! This, the author relates, pierced his heart; and, indeed, if *this* failed, he must have had the heart of a tiger; but, even *this* would not succeed with the associate of a prostitute. When *this vice*, this love of the society of prostitutes; when this vice has once got fast hold, vain are all your sacrifices, vain your prayers, vain your hopes, vain your anxious desire to disguise the shame from the world; and, if you have acted well your part, no part of that shame falls on you, unless you *have administered to the cause of it*. Your authority has ceased; the voice of the prostitute, or the charms of the bottle, or the rattle of the dice, has been more powerful than your advice and example: you must lament this: but, it is not to bow you down; and, above all things, it is weak, and even criminally selfish, to sacrifice the rest of your family, in order to keep from the world the knowledge of that, which, if known, would, in your view of the matter, bring shame on yourself.

328. Let me hope, however, that this is a calamity which will befall very few good fathers; and that, of all such, the sober, industrious, and frugal habits of their children, their dutiful demeanour, their truth and their integrity, will come to smooth the path of their downward days, and be the objects on which their eyes will close. Those children must, in their turn, travel the same path; and they may be assured, that, "Honour thy father and

thy mother, that thy days may be long in the land," is a precept, a disregard of which never yet failed, either first or last, to bring its punishment. And, what can be more just than that signal punishment should follow such a crime; a crime directly against the voice of nature itself? Youth has its passions, and due allowance justice will make for these; but, are the delusions of the boozier, the gamester, or the harlot, to be pleaded in excuse for a disregard of the source of your existence? Are those to be pleaded in apology for giving pain to the father who has toiled half a life-time in order to feed and clothe you, and to the mother whose breast has been to you the fountain of life? Go, you, and shake the hand of the boon-companion; take the greedy harlot to your arms; mock at the tears of your tender and anxious parents; and, when your purse is empty and your complexion faded, receive the poverty and the scorn due to your base ingratitude!

LETTER VI.—TO THE CITIZEN.

329. HAVING now given my Advice to the YOUTH, the grown-up MAN, the LOVER, the HUSBAND, and the FATHER, I shall, in this concluding Number, tender my Advice to the CITIZEN, in which capacity every man has rights to enjoy and duties to perform, and these too of importance not inferior to those which belong to him, or are imposed upon him, as son, parent, husband, or father. The word *citizen*, is not, in its application, confined to the mere inhabitants of cities: it means, a *member of a civil society, or community*; and, in order to have a clear comprehension of man's rights and duties in this capacity, we must take a look at the *origin of civil communities*.

330. Time was when the inhabitants of this island, for instance, laid claim to all things in it, without the words *owner* or *property* being known. God had given to *all* the people all the land and all the trees, and every thing else, just as he has given the burrows and the grass to the

rabbits, and the bushes and the berries to the birds; and each man had the good things of this world in a greater or less degree in proportion to his skill, his strength and his valour. This is what is called living under the LAW OF NATURE; that is to say, the law of self-preservation and self-enjoyment, without restraint imposed by a regard for the good of our neighbours.

331. In process of time, no matter from what cause, men made amongst themselves a compact, or an agreement, to divide the land and its products in such manner that each should have a share to his own exclusive use, and that each man should be protected in the exclusive enjoyment of his share by the *united power of the rest*; and, in order to ensure the due and certain application of this united power, the whole of the people agreed to be bound by regulations, called LAWS. Thus arose civil society; thus arose *property*; thus arose the words *mine* and *thine*. One man became possessed of more good things than another, because he was more industrious, more skilful, more careful, or more frugal: so that LABOUR, of one sort or another, was the BASIS of all property.

332. In what manner civil societies proceeded in providing for the making of laws and for the enforcing of them; the various ways in which they took measures to protect the weak against the strong; how they have gone to work to secure wealth against the attacks of poverty; these are subjects that it would require volumes to detail: but these truths are written on the heart of man: that all men are, by nature, *equal*; that civil society can never have arisen from any motive other than that of the *benefit of the whole*; that, whenever civil society makes the greater part of the people *worse off* than they were under the Law of Nature, the civil compact is, in conscience, dissolved, and all the rights of nature return; that, in civil society, the *rights and the duties go hand in hand*, and that, when the former are taken away, the latter cease to exist.

333. Now, then, in order to act well our part, as citizens, or members of the community, we ought clearly to understand *what our rights are*; for, on our enjoyment of these depend our duties, rights going before duties, as value received goes before payment. I know well, that just the contrary of this is taught in our political schools,

where we are told that our *first duty* is to *obey the laws*; and it is not many years ago, that HORSLEY, Bishop of Rochester, told us, that the *people* had *nothing* to do with the laws but to *obey* them. The truth is, however, that the citizen's *first duty* is to maintain his rights, as it is the purchaser's first duty to receive the thing for which he has contracted.

334. Our rights in society are numerous; the right of enjoying life and property; the right of exerting our physical and mental powers in an innocent manner; but, the great right of all, and without which there is, in fact, *no right*, is, the right of *taking a part in the making of the laws by which we are governed*. This right is founded in that Law of Nature spoken of above; it springs out of the very principle of civil society; for what *compact*, what *agreement*, what *common assent*, can possibly be imagined by which men would give up all the rights of nature, all the free enjoyment of their bodies and their minds, in order to subject themselves to rules and laws, in the making of which they should have nothing to say, and which should be enforced upon them without their assent? The great right, therefore, of *every* man, the right of rights, is the right of having a share in the making of the laws, to which the good of the whole makes it his duty to submit.

335. With regard to the means of enabling every man to enjoy his share, they have been different, in different countries, and, in the same countries, at different times. Generally it has been, and in great communities it must be, by the choosing of a few to speak and act *in behalf of the many*: and, as there will hardly ever be *perfect unanimity* amongst men assembled for any purpose whatever, where fact and argument are to decide the question, the decision is left to the *majority*, the compact being that the decision of the majority shall be that of the whole. *Minors* are excluded from this right, because the law considers them as infants, because it makes the parent answerable for civil damages committed by them, and because of their legal incapacity to make any compact. *Women* are excluded because husbands are answerable in law for their wives, as to their civil damages, and because the very nature of their sex makes the exercise of this right incompatible with the harmony and happiness of society.

Men stained with *indelible crimes* are excluded, because they have forfeited their right by violating the laws, to which their assent has been given. *Insane persons* are excluded, because they are dead in the eye of the law, because the law demands no duty at their hands, because they cannot violate the law, because the law cannot affect them; and, therefore, they ought to have no hand in making it.

336. But, with these exceptions, where is the ground whereon to maintain that *any man* ought to be deprived of this right, which he derives directly from the Law of Nature, and which springs, as I said before, out of the same source with civil society itself? Am I told, that *property* ought to confer this right? Property sprang from *labour*, and not labour from property; so that if there were to be a distinction here, it ought to give the preference to labour. All men are equal by nature; nobody denies that they all ought to be *equal in the eye of the law*; but, how are they to be thus equal, if the law begin by suffering *some* to enjoy this right and refusing the enjoyment to *others*? It is the duty of every man to defend his country against an enemy, a duty imposed by the Law of Nature as well as by that of civil society, and without the recognition of this duty, there could exist no independent nation and no civil society. Yet, how are you to maintain that this is the duty of *every man*, if you deny to *some men* the enjoyment of a share in making the laws? Upon what principle are you to contend for *equality* here, while you deny its existence as to the right of sharing in the making of the laws? The poor man has a body and a soul as well as the rich man; like the latter, he has parents, wife and children; a bullet or a sword is as deadly to him as to the rich man; there are hearts to ache and tears to flow for him as well as for the squire or the lord or the loan-monger: yet, notwithstanding this equality, he is to risk all, and, if he escape, he is still to be denied an equality of rights! If, in such a state of things, the artizan or labourer, when called out to fight in defence of his country, were to answer: "Why should I risk my life? I have no possession but my *labour*; no enemy will take that from me; you, the rich, possess all the land and all its products; you make what laws you please without my participation or assent; you punish me at your pleasure; you say that my want of property excludes

me from the right of having a share in the making of the laws; you say that the property that I have in my labour *is nothing worth*: on what ground, then, do you call on me to risk my life?" If, in such a case, such questions were put, the answer is very difficult to be imagined.

337. In cases of *civil commotion*, the matter comes still more home to us. On what ground is the rich man to call the artizan from his shop or the labourer from the field to join the sheriff's posse or the militia, if he refuse to the labourer and artizan the right of sharing in the making of the laws? Why are they to risk their lives here? To *uphold the laws*, and to protect *property*. What! *laws*, in the making of, or assenting to, which they have been allowed to have no share? *Property*, of which they are said to possess none? What! compel men to come forth and risk their lives for the *protection of property*; and then, in the same breath, tell them, that they are not allowed to share in the making of the laws, because, and **ONLY BECAUSE**, *they have no property*! Not because they have committed any crime; not because they are idle or profligate; not because they are vicious in any way; but solely because they have *no property*; and yet, at the same time, compel them to come forth and *risk their lives* for the *protection of property*!

338. But, the PAUPERS? Ought *they* to share in the making of the laws? And why not? What is a *pauper*; what is one of the men to whom this degrading appellation is applied? A *very poor* man; a man who is, from some cause or other, unable to supply himself with food and raiment without aid from the parish-rates. And, is that circumstance alone to deprive him of his right, a right of which he stands more in need than any other man? Perhaps he has, for many years of his life, contributed directly to those rates; and ten thousand to one he has, by his labour, contributed to them indirectly. The aid which, under such circumstances, he receives, *is his right*; he receives it not as *an alms*: he is no mendicant; he begs not; he comes to receive that which *the law of the country awards him* in lieu of the *larger portion* assigned him by the *Law of Nature*. Pray mark that, and let it be deeply engraven on your memory. The audacious and merciless MALTHUS (a parson of the church establishment) recommended, some years ago, the passing of a law to *put an end to the giving of parish relief*, though he recommended

no law to put an end to the enormous taxes paid by poor people. In his book he said, that the poor should be left to the *Law of Nature*, which, in case of their having nothing to buy food with, *doomed them to starve*. They would ask nothing better than to be left to the *Law of Nature*; that law which knows nothing about *buying* food or anything else; that law which bids the hungry and the naked *take* food and raiment wherever they find it best and nearest at hand; that law which awards all possessions to the *strongest*; that law the operations of which would clear out the London meat-markets and the drapers' and jewellers' shops in about half an hour: to this law the parson wished the Parliament to leave the poorest of the working people; but, if the Parliament had done it, it would have been quickly seen, that this law was far from "dooming them to be starved."

339. Trusting that it is unnecessary for me to express a hope, that barbarous thoughts like those of Malthus and his tribe will never be entertained by any young man who has read the previous Numbers of this work, let me return to my *very, very poor man*, and ask, whether it be consistent with justice, with humanity, with reason, to deprive a man of the most precious of his political rights, because, and *only because*, he has been, in a pecuniary way, *singularly unfortunate*? The Scripture says, "Despise not the poor, *because* he is poor;" that is to say, despise him not *on account of his poverty*. Why, then, deprive him of his right; why put him out of the pale of the law, on account of his poverty? There are *some* men, to be sure, who are reduced to poverty by their vices, by idleness, by gaming, by drinking, by squandering; but, the far greater part by bodily ailments, by misfortunes to the effects of which all men may, without any fault, and even without any folly, be exposed: and, is there a man on earth so cruelly unjust as to wish to add to the sufferings of such persons by stripping them of their political rights? How many thousands of industrious and virtuous men have, within these few years, been brought down from a state of competence to that of pauperism! And, it is just to strip such men of their rights, merely because they are thus brought down? When I was at ELY, last spring, there were, in that neighbourhood, *three paupers* cracking stones on the roads, who had all three been, not only rate-payers, but *overseers of the poor*, within seven years of the

day when I was there. Is there any man so barbarous as to say, that these men ought, merely on account of their misfortunes, to be deprived of their political rights? Their right to receive relief is as perfect as any right of property; and, would you, merely because they claim *this right*, strip them of *another right*? To say no more of the injustice and the cruelty, is there reason, is there common sense in this? What! if a farmer or tradesman be, by flood or by fire, so totally ruined as to be compelled, surrounded by his family, to resort to the parish-book, would you break the last heart-string of such a man by making him feel the degrading loss of his political rights?

340. Here, young man of sense and of spirit; *here is the point* on which you are to take your stand. There are always men enough to plead the cause of the rich; enough and enough to echo the woes of the fallen great; but, be it your part to show compassion for those who labour, and to maintain *their rights*. Poverty is not a *crime*, and, though it sometimes arises from faults, it is not, ever in that case, to be visited by punishment beyond that which it brings with itself. Remember, that poverty is decreed by the very nature of man. The Scripture says, that "the poor shall never cease from out of the land;" that is to say, that there shall always be some very poor people. This is inevitable from the very nature of things. It is necessary to the existence of mankind, that a very large portion of every people should live by manual labour; and, as such labour is *pain*, more or less, and as no living creature likes pain, it must be, that the far greater part of labouring people will endure only just as much of this pain as is absolutely necessary to the supply of their *daily wants*. Experience says that this has always been, and reason and nature tell us that this must always be. Therefore, when ailments, when losses, when untoward circumstances of any sort, stop or diminish the daily supply, *want comes*; and every just government will provide, from the general stock, the means to satisfy this want.

341. Nor is the deepest poverty without its *useful effects* in society. To the practice of the virtues of abstinence, sobriety, care, frugality, industry, and even honesty and amiable manners and acquirement of talent, the two great motives are, to get upwards in riches or

fame, and to avoid going downwards to poverty, the last of which is the most powerful of the two. It is therefore, not with contempt, but with compassion, that we should look on those, whose state is one of the decrees of Nature, from whose sad example we profit, and to whom, in return, we ought to make compensation by every indulgent and kind act in our power, and particularly by a defence of their rights. To those who labour, we, who labour not with our hands, owe all that we eat, drink, and wear; all that shades us by day and that shelters us by night; all the means of enjoying health and pleasure; and, therefore, if we possess talent for the task, we are ungrateful or cowardly, or both, if we omit any effort within our power to prevent them from being *slaves*; and, disguise the matter how we may, a *slave*, a *real slave*, every man is, who has no share in making the laws which he is compelled to obey.

342. *What is a slave?* For, let us not be amused by a name; but look well into the matter. A slave is, in the first place, a man who has *no property*; and property means something that he *has*, and that nobody can take from him without his leave, or consent. Whatever man, no matter what he may call himself or anybody else may call him, can have his money or his goods taken from him *by force*, by virtue of an order, or ordinance, or law, which he has had no hand in making, and to which he has not given his assent, has *no property*, and is merely a depository of the goods of his master. A slave has *no property in his labour*; and any man who is compelled to give up the fruit of his labour to another, at the arbitrary will of that other, has no property in his labour, and is, therefore, a slave, whether the fruit of his labour be taken from him directly or indirectly. If it be said, that he gives up this fruit of his labour by his own will, and that it is not *forced from him*, I answer, To be sure he *may* avoid eating and drinking and may go naked; but, then he must *die*; and on this condition, and this condition only, can he refuse to give up the fruit of his labour; "Die, wretch, or surrender as much of your income, or the fruit of your labour as your masters choose to take." This is, in fact, the language of the rulers to every man who is refused to have a share in the making of the laws to which he is *forced* to submit.

343. But, some one may say, slaves are *private property*,

and may be bought and sold, out and out, like cattle. And, what is it to the slave, whether he be property of *one* or of *many*: or, what matters it to him, whether he pass from master to master by a sale for an indefinite term, or be let to hire by the year, month, or week? It is, in no case, the flesh and blood and bones that are sold, but the *labour*: and, if you actually sell the labour of man, is not that man a *slave*, though you sell it for only a short time at once? And, as to the principle, so ostentatiously displayed in the case of the *black* slave-trade, that "*man* ought not to have a *property in man*;" it is even an advantage to the slave to be private property, because the owner has then a clear and powerful *interest* in the preservation of his life, health and strength, and will, therefore, furnish him amply with the food and raiment necessary for these ends. Every one knows, that public property is never so well taken care of as private property; and this, too, on the maxim, that "that which is everybody's business is nobody's business." Every one knows that a *rented* farm is not so well kept in heart, as a farm in the hands of the *owner*. And, as to *punishments* and *restraints*, what difference is there, whether these be inflicted and imposed by a private owner, or his overseer, or by the agents and overseers of a body of proprietors? In short, if you can cause a man to be imprisoned or whipped if he do not work enough to please you: if you can sell him by auction for a time limited; if you can forcibly separate him from his wife to prevent their having children; if you can shut him up in his dwelling-place when you please, and for as long a time as you please; if you can force him to draw a cart or waggon like a beast of draught; if you can, when the humour seizes you, and at the suggestion of your mere fears, or whim, cause him to be shut up in a dungeon during your pleasure, if you can, at your pleasure, do these things to him, is it not to be impudently hypocritical to affect to call him a *free-man*? But, after all, these may all be wanting, and yet the man may be a *slave*, if he be allowed to have *no property*; and, as I have shown, no property he can have, not even in that *labour*, which is not only property, but the *basis* of all other property, unless he have a *share in making the laws* to which he is compelled to submit.

344. It is said, that he may have their share *virtually*,

though not in form and *name*; for that his *employers* may have such share, and they will, as a matter of course, *act for him*. This doctrine, pushed home, would make the *chief* of the nation the sole maker of the laws; for if the rich can thus *act* for the poor, why should not the chief act for the rich? This matter is very completely explained by the practice in the UNITED STATES OF AMERICA. There the maxim is, that *every free man*, with the exception of men stained with crime and men insane, has a right to have a voice in choosing those who make the laws. The number of Representatives sent to the Congress is, in each State, proportioned to the number of *free people*. But, as there are *slaves* in *some* of the States, these States have a *certain number of additional members on account of those slaves*! Thus the slaves are *represented by their owners*; and this is real, practical, open and undisguised *virtual representation*! No doubt that white men may be represented in the same way; for the colour of the skin is nothing; but let them be called slaves, then; let it not be pretended that they are *free men*; let not the word *liberty* be polluted by being applied to their state; let it be openly and honestly avowed as in America, that they *are slaves*; and then will come the question whether men ought to exist in such a state, or whether they ought to do everything in their power to rescue themselves from it.

345. If the right to have a share in making the laws were merely a feather; if it were a fanciful thing; if it were only a speculative theory; if it were but an *abstract principle*; on any of these suppositions, it might be considered as of little importance. But it is none of these; it is a practical matter; the want of it not only *is*, but must of necessity be, felt by every man who lives under that want. If it were proposed to the shopkeepers in a town, that a rich man or two, living in the neighbourhood, should have power to send, *whenever they pleased*, and take away as much as they pleased of the money of the shopkeepers, and apply it to what uses they please; what an outcry the shopkeepers would make! And yet, what would this be *more* than taxes imposed on those who have no voice in choosing the persons who impose them? Who lets another man put his hand into his purse when he pleases? Who, that has the power to help himself, surrenders his goods or his money to the will of another?

Has it not always been, and must it not always be, true, that, if your property be at the absolute disposal of others, your ruin is certain? And if this be, of necessity, the case amongst individuals and parts of the community, it must be the case with regard to the whole community.

346. Aye, and experience shows us that it always has been the case. The natural and inevitable consequences of a want of this right in the people have, in all countries, been *taxes* pressing the industrious and laborious to the earth; *severe laws and standing armies* to compel the people to submit to those taxes; wealth, luxury, and splendour, amongst those who make the laws and receive the taxes; poverty, misery, immorality and crime, amongst those who bear the burdens; and at last commotion, revolt, revenge, and rivers of blood. Such have always been, and such must always be, the consequences of a want of this right of all men to share in the making of the laws, a right, as I have before shown, derived immediately from the Law of Nature, springing up out of the same source with civil society, and cherished in the heart of man by reason and by experience.

347. Well, then, this right being that, without the enjoyment of which there is, in reality, no right at all, how manifestly is it *the first duty* of every man to do all in his power to *maintain* this right where it exists, and to *restore* it where it has been lost? For observe, it must, at one time, have existed in every *civil* community, it being impossible that it could ever be excluded by any *social compact*; absolutely impossible, because it is contrary to the law of self-preservation to believe, that men would agree to give up the rights of nature without stipulating for some *benefit*. Before we can affect to believe that this right was not reserved, in such compact, as completely as the right to *live* was reserved, we must affect to believe, that millions of men, under no control but that of their own passions and desires, and having all the earth and its products at the command of their strength and skill, consented to be for ever, they and their posterity, the *slaves of a few*.

348. We cannot believe this, and therefore, without going back into *history* and *precedents*, we must believe, that, in whatever civil community this right does not exist, it has been lost, or rather *unjustly taken away*. And then, having seen the terrible evils which always have arisen,

and always must arise, from the want of it; being convinced that, where lost or taken away by force or fraud, it is our very first duty to do all in our power to *restore* it, the next consideration is, *how* ought one to act in the discharge of this most sacred duty; for sacred it is, even as the duties of husband and father. For, besides the baseness of the thought of quietly submitting to be a slave *oneself*, we have here, besides our duty to the community, a duty to perform towards our children and our children's children. We all acknowledge that it is our bounden duty to provide, as far as our power will go, for the competence, the health, and the good character of our children; but, is this duty superior to that of which I am now speaking! What is competence, what is health, if the possessor be a *slave*, and his possessions at the will of another, or others; as he must do if destitute of the right to a share in the making of the laws; What is competence, what is health, if both can, at any moment, be snatched away by the grasp or the dungeon of a master; and his master he is who makes the laws without his participation or assent? And, as to *character*, as to *fair fame*, when the white slave puts forward pretensions to those, let him no longer affect to commiserate the state of his sleek and fat brethren in Barbadoes and Jamaica; let him hasten to mix the hair with the wool, to blend the white with the black, and to lose the memory of his origin amidst a dingy generation.

349. Such, then, being the nature of the duty, *how* are we to go to work in the performance of it, and what are our *means*? With regard to these, so various are the circumstances, so endless the differences in the states of society, and so many are the cases when it would be madness to attempt that which it would be prudence to attempt in others, that no *general* rule can be given beyond this; that, the right and the duty being clear to our minds, the *means* that are *surest* and *swiftest* are the *best*. In every such case, however, the great and predominant desire ought to be not to employ any means beyond those of reason and persuasion, as long as the employment of these afford a ground for rational expectation of success.

Men are, in such a case, labouring, not for the present day only, but for ages to come; and therefore they should not slacken in their exertions, because the grave may close upon them before the day of final triumph arrive.

Amongst the virtues of the good Citizen are those of fortitude and patience; and, when he has to carry on his struggles against corruptions deep and widely-rooted, he is not to expect the baleful tree to come down at a single blow; he must patiently remove the earth that props and feeds it, and sever the accursed roots one by one.

350. *Impatience* here is a very bad sign. I do not like your *patriots*, who, because the tree does not give way at once, fall to *blaming* all about them, accuse their fellow-sufferers of cowardice, because they do not do that which they themselves dare not think of doing. Such conduct argues *chagrin* and *disappointment*; and these argue a *selfish* feeling: they argue, that there has been more of private ambition and gain at work than of *public good*. Such blamers, such general accusers, are always to be suspected. What does the *real* patriot want more than to feel conscious that he has done his duty towards his country; and that, if life should not allow him time to see his endeavours crowned with success, his children will see it? The impatient patriots are like the young men (mentioned in the beautiful fable of LA FONTAINE) who ridiculed the man of fourscore, who was planting an avenue of very small trees, which, they told him, that he never could expect to see as high as his head. "Well," said he, "and what of that? If their shade afford me no pleasure, it may afford pleasure to my children, and even to you; and, therefore, the planting of them gives me pleasure."

351. It is the want of the noble disinterestedness, so beautifully expressed in this fable, that produces the *impatient* patriots. They wish very well to their country, because they want *some of the good for themselves*. Very natural that all men should wish to see the good arrive, and wish to share in it too; but, we must look on the dark side of nature to find the disposition to cast blame on the whole community because our wishes are not instantly accomplished, and especially to cast blame on others for not doing that which we ourselves dare not attempt. There is, however, a sort of *patriot* a great deal worse than this; he, who having failed himself, would see his country enslaved for ever, rather than see its deliverance achieved by others. His failure has, perhaps, arisen solely from his want of talent, or discretion; yet his selfish heart would wish his country sunk in everlasting degradation, lest his inefficiency for the task should be established by the suc-

cess of others. A very hateful character, certainly, but, I am sorry to say, by no means rare. *Envy*, always associated with meanness of soul, always detestable, is never so detestable as when it shows itself here.

352. Be it your care, my young friend (and I tender you this as my parting advice), if you find this base and baleful passion, which the poet calls "the eldest born of hell;" if you find it creeping into your heart, be it your care to banish it at once and for ever; for, if once it nestle there, farewell to all the good which nature has enabled you to do, and to your peace into the bargain. It has pleased God to make an unequal distribution of talent, of industry, of perseverance, of a capacity to labour, of all the qualities that give men distinction. We have not been our own makers: it is no fault in you that nature has placed him above you, and, surely, it is no fault in him; and would you *punish* him on account, and only on account, of his pre-eminence! If you have read this book you will startle with horror at the thoughts: you will, as to public matters, act with zeal and with good humour, though the place you occupy will be far removed from the first; you will support with the best of your abilities others, who, from whatever circumstance, may happen to take the lead; you will not suffer from the consciousness and the certainty of your own superior talents to urge you to do any thing which might by possibility be injurious to your country's cause; you will be forbearing under the aggressions of ignorance, conceit, arrogance, and even the blackest of ingratitude superadded, if by resenting these you endanger the general good; and, above all things, you will have the justice to bear in mind, that that country which gave you birth, is, to the last hour of your capability, entitled to your exertions in her behalf, and that you ought not, by acts of commission or omission, to visit upon her the wrongs which may have been inflicted on you by the envy and malice of individuals. Love of one's native soil is a feeling which nature has implanted in the human breast, and that has always been peculiarly strong in the breasts of Englishmen. God has given us a country of which to be proud, and that freedom, greatness and renown, which were handed down to us by our wise and brave forefathers, bid us perish to the last man, rather than suffer the land of their graves to become a land of slavery, impotence and dishonour.

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353. In the words with which I concluded my English Grammar, which I addressed to my son James, I conclude my advice to you. "With English and French on your tongue and in your pen, you have a resource, not only greatly valuable in itself, but a resource that you can be deprived of by none of those changes and chances which deprive men of pecuniary possessions, and which, in some cases, make the purse-proud man of yesterday a crawling sycophant to-day. Health, without which life is not worth having, you will hardly fail to secure by early rising, exercise, sobriety, and abstemiousness as to food. Happiness, or misery, is in the *mind*. It is the mind that lives; and the length of life ought to be measured by the number and importance of our ideas, and not by the number of our days. Never, therefore, esteem men merely on account of their riches or their station. Respect goodness, find it where you may. Honour talent wherever you behold it unassociated with vice; but, honour it most when accompanied with exertion, and especially when exerted in the cause of truth and justice; and, above all things, hold it in honour, when it steps forward to protect defenceless innocence against the attacks of powerful guilt." These words, addressed to my own son, I now, in taking my leave, address to you. Be just, be industrious, be sober, and be happy; and the hope that these effects will, in some degree, have been caused by this little work, will add to the happiness of

Your friend and humble servant,

WM. COBBETT.

Kensington, 25th Aug. 1830.



COBBETT'S SERMONS.

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QUAINT SERMONS

ON VARIOUS SUBJECTS.

BY WILLIAM COBBETT,

AUTHOR OF "ADVICE TO YOUNG MEN," ETC., ETC.



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NABOTH'S VINEYARD;

OR, GOD'S VENGEANCE AGAINST HYPOCRISY AND CRUELTY.

"And she wrote in the letters, saying, *Proclaim a fast*, and set NABOTH on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying: Thou didst *blaspheme* God and the King. And then carry him out, and stone him, that he may die."—1 *Kings* xxi. 9, 10.

HYPOCRISY, in the general acceptation of the word, is dissimulation, or deceit, with regard to virtuous thoughts and conduct, and especially with regard to *religious* matters. It is a pretending to feel what we do not feel, to believe what we do not believe, to practise what we do not practise. It is an odious vice: it is greatly mischievous, because by assuming the garb of it, it reflects, in the hour of detection, disgrace upon, virtue itself: it must be founded in evil design, because it proceeds from cool deliberation and calculation: it includes lying and fraud: its natural tendency is to produce injury to our neighbour and to dishonour real religion: accordingly, numerous are God's denunciations against it, and numerous are the instances, which Holy Writ holds it up as visited with signal vengeance.

In this vice, as in most others, there are, however, *degrees*. Sometimes it is practised for the purpose of avoiding the suspicions, or merited ill-will, of other men; sometimes for the purpose of obtaining the confidence of others, without any settled design to make it the means of committing any positive and particular injury; on other, and much more frequent, occasions, it is employed to lull suspicion asleep, to inspire unbounded confidence, and this for the purpose of securely committing to the end, some act of *gainful fraud*.

Hypocrisy, being a *false pretending*, may exist without any pretence to piety; but it is always prone to assume a *religious* garb; that being the best calculated to deceive good, and therefore, unsuspecting, persons. When once the hypocrite has assumed this garb, there are few things that he will stick at: the necessary preliminary being, a

setting of the admonitions of conscience at defiance. Thus hardened, the hypocrite will proceed to almost any lengths. First, he endeavours to obtain his object by exciting in others a high opinion of his own purity; but, should this fail him, should he be thwarted in his career, he will fall to comparisons between himself and those by whom he is thwarted. He next proceeds to slanders, calumnies, and even to false swearings against them; and, rather than finally fail in attaining the fruit of his long premeditated schemes, he will dip his hands in the blood of the innocent.

The bible, in numerous cases, condemns the principles and practices of the hypocrite. It in almost every instance associates *malice* with hypocrisy. It almost every where assumes that the hypocrite is both cruel and perfidious; and, it every where pronounces upon the hypocrite the severest of sentences. In the Book of Job, Chap. viii. v. 13., it is declared, that "the hypocrite's hope shall perish;" In Chap. xx. v. 5. We are told, "the triumphing of the wicked is short, and the joy of the hypocrite but for a moment." The whole of this Chapter goes on to enumerate vengeance upon his head. It is declared that he shall be rendered miserable; that he shall become old even in his youth; that the meat in his bowels shall be turned into gall; that he shall suck down the poison of asps; that in the fulness of his sufficiency he shall be in straights; that, in short, the heritage appointed to him by God shall be an endless curse upon himself and his posterity.

But, we have, in this same Chapter of the Book of Job, a description of the objects which the hypocrite generally has in view. We are told in ver. 15, that, "he hath *swallowed down riches*, and he shall vomit them up again." We are further told, where he has got the riches; "thus; "he hath oppressed, and, hath forsaken *the poor*; he hath violently taken away an house which he builded not."

Thus, as was before observed, hypocrisy has generally *gainful fraud for it's object*. Hypocrisy is by no means a theoretical vice. It is practical; and its object is always self interest. It sometimes proceeds by round about means. It's object is not always manifest to lookers on; there are steps, and sometimes steps hardly discernible; but it always is it's ultimate object, to get, or to preserve, possession of, something or other, which, in right and

justice, the hypocrite ought not to possess. If this possession can be obtained, or preserved, without violence; if, to use the words, just quoted, of good Job, the hypocrite can take away a "house which he builded not;" if he can do this without violence, he will be content; but if he cannot, he will resort to violence. If he can carry his point with a smaller degree of oppression, he will abstain from the larger degree; but if he cannot, he will exercise oppression even to the shedding of the blood of his unoffending neighbour.

These truths might be illustrated by thousands of examples; and, I may, hereafter, show the desolation which hypocrisy has occasioned in the latter ages of the world. I may, hereafter, show how this detestable vice has spread the rack, and furnished the stake, with not only innocent, but most virtuous human beings. At present, however, let me beseech the reader's best attention to that remarkable instance of hypocrisy and cruelty, recorded, in the 21st Chap. of the first Book of Kings, in the history of the tragical death of NABOTH the Jezreelite. For, in this history we have a true and complete picture of the character of hypocrisy; of it's great and almost invariable object; and of the horrible means which it employs, when driven to its last resort.

AHAB, the King of Samaria, had taken a fancy to the Vineyard of NABOTH, which lay hard by his Palace. He made a proposition to NABOTH for the purchase of the Vineyard. NABOTH, not out of any wilfulness or obstinacy; but out of a natural and laudable desire to preserve in his family that which had descended to him from his ancestors, refused, saying, "the Lord forbid it me, that I should give unto thee the inheritance of my fathers."

What could be more reasonable; what more praiseworthy than the ground of this refusal? Here was disinterestedness; for there can be no doubt that NABOTH might have received double the real worth of his Vineyard. But gain had no weight with him when put in the scale against reverence for the memory of his forefathers. A refusal, proceeding from such a sentiment, ought, not only to have been sufficient to obviate the giving of offence to Ahab; but it ought to have given great pleasure to the King, who ought to have felt proud

to think that he was the Sovereign of subjects, of the high sentiments of whom he here had so striking a specimen.

Very different, however, were the consequences with regard to poor NABOTH. The King, who was a weak and childish sort of being, became miserable on account of this refusal; appeared greatly dejected; was plunged into melancholy, and would neither eat nor drink. The Queen, JEZEBEL, however, was of a different character. She, who seems to have carried hypocrisy to a state of deadly perfection, was not long in falling upon the means of gratifying the wishes of her husband, without consulting NABOTH, and without giving any thing for the Vineyard either in money or in kind. "Let thine heart be merry," said she, "for I will give thee the Vineyard of NABOTH the Jezreelite."

And now, we are going to see how hypocrisy goes to work in order to effect it's object; which object, be it never forgotten, always is to preserve, or to obtain possession of, that which of right and injustice does not belong to the hypocrite. JEZEBEL saw clearly that it was useless to endeavour to prevail upon NABOTH by temptations of lucre; because, his refusal was founded upon principle. She, therefore, conceived the truly diabolical project of bringing against him a false accusation; and that the accusation might be such as to insure his destruction, and, at the same time, deprive him of the compassion of his fellow subjects, she caused him to be accused of blasphemy; a very horrid crime in the eyes of all good men; and, therefore, the best calculated for the effecting of her nefarious purpose. But, now, mark well the dreadful means that she resorted to. She wrote letters in her husband's name to the Nobles and to the Elders; that is to say, to the Nobles and the Magistrates, which Magistrates were also the *Judges*. In these letters she desired the persons to whom they were written to proclaim a *fast*; or *religious festival*; for, we always find that when injustice and cruelty of the most atrocious and horrible description are about to be committed, the pretence of extreme piety, and the most glaring outward show of religion, are put in the fore-ground. "*Proclaim a fast*;" said this wicked woman, "And set NABOTH on high, amongst the people; then set two men, sons of Belial, (that is to say, men of desperate wickedness) before him, to bear witness against him, saying, thou

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didst *blaspheme* God and the King; and then carry him out and *stone him, that he may die.*"

Horrible as was the import of this message, the base Nobles and the baser Judges, did as JEZEBEL had sent unto them. They proclaimed the solemn fast; they hoisted the religious banners; they, like the Spanish Inquisitors, invoked the assistance of the Almighty; they set NABOTH on high among the people; they brought the two false witnesses to swear against him; and then, followed by the deluded crowd, they carried him forth out of the City, and he was "stoned with stones, that he died!"

Were it not for the information which history has afforded us, we should be led to believe, that this was an imaginary case, or parable, intended to illustrate the workings of the most deadly hypocrisy, and to show, in the sequel, the consequences to the principal actors in the cruel and bloody scene. For, what do we behold here? We behold Nobles and Judges engaged coolly and deliberately in the work of finding out and hiring false witnesses to take away the life of an innocent man. We behold them resorting to the shameless act of employing the most infamous of mankind for this purpose. We behold them sitting in a mockery of judgment on this innocent man; and we behold them, with unmoved countenances, seeing him stoned to death, on their judgment, founded upon the evidence of wretches whom they had themselves hired to swear falsely against him. And, which is the finishing stroke to the picture, we behold them doing these things under the mask of religion; on the day of a solemn festival; and for the pretended purpose of punishing blasphemy!

The Bible does not tell us what were the feelings with which these base Nobles and these unjust Judges retired to their homes and laid their heads upon their pillows. They had succeeded in accomplishing their bloody work; and we are left to suppose that they finally received their reward in that chastisement which God has reserved for the unjust and bloody minded.

But, with regard to the *instigators* to this crying sin, the Bible has taken care not to leave us to conjecture or inference. It has given us a full account of the *consequences*, to *them*, of this work of indelible cruelty. The King, who had not, indeed, been an actor in the matter, but who

had sanctioned the proceedings of his wife, by making no remonstrance against her conduct, and, still more explicitly, by going in person and taking possession of the vineyard of the murdered NABOTH; the King, warned by the Prophet, began to humble himself; he tasted of evil all his days; he was killed by his enemies in battle; and according to the sentence passed upon him, the dogs licked up his blood, as they had licked up the blood of NABOTH. The fore-fathers of NABOTH, were not allowed to have weight with him. His truly pious sentiments with respect to ancestry and posterity were not listened to. The Lord, therefore, cut off the posterity of AHAB. JEHU slew his son, in the very vineyard which had belonged to NABOTH. "Surely I have seen yesterday the blood of NABOTH, and the blood of his sons," saith the Lord; "and I will requite thee in this plot of ground."

Having slain the son and successor of AHAB, JEHU proceeded to the rest of his work, and slew all the children of the destroyer of NABOTH and his children. Jezebel was punished in a most signal manner. She was looking out of a window; and JEHU said, "throw her down." So they threw her down: and some of her blood was sprinkled on the wall, and on the horses; and he trod her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter: and they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Therefore they came again, and told him. And he said, This is the word of the Lord which he spake by his servant ELIJAH the Tishbite, saying, in the portion of JEZREEL shall dogs eat the flesh of JEZEBEL. And the carcase of JEZEBEL shall be as dung upon the face of the field in the portion of JEZREEL; so that they shall not say, This is JEZEBEL." 2 Kings, Chap. ix.

Thus we have the whole history: the object; the means of accomplishment; the manner of accomplishment; the success of the contemplated crime; and finally the signal and awful punishment of the criminals. At first sight we are stricken with horror at the punishment inflicted upon JEZEBEL. But, looking back at her offence; viewing the coolness of her cruelty towards NABOTH; seeing her instigating Magistrates and Judges themselves to suborn wretches to swear away the life of an innocent man; and,

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above all things, seeing her effect this bloody purpose with all the insignia of religious ceremony drawn forth, and under a pretence of uncommon reverence for God, and an uncommonly anxious desire to prevent his name from being blasphemed; when we consider these things, can we say that her punishment was too severe? can we say that her carcase ought not to have been "as dung upon the face of the field?"

Let us now look back; let us re-consider the whole of this history. Here we see that to get at the property of others is the object of hypocrisy. JEZEBEL would not have brought the charge of *blasphemy* against NABOTH, if NABOTH had had nothing of which she wished to obtain possession. This was the grand object. This it was that excited her pretended zeal in the cause of religion. The unfortunate JEZREELITE was in possession of a thing which she wanted to possess. He, very naturally desired to keep his own. She had no means of taking it from him by *law*, or under any colour of law; and, therefore, she resorted to the false accusation of *blasphemy*.

It is material to observe, that the crime of blasphemy was selected, in preference to any other crime, for reasons which are obvious enough. In the first place, this crime consists in the utterance of *words* merely. If the crime, falsely imputed, had been that of robbery, or murder, it would have been more difficult to satisfy the minds of the people on the score of proof. The positive evidence must have been corroborated by facts and circumstances. There must have been some one robbed; there must have been some one killed. The bare words, or bare oaths, of two witnesses, would not have been sufficient to justify in the minds of the people the horrible act of stoning a man to death. Besides it was necessary to select a crime, with regard to which *reason* has much less to do, with the populace, than *passion*. Men do not reason upon subjects where their hopes and fears are deeply engaged. The mass of mankind, having adopted certain opinions with regard to their eternal happiness or misery, are not only shocked at, but are filled with anger against, any one who does or says anything, which tends to shake those opinions. Besides this, self-love rises up, human pride pushes forward, with volumes of resentment on their tongues, against him, who ventures to treat with levity, and especially to hold up as fabulous, a thing which the

mass of mankind have regarded, not only in the most serious light, but as an object worthy of their constant attention all their life through. To this may be added, that no small portion of every people will always think that they have a certain degree of merit with God, if they discover, particular zeal in the cause of religion; and, it is by no means strange, if they discover, that it is much easier to give proof of this zeal by showing their decided and inveterate hostility to men accused of a want of religion, than by carefully, constantly, and quietly, practising the christian virtues of gentleness, forbearance, and charity.

For all these reasons, and many others that might be mentioned, *blasphemy* is always the crime, which hypocrisy will select, to be falsely imputed, as the means of accomplishing it's plundering purposes. Accuse men of robbery, of murder, of incest, or of any other crime; and the people wait patiently for the trial and the *proof*. These are crimes, which their brother christians frequently commit. But accuse men of *blasphemy*; take that word for your means; mark the victim with *blasphemy* on his forehead; you, thereby mark him out as an object for general abhorrence. No reasoning comes to bespeak the patience of your hearers, or to guide them to a just and merciful decision; guilt is taken for granted; the victim falls; and the hypocrite is glutted with the plunder. Of all the crimes imputed to mortal man, blasphemy is that, of which people in general require the slightest proof, and to which they are always ready to award the most cruel of punishments.

JEZEBEL, together with the Nobles and Magistrates of Samaria, seem to have been fully aware of this. They took special care to disguise the *real object* of the persecution of NABOTH. They said not a word about the Vineyard. They did not complain to the people, that NABOTH was an obstinate man; that he had been rude to the King; that he had refused to let him have the inheritance of his fathers, whether for money, or in the way of barter; they did not let it transpire, that his life was sought because he would not part with his property; they took extremely good care to invent something that should enlist the passions of the people on their side; and that should make even good men approve of a deed, which, if those good men had known the real truth, could, in all probability not have been perpetrated. The real

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motive would not bear the light. The false motive was, absolutely necessary; and, we ought therefore, always to be upon our guard as to matters of this kind. When we hear our neighbour railed against as a *blasphemer*, and especially when we see him seriously arraigned upon such an imputation, we ought not to decide hastily against him: common justice demands that we coolly and impartially enquire into the grounds of the accusation; that we become acquainted, if possible, with the life and conversation of our accused neighbour or fellow subject: for, if, without these precautions, we condemn our neighbour; and especially if we contribute, in the smallest degree, to his death or ruin, we justly incur liability to all the penalties, which God has, over and over again, awarded to those which shall be guilty of unjust judgment; there being, in the clear eye of reason and of conscience, but very little difference indeed between the crime of the unjust Judge and that of the persons who wink at, or approve of, his conduct, such persons being, in fact, his aiders and abettors.

It is necessary for us to keep constantly in view, that the object of hypocrisy is *plunder*. Hypocrisy works in various ways: it discovers itself in various forms; it has halting places in it's career; but it's ultimate object is *plunder*. It's means is persecution of some sort or other; cruelty, if cruelty be necessary. Murder in this or that form; if nothing short of murder will do. But to get at the property of others and to secure that property, are the objects. The horrible cruelties inflicted by the Priests in France and Spain, during so many ages; what object had they, other than that of making the people labour for the maintaining of those Priests in idleness? Are we sincere in our Protestant religion? It would be deemed almost an insult to put the question to us. Could there be any question with learned men, whether it was God's will, or not, that Protestants should be burned alive in France and Spain? Is there any sincere man who will say, that he believes, that the Priests of France and Spain really regarded it as their duty to God to burn Protestants alive? No such man will, or can, say this. And yet, it is perfectly notorious, that those Priests did burn alive thousands upon thousands of Protestants.

What, then, could be the *motive* of these Priests? The crime which they imputed was precisely that which the

base Nobles and the baser judges of Samaria imputed to the unfortunate NABOTH. These Priests, too, called the Protestants *blasphemers*; so that, according to them, we are a nation of *blasphemers*. But what was their *motive*, I ask again? They pretended, indeed, to punish Protestants for their offences against God: it was in the midst of *Solemn Fasts*, that they broke the bones of poor wretches upon the rack, or held the blazing faggots to their faces. Like the Nobles and Judges of Samaria, they invariably proclaimed a Solemn Fast, during which to perpetrate their horrid murders, the perpetration of which murders, they, with *real blasphemy* on their lips, called an "*act of faith!*" But what was their *motive*, once more let me ask? Why, to *secure the possession and enjoyment of plunder*; the word plunder meaning, the inheritance of one man, or the fruit of his labour, wrongfully enjoyed by another.

The priests of France and Spain knew very well that God could not be offended with men because the opinions of those men differed from the opinions of the major part of the community. But, the Priests saw that the *effect* of those opinions might be, and, indeed, necessarily would be, to deprive those Priests of a considerable part of their means of living in luxury *without labour upon the fruit of the sweat of other men's brows*. This was the motive to all the horrible breakings upon the rack, and all the burnings at the stake, by the means of which, men, calling themselves Preachers of the Gospel of Christ, have dishonoured and defamed the Christian religion. This was the motive to all the massacres, all the bloody scenes, which France and Spain so long witnessed, under the guise of defending the honour of God against *blasphemers*. NABOTH had one vineyard; but of how many hundreds and thousands of vineyards had the burning Priests of France and Spain got possession! They possessed a full half of the vineyards of those countries; and their title to them was very little better than, and had arisen from causes very little different from, that of AHAB to the vineyard of NABOTH. Great, indeed, was the cruelty committed upon NABOTH, but, did it exceed, did it equal, almost any one of the cruelties committed in France, even in modern times; in France, where, at the same time, the people boasted of being the most polite and polished of all Europe? In the reign of Louis the fourteenth, while Queen Anne was upon the

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throne of England, the cruelties committed upon Protestants were of many kinds, vieing with each other in diabolical excess. The lower rooms of houses were filled with the poor creatures, while kettle drums were beat and all sorts of terrible noises made over their heads, until they were driven to madness; until the brain was actually destroyed in their skulls. Houses were filled with them, and then set on fire, and were surrounded with Soldiers, who, under the command of the Priests, shot or sabred those that attempted to escape! And all this, let it be observed, on an accusation of *blasphemy*, and as was pretended, for the honour of God, and for the preservation of that religion which Jesus Christ had founded on the principle of Peace and Good Will!

There is another circumstance suggested by the history of the murder of NABOTH, proceeding, as it did, from a charge of *blasphemy*; and that is, that this charge has, for the most part, been preferred, not only from motives of plunder, but by persons of the most profligate characters and lives; and, for the far greater part, by those who were, themselves, real *blasphemers*. We find this same JEZEBEL, this accuser of NABOTH, an idolatress, and a bitter enemy of the Prophet ELIJAH. We find her plotting the destruction of the Prophet, and only missing her aim by the flight of the Prophet. We find her a most profligate person in all the walks of life: setting at defiance every rule of decorum, and even of decency. We shall, too, if we look into History, of more modern date, find, that, in general, the first to prefer accusations of *blasphemy* are persons, who, themselves, have not the smallest sense of religion. The Cardinal de RICHELIEU, who was Prime Minister of France as well as a Cardinal of Rome, was a man notorious for his profligacy; notorious even for his privately scoffing at religion; but not less notorious for his cruelties inflicted on pretended *blasphemers*. Upon one occasion this horrible hypocrite had been satirised in a little poem by a Parish Priest in the South of France. He was too cunning to proceed against the man as having written a *libel* on him. That would not have answered his purpose. It would have exposed him to jest, or have spread the jest wider. He found a more effectual mode, through a charge of *blasphemy*, of answering his ends. The astonished Priest found himself all of a sudden called upon to answer for a

crime which had never entered his imagination; and, at last, after a series of proceedings, the iniquity and flagrancy of which make us shudder as we read, the man was brought to the stake, and burnt to ashes *amidst the plaudits of the people, who seemed, the history tells us, to enjoy his cries and his groans!*

This is a very poor compliment to human nature; but, thus it is. For the reasons before stated, the hypocrite has only to persuade the people that he is actuated by pious motives, and that the punishment he is inflicting is for the *support of religion*; he has only to take care of these two things, and he may almost skin his victim alive in the presence of the populace. Good, gentle, kind, most benevolent and most humane persons: persons who shudder at the thought of cruelty under all other circumstances, are, in cases like this; in cases where religion is concerned; in cases where *blasphemy* is the charge preferred; in such cases, they are furious as beasts of prey; or, at best, unfeeling as stocks and stones.

But, is such the conduct to be expected of good men? Is such the conduct to be expected of men who found their hope of salvation in being followers of him who taught the sacred duties of forbearance and benevolence? Such persons may endeavour to reconcile their conduct to their consciences by affecting to believe, that their cruelty, or their approving of cruelty, towards persons who are called *blasphemers*, may have a tendency to prevent *blasphemy*. But, it is pretty clear, I think, that in this, they deceive themselves; and that they will find, that they ought not to indulge in speculations upon what may be, or what may not be, the *effect* of their conduct. Every line of that Gospel, by which they profess to regulate their conduct, teaches the duties of forbearance in judging as well as in acting; and, above all things, forbids man to commit deliberate cruelty, whether in word or in deed.

The Christian's duty, when a charge of blasphemy is preferred against his neighbour; a charge so difficult to define, and so easily made; the Christian's duty, in such a case, and, indeed, in every other case where a charge is preferred against his neighbour, but more especially in this case, is, to divest himself wholly of all self love, of all the considerations which would make him a party in the question, before he attempt to pass judgment on his neighbour. "Judge not, that ye be not judged," says the

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Gospel.—“In righteousness shalt thou judge thy neighbour,” says the Law. Law and Gospel in every line forbid unjust judgment. They forbid even hasty judgment; and the man who will at once join in the cry of blasphemy against his neighbour, will find it difficult to convince any reasonable person that he would not have joined in the stoning of NABOTH to death, and that he would have been the last amongst those, who cried out for the saving of BARRABAS and for the sending of JESUS himself to the Cross! Such a man may quiet his own conscience, perhaps; but he will find it difficult to persuade the upright amongst mankind that he is worthy of respect; and as to his account with God, all that we know is, that he cannot there deceive by means of hypocrisy.

Has such a man forgotten, that JESUS CHRIST himself was accused of *blasphemy*? Has he forgotten that the hypocrites accused him of being a *blasphemer*? How they bellowed out, “now you have heard his *blasphemy*?” Has such a man forgotten that *blasphemy* was the general charge preferred against CHRIST and his Apostles? And from what motive? Only because their teaching tended to put a stop to the plunder of the hypocrites of that day. Those whose gainful frauds CHRIST and his Apostles detected and exposed, took care like the Nobles and Judges of Samaria, *not to complain of this detection and exposure*. They affected not to have those in their eye, any more than the Judges of Samaria had the Vineyard of NABOTH in their eye. It was, however, the exposure in the one case, as it has been the Vineyard in the other, which constituted the real offence. But *blasphemy* was the efficient accusation: that seized hold of popular feeling: that hardened the hearts of the people against the pretended offenders; and thus hypocrisy indulged it's love of plunder under the garb of zeal for religion.

Is it not then our duty; is it not, with all these instances, all these lessons, all these admonitions of God himself, before us, our bounden duty to watch well our conduct; to keep a strict guard as to our actions, and even as to our words and thoughts, when our neighbour is exhibited unto us under the hateful name of *blasphemer*? Does any Christian believe that the history of the abominations of JEZEBEL was put upon record by the command of God, without being intended to serve us as a

guide in cases where charges of *blasphemy* shall be preferred? Does any man calling himself a Christian, look upon the 21st Chapter of the 1st Book of Kings, and upon the 9th Chapter of the 2nd Book of Kings, as concerning the beginning and the sequel of a sort of tragical fable, given to us for our diversion or amusement? No: he looks upon them as given to us for our instruction, to be sure; to caution us against acting as the people of Jezreel did; that is to say, against lending a ready ear to falsehoods preferred against our neighbour; and against joining in causing his destruction when we ought to come to his assistance and support.

To *blaspheme*, in the language of Scripture, means to *speak evil of*. *Blasphemy*, used by itself, means to *speak evil of God*. This offence is perfectly monstrous. It is really out of nature. But, on that very account, we ought to be extraordinarily careful how we impute it to any one; and not less careful to ascertain the truth of the charge, when the crime is imputed by others. We are always slower to believe that our neighbour has been guilty of theft, than we are to believe that he has been guilty of any act of mere deceit in his dealings. Nothing short of the clearest evidence will induce us to believe that a man has killed his father or his mother; yet neither of these is more *unnatural* than for a man to *speak evil of God*. It is wrong, perhaps, to say that any thing can be more unnatural than for a son to murder his mother; yet, if it be possible, it is still more unnatural to speak evil of God; because, to the latter there is *no possible temptation*; and, to do a thing, for the doing of which it is impossible to divine a motive, is something which ought not to be regarded as possible, until there be produced proof of the fact clear as the sun at noon day.

With what care, then, ought we to proceed in the making, or in the giving of our countenance to, imputations of a crime so unnatural and so monstrous! The crime is great: the greater the caution, therefore, in giving credence to its having been committed. If, indeed, we be ready prepared, like the base Judges of Samaria, to believe loose and vague charges, supported by perjured witnesses, or built upon far-fetched constructions and interpretations; then, there needs no caution at all: the word *blasphemer* joined to the name of our neighbour will be sufficient to obtain our hearty con-

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currence to the dragging of him forth and stoning him to death. But if, bearing in our minds, the denunciation of God, so often repeated, and with such awful solemnity; if, bearing in our minds this denunciation, against unjust Judges and unjust judgments; and also bearing in mind, that, against unjust Judges the blood of the innocent, the widow and the fatherless shall cry from the earth; if, bearing these things in mind, we wish to be amongst those who shall be happy hereafter, we shall be very careful how we, by act or word, contribute, though in the smallest degree, towards the condemnation of our neighbour, until we have well and truly examined every particle of the charge against him; until we have well weighed the probable and even possible motives of his accusers; until we have arrived at a perfect conviction, that, in condemning him, we are not treading in the steps of the abominable abettors of JEZEBEL, and that we are not justly incurring the denunciation of being made food for the beasts of the forest and the fowls of the air; a denunciation, though terrible in itself, still short of what is due to the crime of assisting the hypocrite in seeking, under the garb of sanctity, to gratify his appetite for plunder.

Let no one hope to escape the punishment due to hypocrisy by pleading that he has not himself been the false accuser of his neighbour: let him not, when he has expressly or tacitly, given his assent to the cruel deeds of hypocrisy, hope, with Pontius Pilate, to escape by exclaiming: "I am innocent of the blood of this just person: *see ye* to it." Let no one hope to escape by a subterfuge like this. Pilate saw that the judgment was unjust, and yet he assented to it in order to avoid giving offence to the prosecutors, a baser and more wicked act than which it is hardly possible to imagine. Yet, this is, in fact, the act of every man who assists hypocrisy in the perpetration of its injustice and cruelty, whether that assistance be given actively or by a silent assent. Every man, who, in any way, and from whatever motive, assents to an unjust judgment on his neighbour, acts, not, indeed, precisely the part of JUDAS; but he acts the part of the chief Priests and Elders, which was by no means less detestable: he acts the part, not exactly of JEZEBEL and the sons of Belial; but he acts the part of AHAB, and of that pusilanimous and wretched king he richly deserves

the fate. In such a case there is no neutrality. "He that is not *for* us, is *against* us." Not to prevent robbery or murder, having the power to do it, is to rob or murder : not to endeavour to prevent injustice is to be unjust ; and, not to use all the means in our power to arrest the hypocrite in his cruel career is to merit that just vengeance, which God has denounced, and will not fail to execute, against hypocrisy and cruelty.

THE SIN OF DRUNKENNESS,

IN KINGS, PRIESTS, AND PEOPLE.

"It is not for Kings to drink wine ; nor for Princes strong drink ; lest they drink and forget the law, and pervert the judgment of any of the afflicted."

Proverbs xxxi. 4, 5.

IT is but too common to find men talking much of RELIGION, and paying, at the same time, very little attention to the meaning of the word ; while they wholly neglect the practice of the thing itself. Such persons seem to consider *religion* as little more than a watch-word ; as a sound that is intended to distinguish one class of people from another ; and to think, that, so long as they use the word, they need care little about the matter that it is intended to describe. It is the *having* of the Bible and the *praising* of the Bible that such persons deem matters of importance ; and not the studying of, and the adherence to, the precepts of the Bible.

But, this is not the light in which religion ought to be viewed. To practice justice, mercy, charity and other virtues, is natural to uncorrupted and unperverted human beings. That which strengthens this natural propensity, or arrests the effect of corruption and perversion, and does this through the means of reverence for God and an expectation of future rewards and punishments, is called RELIGION. So that, religion means *virtue* arising from considerations connected with a Supreme Being and with hopes and fears as to another world,

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Virtue, in the sense of the word, means *moral goodness*; and, therefore, to be religious, a man must be morally good; and, to be morally good, he must, at the least, abstain from doing that which is morally wicked. Religion calls upon him to go much further than this. It calls upon him to do all the good in his power, whether as sovereign or subject, priest or neighbour, parent or child; but, at the very least, it calls upon him to abstain from the practice of vice; and, if he obeys not this call, his professions only serve to scandalize religion and to insure his own condemnation.

Vain is the notion, that *religion* consists in believing in the truth of the doctrines of the Bible: vain is the notion that what is generally called *faith* constitutes religion. It, in fact, makes but a very small part of what constitutes religion, properly so called. The Word of God has been given for a *rule of conduct*; and religion consists in *obeying* the rule, which is the best, and, indeed, the only, way, in which we can prove our faith, faith being neither more nor less than our belief in the Divine origin of the rule. "Thou believest:" says the Apostle JAMES, ch. ii. v. 19, "thou doest well. The *Devils also believe*." And, alas! How many men, who nearly resemble Devils in their conduct, do we hear clamorously professing their *belief*, and persecuting, with fiend-like malice and cruelty, others whom they falsely call infidels! The same Apostle, in the same Chapter, says, that faith without works is nothing worth; and he illustrates his meaning by putting a case where the giving of the hungry and naked a *blessing* is substituted for a gift of *food and raiment*. "Thou," he adds, "hast faith, and I have "works: show me thy faith without thy works; and "I will show thee my faith by my works."

In estimating the religion of men, therefore, we ought to inquire, what is their *conduct*, and not what is their *belief*. On the latter point we have nothing to guide us but their professions, and these may be false; but, as to the former, if our inquiry be strict and impartial, there can be no deception. And does not this rule perfectly correspond with our practice as to our own relationships in life? Whether in the capacity of master or of servant, is it not the good or bad quality of the moral character and conduct of the party that forms the subject of inquiry? Who, when forming a scheme of matrimonial connection, ever

made the *faith* of the other party the chief subject of previous investigation? What man, in such a case, ever put it in the balance against chastity, industry, or even cleanliness of person?

Religion, then, means *virtue*, and virtue is evinced, not by the professions, but by the conduct, of men. As was before observed, religion calls for a great deal more than an abstinence from vice; but, at the very least, it calls for that; and, we may safely conclude, that the vicious man, the man wilfully vicious, has no real religion in his heart, and, that, if he calls himself religious, he is both hypocritical and impious.

Our first care, therefore, ought to be to abstain from vice. Many there are, and must be, in every community, who have not the power of every human being to abstain, by some means or other, from doing what he knows to be wrong; or, at the very least, to abstain from committing vice wilfully and wantonly, and even almost without temptation, which must always be the case, when he indulges in the vice, when he, indeed, commits the sin, prohibited in the words of my text.

A great part of the misconduct of mankind and of the evils which we witness in the world, arise from the want of a clear comprehension of the nature of our duties; and this want frequently arises from our not taking sufficient pains to understand the meaning of the words by which things are designated. Nobody attempts to justify *sin*. All join in disapproving of *sin*; but few take the pains to ascertain what *sin* really is.

There prevails a sort of confused idea, that *sin* is something committed *against God*: and so it is; but the error consists in believing that the thing done is an offence against *God only*; while the fact is, that it is an offence against our neighbour, in defiance of the laws of God. Just in the same way that we offend the King in doing wrong to our fellow subjects, we offend God in doing wrong to our neighbour. In assaulting our neighbour, we do no personal harm to the King. He is safe from the reach of our offensive weapons; but His laws are offended by our act; and therefore, in His name we are punished. If the King be so far beyond the reach of our unlawful efforts, how much farther beyond them is the King of Kings!

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Therefore, when we talk of *sin*, we mean, if we be rational, some offence committed against our neighbour; that is to say, against some particular persons, or against the community in general; and, of all the sins, of which man can be guilty, there is perhaps none, when we consider it in all its effects, greater than that of drunkenness; and certainly none which admits of so small a degree of palliation.

To other sins, or, at least, to the greater part of other sins, there is more or less of temptation. In cases where nature works so wonderfully within us; where reason itself is so frequently unequal to the task of resistance; where the propensity, when thwarted, produces, sometimes the total loss of sanity, and, at others, urges the unhappy victim on to self destruction: in such cases, though we dare not *justify* the gratification of the propensity, it becomes us to judge with great caution, and to feel much more of compassion than of anger. Those acts, which are committed with the view of appropriating to ourselves that which belongs to others, arise frequently from absolute want, or from a desire to avoid want. Even murder itself has, frequently, and most frequently, *want* to plead in mitigation. But, drunkenness is a man's own act; an evil deliberately sought after; an act of violence wilfully committed against reason, against nature, against the word and in face of the denunciations of God; and that, too, without the smallest temptation, except from that vicious appetite which the person himself has voluntarily created.

That the lowest and most degraded of mankind should yield themselves up to such a vice ought to appear surprising; because it is a vice committed against nature herself. What, then, must be our decision as to *Kings*, who should thus debase themselves, degrade the character not only of the King but of the man, and set the commands of the Almighty at defiance, when they ought to be an example and an ever-living light to guide the steps of their people? Kings have been called the Vicegerents of God, that is to say, they are Magistrates, who are to govern according to his laws. How wicked, therefore, how detestable the conduct of Kings, when they are conspicuous, not as observers, but as breakers of those laws!

In the words of my text the reasons are given why

Kings should "not drink wine and Princes strong drink;" and these reasons are, "least they drink and *forget the law*, and *pervert the judgment* of any of the *afflicted*." And, when was the drunkard mindful of the law? When was he mindful to discharge his duties? When did he do justice to any? When did he ever discover a merciful disposition? When did he consider the case of the afflicted? When did he evince that he had one particle of humanity in his bosom? The sensual man is always unfeeling towards others; and this imputation more particularly applies to the drunkard and the glutton. Subjects, neighbours, wife, children; all that ought to occupy a great portion of his affections; all are cast aside to make way for his inordinate and beastly appetites.

"Woe to thee O land, when thy King is a child, and thy Princes eat in the morning." ECCLES. Ch. x., v. 16. And in the next verse we are told, that the land is blessed, "when Princes eat in due season, for strength, and *not for drunkenness*." These are words which ought to be borne in mind by all Magistrates of every description. To them it particularly belongs to guard themselves against those beastly habits, which, while they sap the foundation of health, debilitate as well as vitiate the mind. Not only the drunken man; not only the man while he is actually in drink, is incapable of fulfilling any one of the duties belonging to the Magistrate; but he is rendered, by an indulgence in his crime, incapable at all times; at every hour of his life. By habitual drunkenness he loses the power of memory, of reflecting, of reasoning, of discussing, and of drawing just conclusions. He becomes the slave, not only of his passions; for from that slavery he might enjoy occasional release; but the slave of stupidity and debility. His temper becomes soured. He is subject to incessant irritation. Accidental minutes must be sought for speaking to him. All becomes a matter of uncertainty or of mere chance, when dependent upon his will or his co-operation.

Is it possible to imagine a being more contemptible, and at the same time more hateful than this? Well, therefore, may the inspired writer exclaim, "woe to thee O land, when thy King is a child, and when thy Princes eat, not for strength but for drunkenness!" Is it not enough to fill the heart with indignation, when we behold

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Kings or chief Magistrates, under whatever name, answering to the description above given? Is it not enough to excite even rage in the just mind to hear men addicted to such vices addressed with the appellation of *Majesty*, and to hear them called *most excellent*, and their persons called *sacred*, when it is notorious to the world that they are distinguished from other men more by their vices than by any excellent quality; and that, by their chief characteristic, they are brought to a level with the brute?

It is said of good Kings, in the East, that, of so much importance do they consider serenity of mind to a due discharge of their Kingly functions, that they *rise early*, and, even before they eat or drink, apply themselves to the consideration of the matters of most importance that are submitted to them. It is well known that eating, though you drink only water with your food, and though necessary to the sustenance of the body, is, for a time, at least, a load upon the mind. There are few men who do not well know from experience, that, in the morning, and fasting, the mind is always clearest, more strong than at other times and better capable of reasoning correctly. It seems, then, to be no more than the bounden duty of Kings and chief Magistrates to have recourse to early rising, to fasting for a while, till the most important duties of the day are discharged; and, if this be the case, what ought to be the decision as to those, who not only neglect these means of insuring the utmost degree of serenity of mind, and of vigour of intellect; but who, on the contrary, use the ample means drawn from the sweat of the people committed to their charge, for the purpose of indulging in drowsiness, sluggishness, effeminacy, gluttony and drunkenness?

To Kings and chief Magistrates are given all the means of enjoying ease and tranquillity. They possess innumerable advantages over other men. They have no cares for themselves or for their progeny. Lands, houses, equipages; every thing, which other men seek to possess, is put into their possession without the smallest degree of trouble to themselves. Their wants and wishes are all anticipated. They are armed with authority to curb the disobedient, and are furnished with treasures for the doing of acts of grace and favour. They are the fountain of honours; and there are laws to give special protection

to their persons. In return for all these do they owe nothing to the community? Can they ever do enough to discharge the debt of obligation, until they have done every good which they are capable of doing? At the least, are they not bound to abstain from wilfully doing evil; are they not bound to abstain from voluntarily rendering themselves unqualified for the discharging of their bounden duties? The Magistrate, says the Scripture, shall be a terror to evil doers, and a reward to those who do well; but in the debauched, in the drowsy, in the effeminate Magistrate; in him who is a child in mind and a giant in profligacy; in the unfeeling drunkard and glutton, who may unhappily be clothed with regal authority, what do we see but a rewarder of evil doers and a terror to those who do well?

But, it is not to this vice, when it is found in Kings, that evil consequences exclusively belong. If it were possible to suppose any thing more odious than a drunkard with a sceptre in his hand, it would assuredly be a drunkard in clerical robes. That priests should be sober; that they should abstain from all excess, whether in eating or drinking, is so manifest; this is so clearly their duty; that there seems to require neither the authority of Scripture nor the weight of argument to uphold or enforce it. ST. PAUL to TITUS, Ch. i. v. 7, and 8, says that a *Bishop* must be "*sober and not given to wine*." The same is repeated in Ch. iii. of the Epistle to TIMOTHY. In this last mentioned Chapter the Apostle takes care to urge the necessity of sobriety in the case of teachers in general; and, indeed, though the first teachers were sent forth under numerous injunctions as to their own behaviour, that of being *sober* constantly finds a place in the commands laid upon them. They were told to preach the gospel; to be steadfast in the faith; but they were told with not less earnestness to abstain from pride, from vanity, from effeminacy, from filthy lucre; from every thing calculated to bring, by their evil example, reproach upon their calling; but more particularly were they urged to be *temperate*, to be *sober*, to abstain from *gluttony and drunkenness*.

Indeed, if we duly consider the matter, we shall find that the Priest, next after the King at least, is in duty bound to abstain from excesses of every description, and particularly those under contemplation at present. For,

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of what avail is the preaching, if the example of the Priest give the lie to his precepts? Can it be believed that the hearers will be deterred from indulging in drunkenness, when the sermon comes from the lips of a man whom they know to be a drunkard? It will not be contended, especially by Priests themselves, that the flock do not regard the pastor as a person of understanding superior to their own; because to contend for the affirmative of that proposition, would be to declare the functions of the Priest to be useless. Of what avail, then, can the precept be, if contradicted by the example? We are told sometimes, that we are to attend to what the Priest *says*, and not to what he *does*; for that he merely tells us what is the will of God. But the hollowness of this will appear in a moment; for if the Priest tell us that we endanger our souls by getting drunk; if he call upon us, in the words of St PAUL to the CORINTHIANS (I CORIN. Ch. v., v. 9.) not even to *sit down at table with drunkards*; if he assures us, in the words of the same Apostle, in Ch. vi. v. 10, of the same book, that drunkards shall *not inherit the Kingdom of Heaven*; and if we know that he himself is a drunkard and that his "God is his belly;" if we know this, must we not conclude, that, at bottom, there is not so much *sin* and not so much *danger* as his words would have us believe? Him we regard as our superior in point of understanding; and can we possibly believe, that, while he is warning us so earnestly against the danger of not inheriting the Kingdom of Heaven, he himself is wholly insensible to that danger?

The truth is, that, in all such cases, we must come to one of two conclusions; first, that the Priest has less understanding than ourselves; or, second, that he is a hypocrite, a deceiver, an impostor, who holds up the Scripture as a terror to us, while he has no belief in it himself.

The first quality, therefore, in a Priest is that of *exemplary life*. Without this his preaching is a great deal worse than vain; for it tends directly to shake all faith in the system of religion which he is teaching. He may, as long as he pleases, tell us, that, to be good Christians, we must be humble, meek, merciful and charitable; but, if he himself be haughty, insolent, hard-hearted and cruel, the necessary conclusion in our minds, is, that he is either an impostor or an infidel; and, as none of his bad actions are

more likely to meet our sight or reach our ears than his drunkenness and his gluttony; so in none of them is there so great a cause of scandal to religion and of injury to the morals of the people. If it is becoming in all men, whether as neighbours, whether as masters, or parents, to look well to the effects of their example, is it not becoming in a Priest to be uncommonly scrupulous on this score? His obligations to the community are in magnitude less than those of Kings only. He is amply provided with all the necessaries. and all the comforts of life: he has these even to a superabundance at the expense of the labour of other men. The law gives him peculiar privileges. It exempts him from numerous duties, to which other men are liable; and especially from the great and perilous duty of defending his country in arms. He is the favoured, the indulged, the pampered child of the community; and the reason is, that he should have no excuse for falling into temptation. Such a man surely owes something to the community on the score simply of gratitude; and yet if his preaching be not backed by his example, instead of a good he is an evil in society.

The Priest has, too, contracted certain positive obligations with the community. He has declared, at his entering upon his office, that he believed himself to be "*called thereunto, according to the will of Jesus Christ.*" He has promised that he will be "diligent in the discharge of his duties, laying aside *"the study of the world and the flesh."* He has promised, moreover, to make himself a "*wholesome example and pattern* to the flock of Christ:" and these promises he has sealed by *taking the sacrament?*

Now, then, with these solemn engagements in his recollection; and knowing he is forbidden even to sit at table with drunkards, and being assured that drunkards shall not inherit the Kingdom of Heaven, what must the Priest be, who is himself a drunkard; who is himself given to much wine, and who, while he is running over the service, is in haste only to get at the feast and the bottle? What are we to think of a Priest of this description? How are we to find terms wherein to apply to him a due portion of our reprobation? But if we abstain from censure, we may surely ask where can be the utility of such a Priest; and how such a Priest can be a bond of union and a holder together of the flock of Christ?

The fact is, that all the dissensions in the Christian

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Church; all the breaking off into sects; and all the consequent divisions in communities, and enmities in neighbourhoods and families arising from this cause; that all these have arisen from the negligence, the listlessness, the laziness, the various debaucheries of the Priesthood; and especially from their drunkenness and gluttony. Their sensualities of another description have been common enough. Greediness and cruelty have not unfrequently been prominent creatures in their character; but gluttony and drunkenness, and especially the latter, are not easily disguised from the eyes of the world; and have, therefore, had a more powerful effect than some other views in alienating the flocks from the pastor.

The mass of mankind are the creatures of habit; they generally follow in the track of their fathers; and to shake things long established is, therefore, difficult. Yet, the Christian world has been continually experiencing revolutions occasioned by the misconduct of the Priests. The law clothes the Priest with every thing calculated to excite reverence; but to hear precepts of sobriety from the lips of a well known drunkard; or precepts of fasting and abstinence from a lump of mortality weazing and choaking with fat; these are too much for common sense to endure; they overcome the powers of habit and the injunctions of law. The flock is disgusted. It becomes infidel, or it quits the Pastor; and this is the natural progress of things, which, in their result, if they do not justify the community, condemn the Priest.

The French people were represented as barbarians, as Deists, as Atheists, and as everything hateful amongst men, because, at the beginning of their revolution, they cast off the Priests. The King of France had been called the *most Christian* King: and the people of France were certainly not less pious than their neighbours. How astonished, then, were we to see his people, all at once, turn upon their Priests, drive them into foreign lands, or tear them into pieces! But, when we consider, that these Priests, while they preached humility, abstinence and temperance, were amongst the most haughty and insolent of mankind; that they lived a life of feasting, drunkenness, and of all sorts of debauchery, at the expense of the labour of a people half starved; when we consider these things, we cease to be surprised at the conduct of the French people towards their Priests: our wonder is, not at the

vengeance taken upon them, but that that vengeance was so long delayed.

The Priests of France had made *vows* of chastity, and, for the greater part, of *abstinence* also; and yet, it was computed that they were the fathers of more illegitimate children than all the other men in the Kingdom; and that they consumed more wine than a hundred times their number of men in any other rank of life. Ought such a band of men, such a horde of profligates, to have been permitted to exist? Was it not the duty of the most Christian chief Magistrate to interfere, and abate the pestiferous nuisance? The Magistrate did not interfere; the nuisance was suffered to proceed till the disgust at, and hatred of, this insolent and debauched body became universal, and until the resentment against it became irresistible.

If, with such a Priesthood, with such expounders of the bible, with such "spiritual guides," the people became luke-warm, doubting, unbelieving, and even profligate and reprobate; if they became impatient, resentful, vindictive and bloody, at whose door lay the sin? Who had set them the example of debauchery and profligacy? Where was the Convent that had not poured forth it's streams of poison to corrupt the morals of the people? Where was the city, the town, and almost the village, which had not witnessed the gluttony and drunkenness of the Priests; and where was the family that had not been robbed of it's patrimony or the fruits of it's labour to satisfy the ever-craving appetites of this gormandising and guzzling herd? Then, when men were enabled to look back to the injunctions to chastity, humility, mercy and sobriety, put forth by the Apostles and Disciples of which these men pretended to be *the successors*, how were their bosoms to be prevented from swelling with feelings of resentment; how were their hands to be restrained from inflicting punishment on the daring and impious impostors!

If unbelief prevail, therefore, let it be ascribed to it's true cause. If divisions take place amongst Christians; if sects arise, and feuds and deadly animosities succeed, let the Priesthood take the blame to themselves. Laws may be made, formulas may be promulgated; penalties may be attached to defection or non-conformity; but in the end, reason, justice, manifest right, are too strong for them all. Men will not believe him to be a saint who

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lives the life of a sinner. "To make others weep," says the Critic, "the poet must weep himself;" and, certainly, to make others believe in the soundness of our teaching, we must ourselves practise what we teach. Did it ever yet happen, that, in order to induce his soldiers to enter the breach, the Commander himself turned his back and ran away? To persuade men to labour, do we ever ourselves give striking proofs of our own laziness? To induce our children to abstain from gaming and to give them a horror of that vice, do we ourselves take them to the gaming-table to see us place our fortunes upon the hazard of the die? Who, then, is to expect that a gluttonous and a drunken Priest will have a temperate and sober congregation; and, how necessary is it, then, that the law-giver and the Magistrate, in every community, take care that no protection, and especially that no grace or favour, be given to a Priesthood whose lives are a continual example of, and a continual encouragement to, an indulgence in this too prevalent and most pernicious of vice!

After all, however, were a nation so unhappy; were it afflicted with those chosen curses, an effeminate, debauched and profligate King, and a Priesthood addicted to gluttony and drunkenness; after all, notwithstanding these vicious examples, the *people* have themselves to perform their duty. Every man has conscience to guide him, and in these days, none is deprived of access to the commands of God himself. Kings, Magistrates, Priests may set evil example; but, after all, man has an account to settle with his Maker; and in that account evil example, from whatever quarter it may have come, can never be a justification of misconduct.

The Bible, from one end to the other, enjoins temperance and sobriety. SOLOMON, in Prov. Ch. xxiii. v. 31, says, that the "drunkard and the glutton shall come to poverty;" and in v. 29 and 30 of the same chapter he asks, "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?" The answer is, "*they that tarry long at the wine, they that go to seek mixed wine.*"

Never was a truer picture than this. Here are the effects and here is the cause. The drunkard, he who delights in drink, passes upon himself the sentence of

poverty, and of unpitied poverty, too: he suffers all its pains and penalties without receiving and without meriting compassion; because he has sinned, as was before observed, against *nature* as well as against reason and the word of God. "*Drowsiness*," says Solomon, "shall clothe a man with rags." And of the drowsiness and laziness that is witnessed in the world nine-tenths arise from an inordinate indulgence in drink. When once this vice has taken fast hold of a man, farewell industry, farewell emulation, farewell attention to things worthy of attention, farewell the love of virtuous society, farewell decency of manners, and farewell, too, even an attention to person: every thing is sunk by this predominating and brutal appetite.

In how many instances do we see men who have begun life with the brightest of prospects before them, and who close it without one ray of comfort or consolation, after having wasted their time in debauchery and sloth, and dragged down many innocent persons from prosperity to misery; Young men with good fortunes, good talents, good tempers, good hearts and sound constitutions, only by being drawn into the vortex of the drunkard, have become, by degrees, the most despicable and most loathsome of mankind. At first the thing is not so visible; but in the end it is complete in its effects. The "redness of eyes" becomes the outward and visible sign of the commencement of ruin; and, at last, fortune and family, friends, parents, wife and children; all are sacrificed, if necessary, to this raging and ungovernable vice. This vice creates more unhappiness in families; is the cause of more strife between man and wife; is the cause of more of those separations, which disgrace the married parties themselves, which send the children forth into the world humbled and tarnished, and rather than be the cause of which, a father ought to be ready to suffer, if possible, ten thousand deaths: of these fatal effects drunkenness in the husband is more frequently the cause than all other causes put together.

In the house of a drunkard there is no happiness for any one. All is uncertainty and anxiety. He is not the same man for one day at a time. No one knows any thing of his out-goings or of his in-comings. When he will rise or when lay down to rest is wholly a matter of chance. Whether he will be laughing or sullen at his

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return to his home no one can tell. At sometimes he is one man, at other times another. His time is chiefly divided between raving and melancholy. Well might the Apostle warn his Disciples not to sit down at table with drunkards; for, leaving the sin of drunkenness itself out of the question, what is so intolerable as the babble of a drunken man! What so uncertain as the consequences of communication with him! This minute he shakes you by the hand; the next he seeks your life; and the only recompense you receive for the injuries he inflicts, is, an acknowledgment, that, at the time of committing the injury, he had voluntarily put himself upon a level with the brute.

Of all the afflictions in this world, there is, perhaps, none that exceeds that of having a drunken husband; next to which comes that of having a drunken son. From the very earliest times this vice was held in the greatest abhorrence and marked out for the severest punishment. Moses, in laying down laws for the Israelites, took care to invest parents and judges with power to punish a crime, which, if suffered to go unpunished, he foresaw must be productive of the most injurious consequences to the Community of which he was the law-giver. In the xxi. Chap. DEUTERONOMY, he commands the parents of a stubborn and rebellious Son to bring him before the elders: "and they shall say unto the Elders of his City, this our son will not obey our voice; he is a *glutton and a drunkard*. And all the men of his City shall stone him with stones that he die: so shall thou put evil away from among you; and all Israel shall hear, and fear." Now, severe as this punishment was, who shall say, when we take into view the numerous and terrible consequences of the vice, and the total absence of all temptation to the commission of it; who shall say, when these things are considered, that this punishment was too severe? Before we pronounce this judgment, let us look at the aged father and mother, at brethren and sisters, all plunged into misery by the drunkenness and consequent squandering of one stubborn, profligate and brutal member of the family. Let us only consider the number of unfortunate mothers, who, in their widow-hood, have a son, to whom they ought to look for consolation and support, rendered doubly miserable by that son; and, at last brought to absolute beggary by his drunkenness, drowsiness and

squandering. Let us look at a mother thus situated; let us see her for years wearing herself with anxiety, humouring him, indulging him, apologizing for him; and at last, even when brought by him to want bread to put in her mouth, feeling, not for herself, but for him. We must look at a case like this; a case, unhappily, but too frequent in this day; we must look at a case like this; we must look at the crimes of such a son; at his ingratitude, his cruelty at that hard-heartedness which has grown out of the wilful indulgence of his appetites; and we must consider that this indulgence has been in defiance of reason and of nature, before we pronounce that the punishment allotted by the law of Moses was more than commensurate to the magnitude of the crime.

However, we must not dismiss this subject without recollecting, that, even for such a son, there may, in some cases, be an apology found; not, indeed, in the example of a King or in that of Priests, but in the example or in the negligence of *parents themselves*; for these have duties to perform with regard to their children, and duties, too, which justice, which good morals, and which religion imperiously demand at their hands.

They are not at liberty to say, that their children are *theirs*; and that, as in cases of other animals, they are to do what *they please* with them, and to leave undone towards them that which they please. They have no right to give life to beings, of whom they grudge to take charge, and towards whom they are not ready to act with as much zeal and tenderness as towards their own persons. If the life and happiness of a child (the child being without offence) be not as dear to the parent as the parent's own life, that parent is deficient in parental affection, and can hardly expect an affectionate and dutiful child.

In this respect, however, let us hope that few parents are deficient; but, there is something besides parental affection due from a parent towards a child. The parent has to *act* as well as to *feel*. He is to consider that which is best to be done; that which is the best course to pursue, in order to provide, not only for the existence and health of his child, but also for his future welfare, and in welfare is included his good moral conduct. It is very certain that children are, in general, prone to follow, and with great exactness, the example of their parents.

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Where is the father whose sons have not told him, one after another, at the age of three years old, that they shall be big men *like him*; that they shall do this or that, *like him*? Where is the father that has not watched, and been very much pleased at, their constant attempts to *imitate him*, and who has not observed their contentions as to which was most *like him*?

Now, it is impossible not to see in these things, which are notorious to all the world, the clearest proof, that, with children, the example of parents always is powerful, and may be rendered, in nine cases out of ten, productive of the happiest consequences to both parents and children. If it be the ambition of the son, even from his earliest days, to *be like* and *do like* the father, how careful ought the father to be of all his words and all his actions! Nature may possibly produce a son so untoward as to become a drunkard after having been bred up by a sober father and in scenes of perfect sobriety; but this is a sort of monster in mortals, and is to be excluded from all the reasonings appertaining to the subject. Nothing is truer than the rule of SOLOMON, "train up a child in the way he should go; and when he is old, he will not depart from it." But, in this case as well as in the case of Priest and flock, it is the *example*, and not the precept, upon which we ought to rely. By precept you may teach your son that drunkenness is sinful and leads to misery; but the precept will have little force when contradicted by your example. You may preach, you may warn, you may menace; but if you indulge in the bottle yourself, expect not a sober son, and complain not if he bring your grey hairs with sorrow to the grave.

Example in this case costs nothing, either in the way of money or of personal exertion. It is merely an abstaining from that which is in itself unnatural. It is recommended also by economy, by a love of domestic peace, and by a desire to consult the convenience, and to promote the happiness of a family. Drinking and carousing is not productive of *cheerfulness*; and it is cheerfulness, and not boisterous mirth, that we ought to desire for our inmate. Nobody is so dull as the day-before drunkard; no mansion so gloomy as that which beholds the morrow of a feast. "Nabal's heart was merry within him; *for he was very drunken*;" but the next morning, *when the wine was gone out of Nabal*, his heart died *within him*, and he became

dead as a stone. This is the true picture of the two states of the drunkard, and well represents the effects of drinking and carousing in a family.

Therefore, even as relating to the management and the happiness of a household, an abstinence from drinking strong drink, or anything which intoxicates, is a duty. And, when the effect upon children is taken into view, how sacred is this duty!

Many are the parents, who, under afflictions occasioned by a son addicted to drunkenness; many are such parents, who, after fruitless attempts at reclaiming him, after vain endeavours to disguise the cause of their trouble from the world, confess, in the bitterness of their sorrow, that it would have been better had they followed him to the grave at a moment when perhaps they were shedding tears of joy at his recovery from some dangerous disease. And, if such parents have well and truly discharged their duty towards him, unfeeling indeed must be the heart that can refrain from participating in their sorrow. But, if his boyish days have been spent amidst scenes of drinking; if the parents have made him a hearer of glees and songs in praise of the heroes of the bottle; if the decanter have been the companion of the daily domestic repasts of his youth; if, by his own parents, his natural appetite have thus been perverted; if, by them, he have been initiated in the school of drinking, their sorrows are the natural consequence and the just punishment of their own disregard of duty towards him.

There are few crimes, few offences against morals, which do not, in the end, bring their own punishment, even in this world. The thief, the robber, the murderer, the corrupt legislator, the unjust judge, the perjured juror, the tyrant king; each usually receives his due, in one way or another, before he be called to commune with the worms. But the punishment of the drunkard is not only certain to follow the offence, but it follows it immediately. That which he swallows for what he calls his pleasure brings the pain as surely as the night brings the morning. Poverty and misery are in the train; a disgraceful and loathsome state of existence closes the scene; and when the besotted and bloated body is at last committed to the earth, not a tear, not a sigh is drawn forth even from parents or children. It has been deemed subject of deep lamentation when death is unaccompanied with the solici-

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tudes of friends and relations. There is scarcely a human being so unfortunate as not to leave some one to regret that he is no more. But the drunkard makes no void in society, except that of a nuisance, the removal of which is calculated to excite no other feeling than that of satisfaction.

Let us remember, therefore, that, while it is the duty of Kings and of Priests to abstain from wine and from strong drink, it is also a duty which belongs to ourselves; that if they set an example, we have reason, nature, and the word of God for our guide; and, that, if we, as neighbours, friends, relations, masters or parents, neglect our duty in this respect, we merit all the reproach, and all the punishment, that are so justly due to drunkard Kings and Priests. We are called upon, in this case, to *do* nothing. Abstinence requires no aid to accomplish it. Our own will is all that is requisite; and, if we have not the will to avoid contempt, disgrace and misery, we deserve neither relief nor compassion.

FALL OF JUDAS:

OR, GOD'S VENGEANCE AGAINST BRIBERY.

"Now, this man purchased a fold with the reward of "Iniquity; and, falling headlong, he burst asunder in the "midst, and all his bowels gushed out."

Acts i. v. 18.

BRIBERY is the giving, or the taking, of money, or some other thing of value, real or imaginary, as an inducement, or reward, to do, or to cause to be done, some act which the parties know to be wicked; and, while there are few things more detestable than this in their nature, there are still fewer which have, in the affairs of mankind, effects so extensively mischievous. Yet, as in the case of drinking and gaming, the frequency of the crime renders it less generally and strongly reprobated than it ought to be; though, if we duly consider it,

either in its nature or in its consequences, we shall find that we are criminal, not only if we, directly or indirectly, give it our countenance, but if we neglect any means within our power to expose it to hatred and to bring down upon it some portion, at least, of that vengeance which the Scriptures teach us is its due.

Bribery must always be a *deliberate* act, a *wilful* sin, a deed committed against the loudly and distinctly expressed admonitions of conscience. Various are the particular motives by which the wretches who *give* bribes are actuated; but, he who receives a bribe is actuated, and always must be actuated by the base motive of *lucre*. Here are, indeed, the tempter and the tempted; but, so foul is the crime, that it is difficult to say, that the former is more criminal than the latter. In many cases the tempter is by far the most criminal; the deluder or instigator more wicked than he who yields to the temptation, because there are many cases, where the tempted party is taken by surprise: taken at a moment when he is off his guard; urged by hasty passion; misled by feelings in themselves amiable; deceived by false appearances. In these cases common charity finds an excuse for those who yield to temptation; but, he who takes a bribe, does it deliberately; does it with his eyes open; coolly calculated the money's worth of his crime; makes up his mind as to the price of his intended iniquity; determines to sell his soul, and carries it to market. In such a traffic it is impossible to make a distinction between the parties: the wretch who buys is, indeed, as worthy of detestation as the wretch who sells; but, as the latter is worthy of the deepest, the former can be worthy of no more; and, at the hands of a God of justice, they must receive the same measure of punishment.

The conduct of the Chief Priests, in the case of the traitor Judas, was inexpressibly base; but it was not *more* base than that of Judas, who, like many, many others, offered his soul for sale. One or the other of the parties must make the offer; but, as to the magnitude of the crime, it signifies little which of them it is. To be sure, in this case of Iscariot, the circumstances were singularly shocking. The follower, the professed disciple, one of the chosen and honoured twelve, goes to the known deadly enemies of his gentle, kind, benevolent, unoffending Master, and asks them *how much they will give him* to betray

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that Master into their hands. They offer him a *bribe* of thirty pieces of silver. He takes the bribe; becomes the *spy* of these hypocritical pretenders to piety; and the sign, by which he points his Master out to the low and hardened myrmidons of the persecutors, is a *kiss*, the token of fidelity and affection! The spy and traitor knows, that the death, the ignominious death, of his innocent and generous Master is to be the consequence; but, still he coolly perseveres: he has taken a *bribe*; and, having been capable of *that*, remorse could find no place in his bosom. But, God's justice was not tardy in overtaking him. He purchased a field with the wages of his perfidy; and, upon that very spot "he fell headlong, and all his bowels gush-out;" a lesson to spies and traitors to the end of the world. His accomplices in guilt, his employers and prayers, were divested of their power; and the *nation* who were so base as to wink at the crime, were scattered over the face of the earth; destined to be in every country and to be owned by no country; doomed to be accumulators of wealth, and to be, at the same time, the scorn even of the beggar.

But, though this particular act of bribery was so completely horrible in all its circumstances, we must take care not to suppose, that *precisely such* circumstances, or that any *horrible* circumstances, are absolutely necessary to make the crime of bribery detestable and worthy of punishment even equal to that of Judas and the Jews. The very act of giving, or of taking, a bribe, implies an *intention* in the party to *do evil*; and, though, when the bribe be the price of human blood, our very nature calls on us for an uncommon portion of horror to be felt at the conduct of the criminals; though, when one man deliberately receivest money, or promises, the exchange against which is to be the death, or ruin, of some one, the love or confidence of whom the bribed wretch is known to possess; though, in such a case, our loudest and bitterest execrations justly fall on the hands of the cool blood-seeking offenders, we must not, for a moment, suppose, that there are cases, where bribery does *not* demand our detestation and abhorrence, any more than we must suppose, that, because murder is worthy of death, maiming is worthy of no punishment at all.

The Scripture takes care to warn us against this error; for, it holds up to our detestation bribery of every des-

cription, and bribery of no kind more distinctly and earnestly than that kind which works its way to our neighbour through a circuitous and general channel; and which destroys the peace and happiness of the community by corrupting the sources of law and of justice. When SAMUEL became old, he set his sons to judge, that is to say, to be rulers or guides, or chief magistrates to the Israelites. But (1. Sam. Ch. 8, v. 3.) his sons "took *bribes*, and *perverted judgment*." That is to say, made partial laws and regulations. Whereupon the Israelites demanded a *king*, in imitation of the neighbouring nations. They were remonstrated with upon this demand; Samuel told them of the sufferings and degradation that this would bring upon them. The answer to that eloquent, beautiful and affecting appeal which he made to them after SAUL was made king, clearly shows how much they revered him. "Behold," says he, "*here I am*: witness against me before the LORD and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I *received any bribe* to blind mine eyes therewith? and I restore it to you.—And, they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." 1. SAM. Ch. 12., v. 3 and 4.

Nevertheless, though they thought as highly of his wisdom as they did of that rare integrity, which had made him give up his own corrupt sons, they persisted in demanding a king, even after he had placed before their eyes the divers acts of despotism which a king would assuredly commit. They knew what was to befall them; but, even despotism, with all its burdens, all its arrogance and all its insolence, they welcomed as a means of freeing them from that tantalizing curse; the oppression of partial laws and a partial administration of public affairs: a mockery of freedom and of justice, carried on through the corrupt influence of *bribes*, taken by hypocrites clothed in authority.

Bribery is everywhere, in Holy Writ, marked down amongst the most hateful of public offences. Amos (Ch. 5. v. 10, 11, 12 and 13) well describes the state of things where bribery prevails. "They *hate him* that rebuketh in the gate, and they abhor him that speaketh *uprightly*. Forasmuch, therefore, as your treading is *upon the poor*, and ye take from him burdens of wheat; ye have built

houses of hewn-stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. Therefore, the *prudent shall keep silence* in that time; for it is an evil time."

Thus it ever is: a state of things in which bribery prevails, necessarily consists, in part, of cruel oppression, and especially on the weak, or defenceless, or, as here denominated, *the poor*. A necessary consequence, danger in complaining of such oppression; and, hence the prophet observes, that, in such a state of things, the *prudent will be silent*: which may well be called the last stage of human endurance and degradation; for, to suffer, however acutely, is a trifle, compared with the necessity of smothering one's groans; a species of torture which has never been put in practice, except in a state of things where bribery was the pivot of power.

"Gather not" says DAVID (Psalm, 26, v. 8 and 9) "my soul with sinners, nor my life with *bloody* men, in whose hands is mischief, and *their right hand is full of bribes*." Thus it ever is: the man who can be guilty of *bribery*, is capable of any act of wickedness. Blood may, in some cases, not be necessary to effect his designs; but the man, who will either give or take a bribe is capable of shedding innocent blood rather than not effect his purposes. His heart must be *corrupt* in the first, and it must have become *perfectly callous*, before he can, in the face of another man, give or take, a bribe. ISAIAH adds his authority to that of DAVID. He describes the *good* man thus: "He that speaketh uprightly; he that *despiseth the gain of oppressions*, that *shaketh his hands from the holding of bribes*, and that stoppeth his ears from hearing of blood; he shall dwell on high; his place of defence shall be the munitions of rocks."

In this beautiful passage, too, we find *oppression* and *bloody-mindedness* associated with *bribery*; and, it really does seem, that they are inseparable, and that, while oppression and cruelty cannot be carried to any great extent without *bribery*, this last can never be practised extensively without producing the two former.

Hateful, therefore, as the thing is in itself, it becomes still more hateful when we take its *consequences* into view.

When we reflect on the state of depravity, at which men must have arrived, before they can open to each other a transaction, the very name of which acknowledges infamy in the actors, how are we to refrain from abhorring the wretch guilty of the offence? In other crimes, accomplices fall gradually into each other's views; they undertake, and only undertake; and are involved in the sin frequently without perceiving the extent. But, in the case of bribery, the two parties meet; they negotiate, looking each other in the face by the light of God's sun; and they coolly make and ratify a *bargain*, which stamps villain on the front of both. Bribery, nine times out of ten, includes a breach of *trust*, or *confidence*: it is an act of perfidy, bought on one side and sold on the other; and that, too, with the clear foreknowledge of its producing, first or last, wrong to some part or other of the rest of mankind. But, still, we have but an imperfect idea of its wickedness till we come to contemplate its consequences; till we consider the evils it brings in its train: the oppressions, the acts of cruelty, the ruin, the misery; the destruction of individuals, the disgrace and overthrow of nations, the rivers of human blood, which, through its means, are poured out on the sacrilegious altar of ambition and avarice. Luxury and effeminacy bring their evils; superstition has also its scourge in its hand; pride, folly, indolence, ignorance and insolence, have their chastisements for the nation that indulges in them; but, let *bribery* once take *root*: let its corrupting fibres once get fast hold; let its branches spread abroad, and all becomes poison and rottenness; the nation is doomed to suffer long and much; and even half-destruction becomes a blessing, if it rid a people of the degrading and intolerable curse.

Let us not, however, be content with this rather general view of the matter, and seem to consider it as a thing, with regard to which *we ourselves* have nothing to do. Let us rather, every man look well into his own conduct; and, judging impartially, settle the important point; whether *we* are in anywise blameable as to this matter. For, nations are composed of individuals; if no individual were corrupt, all would be sound. Bribery requires two parties to give it its consummation; and, if there were none to take, there could be none to give, bribes; and, hence it has been held by some, that where corruption of

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this kind prevails, the greater part of the fault lies with those who *take* bribes. In truth, however, there is no difference at all in the two. Both commit the act for their own selfish purposes; and neither is so ignorant as not to know, that the act is unjust and infamous.

It is a fatal error, if, in such a case, there can be error, to suppose, that because we do nothing more than take the probably pitiful bribe; because we stop there; because we cannot clearly trace it to all its consequences, we are, therefore, harmless, and that the sin of the consequences rests only on the head of those who have an immediate hand in producing those consequences. We know the act to be wicked; we know that the bribe is given for the purpose of having the power to do that which is wrong; for the purpose of getting at a something, which, in the end, must naturally be injurious to our neighbour, or our country, which is only another word to express our neighbour. We know this, and there needs nothing more to deter us from taking a bribe. Power, no matter of what description, acquired by bribery, must have *evil for its object*; and, therefore, in the taking of a bribe, and in aiding and abetting any one in the acquisition of power in exchange for such bribe, we make ourselves answerable, in the eye of reason and of religion for all that he may perpetrate in consequence of being possessed of that power. Evil must necessarily arise out of evil. The "corrupt tree must bring forth "evil fruit;" and a share of the fruit falls to every one, who, in any manner or degree, assists in planting or fostering the tree.

According with these principles are the awful denunciations of God, whose word pronounces condemnation more especially on the *takers* tribes. Indeed the whole herd of givers and takers are sometimes spoken of and put into one mass of horrible malefactors; but, at any rate, no distinction is made in favour of *takers*. In Job, Ch. 15, v. 34. "The "congregation of *hypocrites* shall be desolate, and *fire shall consume the tabernacles of bribery*." Now, with men (if there really be such) who are *blasphemers*; with men who *disbelieve the Scriptures*; with men who *ridicule revelation*; with such, this denunciation may be treated lightly. But, will any of those, who call the Bible the *word of God*, despise this denunciation; will they say, that a bribe may, in certain cases, be taken

without incurring the vengeance of God? Such men there *may* possibly be; it is *possible*, that there are men who affect to look upon themselves as the elect, as endued with particular grace, as under the immediate guidance of the holy spirit, and who boast of a direct communication with heaven. It is possible, that there may be men, pretending to all these religious advantages, and who, at the same time, not only think lightly of bribery, but actually give and take bribes; and, if there be really such men, all that one can say is, that, to the most detestable of wickedness in practice, they join, in professions, the most loathsome hypocrisy. Such men are not only a scandal to religion, but a dishonour to human nature, and their erect attitude of body is a disgrace to the human form. There are monsters of the visionary as well as of the substantial creation; but, what monster ever existed in either equal to the inward man swollen with the grace of God and the outward man fingering a bribe?

It is worthy of remark, that, in almost every instance where *bribery* is mentioned in the Scriptures, *hypocrisy* also finds a place. They are, indeed, constant associates. They are twin sisters. The hypocrite in religion will stick at nothing that is base, or cruel; and the baseness seems always the sweeter to him if seasoned with cruelty: Therefore, to bribe, or be bribed, is in the regular course of one who is a hypocrite in religion; while he who is capable of bribery is capable of any act of dissimulation, and a false pretence of religion is necessary to him as a *disguise*. People of this description should have the hatred and the hostility of all the sound part of mankind. They are amongst the very greatest enemies of the human race. One of them is the cause of more mischief in the world than fifty bands of thieves; for, the hypocritical briber or bribed is a scourge that reaches all nations: compared to an intercourse with him, the robbers' den is a school of honesty and the brothel a seminary of purity. Even the open, the daring, the shameless briber is less detestable than he who assumes the garb of piety, as the bravo, whose trade is pourtrayed on his visage, is less detestable than the cool, sly, placid-looking, simpering killer who wins from the thoughtless the character of *mildness*, while his whole soul is bent on blood; who does not agitate and waste himself by threats and denunciations: who employs no sounds to frighten off his victim; who, reversing the

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remark of the poet, "does not *speak* daggers, but *uses* them."

Sin, in all cases, endeavours to *disguise itself*. Satan is too crafty to present the wages of perdition in its naked form. A bribe, like poison, is frequently tendered, and as frequently asked for, under shapes that are calculated to disguise its real character from the eyes of common beholders. But, any benefit, profit, gain, advantage, or a *promise* to bestow any of these, no matter of what kind, in exchange of an evil act, no matter of what description, to be committed by another, is, to all intents and purposes, a *bribe*. In the case of *Judas* it was *money*, counted down: it was the thirty pieces of silver given into the spy and traitor's hand; but, if the Chief Priest had obtained the same act from him by a promise of providing for him, or for his children or relations, the sin would not have been less detestable or less deadly. The act would still have been the same, and the same would have been the motive. Indeed, this latter mode of bribing is the most dangerous, because less open and less liable to be detected, checked and punished, and more likely to creep on, till, by degrees, it has infected the whole community. The wretches who take money-bribes, as well as them who give them, are known and detested. They take their place in the ranks of infamy. They, like common prostitutes and common vagrants, make no disguise of their practices. They are marked out as wretches to be shunned. Like common prostitutes, seeing that they are held in abhorrence, they make a jest of their infamy. But the crafty, the under-working sons of corruption endeavour to disguise, and but too often succeed in disguising, their real character and conduct from the eye of the world. They thrive by bribery, and the world does not perceive the cause of their thriving. They do not give and receive the bribe in money: the payment of the wages of perfidy is not direct and visible; but the payment comes, in the end, and the bribery is as complete in its character as that of Iscariot himself.

It is a poor excuse for a man to say, that he does not offend the *laws*, in a case like this. How many injuries can men commit against their neighbours, and yet keep within the verge of any laws that man can devise! If I, having the power to do an act to serve my neighbour, or my country (for they are the same), *fail* to do that act,

in consequence of any *expectation*, or *hope*, or even *wish*, that some *benefit* will arise to me from this failure in my duty, I am my own briber, my motive is corrupt, and I am not entitled to exemption from the vengeance due to bribery. My conduct tends, and it has in view, to benefit myself at the expence of my neighbour. *Oppression* of my neighbour is the natural, and even the known consequence of my conduct; and, throughout the Scriptures, we find *bribery* and *oppression* inseparable associates. "Who have I *oppressed*? From whose hand have I taken a *bribe*," says the righteous SAMUEL. "The upright man," says ISAIAH, "despiseth the *gain of oppressions*, he shaketh his hands from the *holding of bribes*." AMOS says, that the *bribers* "*afflict the just, and turn aside the poor in the gate from their right*." DAVID joins *bribery* and *cruelty* together as necessary companions. And thus, it certainly is, take the world throughout. Where there is bribery, there you will find oppression; and the extent of the latter is invariably in due proportion to the extent of the former. Reason tells us, that it must be thus; for, who is to pay the wages of iniquity? Who is to remunerate the bribed for his perfidy? Who is to pay the price of his soul? *Not the bribers*; for, in that case, he could not gain by the transaction. He must throw the burden of *payment* on somebody else. He does, indeed, drive the bargain, make the purchase of the corrupt soul, advance the money or make the promise; but, it is from somebody else that the payment is *finally* to come: the means to compensate the mercenary seller is to come out of the fruit of the sweat of *other men's brows*. The crafty and greedy wretch, who expends a pound in bribery, does it with a view of gaining a thousand fold; and, to effect this, oppress somebody he necessarily must. Indeed, nine times out of ten, a bribe is neither more or less than the *purchase money of the power to oppress*.

When, therefore, we behold men, selling, under any shape whatever, this power, we are bound to hold them in abhorrence, to hold no intercourse with them; to mark them out as reprobate, and to do all that in us lies to impede their course. Our duty towards God demands, that we shun such wretches as we would flee from the plague; and our duty towards our neighbour demands, that we use our utmost endeavours to detect them and brand them with infamy. Their gain is the loss of good

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men: their prosperity spreads misery over the land: their enjoyment is a nation's curse.

And, what has the taker of a bribe to offer in the way of *excuse* for his conduct? What justification, what apology has he to offer for receiving the wages of iniquity; for selling to another *the power to oppress his neighbours*? What subterfuge has Satan suggested to him wherewith to quiet his conscience, and to make him believe, that God's vengeance will not overtake him, though so distinctly and emphatically pronounced upon his guilty head? Where can he find a refuge from that shame which pursues him like his shadow? How does he find the assurance to hold up his head and to walk erect in the presence of other men?

After having in vain sought for loop holes in religion and morality; after having exhausted all the resources of chicanery, the wretch guilty of bribery resorts to the old, stale, hacknied excuse; that *others do the same!* What, then, and, because others rob and murder, will you rob and murder? For, these you might do with a conscience not more foul than that which permits you to bribe or be bribed. *Others?* who are those *others*? They are men as well as you, and no more; and, doubtless, they appeal to your example, as you do to theirs; and thus whole crowds of thieves and man-slayers might find a justification in the fact that each has followed the example of all the rest. The augmentation of the number of bribers or of bribed does by no means diminish the guilt and infamy of the individuals. If the briber were to collect and range the base takers of bribes into companies and regiments; were to draw them up in rank and file, two deep or ten deep; were to go from rank to rank and from file to file with his muster-roll and his purse in his hand; were to dole out to every individual the sum agreed upon as the price of his corruption; would the portion of infamy appertaining to each of the soul-selling band be diminished by his being thus ranged and thus paid amongst numerous associates? Would not all his own share of shame and sin still adhere to him as firmly as it would were he paid in a corner, or if the bribe found its way into his hand through a hole in a wall, or from the hand of a briber, dressed in masquerade or hidden behind a curtain?

And, as to bribers, do they, who have given the price of

power to oppress, injure, rob, insult, domineer over their neighbours; do they shift off any part of their crime by congregating; by getting together in a crowd? On the contrary, their power of oppressing and robbing being augmented by collecting the individual portions of it into a mass, a phalanx of bribers is of a character still more detestable, if possible, than that of an individual briber. As long, indeed, as they were in divan; as far as would relate to their intercommunication, they might keep each other in countenance, like the members of a banditti or those of a brothel. As towards each other they would be guilty of no wrong-doing. But, as towards the rest of mankind; as towards the laws and ordinances of God, the guilt of each individual would remain to him for his possession, though none of his associates were to think the worse of him for it, and though the crime itself were as notorious as the Sun at noon day.

In vain does the wretch, guilty of bribery, seek shelter from infamy in the example of *ages*. Murderers seek such shelter in vain. That there have always been bribers in the world we know from history; but, we also know, that this is no justification of the briber, or bribe-taker of the present day. It needs must be, says ST. PAUL, that offences will come; but woe be unto him by whom the offence cometh. That bribing was in practice in the days of Samuel we have on record that cannot err; but, in the Book of Job we are told that "*fire shall consume the tabernacles of bribery*;" and, if we allow most largely for figurativeness of expression here, the words must mean, that it is the will of God, that bribery shall be punished, as far as man has the power of punishment, in the most severe and signal manner. We find in Holy Writ no apology, no excuse, no mitigation, as to this atrocious offence. We find no attempt on the part of the bribers or bribe-takers to justify their conduct on the plea that there had *always been* bribery in the world; and, when the bribing wretches of the present day can find a justification in the antiquity of the crime, the murderer will find a justification in the example of Cain, and the malignant persecutors in the example of the Devil himself.

But, we must not dismiss this subject without a remark or two upon the *duties of society* with regard to the wretches abandoned to this detestable and oppression-eating crime. We see clearly the will of God as to bribers and bribe-

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takers; but, we ourselves are to act in accordance with that will. We cannot, indeed, cause fire to consume the tabernacles of bribery; but, we can do, and ought to do, many things, with regard to the guilty and odious wretches, which we but too often leave undone. It is our duty not to give countenance, on any account, to bribers, or bribe-takers, even silently, much less ought we to give a sort of sanction to their crime by treating them, or speaking of them, with respect.

The Psalmist has clearly taught us our *first* duty with regard to these corrupt wretches: "Gather not my soul with sinners, nor my life with bloody men, in whose hands is mischief, and *whose right hand is full of bribes.*" We are, then, at the very least, to keep aloof from them. We are not to associate with them. We are, every one of us according to his power, to set a mark of reprobation upon them. We are to warn our children, our brethren, our friends and neighbours against an intercourse so clearly tending to contamination, as well as so manifestly offensive to God. To associate with these wretches; to live with them as with other men; to treat them as it is our duty to treat the innocent and virtuous, is to be guilty of self-abasement, and, which is worse, to give countenance to a sin, mischievous to society and marked out as an object of the wrath of God. We are warned, and with great propriety, not to associate with drunkards, with thieves and with murderers; but, it may be safely asserted, that associating with these, not excepting even the latter, is less dangerous, that is to say, leads to less evil in the end, than associating with the children of bribery; for, here the seeds of the most deadly corruption are sowed, and their fruit consists of every evil with which mankind can be afflicted. Oppression is the immediate consequence of bribery; oppression produces misery; and misery every species of crime. Fathers, if you would see your children virtuous and happy, keep them far away from the tabernacles of bribery; teach them to loathe the wretch, who has purchased the soul of another, or sold his own. Judas was a perjurer and traitor as well as a taker of bribes; and, what Judas was, such is every man guilty of bribery.

Nor is our hatred and contempt of the briber, or the taker of bribes, to be confined, in their effects, to merely keeping aloof from men so abandoned to work iniquity.

To know of treason against our earthly sovereign and not to endeavour to bring punishment on the traitor, is, in the eye of the law, an offence punishable even with *death*. To know of an act of murder, and not to denounce the murderer, is, in the eye of the same law, to be an accessory in his horrid crime. This law is founded in reason and in justice; for, by screening these malefactors by means of our silence, we give countenance and encouragement to the commission of the crimes of treason and murder. Does it become us, then, to be *silent* in the case of bribery known to us? Does it become us to give, in this way, countenance and encouragement to a crime, which, though not equal to treason or murder in point of horridness, surpasses them both in ultimate evil, seeing that it necessarily leads to the overthrow of civil society, and to the involving of the community in miseries and crimes? This does not become us. It is, on the contrary, a duty imperative upon us, to detect, expose, reprobate, and execrate, as far as our knowledge of the facts go, all who are abandoned to this detestable offence; this cause of all minor corruptions; this dry-rot of States; this destroyer of all morality and happiness, private and public; this "*the accursed thing*," which, until it be cast forth from the camp, leaves a moment's repose to none but the base trafficker in bribes.

In such a case, however, our indignation and reprobation are not sufficient, if we have more at our command. "A corrupt tree," says our Saviour, (Matthew, Ch. 7. v. 17.) "bringeth forth evil fruit;" and, in v. 19, he says, "every tree that bringeth not forth good fruit is *hewn down* and *cast into the fire*." Something more, therefore, than *words*, something more than *wishes*, is necessary, in such a case. Precisely what we ought to *do* must depend upon our own capacity as well as upon the nature of the circumstances, and the occasion. But, apprized, as we are, of the magnitude of the evil; knowing as we do the consequence of the crime; tasting as all men must of the bitter fruit whenever this tree of corruption flourishes, it must be the bounden duty of every man to employ all the means in his power to hew it down, or to tear it up by the roots. His duty to the community of which he is a member; his duty to those children to whom he has given life, and over whose morals and welfare nature bids him keep constant watch; and, above all, his duty to

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God, who has given him the earth to inherit, and reason to be his guide, command him to labour with all his heart, with all his soul and his strength in the destruction of this baneful tree.

What must we think then, if there be men found in the world, endowed with more than an ordinary portion of mental power, capable of using that power, and that, too, with indefatigable zeal, in justifying, and even eulogizing, the hateful crime, the commission of which brought degradation on the sons of the pious and revered SAMUEL, and which God has said shall bring fire to consume the tabernacles of the criminals? But, thus it is that bribery works its way. It purchases first the power of oppressing; it obtains the "gain of oppressions;" and with that gain it purchases defenders of itself. In its progress it corrodes and poisons all that ought to contribute to the safety and happiness of man. It perverts the judgment; it enfeebles the public mind; it gives predominance to ignorance and fraud; it lays the foundation of that total ruin, which must, sooner or later, fall upon the community.

Yet, worse, more wicked, more detestable, even than such openly prostitute abusers of their mental faculties, are those, who assume the garb of godliness for the purpose of abetting, and covertly profiting in, the commission of acts of bribery. This is the very tip top twig of the tree of iniquity. Here, if to be found on earth, is real *blasphemy*. Here is a settled design to do injury to man and to make a mockery of God. Many and horrid are the acts of wickedness committed in the world; acts in defiance of all law human and divine; but, in his whole course, does the sun cast his rays upon a wretch so detestable as he, who, with the Bible in his hand, and with piety on his lips, undeviatingly pursues through life the path of oppression, practised through the means of bribery; who coolly and with inward delight enjoys the fruits of his corruption; and, dying, bequeaths his hypocrisy as an inheritance to his children? SAMUEL'S sons were abashed, and skulked from their high office: even Iscariot had some compunction; but, the habitual, the hypocritical briber, or bribe-taker, becomes, in time, wholly bereft of conscience: fire may consume his tabernacle; he may fall headlong; his bowels may tumble



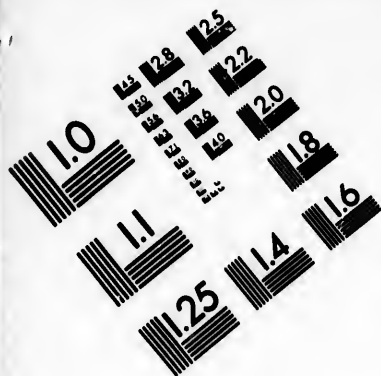
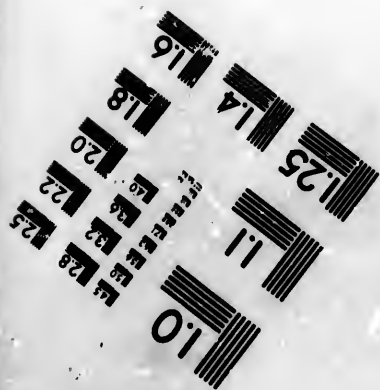
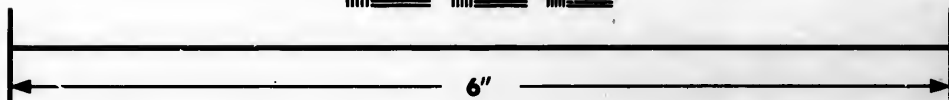
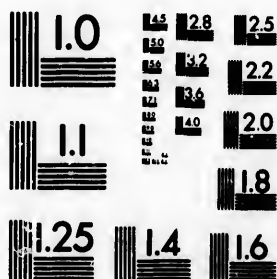


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forth; but remorse, even at his latest gasp, finds no way to his filthy soul. Like Judas he goes to his "proper place," where he finds, that, though hypocrisy gave him impunity with man, there is a God to inflict vengeance on bribery.

THE RIGHTS OF THE POOR, AND THE PUNISHMENT OF OPPRESSORS.

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail: saying, when will the new moon be gone that we may sell corn? And the Sabbath, that we may set forth wheat, making the Ephah small and the Shekel great, and falsifying the balances by deceit; that we may buy the poor for silver, and the needy for a pair of shoes: yea, and sell the refuse of the wheat? Shall not the land tremble for this; and every one mourn that dwelleth therein? I will turn your feasting into mourning, saith the Lord God, and your songs into lamentations."

Amos, ch. viii. v. 4 to 10.

SEEING that man is what we find him to be, the existence of *poverty* seems indispensable, whether a people be in a wild or in a civilized state. God does not furnish us with food and raiment: he only tenders us the means of furnishing ourselves with even the bare necessities of life. He sends the fowls, the fishes, the beasts, the fruits, the trees, the rocks; but, before we can apply them to our sustenance or our covering, we must *perform labour upon them*. The means are, indeed, most abundantly supplied; labour is sure to be repaid a hundred fold for every movement it duly makes; but, still, there must be *labour* performed before anything in the way of food or raiment can be obtained.

Man, and, indeed, it is the same with every living thing, delights in *ease*, and labour, though conducive to health, and, therefore, in the *end*, to pleasure, does, in itself, partake of the nature of *pain*: it fatigues the body, or the mind, and, therefore, to cause it to be performed a motive is requisite, and a motive, too, sufficient to outweigh the

natural love of ease. In proportion as the labour is of a nature to cause fatigue, to give pain, to place the body in a state of risk, the motive to undertake and perform it must be strong. And *the fear of poverty*; that is to say, the fear of being destitute of food and raiment, appears to be absolutely necessary to send the savage forth to hunt for the flesh of the deer and the skin of the bear, and to induce men to perform all the various functions necessary to their support in civil society, and not less necessary to the existence of civil society itself.

The motive is, too, the great source of the virtues and the pleasures of mankind. Early-rising, sobriety, provident carefulness, attentive observation, a regard for reputation, reasoning on causes and effects, skill in the performance of labour, arts, sciences, even public spirit and military valour and renown, will all be found, at last, to have had their foundation in *a fear of poverty*; and, therefore, it is manifest, that the existence of poverty is indispensably necessary, whether a people be in a wild or in a civilized state; because without its existence mankind would be unpossessed of this salutary fear.

But, we are not to look upon poverty as necessarily arising from the *fault* of those who are poor, there being so many other causes continually at work to produce poverty amongst every people. The man who is born an idiot, or who has been stricken blind by lightning, and who, in consequence of either of these calamities, is destitute of the means of obtaining food and raiment, is poor without any *fault*. Feebleness of frame, ailments of the body, distress of mind, may all produce poverty without fault in the afflicted party. There may be misfortunes, the impoverishing effects of which no human industry, care or foresight could have prevented. Poverty may arise from the faults of parents. In all such cases the poor are clearly entitled to the compassion, the tender consideration, the active charity, out of which relief instantly springs. Nay, even when poverty manifestly proceeds from unhappy disposition, from untractable temper, from our own passions, it ought not to be visited with a very severe chastisement. And, as to starvation and nakedness, they are too heavy a punishment for any *crime* short of wilful murder.

This being the view, which common sense, which natural justice, which the unenlightened mind of even

the savage of the wilderness, takes of the matter, what are we to think of those, too many of whom are, alas! to be found, who, in the possession of a superabundance of good things of all kinds, affect to make the bare fact of poverty a presumption of the existence of crime; who drive the poor from the gate; and who, in the insolence arising from that opulence which ought to make them grateful to God and kind to man, not only deny the poor to be their brethren, but look on them, speak to them, and, in some respects treat them, as a distinct and degraded kind of beings? And, if this insolence fills us with indignation and calls aloud for punishment, are even the thunders of Omnipotence too terrible for those, who thus think and act, while they are adding to their opulence by means like those described in the words of my text? Here is *oppression*. This is the very worst of oppression too, because practised by *fraudulent* means.

If *robbery*, in all its forms is wicked; if robbery of even the most wealthy merits the chastisement of the law, and is, by the laws of a community, punished with *death*, what must those deserve who rob the labouring man, make him poor by means of robbery committed on him, and then treat him as a slave; The *Ephah* was the *measure* by which wheat was sold; the *Shekel*, a piece of money of gold or of silver. The oppressors, spoken of by the prophet Amos, and against whom God's vengeance was by him denounced, *diminished the measure* while they *augmented the price*. By the aid of this double-handed fraud; by the aid of false balances, and that of vending, at the same time, the refuse of the wheat, they would soon reduce the defenceless labourer to beggary, and that would naturally be succeeded by his abject slavery; they would soon, "*buy the poor for silver, and the needy for a pair of shoes.*"

"Shall not the *land tremble for this?*" Aye, and justly too. With justice will the *feastings* of the opulent in such a state of things be turned into *mourning*, with justice will their *songs* be turned into *lamentations*.

It is in the nature of things, that those who are engaged in bodily labour should be the least capable of defending themselves against the effects of *oppression*, and especially when it approaches them in the frauds of *measures* and *prices*. Therefore it is the duty of the Elders, the Magistrates, the Law-givers, under whatever name they may go, to take care that those who labour be not thus

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defrauded, oppressed and enslaved: to take care that the *Ephah* be not made smaller and the *Shekel* larger: to take care that the measure be not diminished and the price augmented: to take care that the labourer be not, whether by force or by fraud, deprived of his fair and just wages. It is the *first* duty of all rulers to watch over the happiness of *the people at large*, civil society having been formed for the good of the whole of the people, and not for the profit, or honours of a few. And, can rulers, then, do their duty, and justify themselves at the tribunal of a God of justice, if they uphold, or suffer to exist, a state of things, which robs the labourer of his wages, grinds him down to the feet of the rich, renders him poor, and then makes him a slave? "Accursed," surely, are those, who cheat the poor by the means of fraudulent weights and measures, whether of goods or of money; but not less accursed are those, who are the *abbettors* or *screeners* of such as commit these sins, in defiance of the dictates of conscience and of the laws of God.

The BIBLE is strenuously recommended to our perusal, it is highly extolled, it is widely distributed. But, to what purpose, unless we attend to its contents, and *act* up to its precepts? And, amongst all the numerous precepts that it contains are there any enjoined with so much force and so frequently repeated, as those of *acting justly towards the labourer* and mildly and tenderly towards the destitute and unfortunate?

We have seen that the opulent have no right to withhold aid from the distressed, even where the distress has arisen from actual misconduct. What, then, must be the magnitude of the guilt of those, who first cause the distress, and then deny relief to the distressed person? Poverty, in some degree, is the lot of mankind; but if we take a survey of the state of nations, we shall find, that a very small portion of it really arises from any fault in the poor themselves; and that its principal cause is some vicious institution, some course of misrule, which enables the rich to rob, degrade and oppress the labouring classes. "Thou shalt not oppress an hired servant, whether he be of thy brethren or of the strangers that are within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor and setteth his heart upon it." Deuteronomy, Chap. xxiv. v. 14 and 15. Here is the foundation of all the precepts connected

with the subject before us. We are not to *oppress* those that labour for us; and the sort of oppression here contemplated, is not blows; not tyrannical treatment; not open and violent robbery; but merely a *withholding of hire*; a withholding of the whole or a part of that which is due to the hired servant; of that which forms a just compensation for his labour. We are to give him this just compensation, and we are to do it without delay, too; for the sun is not to go down upon it.

Therefore, all the contrivances which men may make use of for the purpose of withholding due hire from the labourer are strictly forbidden by him whose word we say we have before us when we open the bible. There is precept upon precept for relieving and comforting the distressed, for lifting up those that are cast down; but here is the beginning of this series of precepts: that is, we are by no means to withhold the hire of the labourer. And, indeed, to what a depth must we have sunk in injustice as well as meanness, before we can bring ourselves to add to our wealth by drawing from such a source! To practice fraud on those who are as rich as ourselves; to misuse the understanding and ingenuity which God has given us, so far as to employ them for the purpose of over-reaching in our dealings with those who are upon an equality with ourselves in point of wealth; to do this is to be both dishonest and base! Where, then, are we to find words to give an adequate description of the baseness of those who employ their understanding and ingenuity for the purpose of adding to their heaps by fraud committed on the uninformed, and perhaps unfortunate, creature, who is exhausting his strength, and perhaps shortening his life, in the doing of that, which, without any fraud committed upon him, is yielding us the means of earthly gratifications of every kind. Here is dishonesty; here is cruelty; here is the blackest ingratitude all united in the same act. If the man who has merely over-reached his opulent neighbour, dares not, on retiring to his pillow, recall the act to his mind, with what feelings must he place his head upon that pillow, who, after seeing the labourer toil through the week with sustenance hardly sufficient to support life, has, on the Saturday night, cheated him of part of the means of carrying home bread and raiment to his children. If such a man can reflect on his conduct without remorse, he must be lost to all sense of feeling, of

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honour as well as of honesty; it may fairly be presumed that nothing in this world can reclaim him, and that, in the next every curse awaits him that God has declared shall be the reward of the oppressor. If even the *Ox* is not to be muzzled when he treadeth out the corn. If even this is a transgression, what must be the amount of the sin of withholding food from our poorer brother who is labouring for our profit. To commit such acts under any circumstances is sufficiently detestable; but, to commit them while we affect zeal for religion, and expend money in the distribution of the bible is to add to all the rest of the sin, that hypocrisy which is to be blasted and withered like the "rush cut down in his greenness."

But, it is not only bare *justice* which God requires at our hands towards our poorer brethren. He requires a great deal more. He is not content with bare justice in the legal sense of the contract; nor even with justice according to the spirit of the contract. His precepts go to the extent of our *sharing* the good things which he has bestowed upon us, with our poorer brother; "so that none suffer, and that all may be filled." And this he grounds upon the principle, that he himself is the father of all, and that all the blessings that are enjoyed have been bestowed by him. Nothing can be more reasonable than this, besides its being a positive command. For, previous to the formation of civil society, all men had an equal right to the earth, and to all its produce. In entering into society, therefore, men must have understood, and, as far as God himself condescended to give laws to particular people, this natural presumption is confirmed, that no human being in the community was to be without the means of effectual relief in case of want.

Very minute are the precepts of the bible in this respect. The Israelite Nation has been brought out of bondage; and God continually reminds them of that. He continually reminds the rich, that their fathers were all slaves; all poor; that they owed all to him; and that as he had freed and enriched them, so they should not enslave, but should be kind and generous to *their poorer brethren*, and even to the stranger. He warns the rich, not only not to oppress, but not to take *advantage* of the poor, in any manner or shape. He enjoins them to lend to the poor, and forbids them to take interest. "If there be among "you," says he, "one of thy brethren within any

of thy gates, thou shalt not harden thy heart, nor shut thine hand from thy poor brother; but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need." Deuteronomy, Chap. xv. v. 7 and 8. The text goes on to enjoin on the rich not to do this grudgingly; not to feel angry with the poor man; not to regard this lending as any thing but a duty; and even enjoins that, when the term of a bond servant is expired, he shall not only be suffered to go free, but shall not be sent away empty but furnished liberally "out of thy flock, out of thy floor, and out of thy wine press;" and then follows the principle upon which the precept is founded: "thou shalt furnish him liberally of that wherewith the Lord thy God hath blessed thee; and thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee; and therefore, I command thee this thing to day." All this is to be done, too, with *good will*, and not grudgingly. "It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee in serving thee six years: and the Lord thy God shall bless thee in all that thou doest."

Here is the precept; here is the principle on which it is founded; here is the reward in case of obedience; and, in case of disobedience the vengeance of God is by no means less unequivocally stated. Here we have a description of the manner in which servants; that is to say, those who *labour* in any manner or way, ought to be treated by their employers. It becomes employers, therefore, and especially if they pretend to consider the bible as the word of God, to ask themselves whether they treat according to this rule, those who labour for them. They should bear in mind that the praising of the bible; that vehement reproach against those who are bold enough to deny its divine origin; that even the expending of money in order to cause the bible to be distributed; that all these are not sufficient; and, indeed, that they weigh not as a feather, without obeying the precepts which the bible contains. Such persons should consider that, without an obedience of the precepts, all their zeal with regard to the propagation of those precepts, is not only unavailing, but is a proof of the profoundest hypocrisy, and forms of itself more than sufficient ground to justify the punishment which they may have to endure.

It behoves such persons to reflect seriously; to examine very scrupulously into their own conduct, and to compare it with the rule laid down for their guidance. It is very easy to read the bible; to sit and hear it read; to condemn those who are inclined to do neither. Salvation would be a cheap thing indeed if it were to be obtained at such a price. But, every man who pretends to believe in the bible; to regard it as the word of God, and who, at the same time, sets its precepts at nought by his actions; shews that he regards them as something to be made use of to keep others in check, and to be no check or restraint upon himself, is really and truly a scorner; and however he may settle his account with God, richly merits the detestation of man. Besides the duties, which those who are blessed with wealth have to perform in the character of employers, there are others which they have to perform in the character of possessors of property. God has made ample provision for the poor, the fatherless and the widow. In the first place he allots to them the gleanings of the fields and the vineyards. In the next place he gives them a share, and a large share of the tythe of all the produce of the land. The Levite; that is to say the Priest, he also gives a share; but he gives a larger share to the stranger, the widow and the fatherless. If the Priest, therefore, refer us to the bible for proof of his claim to a share of the produce of the earth, shall not the poor also refer to the same bible for proof of the justice of *their* claim? "At the end of three years thou shalt bring forth all the tythe of thine increase the same year, and shalt lay it up within thy gates: and the Levite (because he hath no part nor inheritance with thee) and the stranger and the fatherless and the widow, which are within thy gates, shall come and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thy hand which thou doest." Deuteronomy, chap. xiv, v. 28 and 29.

Now, will any man say that this is not the *word of God*? Let him then, fling the bible into the fire. But will he say; will he have the audacity to say, that it is the word of God, and that it is of authority as far as relates to the Priest; and of no authority as far as relates to the poor? If such a man there be, it is he that is the blasphemer: it is he that "perverteth the judgment of the Stranger;" it is he that "turneth aside the poor in the gate from his right;" it is he, against whom God has declared that he

will execute vengeance ; that he will cause to mourn instead of rejoyce, and whose songs he will cause to be turned into lamentations.

There is no festival ; there is no occasion of rejoicing ; there is no season or time devoted to adoration, but the poor is to derive some benefit therefrom. The possessor and his family are to feast ; they are to rejoyce ; all the signs of gladness are to be seen and heard ; plenty is to abound ; but in that plenty, the man servant, the maid servant, the stranger, the fatherless and the widow are always to participate ; and the Priest is only to make one amongst the guests.

If these parts of the bible be to be disregarded ; if they be to have no weight with us, what reason is there for our paying attention to other parts of the bible ; such, for instance, as treat of the fidelity due from servants to their masters. God has said, thou shalt not steal ; but He has said, and not less positively ; " thou shalt tend without interest, and the stranger, the fatherless and the widow shall freely, and without payment, partake in the produce of the fields ; thou shalt furnish liberally out of thy flock, and thy floor, and thy wine press to the servant who has served thee faithfully ; and thou shalt do this, too, at the time when he is quitting thy service." Can these precepts be justly disregarded, and can we at the same time justly demand punishment on the head of the thief ? If the one can be disregarded, what authority have we for insisting upon a strict observance of the other ? While we remember all the precepts which enjoin *duties* on the poor, how are we to deny the validity of the precepts which constitute their *rights* ?

It is of importance in a case like this, to enquire what oppression means ; for, to oppress is a word not generally used in its right sense. To oppress the poor is not only forbidden over and over again in every book of the bible, but it is seldom mentioned without being marked out for signal vengeance. Oppression may consist in the refusal or withholding of right as well as in the doing of wrong. It may consist in the using of lenity, where it is used partially. It may consist, and this is most frequently its character, in the enforcing of laws in a partial manner, so as to make them weigh heavily on some and to pass lightly over others. If the law say punish the thief ; pay the

labourer honestly ; give to the poor, without payment, a share of the produce of the fields ; and, if you punish the thief, without paying the labourer honestly, and without giving the poor a share of the produce of the fields, you are guilty of *oppression* : you are worse than a contemner of the law of God ; for, you not only set that law at naught, but you pervert it so as to make it a pretext for your injustice and cruelty. You must take the whole together, or leave the whole. You are not to pretend that you are an observer of the laws of religion ; and at the same time neglect that part of them which imposes a duty on yourself. Power, mere brute force may enable you to act, at one and the same time, the hypocrite and the tyrant ; but, of this you may be assured of at any rate, that, while you thus basely dare the vengeance of God, you will never persuade the oppressed that there is anything contained in God's word to prevent them, when they may chance to have the power to do unto you, as you have done unto them.

It is, therefore, the interest of the rich to act justly, mildly and tenderly to the poor. Mere self interest, without any other motive ; without any regard had to sentiments of honour and to precepts of religion, teach the rich their duties towards their poorer brethren. All the good things of the world come from the Creator. They are held in trust for the whole family of mankind. If a son, having many brethren, were to possess an estate from his father ; were to take the whole for his own spending, and were to leave his brethren to toil, to beg or to starve, he would become, and justly become, a reproach amongst his neighbours. And what are the possessors of large property but the more fortunate brethren of a numerous family ? Would not the man be truly detestable who could enjoy life, who could live in pleasure, who could think his state *honourable* while his unfortunate sisters and brothers were in rags ; and yet, is such a man more detestable, than he who can be well satisfied ; who can enjoy the effects of riches ; who can think his condition honourable, while he is unable to stir a furlong from his door without seeing many of his poorer neighbours perishing for want ? The mind of such a man must be shockingly perverted ; or else he would perceive that he participated in the disgrace belonging to a state of things in which such misery could exist.

Kings are called, sometimes, the *fathers* of their people; and certainly, when the people are governed in a way to make them resemble a good and happy family, the office is worthy the appellation. But when one part of the people are aggrandised by means which plunge the other part into poverty and misery, the appellation becomes inappropriate, not to say contemptible and ridiculous. The duty of individuals, however, is plain and straightforward. Riches ought to puff no man up. They are in themselves no proof of the excellence of the possessor. They form no fair title to pre-eminence; and where they obtain pre-eminence, virtue and wisdom must necessarily be on the decay; because a love of gain will be the prevailing passion.

The great corrective of the insolence of riches is to be found in tracing them back to their source; that is to say, *to the labour of the poor*. This is the source of all riches; for, if the labourer received, at all times, the full value of his labour, no profit could arise from it to any other person. All the profit would remain with himself, and no one would be puffed up into riches. It is not contended that this ought to be; because the order of the world requires that there should be motives to exertion; and these motives are the hope of riches and the fear of poverty. But, a state of things may arise when men are not content with moderate riches; and this may lead to oppressions which may in time destroy the fear of poverty, which may in short make the labourer worse than a bondman; make him a slave; make him the property of his employer; hang the lash over his back and deprive him of all fear but of that. Unhappy, indeed, is a people reduced to a state like this. The name of *poor* is in such a case hardly applicable; and indeed, the word *poor* does not belong, in reason, to the labourer. The state of the labourer is merely one of the links in the chain of society: it is one of the ranks of society; and, rightly viewed, it is by no means the lowest. All property has its origin in labour. Labour itself is property; the root of all other property; and unhappy is that community, where labourer and poor man are synonymous terms. No man is *essentially* poor: poor and rich are relative terms; and if the labourer have his due, and be in good health, in the vigour of life, and willing to labour, to make him a

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poor man, there must be some defect in the government of the community in which he lives. Because the produce of his labour would of itself produce a sufficiency of every thing needful for himself and family. The labouring classes must always form nine tenths of a people; and, what a shame it must be, what an imputation on the rulers, if nine tenths of the people be worthy of the name of poor! It is impossible that such a thing can be, unless there be an unfair and an unjust distribution of the profits of labour. Labour produces everything that is good upon the earth; it is the cause of everything that men enjoy of worldly possessions; when, therefore, the strong and the young engage in labour and cannot obtain from it a sufficiency to keep them out of the ranks of the poor, there must be something greatly amiss in the management of the community; something that gives to the few an unjust and cruel advantage over the many; and surely, unless we assume the character of beasts of prey, casting all feeling of humanity, all love of country, and all regard for the ordinances of God, we must sincerely regret, and anxiously endeavour to remove, such an evil, whenever we may find it to exist. The prophet, in the words of my text, speaks of some of the causes of such an unnatural state of things. False measures, false balances, addition to the price of food; the lessened Ephah and the augmented Shekel: these are amongst the means by which the labourer is oppressed; by which he is crushed down into poverty and slavery. And, upon the supposition that men are not to be deterred from wicked acts by the threatened vengeance of God, are considerations connected with a love of country to have no weight? Is all that we have heard at different periods of our lives; and all that we have said about love of country; about the honour of our country; the greatness of our country: does all this mean nothing at last? And what does country mean, disconnected with the people that inhabit the country? And how can the people of the country be said to be in an honourable state; to be renowned, to be glorious, if nine tenths of them be worthy of the name of poor? The man who can talk about the honour of his country, at a time when its millions are in a state little short of famine; and when that is, too, apparently their permanent state, must be an oppressor in his heart; must be destitute of all the feelings, shame and remorse; must

be fashioned for a despot, and can only have the power to act the character in its most tragical scenes.

A disposition to relieve the distressed and miserable, when they actually come to that state, is wanting in but few persons. Spectacles of woe seldom fail to produce some impression on even the most obdurate heart. There are, indeed, some who are capable of seeing the victim of oppression actually expire before their eyes, while they themselves are decked in silken robes and loll on couches of down, the fruit of the oppression. There are some, who are capable of going still further, of not only viewing with dry eyes and without a helping hand, the victim of oppression in his last agonies; but of turning those agonies into jest. These, however, are not men, they are monsters; and are not to be brought into our view in speaking of the duties of men towards their poorer brethren. There are few persons insensible to feelings of humanity and compassion when they behold the victim in the last stages of misery. There are also few, who, in such a case, will withhold a helping hand; will not endeavour and from right feelings at the moment, too, to afford relief.

But, the thing to be desired is, the duty for us to bear in mind, is the *prevention of the existence of the misery*. There is merit, certainly in relieving distress; and the merit is in itself so clear and amiable, that we ought never too scrupulously to enquire into the motive: but far greater is the merit; much more disinterested, because, not at all likely to be repaid by either praise or gratitude; much greater is the merit in endeavouring, though without success, to prevent the misery that calls for relief. To bestow alms, to clothe the naked, to feed the hungry, to shelter the houseless, to snatch the expiring victim from the jaws of death; these always merit, and the world is always so just as to give them, unequivocal praise. But far greater is the praise due to those who endeavour to provide, or who cause to be provided the means of preventing nakedness, hunger and destitution of shelter. This, therefore, is the duty to be inculcated; this is the thing which ought to stand foremost in our view, and of which we ought never to lose sight during the course of our lives. This is true charity; this is what our country and what the laws of God call for at our hands.

Few men are so situated as to be able to extend their

exertions in this way beyond the circle of their own private connections and dependants; but every man who is not actually a labourer himself, has some one whom he has to employ to labour for him; and, therefore, if every such man were to take and lay before him the great precept of the gospel, and were thereupon to do as he would be done unto, there would be very little of that poverty and misery, which is now to be seen in almost every country, and at almost every step. To steal, to defraud, to purloin in any manner of way, to appropriate to one's own use the goods of another: these are all crimes, well known to the laws of God and man. And, is not to steal; is it not to commit fraud; is it not to purloin; is it not, in short, to rob, if you take from the labourer more than the fair worth of the wages you pay him? Even to overreach, to outwit your equals in point of wealth, though in transactions illegal in themselves, are deemed worthy of expulsion from society; and yet to defraud the labourer, to defraud him who is the maker of your riches, who gives you ease and abundance, the profit of whose labour (and that alone) places you above him in the estimation of the world: to defraud him, to cheat him by the means of false measures and deceitful calculations, is thought nothing of, or if thought of, only as a matter of exultation, the criterion of cleverness being the greatest quantity of labour obtained in exchange for the smallest quantity of food!

In order to disguise from ourselves our own meanness, ingratitude and cruelty, we put the thing on a different footing: we consider labour as an article of *merchandise*, and then proceed upon the maxim, that we have a right to purchase as cheap as we can. This maxim, even supposing the idea of merchandise to be correct, is not so sound as habit, and very vicious habit, makes us regard it to be. We are not justified, upon any principle of morality, to give less for anything than we ourselves believe the thing to be worth, because this is not doing as we would be done unto. The comparison, therefore, is of little avail; and besides, a worse example than that of the merchant could not easily be referred to. "He is a *Merchant*," says the Prophet Hosia, "the balances of deceit are in his hand; he loveth to *oppress*." No wonder that those who wish to enrich themselves by the means of unjust profits drawn from labour should put themselves

upon the footing of the Merchant. But labour is not merchandise, except, indeed, it be the labour of a slave. It is altogether personal. It is inseparable from the body of the labourer; and cannot be considered as an article to be cheapened, without any regard been had to the well-being of the person who has to perform it. The labourer, if you persist in treating his labour as a commodity for which you have a right to give the smallest quantity of food in return, has his rights, too; his rights of nature; his right to a sufficiency of food and of raiment; or else his right to employ his strength and ingenuity to obtain them without reference to the laws passed for the appropriation of the property created by labour.

It, is, however, nothing more than shuffling and equivocating with our consciences to attempt to justify by such arguments the withholding from the labourer his fair share of the profits of his labour. The man who wholly disregards every moral and religious consideration; who tells you at once that he regards the labourers as cattle, and that he has a right to treat them in that way which shall be most conducive to his own advantage, is consistent enough: he is a brute in human shape; like a brute he acts, with the additional malignity of human refinement. But what are we to say of the pretended friend of religion; of the circulator of the Bible; of the propagator of the gospel, who, with brotherly love on his lips, sweats down to a skeleton, and sends nightly home to his starving children, the labourer out of whose bones he extracts even the means of his ostentatious display of piety? What are we to say of the bitter persecutor of "infidels," who, while he says grace over his sumptuous meals, can hear, without the smallest emotion, the hectic coughs of the squalid crowds whose half-famished bodies pine away in the pestiferous air of that prison which he calls a factory?

Can such things be; and can such men know peace of mind? Can avarice and habit have so far obliterated reason, deadened the feelings of humanity, quieted the cries of conscience as to afford tranquillity to such men, on the miserable plea that their conduct squares with the maxims of commerce? So did the conduct of Judas Iscariot; for, to rob men of their blood differs only in degree from robbing them of their sweat; and, in some

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respects, the former is less cruel than the latter. Deliberately to take away man's life; coolly to betray him and sell his blood; patiently to lie in wait for the blood of our neighbour seems to admit of no comparison in point of atrocity. But, does even the murderous spy much exceed in iniquity the wretch who adopts and steadily pursues a system of fraud on those by whose labour he is enriched? To profit by deceits practised on the community at large; to cheat our neighbours and countrymen by means of short measures, false balances, and extortions; this bespeaks a heart odiously wicked; this bespeaks greediness, dishonesty and cruelty: what, then, must the man be, who can deliberately and systematically act in the same way towards those, who, in his field, or under his very roof, exert their strength and exhaust their ingenuity for his benefit; and who are content if they obtain a mere sufficiency of food and of raiment out of the fruits of that labour, which give him all the means of indulging in luxurious enjoyments? What must the man be, who can see his table spread with dainties, with all that nature aided by art can set before him to pamper his appetite; who knows, that he owes no part of this to his own labour; and yet, who can, while he affects to thank God for the blessing, studiously defraud and degrade those whose labour has created all that he possesses, all that fills his heart with pride?

Oppressors, and especially oppressors of this description, seldom fail to be hypocrites, hypocrisy being necessary to screen them from public odium. In the ranks of feigned and ostentatious humanity such men generally stand amongst the foremost. But, will this avail them ought? Will this take them out of the purview of the prophet's denunciation? God has not said, nor has he left room for the oppressor to hope, that he who has delighted in, that he who has fattened on, "*the gain of oppressions*," is to purchase forgiveness by flinging his orts to the almost expiring oppressed, or by hiding their naked and shivering limbs with the cast-off coverings of his horse. God has commanded, that those who labour shall have their full share of the fruits of their labour; that they shall be liberally furnished out of the flock, the floor and the wine-press. He has most pointedly commanded, that this shall be as matter of *right*, and not of *favour*; and he has strictly forbidden the giver to make any *humiliation* of the receiver a

condition of, or a circumstance belonging to, the gift. *Obedience* and *fidelity* in servants God strictly enjoins, but the compensation for these is not to consist of garbage, rags and beds of straw : out of that which arises from his labour the servant is to share, not only in all things needful unto him, but in all the pleasures springing from the same source. And, again, what must that man be, who can *enjoy* festivity, arising out of the fruit of his servant's labour, while he knows that the limbs which have created the feast are perishing with cold ; while he knows the feast to be the fruit of unrequited toil, and that that which fills his body and makes his heart glad, is, if traced home, the flesh, blood and bones of the labourer ? To attempt persuasion, to reason, to expostulate, with such a man is vain. Give him the thing in kind : cut up the carcase and serve it him in a charger : he remains unmoved. Nothing short of the vengeance of God can touch his heart of flint : he has lowered the measure and heightened the price ; he has made the Ephah small and the Shekel great ; he has falsified the balance by deceit ; he has robbed the hired servant of his hire ; he has bought the poor for silver and the needy for a pair of shoes ; he has fattened on the gain of oppressions ; he has "eaten the flesh and drank the blood of his poorer brother ;" "his feasting shall be turned into mourning, said the Lord God, and his songs into lamentations."

GOD'S JUDGMENT ON UNJUST JUDGES.

"Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen."—DEUT. Chap. 27, v. 19.

"That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward ; and the great man, he uttereth his mischievous desire : so they wrap it up."—MICAH, Chap. 7, v. 3.

"Therefore have I made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law."—MALACHI, Chap. 2, v. 9.

TO JUDGE, when we are speaking of our conduct towards our neighbour, means, not only the exercise of the faculties of discernment and discrimination ; not only

the forming of an opinion, but also the giving of that opinion: and, in speaking of judicial matters, it, of course, includes, the acquittal, or condemnation, of any one whose conduct has been submitted to our examination and decision.

From this definition we, at once, perceive, that there are two kinds of *judging*, and that, in judging, we may, on different occasions, act in two characters, very different from each other in point of importance. In the one character, we are merely the voluntary givers of *opinion* on the conduct of our neighbour, without having the power to add direct consequences to that opinion; but, in the other character, we are clothed with power to acquit or to condemn, to add, immediately, consequences deeply affecting our neighbour.

Even in the former of these characters we ought to take our steps with great circumspection. An unjust opinion of our neighbour, when we give it utterance, becomes *slander*; and, in the catalogue of sins, slander is by no means the lowest. "Whoso privily slandereth his neighbour, him will I cut off."—PSALM ci, v. 5. We are warned in MATTHEW, Ch. vii, v. 1, not to *judge*, lest we be judged; and, in numerous other parts of the Scriptures we are most solemnly cautioned against unjust opinions of, and censures on, our neighbour. Christ tells us "not to judge according to *appearances*; but judge righteous judgment."—JOHN, Ch. vii, v. 24. That is to say, to consider well and patiently the motives, or the temptations, that may have led to our neighbour's conduct, before we condemn that conduct even in our own minds, and more especially before we give utterance to our censures on it, and thereby expose our neighbour to calamities that may arise out of our censure.

Cases do, indeed, frequently arise, when the evil of withholding our censures would be far greater than that of pronouncing them. In such cases *duty* calls on us for promulgation. But, when this latter proceeds from a desire to place ourselves in advantageous contrast with our neighbour, or to gratify the selfish feelings of others to whom we may wish to make our court, or, from the still more odious but too frequent motive of finding an excuse for fickleness in friendship, breach of fidelity, or want of active compassion; then the promulgation of censure, even though that censure be founded in truth, is, in itself,

an act of injustice, and generally a much greater sin than that to which the censure is applied.

If, then, we are to be thus scrupulous, and are to guard ourselves with such great care against acting upon conclusions, drawn even from facts which admit of little or no doubt, and in cases where our decision has only a probable and remote effect on the well-being of our neighbour, what ought to be our anxiety in cases where our decision is attended with certain and immediate consequences affecting his life, liberty or property, and where, by our erroneous, intemperate, corrupt, or partial judgment, he may be bereft of happiness, and plunged into misery all the days of his life!

It is of judging when clothed with such fearful power that I am now to speak; and first, let us inquire into the *origin* of this power. "*Who art thou,*" said the Apostle JAMES, "*that judgest another?*" And, where is the *right* that man has to take away the goods, to enchain the body, or shed the blood, of man? What is it that makes the putting of man to death, in certain cases, by the hands of man, *not murder?*

The foundation of this right, and of the power that proceeds from it, is, the necessity of such power to the existence of civil society. There must be a common arbiter between man and man, to which arbiter all men must submit. Laws there must be to punish offences; or there can be no secure possession of goods, no peace, no safety of person. Hence arises the right of man to judge man; a right that God has not given to any particular class of persons. He has given it solely for the good of the whole community wherein it is exercised; and not for the benefit of any particular part of that community.

When man sits in judgment on man, he exercises the highest of the functions that man can exercise. The judged party has been deprived of all his own power of acting in the case. He has been compelled to come and submit his property, liberty or life to the judgment of another, or others. He is thus compelled to submit for the good of the whole community. He has had taken from him all power of resistance to the judgment, be that judgment what it may. He is man subjected to the absolute power of man. But, upon this express condition, laid down with such precision and such emphasis in the laws of God, *that the judgment shall be just*; that is to say,

that it shall rest upon true grounds, that it shall be mixed up with no corrupt motive, and, above all things, that there shall, neither in the judgment itself nor in the degree of punishment, be any respect of persons, any favour or partiality.

Judges, under which appellation are included all persons by whatever name known, that have anything to do in accusing, in pronouncing, or in condemning, in judicial cases; judges are fully and most awfully warned of the consequences of misconduct, whether arising from negligence or corruption. Judges are to make "*diligent inquisition*"; (DEUT. Ch. xix, v. 18.) and, in II CHRON. Ch. xix, v. 6. Jehoshaphat "said to the Judges, Take heed what ye do: for, ye judge not for man, but for the Lord, who is *with you* in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, no respect of persons, nor taking of gifts." It were to be desired, that all those, who are clothed with judicial power, would bear these injunctions in mind; and also bear in mind the judgment that await themselves, in case they prostitute their power to do injustice.

The great and most prevalent motive to the doing of injustice is the hope of *gain* in return for the atrocious act. The law-giver of the Israelites takes care to warn judges against this temptation, and he, in the words of my text, pronounces a curse upon them, if they do injustice to the poor and defenceless. It is, indeed, "doing evil with both hands earnestly," when "the judge asketh for a *reward*"; when the *great man uttereth his mischievous desires*;" and when "so they *wrap it up*." When Judges, or any persons concerned in the giving of judgment, act thus, surely they merit even that *curse*, which God has pronounced upon them.

Holy Writ is full of injunctions, warnings, and denunciations as to this crying sin; this cold-blooded offence against man, against the laws of God, against all the feelings of human nature. "A wicked man taketh a *gift* out of his bosom to pervert the ways of judgment." PROV. Chap. xvii, v. 23. Again in ISAIAH, Chap. i, v. 23. "Thy princes are rebellious, and companions of thieves: every one *loveth gifts*, and followeth after *rewards*: they judge not the fatherless, neither doth the cause of the widow come unto them."

But, let not men deceive themselves. By the words, *bribe, gift, reward*, many things besides *money*, or goods *in hand*, may be meant. A bribe, a gift, or a reward may come in various shapes. It may assume a thousand forms: it may be present, but it may also be distant: it may be certain, but it may also be contingent: and, perhaps, direct bribes, given into the hand at once, are the least dangerous of all. For, the conscience of a man might startle at a direct bribe; a plain bargain for injustice; a barefaced receipt of the price of his perjury and cruelty. Many a man will take that indirectly, which he will not hold out his hand to receive. He must be an abandoned wretch indeed, who will hold out his polluted hand, saying, "Give me the price of this man's blood."

Yet, does he, in effect, do less, who finds guilt in his neighbour without cause, clearly established; who inquires not diligently; who determines from the *hope of any benefit*, certain or contingent, present or distant; or who judges his neighbour from the fear of loss to himself from whatever cause the fear may be apprehended? It is a very lively picture of the workings of corruption, in matters of judicial judgment, that is given by the prophet MICAH, in the words of my text. "The *great man* uttereth his mischievous desire: so they *wrap it up*." That is to say; so they *disguise it*: so they carry on their frauds and abominations: so they do injustice in the name of justice: so they rob, so they mutilate, so they load with chains, so they murder; and all under the name and with the due forms of *law* and of *justice*.

This *wrapping up*, as the prophet aptly calls it, is the great secret of judicial iniquity. If transacted openly, the works of injustice are so odious in their very nature, that they must soon bring the monsters guilty of them to an end, in one way or another. But, being disguised, they go on for a long time, and, in general, end not but with some convulsion that dissolves the community itself. By degrees they become visible in spite of all wrapping up. Victim after victim amongst the strangers and friendless; escape after escape amongst the great and rich; these make men reason, whether they will or not; reasoning produces a conclusion in every just mind, that a tyranny exists; and, from that moment, the fall of the tyrants is decreed as completely as if by the voice of a prophet. "Woe," says ISAIAH Ch. x. v. 1, 2. "Woe unto them

that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless."

And how is this, "*woe*" to show itself? In desolation, in degradation, in the most dreaded of punishments. The judgment pronounced on Jehoiakim by JEREMIAH, Ch. xxii. v. 15, is a general sentence on unjust judges: "Shalt thou reign, because thou closest thyself in cedar? Did not thy father do judgment and justice, and then it was well with him? He judged the cause of the poor and needy: was not *this* to know me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it." And what is the sentence on this unjust prince and judge? "He shall be buried with the *burial of an ass*, drawn and cast forth beyond the gates of Jerusalem."

Is God unjust? Is this doom too severe? Is this too much as a punishment for the cruelty and baseness of judicial injustice? In the first place, before a man who is vested with the power of judging can even *think* of acting unjustly, he must have made up, coolly made up, his mind to falsify his solemn promise, made before man and with God called to witness. Cruel he must be; for well he knows the sufferings that his injustice will occasion. And how *base* must that man be, who can see the unoffending victim before him, and coolly doom him to destruction! Thou callest thyself *a man*, doest thou, wretch! And, perchance, talkest of thy home, thy kindred, thy wife and children! And, the poor victim, then? Has *he* not home and kindred and wife and children? And will you, for your own base purposes; to gratify your own greediness or vanity, or to hush your own coward fears, consign him to chains, or deliver him over to the axe? "Cursed" be thou, then, "and let all the people say, *Amen*."

The perpetrators of injustice are not to imagine themselves free from guilt, because they do not *all at once* pounce upon their prey and tear it to pieces. Proceeding with muffled paw, they destroy the victim by degrees; but, it is *destruction*, nevertheless, that they occasion in the end. Like vultures, they merely, at first, wound the

hapless creature, and then lay him by till their appetite demand him. The prophet ZEPHANIAH seems to have judges of this description in his eye, when he says: "Her judges are *evening* wolves; they gnaw not the bone *till the morrow*; a figure of speech most aptly applied to those, who, under the sacred names of law and justice, first, by slow degrees, deprive the victim of all means of defence, rob him even of the compassion of mankind; and then sacrifice him to their own selfish purposes. They are *slow* in their approaches: they appear smooth and soft: they gnaw out the bones "till the morrow:" but then they crush them between their teeth, and they revel in the indulgence of all their natural ferocity.

Cowardice is a quality universally despised, but not universally well defined. It is generally spoken of as synonymous with timidity, or *bodily fear*; that is to say, a great reluctance to expose the body to the risk of being hurt. If the word were confined to this meaning, the quality is unjustly held in contempt; for, no man can help being timid, and a very great portion of women really are timid in this sense of the word. But, when one man sees his neighbour wholly at his mercy; when he sees even his enemy brought bound and laid prostrate before him; and can, then, take advantage of him to avenge himself (under the mask of *doing justice*) for some alarm which that neighbour has excited in his bosom; then, indeed, we see *cowardice* in its real and odious character. All the persecution of the Apostles; the imprisonment of St. PAUL; the stoning of St. STEPHEN to death; the crucifixion of Christ himself; and all the perfidy, bribery and false-swearing, put in practice to effect these purposes, had their foundation in this species of *cowardice*; the vengeance of corrupt men alarmed for the profits of their corruption, than which a motive more base never, surely, inhabited the human breast.

Nor let the *aiders* and *abettors* in deeds like these hope to escape the judgment due to unjust judges. It is a miserable excuse to say, that *you* did not wish the blood to be shed, or the body to be loaded with chains. Pontius Pilate and Felix could, and did, say as much. The unjust judge seldom uses the axe himself. Darius did not cast Daniel into the lions' den with his own hands. He only *consented* to have it done. They who actually threw him into the den, did not devour him with their own jaws.

But, did not Darius and his advisers do all they could to cause him to be devoured? Were they not guilty of murder as completely as if he had been devoured? And, is not, then, every aider and abettor in an unjust judgment as guilty as the judge himself? Such abettors may flatter themselves that the blood will lie upon other heads; but, they are perverters of judgment, and the curse of God has been pronounced upon them. No excuse will be found in having yielded to injustice to avoid displeasing other men; for, this is only one particular species of corruption. It is bottomed in a desire to avoid loss or injury; and that is only another expression for *gain*: it is, in one and the same act, cowardice and corruption.

Hateful as unjust judgments are in all cases, they are never quite so hateful as when the perpetrators affect to be *religious*, and to appeal to God to witness their integrity. And, if we carefully examine Holy Writ, we shall find the cruellest of injustice and an affectation of the most profound respect for religion inseparable companions. This is well illustrated in the prophet MICAH, chap. iii, v. 11. "The heads thereof judge *for reward*, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they *lean upon the Lord*, and say, Is not the Lord *among us*? None evil can come among us." And what says the Lord, whose name they thus abused? "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps." God tells the Israelites, by the mouth of the prophet AMOS, not to insult Him with their religious ceremonies, but to practise *justice and judgment*. "I *hate*, I *despise* your feast days, and I will not smell in your solemn assemblies. Though you offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let *judgment run down as waters*, and righteousness as a mighty stream." AMOS, ch. v, v. 21.

What a rebuke! And, does not this rebuke address itself to every man, who, while he is making an outward profession and show of religion, is practising injustice and seeking innocent blood; who, while he is sprinkling the altar of God with tears of affected piety, is making human sacrifices to his own greediness, vanity and malice; or to the fear of giving offence to the "great man who uttereth

his mischievous desire?" This rebuke ought to sink deep into the mind of those, who hope to balance their account by setting their outward show of piety towards God against their injustice towards man. If they deem their encouragement of the distribution of the Bible a good work, let them, then, observe the precepts of the Bible. If they cite the Bible to prove, that to do justice on offenders is right; let them not forget the curse pronounced on those who shall, under the mask of justice, be guilty of oppression. Hypocrisy, always odious, is never quite so odious as when employed as a mask for judicial injustice: it is the garb of piety assumed for the purpose of committing cruelty; the garb of religion put on in order to sanctify a violation of all the laws of God and man. Against the petulant, the intemperate, the violent, the openly profligate perverter of judgment, the oppressed usually find some remedy, some means of arresting the progress of his iniquity: but, against the perversion of judgment by the cool, placid, deep-designing religious hypocrite, there is no redress other than that afforded by the interposition of the Almighty.

Yet, does injustice admit of one other and still higher degree. Judgment may be perverted; the perversion may proceed from corrupt motives; hypocrisy may become the handmaid to corruption; cruelty may be the result: but, still, there wants *partiality* to give the fiend its last tinge of blackness. Here we touch the climax in the attributes of the unjust judge: and here we have before us an abuse of power that has never been sanctioned, or winked at, by any ruler without a speedy overthrow of the state itself.

Decrees and ordinances are not *just* because they are *mild*; nor are they *unjust* because they are *severe*. The most mild become hateful by *partial* administration, and the most severe become respected when the administration of them is rigidly *impartial*. When the same measure of punishment is meted to every one, guilty of the same offence, no man has cause to complain: the law is then manifestly made and executed for *the good of the whole community*; and, upon no other right does the infliction of punishment stand. But, when *some* men are severely punished, loaded with many stripes, for offences, which, committed by *others*, bring no punishment at all; then it is equally manifest, that the laws are made solely for the

benefit of a few, and that injustice and tyranny prevail. There can be, in such a case, neither lawful ruler, lawful judge, nor commonwealth. The bonds of the social compact are broken.

Accordingly the Judge and Ruler of the world, in giving laws to man, has taken care to warn him against this daring outrage on all the feelings of our nature. Who does not recollect, that the paternal rod has frequently given pain ten times more acute only because it has not fallen with *impartiality*? Who, that has seen even a largess from a father bestowed on a beloved brother, without his own participation, has failed to feel the force of that love of impartiality which is a native of the human breast? What kind and just father ever avoided pain, when compelled to do anything that savoured of giving one child a preference before another? And, if so much solicitude is felt in a case like this, where the judgment is to be exercised with regard to the wants of the parties, and where the thing to be bestowed belongs in full and exclusive right to the donor, what ought to be the solicitude in a *judge*, who is no more than a trustee of the community, who has to administer laws made for the general good, and who has not but an usurped and a tyrannical power, other than that which stands on the basis of *justice, due to all men alike*?

To enumerate all the injunctions of God to avoid partiality in judgment, would require a space of no small dimensions. Amongst them we may take a few, though one ought to suffice for the satisfaction of any but determined scorners, or men daringly wicked. "Thou shalt do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour." LEVITICUS, Ch. xix, v. 15. "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great: ye shall not be afraid of the face of man; for the judgment is God's." DEUT. Ch. i. v. 17. And again, Ch. xvi. v. 19. "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift." In PROV. Ch. xxiv. v. 23. "It is not good to have respect of persons in judgment." The apostle JAMES, Ch. ii. v. 4, reprobates *partiality* even in trifling ceremonies; and St. PAUL, to Timothy, Ch. v. v. 21, thus solemnly enjoins him: "I charge thee before God and the Lord Jesus

Christ and the elect angels, that thou observe these things, without preferring one before another, doing *nothing by partiality*." Last comes the prophet MALACHI within the words of my text: "Therefore, have I made you *contemptible and base* before all the people, according as you have not kept my ways, but have been *partial in the law*."

Are these the *words of God*, or are they not? The deist and the atheist will say *No*. And, far better to give the negative in either of those capacities, than pretend to be a believer; than to call these the words of God, and to act in open defiance of the precept which they contain. Not to believe may proceed from defect of understanding; but, to *believe*, and to disobey; to believe in words and to deride in acts; to confess that it is God who speaks, and to set at nought the command conveyed in his words; if this be not impious, where are we to look for proofs of impiety? "The Devils believe and *tremble*;" but the believer who is *partial* in judgment, is, in this, so much worse than the Devils, that he believes and trembles not.

All injustice is criminal. Even when proceeding from *error* it deserves severe censure, because no judgment should take place without diligent inquisition. When proceeding from corrupt motives it is base; but, when it discovers itself in *partiality*, however craft may contrive to "*wrap it up*," when "the *great man* uttereth his mischievous desire," it becomes doubly detestable; and, especially when distinctions are made between the great and the little, the rich and the poor, in favour of the former and against the latter; wiping a feather over the back of the rich, and sending the lash like knives into the backs of the poor.

When men behold judgments like these, they do not stop to inquire into the *motive*: they know that the motive *must be corrupt*. They are proofs of corruption as conclusive as would be a sight of the bribe actually passing from the hands of the favoured party into that of the Judge. The consequence is, that there remains no confidence in the rulers: that having become corrupt, to which the community looked for safety against oppression, the Magistrate thenceforth rules by force, and by force alone. His power, instead of being looked up to as a shield for innocence, is regarded as a screen for guilt. His office is the reverse of what God has said it shall

be; it is a reward to evil doers and a terror to those who do well.

Against seditions, conspiracies, treasons, and rebellions we pray to be protected; but, what are these when compared with partiality in judgment! Against that which deprives the sources of power of all confidence; which subjects every man's goods, liberty and life to chance; which alienates every heart; and which kindles throughout the community a mass of unquenchable anger? This is a sure forerunner of the downfall of states. In such a state of things there can be no legitimate authority; no lawful sway; all is injustice and violence.

Partiality in judgment must necessarily lead to the commission of crimes. Those who are sure of impunity have nothing to deter them; and the poor, seeing that the rich commit crimes, will follow their example. The punishment of crime loses its only end, for which it is intended; namely, to prevent the commission of crime by others; for, if judgment be partial; if some escape all punishment, or merely undergo the forms of punishment, for offences which bring heavy punishment on others, punishment is looked upon, and justly looked upon, as an instrument used to keep the poor in subjection to the rich.

There are few so ignorant as not to know, that God has strictly forbidden this partiality in judgment; hence a persuasion in many, that religion itself is a bugbear, employed by the few to keep the many in awe. For, if the same law, which says, Thou shalt not steal, says also, Thou shalt not respect persons in judgment; and, if the latter command be violated by the elders of the people and those on the very judgment seat, is it unnatural for the oppressed to conclude, that those elders do not themselves believe in any of the denunciations which the law contains? What check, then, remains to theft and robbery, other than that force of arms and that vindictive punishment, which are called into action to supply the place of moral honesty and religious awe?

Miserable is that community, and hastening to swift destruction, where the people yield an unwilling obedience to the ruling powers. There can be neither happiness nor security where obedience proceeds solely from fear; for, as naturally as the sparks fly upwards, to be feared is to be

hated. But, can obedience be willingly yielded, when a people is convinced of the injustice of those who judge them? When the many see, that the laws are made to be a terror to them and the sport of the wealthy few? Laws may be very strict, judgments very severe; but, if an *even-handed* distribution of punishment take place, men will not complain. When they see the high as well as the low subject to the same inquests and the same penalties for the same offence, they must confess that the laws are fair and that the judgments are just. When justice is thus administered, severe punishments operate as a warning not to offend: it is the rod of a father correcting his children. But, when the poor are made the 'scape goats for the rich; when the bodies of the former are lacerated, while those of the latter go untouched, it is not the rod of a father, but the scourge of a tyrant.

Amongst all the causes of deep-rooted anger, of implacable revenge, not one is so strong as the feeling inspired by partial judgments. To be ourselves lashed with rods of scorpions for that which brings on another scarcely the weight of anger, is too much for human nature to endure without seeking vengeance. In such an act there is everything to irritate and inflame. Burning coals applied to the flesh are less tormenting to the body than this outrage is to the mind. It is the last and most poisonous arrow in the quiver of cruel and cowardly oppressors.

"Of Law," says Bishop HOOKER, "no less can be acknowledged, than that her seat is the *bosom of God*; her voice the harmony of the world. All things in heaven and in earth do her homage; the very least as feeling her care; and the greatest as not exempted from her power." But, to make the law worthy of this eulogium it must be *impartial* in itself and *impartially executed*. Can a perversion of judgment proceed from the *bosom of God*? Is it not impious to trace to the bosom of God the base act of punishing the poor as an admonition to the rich, and, when the rich commit precisely the same offence, to "*wrap it up*" and let them escape? Can the law then be said to have its seat in the bosom of God, of that God who has pronounced his everlasting curse on those, who shall respect persons in judgment? Can the voice of the law be *harmony*, when it is made to pronounce death on the petty thief, while it scarcely passes a censure on the grand robber that strips thousands of their means of existence? Can *harmony* be

in a voice like this? And what *care* does such law take of "the least?" How can "the least feel her *care*," when she has nothing for them but a scourge? What is the *care* that "the least" want from the law? To *protect them*. And, against whom? Certainly against the rich and powerful. What *care*, then, do they experience at her hands, if she lash them to the bone, while she "wraps it up" with the rich? Can the law, when thus perverted, receive *homage* from all things in heaven and in earth? Homage from the false and base indeed she may receive; homage like that of the Missouri savages, who address their supplications and thanksgivings to the Devil; the homage of knaves and hypocrites who thrive by her, and of the rich culprits with whom she "wraps it up"; "but, *cursed* be he that perverteth judgment," that respecteth persons in judgment, "and let all the people say, *Amen*." This is the sort of *homage* which perverted law ought to receive from all things in heaven and in earth. This is the sentence which God has pronounced on her corrupt administrators: "the burial of an ass, and to be cast forth from the gates of the city."

Homage is indeed due to just authority. Government, which is only another word for *management*, applied to the affairs of nations, is absolutely necessary to the existence of civil society. Hence the observation, that "all power is *from God*." But, then, it must be *just* power; power exercised *according to the laws of God*, and those laws pronounce a curse on partial judges. It must be just power; for the murderer has *power* to execute his deeds; and God has said, "Thou shalt do *no murder*." Therefore, we are not to honour those in authority merely because they have power; but, are first to consider, whether the power they have be just in its origin and whether it be justly and impartially exercised.

Amongst all the powers, with which persons in authority are invested, none are of much importance to the community, none have so great and immediate an effect on the affairs of men, none have so much to do in producing public happiness, or public misery, as the powers of the Judge. When, therefore, he execute his high office with diligence and impartiality, no respect, no veneration, that we can entertain towards a human being can exceed his merits and our obligations. Of all the spectacles that reflect honour on human nature and that

tend to elevate the mind of man, none is equal to that of a Judge, patiently investigating, diligently searching after truth, scrupulously discriminating, and impartially deciding; divested of all passion, leaning neither to the one side nor the other, having no respect of persons in judgment; bold in his integrity, setting at naught the displeasure of power, and having in his mind no fear but that of the possibility of erroneously doing wrong. But, if the reverse of all this characterize the exhibition: if the judge, instead of endeavouring to elicit truth, employ all his skill and all his talents to envelope it in darkness, to clothe wrong in the garb of right; if, his very looks at the outset declare him a partisan and not a judge; if petulance and rage mark his inward fear of failing to effect his but too manifest iniquitous intention; if, at last, when coming to award judgment on the rich and on the poor, both guilty of precisely the same offence, he merely shake the lash over the shoulders of the former, and make the forty lacking one draw thirty-nine streams of blood from the loins of the latter, is not the favoured culprit covered with shame, and the judge with infamy? "So they *wrap it up*." But is not every breast filled with indignation? Are they not "*contemptible* and base before all the people?" Is not the curse of God pronounced upon them; and do not all the people say, *Amen!*

THE SLUGGARD.

"Go to the *Ant*, thou sluggard; consider her ways, and be wise; which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O, sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep! So shalt thy poverty come like one that travelleth, and thy want like an armed man."—PROVERBS, Ch. vi. v. 6 to 11.

THE passage chosen for my text is one of the most beautiful that ever was penned; and it contains an exhortation and a warning of great importance to all persons of both sexes and of ages in all the ranks and callings of life. Man was born for activity, for exertion, and not to lie in a state like that of those creatures who

appear to live for no other purpose than that of increasing in bulk, merely to grow up out of the earth or its products, and, through some channel or other, to return to earth again.

The causes of poverty and want are various. Some are wholly unavoidable; some arise from dissipation; some from downright wickedness of disposition; but, a considerable part of all the want and misery that we witness in the world, arises from *sluggishness*; from that hateful laziness, that everlasting hankering after rest, which is so well described and so strongly reprobated in the words of my text.

It is surprising, but not more surprising than true, that a vice, and, indeed, a great sin, so hateful in itself, so injurious to the parties committing it as well as to the community of which they form a part, and so directly in defiance of the word of God, should, in this and in many other countries, have found a sort of apology in precepts as well as in the example of those who affected a particular regard for *religion*.

The Hermits, the Monks, the Nuns, and all the endless tribes of impostors of ancient times, who indulged in laziness at the expense of the industrious, affected peculiar devotion to God, dedicated, as they termed it, their bodies to the Lord. As if the body of man can, in any way, be so truly dedicated to its Maker as by its being made to perform those functions for which it was manifestly intended! As if God, who has fashioned man for activity, who has made labour necessary to his health and even to his sustenance, should be pleased with, and should bestow his choicest rewards on, that part of human beings, who have made the least use of their limbs, and who have contrived to exist on the labour of others by assuming the garb of superior piety!

The fanatics of our day are, only in another form, the successors of the Hermits, the Monks and the Nuns; and, they are still more mischievous inasmuch as their teaching tends to produce *sluggishness* in others as well as to maintain it in themselves. To teach people to *rely on God*, without, at the same time, teaching them that they are to use their own exertions, is to delude them to their ruin. God has given the earth and all the elements; but, he has given nothing for our use unaccompanied with the positive and indispensable condition, that we shall, in every case,

perform labour, of some sort or other, in a greater or less degree.

Yet, by a misinterpretation, a torturing, an exaggeration, or at least, a misconception of the meaning, of those parts of the Bible, which speak of the vanity and worthlessness of human exertions and worldly cares, a persuasion has been implanted in many minds, that laziness, with its natural consequences, rags and hunger, are not only not displeasing to God, but are amongst the surest outward marks of his especial grace. Why, human exertions and worldly cares are, when pushed beyond certain bounds, vain and worthless, censurable and sinful. But, because, when a man's whole soul is bent on accumulating wealth, for instance; when he labours beyond his strength, grudges himself necessary sustenance, and worries his mind with anxieties as to gain; because this is sinful, is there to be *no labour, no care*, at all? Are we to make no exertions, and to make no provision? "*God feedeth the Ravens*," says Jesus Christ. In that illustration of his meaning the whole of his doctrine as to worldly cares and exertions is explained. God feedeth the Ravens: that is to say, God hath given the Ravens wings and claws and beaks, wherewith to go in search of, to obtain, and to carry home, their food. He feeds man in precisely the same way; that is to say, by giving legs, arms and hands.

Yet is there prevailing the delusive idea, that, somehow or other, food and raiment are to come by the favour of God, without bodily exertion. Plainly and in so many words, there is not, indeed, avowed. But, the doctrine implies as much. And, the consequences are, that, where this species of fanaticism takes hold of the mind, cheerful exertion ceases, laziness and slovenliness and carelessness succeed, and are hallowed with the name of *trust in God*. All vanities are carefully to be avoided; but, of all human vanities, what is at once so mischievous and so despicable as for the Sluggard to conceit himself a Saint, and to deem the outward and visible marks of his sluggishness, as amongst the proofs of his inward and spiritual grace!

When once this conceit gets into a dwelling the family is ruined; and, one of its first effects is to produce that sort of sluggishness which produces the habit of lolling *late in bed*, the evil effects of which, more particularly, it is my intention now to speak; a habit hostile to nature, in-

jurious to health, productive of want and of crimes, disgraceful to parents and ruinous to children.

To lay in bed is against nature. The whole of the animals of the creation rise when they have had a sufficiency of *rest*. None of them *live in bed*. And, except in cases where their security or the obtaining of their food absolutely requires them to retire to rest in the day time, they rise, at all times of the year, with the sun, or before him. We cannot see in the dark. Few things can be done in darkness. The day is the time for us to be awake and to be active, and for us to take air. The body and the mind stand in need of repose during the twenty four hours ; and nature as well as reason point out to us, that the night is the time for that repose.

As to *health*, it is, in the true sense of the word, wholly unknown to the Sluggard. He may exist in an absence of acute pain ; a naturally good constitution may even give him long life ; but still he cannot enjoy that which is worthy of the name of health. The morning air is the great invigorator of the body and sustainer of the animal spirit. Whether in towns or in the country, the morning, the three first hours after the dawn of day, is the time to breathe the air freely. What life, what animation, activity and gaiety do we perceive, in all living creatures, *early in the morning*, compared with their state at the setting of the sun. What a difference do we ourselves feel in the air of the morning, if we then rise, compared with that which we meet if we rise when the sun is three hours high !

But, if our general health be greatly injured by sluggishness in the morning, how much does our *sight* suffer from the evening consequences ! So notoriously injurious is artificial light to the eyes, that, when they are, from whatever cause, become feeble, the first step towards a cure is to shun such light. It is, in commendation of learned men, said, that they have "wasted much of *midnight oil* ;" that, is to say, that they have studied until late in the night. A poor compliment, the place of which would be honourably to them supplied by that of their having daily seen the morning dawn. It is against all reason and all experience to believe, that the mind can be as clear and as strong at midnight as at the hour of rising ; and, perhaps, no small portion of the confusedness, feebleness and folly of the matter which we find in things going under the name of books, is to be ascribed to the circumstance

of its having been of midnight origin. We all know from repeated and again repeated experience, that, a thing which we in vain endeavour to call to our recollection in the evening, will, at our rising in the morning, occur to us at once and cause us to be *surprised* at the over-night's forgetfulness. It has occurred to innumerable persons to have but a confused notion of a thing in the evening, and, without any new effort, to see the same thing clearly the next morning. This clearly shows, that the morning is the time for the labours of the body. What confidence, then, can be placed in the studies or deliberations of those who turn day into night? Who begin the employment of the mind, when loads of food and drink, and a mixture of confused sounds, have rendered its workings like those of chaos? When the management of either families or nations (which are only congregations of families) fall, unhappily, into such hands, what have they to expect but error, negligence, confusion and all the consequences of misrule?

Let it not be imagined, that, so that we pass only *a certain number of hours* in bed, it is no matter, as to our health, of what part of the twenty-four they consist. It matters very much. The morning air braces the nerves, strengthens the frame, and keeps the mind clear. By lengthening our day at the other end, we lose that which is to be found only at sun-rise and a short time after. The body and mind mutually act upon each other. The pleasures which the morning afford to the mind assist in giving force to the frame; and that force communicates itself to the mind. Even drunkards, who have been early risers, have had long life; but, such as have been Sluggards as well as drunkards have seldom lived out half their days.

However, though life is precious with health and though without health it is worth little, it is in a moral point of view that early rising is of the most importance. He who does not rise early can never make any great exertion for any length of time. It can be in few cases that a man does that *at once*, which is to decide his fate in life. His fortune, his fame, his means of existence even, must generally depend on often-repeated, or long-continued exertion. There must be, in the greater part of cases, a series of acts; a trial of perseverance. Of how much

importance is it, then, to crowd as many acts and as much effect as possible into the space of every day?

The day, which does not begin till three hours after the sun is up is *not a day*. It is only a part of one, and that part not the best. If the employment be of a mental nature, the understanding is slow at any time compared to what it is in the morning early; and, it is a fact as notorious as is that of the existence of the world, that, in the affairs of bodily labour, an hour early in the morning is worth two or three after the middle of the day. The man who is not up with the lark is always *behind hand*. He is never *ready*, never to *his word*. If his well-being depend on the good-will of others, he can hardly hope to maintain that good will, unless he be punctual to his engagements; and punctuality and late rising are wholly incompatible. To the husbandman sluggishness is certain ruin; and, indeed, to every man who has others to whom to give commands. If the master be stirring, all stirs, and all thrives; but, if he yield to "a little more slumber," all slumbers, and nothing prospers; nothing is successful; nothing wears the face of promise. Could we ascertain with precision, the causes of the decline of all men whom we have before seen in possession of abundant means, we should find no very small part to have had their origin in sluggishness generally, and more especially in that species of sluggishness which is evinced in late rising.

The *quantity* of labour, of which we are capable, is greatly diminished by beginning it late in the day; but, the *quality* of it is also diminished. Nothing, if done in haste, is done so well as it might be done. How many excuses do we make for the badness of our work, on account of its having been done *in a hurry*! And, how often does this hurry arise from the "folding of the hands to sleep" in the morning! When the sluggish master *does rise*, at last, all is *bustle*, and, it is lucky if any one escape his reproaches. He finds all behind-hand; he finds nothing right; he well knows that the fault is *his own*; but, he, conscious of his indisposition to correct himself, throws the blame on others, and uses his power to disguise from them and from himself too, as far as possible, the shame which justly belongs to himself.

Night-fall always finds the sluggard *busy*, and yet makes him retire *leaving something undone* that ought to have been completed. Hence he is never happy, never *pleased*, never

really satisfied; and, all who are so unfortunate as to be, in any degree, dependent on his will or power, lead miserable lives. No sluggard is a cheerful man; ill health, or trouble of some sort, is always preying upon his mind; and, therefore, he is a dull companion, a gloomy inmate, a worthless servant, and a most disagreeable master.

By throwing our labours on the latter part of the day, great additional expense in the performance of them is occasioned, even in cases where they can, by artificial light, be performed at all. Every hour of daylight that is lost, or exchanged for candlelight, by the in-doors tradesman, causes, in proportion to the magnitude of the work performed, a positive additional expense, besides the loss from inferiority of workmanship and from various other causes. In the management of a *family* the case is nearly the same. And, if a family consist of any considerable number of persons, the expense of supporting it by candlelight exceeds that of supporting it by day-light in the amount of many pounds in the year.

The sluggard must drive off his hours for taking refreshment. Meal after meal is deferred, till a large part of the time spent in eating and drinking consist of hours of darkness. Hence comes waste and destruction in all sorts of ways. When we consider the mere *destruction* of useful things, arising from a life by candle-light or lamp-light, we almost regret, that the invention was ever discovered. In cases where *fire* is necessary on account of climate or weather, what an addition to the trouble and expense arises from the keeping of late hours! In the morning activity renders artificial warmth less necessary than it is when the body is without motion; and, from this cause alone, how many millions are annually wasted, and how many families helped on to their ruin! The habit of late hours, like all other evil habits, steals on us by degrees. It places us much by the *fire-side*, to which we become more and more attached, till, at last, we quit it with the greatest reluctance, even to remove to that bed, which is its rival in our affections. Fire, as a thing merely to give us warmth, is, at the very best, a necessary *evil*, and a very great evil too. Ought we not, therefore, to render it as little as possible in degree? Ought we voluntarily, and against our own manifest interest, to augment it? The excuse for sitting up late frequently is, that we are not disposed to sleep. This, which in time becomes a species of

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malady, has an obvious and instant cure in *early rising*; for, let it be well borne in mind, that to *lie awake* is not the same as to *rise*.

Late hours are the chief cause of that destructive practice, *gaming*, which is at once the companion, the twin brother, and the rival of *drunkenness*. To game in the morning is seldom seen, even amongst the wretches who make gaming a trade; and, as to the *rudiments* of this species of profligacy, they are uniformly acquired by the fire-side, while waiting for that sleep, which refuses at an early hour to lay its weight on the eye-lids of the morning sleeper. Gaming has *fraud* for its basis. The motive is to get from another a part, or the whole, of what he has, without yielding him anything in return. The ruinous consequences of gaming are too notorious to be dwelt on in the way of giving information, and they are of too great magnitude to occupy a side place in the enumeration of evils. But, that it is the duty of parents and masters to prevent gaming in their families is evident enough; while it is equally evident, that late hours constitute the greatest of all temptations to that ruinous vice. The child that rises with the sun, needs no cards to bring on the time for it to go to sleep.

And, has the master of a family nobody but children, whose welfare is committed to his charge? He has apprentices, he has servants, to whom he owes his example, while he has duties to demand from them. It is in vain to work solely by precept; it is in vain for the sluggard to extol the benefits of early rising. He must rise himself, or he may hold his tongue. If a master of a family keep such hours as necessarily produce gaming and dissipation, who but himself has he to blame, if he have neglectful, profligate and thieving servants; if his substance be wasted, and he himself ruined?

Clearly true as all this is, obvious as are the evils of sluggishness, it is but too true, that this vice, along with general luxury and effeminacy, have been, for years, slowly but constantly, creeping over the whole community; and, though we well know, that it is a vice, which is not to be cured but by great suffering, even that suffering is, in such a case to be hailed as a blessing. The Sluggard must, in some way or other, be fed by the labour of other men: *somebody* must suffer for his laziness: wife, children, neighbours, his country; *somebody* must do more than

they ought to, if he do less. There is no state of riches that justifies the sluggard : if he live on his own means, he is contemptible : but, if his indulgence be at the expense of others, he is criminal : he is a drone that eats what he gathers not ; is worse than nothing in the creation, and very little short of a robber.

If left to depend on his own exertions he speedily receives his due reward. From one step to another he proceeds, till, at last, the very bread is wanting to him. "His *poverty* shall come like one that travelleth and his *want* like an armed man." His poverty shall approach him gradually, and, at last, his want shall be irresistible and shall bring him down, while there is no hand to raise and no heart to pity. When we see the industrious man sinking there are few so callous as not to *wish*, at the least, to hold him out some support ; and, if from want of ability in his neighbours, he find not efficient support, he is consoled by their compassion. But, when the Sluggard sinks, not a hand moves, and not a tongue is heard but to acknowledge the justice of his fate. God has fed him as he feeds the *Ravens* : he has given him the means of obtaining food, and he has neglected and rejected those means. The very basis of civil society is, that it shall produce *good to the whole*, and that no man shall suffer from absolute want of food and raiment. But, then, there is this condition, equally clear and imperative, that no man shall be maintained *in his sluggishness* by the toil of the industrious ; for, without this qualification, the principle of claim to relief would be intolerably unjust.

In many cases the ruined and fallen man has ignorance to plead ; but the sluggard has no such apology. The light, the darkness, every living thing, the very air he breathes ; all nature ; all that he sees, hears and feels ; everything urges him to rise with the sun, and to make, in time, due provision for his wants. Like the Ant, he stands in need of no guide, overseer or ruler ; but, he needs the industrious disposition of that laborious and persevering little creature, which, if you scatter abroad the whole of its dwelling and its stores, goes, instantly, cheerfully and patiently to work to gather them together again, and carries along at each load four or five times the weight of its body. What a reproach to the sluggard ! With all nature thus incessantly affording him precepts, warning him of the consequences, what excuse has he ?

What claim has he, when poverty overtake him, to assistance or compassion?

When we view sluggishness in all its characteristics and effects, we cannot but wonder, at first thought of the matter, that there should be, in the whole world, such a being as a sluggard. It is, therefore, of importance to trace this disgraceful vice to its cause. Some men are naturally more slow in their movements, less animated, than others; but, for a man to be a real sluggard, there must be cause contrary to nature. And, that cause we shall, in almost every instance, find in the *evil example*, or *criminal indulgence* of parents, or masters. The sons and daughters of sluggards will, if not separated from them at a very early age, be sluggards as surely as the young ones of the drone will seek to live on the honey of the bees.

To expect of sluggish parents to teach their children industrious practices would be to set reason at defiance. To exhort them to it would be to cast reproach on the parents themselves. But, industrious parents, through a mistaken kindness, may send forth into the world, a race of Sluggards. Something, assuming the name of *fondness*, in the mother, and which, perhaps if thoroughly examined, is unworthy of the name; this, joined to the *want of firmness* in the father, have but too often sent a brood of lazy children from beneath the roof of industrious parents. How careful, then, ought parents to be; how vigilant in watching their own conduct in this respect!

The single man has little to care about. Food and raiment for himself are all he wants. But, the father of a family has duties to perform of a very important and sacred nature; and, if he neglect these, his professions of religion will, as they ought, avail him little. To have children was his own voluntary act, and in that act, he contracted an obligation, not only to use all the means in his power to supply those children with all things necessary to bodily health and decency of appearance, but also to prevent them from being, when grown up, bad men and women.

If suffered to lead a sluggish life, what must be their fate when they go forth into the world? No matter what be their calling in life, they must, except by mere accident, go amongst those who will judge of them solely by their merits; who will value them according to their worth;

and will take the services they are able and willing to render as the standard of that worth. What gentleman, what farmer, what merchant, what employer of any description should find an inducement or should have inclination to furnish a sluggard with food, raiment and money? People give part of their substance to others in exchange for something good which they receive, or expect, from those others. No man hires another to help him to eat, drink and sleep. And, this should be borne in mind by all who have to work for their bread; especially by *parents*.

What gentleman will confide his house, his garden, his horses, or anything in which he takes a delight, or on which he sets a value, to one whom he finds to be a sluggard? What merchant, what trader, will dare turn his back, leaving his affairs to one who needs dragging from his bed in the morning? What farmer can commit the life of even a hen or a duck to a sluggard? And who is to be expected to be the servant of his servant, to rouse him in the morning and follow him throughout the day? If any accident lead a son into the military or naval service, severe indeed is the process by which his cure is effected! The probability is, that, to avoid the means of cure, he exposes himself to an ignominious end, the lamentations at which the parent ought to mix with reproaches on himself.

In the case of females the danger is still greater; for here, cleanliness and neatness of person are not only proper but requisite; and whoever saw a sluggish woman that was not a slut in her house and a slattern in her person? Who will choose to eat or to wear after the hands of such a woman; and, above all things, who, unless he be worthless himself, will choose such a woman for his wife!

And, ought parents, then, to call it kindness, fondness, indulgence, when they are laying the foundation of sluggishness in their children? Is it a proof of love to insure the best possible chance of ruin to the object? The swarms of unhappy creatures, thieves and prostitutes, that we behold in great cities, were not born thieves and prostitutes. They are not such by nature any more than other people. They have been brought to the lowest stage of vice by degrees, and, in numerous cases, the first step has been either inculcated by the example or encouraged by

the indulgence of parents. These unhappy persons chiefly consist of turned-off clerks, shopmen, and servants, who, in the first instance, have been discarded on account of their neglect of some part of their duty. For, who that pays for services, do not require services for their money? Once, twice, thrice, the master may rouse a sluggish servant in any capacity; but, in time, the most patient and forbearing, becomes weary; and, even if his compassion intervene and make him endure beyond the common measure of endurance, he does the painful thing, he, at last, sends the sluggard to fold his hands elsewhere, not without reluctance after all, but from sheer *necessity*: he must discard him, or his affairs must stand still: in place of being a help, the sluggard is everywhere a burden.

But he has "*a good character.*" He is *honest, sober and civil*. Very good so far; but, it is *services*, it is *activity*, it is to do *something*, for which he is again wanted; and, in a short time, he is again found wanting in this, the great purpose for which he has been sought after and contracted with. Nor, if we come fairly to the point, is it *honest* to be a sluggard and neglect to do that which we are paid for doing. To defraud an employer of the labour or care due to him is, in the eye of morality, as bad as to defraud him of his coin or his goods; the only difference being, that, in the former case, there is frequently breach of trust as well as fraud. The defence, or redress, that the employer has is to avoid the sluggard, or, discard him; and, the application of this remedy by successive employers seldom fails to make the poverty of the sluggard advance with steady and rapid steps and to bring horrid want to stare him in the face.

When parents see their children brought to this state and into those other melancholy situations to which poverty naturally tends, they seldom carry their reflections back to remote causes. If they were to be just enough to do this, their self-reproaches would be a warning to those who witnessed them. The man, for common life, is fashioned soon after he quits the cradle. His *habits then begin*; and they generally fasten themselves on him for even the longest life. How important, then, how sacred are the duties, and how awful the responsibility, of parents! But, how great also the compensation! Great are the cares; but, there is not one of these cares, which,

if duly exercised, is not repaid by the prosperity which it tends to give the affairs of the parent. "He that gathereth in harvest is a wise son; but he that sleepeth in harvest is a son that causeth his father shame." But, if the son sleep in harvest, is it not the father's fault?

From their earliest days children should be accustomed to rise with the sun, and, at a very few years old, to have labour or care of some kind imposed upon them. The things they learn when at that age, if to the instruction the *practice* be added, they never forget. It requires no pains, no exertion, no expense to make children rise with the lark and imitate the ant in industry. But, then, you must begin *betimes*, and keep steadily on. In a few years they become of great value in point of earnings. A boy thus reared up is more trustworthy at ten years of age than a sluggish youth at eighteen. What a difference is this in the situation and circumstances of the parents, even in the son's boyish days; and what a difference when he becomes a man!

The twig is to be trained in the right direction when *young*, and when *very young*, too, or, it must take its chance. The child of seven years old, who has never known what it was to be in bed after day-light, will never, unless pains be taken to corrupt him, be a sluggard. And, is it not then, true *kindness*, true *fondness*, to make a child begin its life with early rising? Is it not also a duty due from parents; and, will the neglect of this important duty find an apology in anything that their minds can invent?

When the Apostle says, that men are to be judged by their *works*, he certainly means *something that they are to do*. Something in the way of *action*; and not a mere forbearance from evil deeds. To abstain from doing wrong is not *to do what is right*. Works are acts, and, in common life, they must more frequently consist of *bodily exertions*, very well known and unnecessary to be defined. And, if we neglect these, and particularly if we neglect to teach them to our children, do we vainly imagine, that we make compensation by passing a large portion of our time in the reading of *Tracts* and the singing of *Hymns*? Yet, of how much laziness, how much neglect, how much want, filth and misery are these at once the cause and the fancied excuse!

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have you *thought*, or *professed to think*?" will, doubtless, be the question. And what *answer* is to be made by him or by her, who has spent the better part of the daylight of life in drowsiness and laziness, exerting even the thinking faculties only for the purpose of discovering the means of securing food and raiment out of the fruit of the labour of others? Can any reasonable creature believe, that merely to *believe*, or to profess to *believe*, no matter what the thing believed, is to form a compensation and satisfaction for a neglect of his *real duties* as servant, master or parent? It is an abuse of words to call that *serving God*, which produces a neglect of the means of sustaining ourselves and our families; for, in our very organization, to say nothing of God's commands and of all his cautions against slothfulness; in our very organization, we find the proof of the duties of diligence and care; and to perform those duties well and truly is the very first service that God requires at our hands.

Look, therefore, upon those to be impostors who would persuade you, that, to be *religious* you must neglect the means of obtaining an abundance of food and raiment; that to secure heaven hereafter, you must be poor, ragged, and almost die with hunger; that, to be a child of grace you must be a moving assemblage of skin and bone, distressing to the sight and offensive to the smell; that God delights in sluggards, slovens and sluts, when you can scarcely read ten verses in the books of his laws which do not contain some command or other strictly enjoining industry, cleanliness and decency, and promising to bless with abundance the labours and cares of those who obey those commands.

Let the *mother*, for instance, who has yielded to this pernicious sluggard-creating fanaticism, think, even now, of the account that she will have to render. "Lord, I have *served* thee most constantly. My tongue has not ceased to sing hymns to thy praise and to groan out *amen* to the words of my pious guide. I have cast aside all worldly cares; husband, children, all have been abandoned for the great object of securing my precious and immortal soul. My love of thee has left in my breast no room for affection of any other kind; and, I have been unmoved, my children in rags and filth crying for that bread which my husband's labour brought and with which I, for love of thee and my own precious soul, fed the holy

man who repaid me with spiritual food. Poverty I have hailed as a blessing; and want has been my constant consolation. That time which worldlings have bestowed on teaching their children to labour, to rise early and to toil through the day, I have spent in thy service, reading and meditating on the pious effusions of our spiritual guides. Tracts and hymns, and not the broom, the needle, or distaff, have been the utensils in my hands; and, such has been my love of thee, and my anxiety to save my soul, that my heart has given to the winds even the fate of my children, brought to an untimely end through that want of industry and care which my love of thee prevented from teaching them whether by precept or example."

Monstrous as this is, it is what truth would demand from but too many mothers; and it is, in fact, what but too many really say in their hearts. Let all such look well at the words of my text. Let them deny that text to be *the word of God*; or let them confess, that true religion consists in imitating the Ant and not the Drone. At any rate, let us bear in mind, that poverty and want, disgrace and misery, are to be the lot of the Sluggard.

GOD'S VENGEANCE AGAINST MURDERERS.

Jesus said, Thou shalt do no murder. Matt. chap. xix, v. 17.

MURDER is a crime of so deep a die; it is so direct a violation of the feelings of humanity; it has something in it so shocking to the very nature of man, that, at first thought, it would appear wholly unnecessary to warn men against the commission of it; and indeed, deliberately to set about such warning, and to remind men of God's denunciations against the murderer, would, on a cursory view of the matter, seem to be almost an insult to a christian community.

Unhappily, however, such warnings are necessary; for we but too often see beings bearing the human form capable of dipping their hands in human blood, monsters so unfeeling, so brutal, as wilfully and aforethought to cause, with their own hands, that death, the bare sight of which

even when proceeding from natural causes, is deeply affecting to all but callous hearts. With such, indeed, all remonstrance would appear to be vain; those who are deaf to the voice of nature, will hardly listen to that of reason. But, there are murderers who do not slay with their own hands; and there are murders which are perpetrated by means other than those of violence of any sort committed on the body. The murders of this latter description, which are by far the most numerous, are not so obvious, not so plainly seen, as those of the former. They are disguised from the world; they admit of no judicial proof; they escape the utmost vigilance of human laws; they set the just vengeance of those laws at defiance; they are reserved for the vengeance of God, from whom the cool, deliberate, cruel and hypocritical, smiling murderer cannot hide either his deeds or his thoughts.

It is of importance, therefore, for us to come to a clear understanding of the full intent and meaning of the word *murder*. "Thou shalt not *kill*" is one of God's commands; but that killing may take place without *murder* is very clear, for, in the continuation of those very commands, it is provided, that in some cases the punishment of *death* shall be inflicted; and, to fulfil these provisions of God's laws, there must be *killing*. It is evident, therefore, that, to put men to death according to laws which are *just in themselves* and *impartial in their execution*, is perfectly agreeable to the laws of God; and, indeed, we very well know, that such killing is unhappily necessary to the safety of every community. Nor was MOSES a *murderer*, when he killed the brutal Egyptian and buried him in the sand. The cruel king of Egypt held the Hebrews in slavery, and had commanded that all their male children should be strangled in their birth. Moses had been preserved by something little short of a miracle, and had, in a secret manner, been brought up to man's estate amongst the Egyptians; and "it came to pass, in those days, that he went out unto his brethren, and *looked on their burdens*." The sight of those, without anything more would naturally fill his heart with indignation; but, while in this state of feeling, "he spied an Egyptian *smiting one of his brethren*," which seems to have been too much for his high and noble mind to endure. He, therefore, having first looked about him and seen that there was no one to make discovery of the deed, "slew the Egyptian, and hid him in

the sand." Having, the next day, reason to suppose that the thing would be made known to the tyrant Pharaoh, he fled into another country. There, however, the God of his fathers found him, tending the flocks, and chose and appointed him to be *the deliverer of his people*. Whence we are compelled to conclude, that the killing of the tyrant's instrument of oppression was not a *criminal* killing; and, of course, that it was not a *murder*; but consonant with those laws of God, which this very Moses himself afterwards promulgated to his delivered brethren.

It is not, therefore, the mere *act* of killing, but the *cause* of it, the *motive*, that we are to keep principally in view, when we are to determine, whether such killing came justly under the appellation of *murder*. And, as to the *manner* of the killing, it is evident that the *criminalness* is not in the least diminished by the circumstance of the deed not being affected by the killer's *own hands* or by those swiftly deadly means which, at once, and directly, assail the body of the object. Whether the killing be perpetrated by our hands, or by those of others who act at our instigation or in furtherance of our well-known wishes; whether the killing be swift or slow; whether it be the dagger, the poisoned cup, or the withholding of food, of raiment, or of necessary care or aid, that we make use of; whether the attack be that of violence on the body itself, or that of more cruel torture inflicted on the mind; still, wherever there is an unjust killing, there is and must be a *murder*, and he who causes, or abets, such killing, is a *murderer*. He may, indeed, in certain cases, and even in many cases, be beyond the reach of human laws; but, should his hardened conscience leave him untormented; should he, besides, by secrecy and hypocrisy, escape the execration of man, the final punishment due to the murderer awaits him.

Various are the ways in which the horrid crime of murder is perpetrated. He who *causes death* by unjust means, deliberately used, is a murderer, let those means be what they will. To kill your enemy *in war*, for instance, is not murder; but, to kill him, when he has no longer the power of hurting you, is murder of the most base and detestable kind. Let us remember the denunciation of DAVID, when on his death-bed, against JOAB, 1 Kings, ch. 1, v. 5. "Thou knowest," says the dying king to his son, "what Joab did to the two captains of

the hosts of Israel, unto Abner and Amasa, whom he slew, and *shed the blood of war, IN PEACE*. Let not, therefore, his hoary head go down to the grave in "*peace*."

Nor is the crime at all diminished by the using of *slow* means to produce the death of those whom the chances of war have placed in our hands. If they die of disease; if they perish from hunger or cold; if, in short, their death be caused by our ill treatment of them, they are murdered and we are murderers. We shed the blood of war, in peace; and the fate of the ferocious Joab ought to be ours. We do not, like him, actually put the blood upon our girdle and in our shoes; but, we *cause the death*; and the only difference is, that, what Joab effected openly and by the sword, we effect by secret, more cruel and more cowardly means.

All *oppressors* are murderers; and murderers too in the strict sense of the word. For shall he be a murderer who causes a *single death*, and he not a murderer who causes millions to suffer and thousands to die, and that, too, to gratify his own ambition, avarice, prodigality, or revenge? "The wicked sitteth in the lurking places in the villages: in secret places doth he *murder* the innocent: his eyes are privily set against the poor." PSALM x. v. 8. Again in PSALM xciv. v. 6. "The wicked slay the widow and the stranger, and *murder* the fatherless." Again in HOSEA, Chap. vi. v. 9, "As the troops of robbers wait for a man, so the company of Priests *murder* in the way by *consent*;" that is to say in a deliberate and wilful manner, though, as we gather from the context, by means of lewd and profligate conduct. If a man, having the power, were to cause a particular island, or district, to be deprived of the means of subsistence, and, in consequence, all the people of that island or district were to die of hunger, would not such a man be a *murderer*? And, would not he be a murderer, then, who, by means only less general in their operation, were to cause any portion of a people to perish for want in the midst of plenty? This is precisely what the Psalmist has in his eye; this is the secret and base crime, which, in the above-cited passages, he describes; the offence which he justly calls *murder*, and on which he invokes the vengeance of God.

Vain is the hope of him, who hopes to escape this vengeance by skulking from the deed himself, and by causing it to be committed by the hands, or through the

instrumentality of others. The laws of man hold, that he, who does a thing *by another*, does the thing *himself*. If I employ a ruffian to kill my innocent neighbour, am I not the murderer of my neighbour? It is true that the ruffian is a murderer also; but that by no means diminishes my crime, or takes from me a particle of the hateful character inseparable from that crime. Why, even PHARAOH and HEROD did not kill with their *own hands*. The *Jewish rabble*, who so cruelly stoned STEPHEN to death, were, indeed, murderers; but, were not the *High Priests and Elders*, who stirred the rabble up and urged them to the deed, murderers also? The actual putting of JESUS CHRIST to death was committed by the *Roman Soldiers*; but, though they were murderers, was not PILATE also a murderer, he who placed the victim in their hands, and ordered them to nail him to the Cross? And was the crime of this base and corrupt Judge washed away by the water in that hypocritical ceremony, wherein he affected sorrow, and laid, as he appeared to hope, the shedding of innocent blood upon the head of the Jews; the head of those despicable wretches, who were under his absolute control, and whom he treated, in all other cases, as the slaves of the conqueror whose deputy he was?

But, in order to constitute murder, it is not necessary, that a *positive order*, or a *direct instigation*, pass from the chief murderer to his agent. To have a clear right to charge a man with murder, we may stop far short of proofs of this description. To *connive* at unjust killing; to be known to *wish* for it even; either of these is sufficient to constitute murder. HENRY the Second did not *order* the killing of the Bishop of Canterbury; he instigated, *directly*, no one to commit the deed. But, it was known that he *wished* the death of that prelate; the prelate was killed; and, in the end, the King performed the most humiliating penance as a *murderer*. AHAB did not *order* the death of Naboth. He *instigated nobody* to kill him. He merely, when Naboth was dead, *suffered the deed to remain unpunished*, and took possession of the Vineyard which he was known to covet. Yet, the instant he entered on that possession, the punishment due to the murderer was pronounced upon him by the lips of the prophet: "Hast thou *killed* and also *taken possession*?" Thus saith the Lord, in the place where dogs licked the blood of Naboth, shall

dogs lick thy blood, even thine." The effeminate, the luxurious, the unprincipled and unfeeling king seems to have been stricken with fear; for he exclaimed, "Hast thou *found me*, O mine enemy!" Found thee, yes! What! didst thou think, that, because thou hadst been wallowing in ease and luxury, while thy corrupt Nobles and Judges were falsely accusing, were condemning on the oaths of perjured witnesses, were killing in the most cruel manner the innocent owner of the vineyard which thy whim or fancy had fixed on; didst thou think, that, because thy cowardice had restrained thee from shedding thy subjects' blood with thine own hands, thou wast not his murderer?

Find him! Yes; and, let every murderer, who commits his bloody deeds by the *hands of others*, bear in mind the punishment of this luxurious, cruel and dastardly king. Even his family were to be wholly cut off. "Him that dieth of AHAB in the city, *dogs shall eat*; and him that dieth in fields shall the fowls of the air eat." 1 Kings, chap. xxi. v. 24. We find, in Holy Writ, denunciations against murderers of no other description so awful as those against this murderer by deputy. And, when we come duly to consider the matter, the crime well merited this distinction. AHAB was the chief Magistrate. It was his duty, in return for the ease and splendour that he enjoyed, to watch without ceasing over the property and lives of his subjects. He had, in this case, seized on the former and destroyed the latter. So far from punishing the murder of his innocent subject, he had applauded it; not, indeed, in *direct terms*; he had not openly thanked the murderers; but, those thanks were too clearly inferred from his silence on the subject, and from his eagerly profiting from the death of the murdered party. It was his duty, his bounden duty to punish the murderers; and by that means to prevent, as far as in him lay, murders in future. He had ample power to do this; and, therefore, in addition to the crime of this murder, there was on his head that of causing other murders, that of giving his royal countenance to the commission of this horrible crime. And how was he to be suitably punished without extending the punishment to the whole of his wicked race? The streets of the city had been stained with the blood of his innocent and virtuous subject; dogs had licked *his* blood, and dogs were to lick the blood of Ahab;

but, the blood of this contemptible being alone was not sufficient to satisfy divine vengeance, which was therefore extended to his very race.

The laws of God are very minute in discriminating between different degrees of crime. Some crimes are to be atoned for without the loss of life; but, the *murderer* is always positively excluded from any and from all mitigation of punishment. "Moreover, ye shall take *no satisfaction* for the life of a murderer which is guilty of death, but he shall be *surely put to death*." The sin of king AHAB was, therefore, enormous: he was a murderer, and also a *screener of murderers*. The authority and power, with which he had been invested for the protection of the lives of his subjects, he made use of to protect their murderers; and, what good man does not rejoice when he hears the detected and alarmed tyrant exclaim: "Hast thou *found me*!" What a warning to those, in whatever state of life they may be placed, who commit this horrid deed by the hands of others, and who indulge the hope of escaping punishment because their own hands have not been imbrued in the victim's blood!

But, to merit the punishment due to the murderer, it is not necessary that we profit from the deed, or that we wish it to be committed. *Not to punish it*, if we have the power, makes us partakers in the crime, which we commit also, if we, by whatever means, endeavour to screen the actual murderer; for, in either of these cases we adopt the crime; we take it to our bosoms; we commit it in our hearts. The Governor of Pennsylvania, who pardoned two wilful and cruel murderers on their way from the scene of their conviction to the jail door, was, indeed, less horribly criminal than AHAB; but, did he not adopt their bloody deed; and did he not become a participator in their crime? If we know of a murder having been committed, and make it not known to those who have the power of punishment in their hands, we are deemed, even according to human laws, participators in the crime. What, then, must be the guilt of those, who possess that power, if they themselves screen the murderer; if they make use of their power to secure his impunity, instead of insuring his punishment!

Let them not flatter themselves, that they deceive even man, much less God, by giving the name of *mercy* to this perversion of their power. Mercy must operate to prevent

severity ; and what is so severe as the murderer's deeds, which must necessarily be encouraged and increased by even the hope of finding protection, where, according to all laws, human and divine, punishment signal and *certain* ought to be their reward ? To encourage murder, in any shape or in any degree, is to be guilty of cruelty unqualified ; to screen the murderer is to give that encouragement ; it is to call aloud for the use of the dagger, the knife, the poisoned bowl, and the midnight torch ; and, if it be possible to add to such a crime, the addition can be made only by committing the crime under the hypocritical pretext of *showing mercy*.

Those murders, however, which are the most worthy of our attention and watchfulness, are such as elude, in most cases, the eye of man, and admit of no proof sufficient to make the offender amenable to human laws. If Saint Paul had died in prison, or had been drowned at sea while a prisoner, would not the Roman Governors have been *murderers* ? The effect, being distant from the cause, we are too apt to lose sight of the crime ; but, Paul having been held in bonds *unjustly*, his death, during the time that he was in those bonds, would have made his persecutors, and especially those who had unjustly imprisoned him, murderers. We should, therefore, look well to our ways, when, by any means we acquire power to do anything, which, even by possibility, may affect the lives of our neighbours. If from false witness or perverted law our neighbour lose his life, though the immediate cause of death be distant from us, the false witnesses, or the unjust judges are murderers, and murderers, too, wilful and deliberate. It is no excuse to say, that they did not *mean* actually to *kill* the victim. So says the night-robber, when, in a struggle for the gold, he kills the owner. He only wanted the gold : he did not want the owner's life. But, so far is the law from countenancing such an excuse, that, in the act of breaking in by night, it presumes, as a matter of course, the design to kill, and it justly inflicts the punishment of death accordingly, which punishment, even by the hands of the owner himself, is justified by the laws of God.

Now, night-robbery is by no means so base an act, so deliberately and manifestly foul and wicked, as the giving of false witness or the pronouncing of an unjust judgment. And, though the effect may not be immediate death, and

may not produce death at all; still the crime admits of no extenuation; for, what are the natural consequences of banishment, or seclusion, from friends, wife, children, parents, and all that renders *life dear to man*? If the natural and almost unavoidable consequences are disease, despair, torment of mind, death, or insanity worse than death itself, how are the guilty parties to hope to escape that vengeance which is the *murderer's* due? Let all those, therefore, who have any portion of power to exercise over the lives of their neighbours, look well to what they do in that capacity; and not from indolence or from fear of man, do that which may subject him to the awful consequences of a misuse of that power. Let them remember, that, though their ears are not to be annoyed by the plaintive accents of their unfortunate fellow-creature, whose living body they have consigned to a grave, those accents will find their way to that God of justice who has vengeance in his hands, and who has declared that the *murderer* shall not see everlasting life.

If such, if so scrupulous, ought to be our conduct towards our neighbour, that is to say, towards men in general, what ought our conduct towards those more immediately dependent upon us, and those connected with us by ties of blood or of contract, and whose lives depend, in many cases, upon our doing our duty by them, and whose death is the probable consequence of a neglect of that duty? When those, whom to supply with food and raiment is our duty as masters or as persons having the guardianship of the indigent committed to our care; when those persons die from want, can we deceive ourselves so far as to believe that we are not murderers; that is to say, if we have withheld from them that which was necessary to sustain life? When, from harsh and repulsive conduct in us, we have made the hapless creatures afraid to put forth a statement of their wants; when we have, from accompanying our scanty relief with reproaches if not with blows, driven the distressed mortals to wander from door to door, and, at last, to expire under hedges or upon the pavement of the City; or, to use their small remains of strength and of intellect in satisfying the cravings of hunger by force or by fraud, and, thereby, bringing themselves to an ignominious death; when either of these is the result of the non-performance of our duty, let us not deceive ourselves by not tracing the effect back to the

cause; for, in the latter case the offence against the law is *ours* and not *theirs*; and in both cases, wherever death is the effect of our misconduct, though the laws of man cannot reach us, the laws of God declare us to be *murderers*; seeing that this case is precisely that which is in the contemplation of the PSALMIST, when he says, that "the wicked *murders* the innocent, that his eyes are *privily set against the poor*; that he slays the widow and the stranger, and *murders* the fatherless;" he evidently does not allude to murders committed by the sword or by the knife; but to those *unseen killings*, which are effected by the unjust and cruel denying of food and raiment to the indigent part of our fellow-creatures; and to which food and raiment they are as much entitled as the rich man is to his houses and lands.

The wretched and forlorn creature, brought down to the grave by disease engendered from a want of the necessities of life, is but too generally regarded as having expired from a natural cause. The real cause is so distant from the effect, that it is not perceived, even by the unfortunate victim himself. But that cause is not hidden from the eyes of God, who, by the mouths of his servants and Prophets and Apostles, from one end of the Bible to the other, warns the rich, and all persons in authority, against oppressions and neglect of the poor. Against doing anything that has a tendency to humble, to harass, and to injure them. So complete is the word of God as to this point, that, though it strictly forbids *stealing*, it says expressly, in Proverbs, Ch. vi. v. 30. "Men do not despise a thief *if he steal to satisfy his soul when he is hungry.*" This law is not in operation, where the rich from their superabundance are ready to satisfy the calls of hunger in the poor; and especially where the law of the land, as is the case with us, benignantly provides sustenance for every human being in a destitute state. But, this benignant law must be faithfully executed by those in whose hands the execution is lodged; or, it becomes, not a protection to the poor, but the means of most grievous oppression, of endless diseases, of sufferings not to be described, of deaths premature, and innumerable; and, let not those deceive themselves, who are the original cause of these melancholy effects; for, when a human being dies in consequence of a want of that timely relief which has been refused him, a

murder has been committed, and those who have refused the relief are murderers.

The Apostle says that he who is hard-hearted to his *own kindred* is worse than a heathen. He might have said, and with great truth, worse than any brute beast of which we have any knowledge. The parent that can so act towards a child as to produce its death, whether by want of care, want of good counsel, want of food, of raiment, of anything within the power of that parent to supply, must be little short of what we generally describe by the word monster. In this case even slight negligences are criminal. What is merely *fault* in other cases is here *crime*. The duty of the parent commences from the moment that the fruit of gratification sees the light; and it never ceases but with the life of one or the other of the parties. We have, however, instances now and then, not only of a most profligate neglect of these duties; but of acts committed by parents towards children such as it is impossible to hear of without an admixture of indignation and horror. To abandon a child, in a state of known peril; to leave that child to the mercy of strangers, and, perhaps, enemies; to leave a child to be comforted in its dying moments by those wholly unconnected with it by ties of blood; to suffer it, and wilfully suffer it, to sink into the grave, without the touch of one kindred hand, without hearing the sound of one kindred voice; to know that it is in imminent peril, and coolly to pursue one's ordinary avocations, expecting every moment to hear that the victim is in its shroud; this, this of all the offences of which a parent can be guilty; of all the crimes which can lie upon his head, is surely the greatest; and, whatever such parent may think; however completely the laws of man may be irapplicable to his case, that he is a murderer, and the basest and amongst the blackest of murderers the laws of God sufficiently proclaim.

The duties of parents and children are reciprocal. These latter must consider all their words and actions, as they affect their parents. A bad child, is not only a bad man or woman; is not only guilty of offences against society; but, moreover, of a particular offence against the parents. If the parents have faithfully discharged their duty, how great is the crime of the son, for instance, who, by his conduct, wilfully gives them pain! And yet, how many fathers', and, more especially, how many mothers'

grey hairs are brought with sorrow to the grave by the misconduct, the perverseness, the profligacy, the drunkenness, or some other incurable vice of a son! Here there is not only the basest of ingratitude; but a want of feeling; a want of the very essentials of human nature. For what must that breast be made of that can be insensible to the anguish occasioned in the mind of a mother by one over whose life, health and happiness that mother has watched with an anxiety ten thousand times greater than that which she has ever had for her own life? Can such a son see his mother on the death-bed to which he himself has hastened her without saying, "I am a murderer!"

It is a poor paltering with his conscience, to say that he neither stabbed her, poisoned her, nor wished for her death. He knows, that the mental affliction, the harassing cares, the incessant alarms, the constant state of uncertainty and irritation, the grief, the mortification and torment which he has occasioned, have done the deed. He has occasioned in some cases a dread of poverty and ruin; in other cases humiliation too great to be patiently borne; and in every case that worse than viper's sting, the sting of filial ingratitude. For such a son to weep over the corpse of his mother is no compensation; forms no atonement for his conduct; his crime remains the same, simply with the addition of hypocrisy to his other detestable offence.

Still, however, there is one case, which sometimes presents itself in the conduct of profligate and cruel men, which, if possible, surpasses in enormity that of the ungrateful and murderous son; namely, the cool, premeditated, persevering and inexorable cruelty of *husband towards wife*. Here, there is everything that is binding upon man. The law gives him such ample powers of control with regard to the wife, that there is absolutely no excuse for any thing that can justify or apologize for cruelty on his part at any subsequent stage of the connection. He can plead no injuries from caprices, which he has it in his power constantly to control. There can be no extravagance, no expensive follies, which he has it not completely in his power instantly to check if not wholly to prevent. For every deviation from the path of fidelity, the law gives him not only effectual but speedy redress. It is in fact a creature of more delicate frame, of quicker sensibility, of feelings more tender and more

ardent, placed under his absolute guidance and command. One, moreover, that has been selected by himself, or received with his assent. The connexion is so strictly personal as to admit of no adequate description; and the fate, the happiness of misery (for there is no medium) of this being is so completely within his power, that it appears next to impossible that he can have any ground of complaint, not, in a greater or less degree, ascribable to some act or some omission of his own.

These things duly considered we must know the fact; we must see the proofs with our own eyes or hear them with our own ears, to believe it possible, that there are men capable of being guilty of deliberate, malicious barbarity towards a wife. Yet, unhappily, such things we do sometimes witness. The story of AMNON and TAMAR present us with a true picture of human brutality. The first act of this profligate man was sufficiently detestable; but, when he drives the disconsolate damsel from his presence; when he bids his servant rudely to push her from the door, the blood boils in our veins and we wish the savage ruffian upon the spot that we might instantly inflict on him some deadly blow, as the best vengeance we can take in behalf of the injured lady. Well might she say, "The evil in *sending me away* is greater than the other thou didst unto me. But he would not hearken unto her. Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her. And TAMAR put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying." 2 SAM. ch. xiii, v. 16, to 19. This picture, of brutality on the one side and of distress on the other, excites feelings which the tongue cannot express. We thirst for vengeance on the unnatural, the cold-blooded offender; and when we come to the 29th verse of the same chapter, and see AMNON assassinated by men provided for the purpose by the brother of the injured TAMAR, we cannot forbear to exult at the perpetration of the deed, black in itself, and, under ordinary circumstances, calculated to fill us with horror.

Brutal, however, as was the conduct of AMNON, can less be said of the conduct of any husband who treats a wife after the same manner?

If, in the union of the parties a sacrifice has been

made to considerations of wealth, of ambition or of any other object, the attainment of which was thought desirable, there is, at least, a *contract* the most solemn, a vow the most awful, that the man will love, cherish and honour the wife. To make her anything approaching a compensation for the surrender of her freedom and of her person, for the surrender indeed of everything but life itself, demands the complete and literal fulfilment of this vow on the part of the husband. What then must the man be, who can act the part of AMNON, even after he has voluntarily bound himself by the marriage vow? nay, who can do even more than it was in the power of AMNON, to do; who can keep the wretched wife bound by her vows to the end of her life; leave her exposed to every species of calumny; hold her up as a mark for the scorn of the unfeeling and the suspicion of the uncharitable; while he himself, a libertine at large, sets at defiance morality and religion, and makes a merit of that profligate demeanour, the bare suspicion of which is regarded as sufficient to sink his wife into infamy?

It is possible, that cases may arise, when the incompatibility of temper is so great as to render a dissolution of the connection a matter of mutual relief. This must be an extreme case, indeed; for, *contracts* of no sort are made to be *broken*, and especially contracts of so solemn a character. Before such a contract can be infringed on in the smallest degree, every effort should be made to prevent it; and in no case, except that of an appeal to the law, should such infringement originate with the man, who is not only the most powerful of the parties, but who can suffer nothing from the change, while the wife must, in a greater or less degree, be a sufferer to the end of her life.

At any rate, the unhappy circumstance having occurred, nothing should be done to add to her unavoidable affliction. In short, whether, in this way or in any other, a husband is guilty of cruelty towards a wife, he is fully answerable in the eyes of God for all the effects of that cruelty. In the eyes of man, too, however ineffectual the law may be to reach him, he will not go wholly free from punishment. Persevering malignity towards one to whom we have vowed constant affection for life, is, in the first place, a scandalous breach of fidelity. Such a man may talk of *honour*; but the honour which he possesses would be a disgrace to honest men. His conduct is that of a

barbarian and a coward. To strike a woman; to lift the cane, or draw the sword against her, would consign any man to infamy; but, to do this is far short in point of cowardice as well as of cruelty to the treating of her in a manner that is constantly harassing to her mind, that humbles her in the eyes of her neighbours, that makes her ashamed of her situation, that robs her of all the pleasures of life, and that hastens the termination of that life. To do this, deliberately and coolly to persevere in such a line of conduct bespeaks a heart destitute of every generous sentiment, selfish, cold and base; and if the possessor of that heart escape chastisement from the hand of man, let him remember that there is a God to punish the violater of vows and the murderer of the innocent. Let him not put forward his paltry defence, that he did not use the dagger or the poison. It is he who sends the dagger to the heart: it is he who administers the poison; and, as in the case of the profligate and ungrateful Son, he is guilty of a murder a million times more heinous than that of slaying a man capable of combating against him. There is a *meanness* in cruelty towards a wife that is more odious and more detestable than any other quality, which, perhaps, it is possible for man to attribute to man. It far surpasses the drawing of a sword upon a woman, or the smiting of her on the cheek. It sinks man beneath every thing appertaining even to the lowest and most degraded state of humanity; and when we contemplate it we can hardly persuade ourselves that we are looking at the conduct of anything that bears the name of man. The wretch would almost appear to be beneath the notice of his Creator.

Thank God, this species of offence, this kind of human depravity, but rarely makes its appearance in the world. Amongst other murderers, however, the barbarous Husband was not to be omitted, lest it should be supposed that this enormous sin had not awarded to it a suitable punishment. It is these unseen, these disguised murders, that are the most worthy of our attention. For the common cut-throat, the laws of every country provide speedy reprobation and punishment; but, the secret, the disguised, the slow-moving, the persevering, the smiling murderer is to be punished, in this world, only by the just opinions, the deep hatred, and the general execration of mankind; to form, therefore, those opinions, to entertain

that hatred and to pour forth those execrations is a sacred duty towards God and towards our neighbour.

THE GAMESTER.

"Thou shalt not defraud thy neighbour." Leviticus, Chap. xix. v. 13.

VARIOUS are the modes which bad men pursue in order to possess themselves unjustly of that which belongs to others. These modes may be classed under three general heads, which, each having its different degrees of guilt, are usually denominated, *Robbery*, *Theft*, and *Fraud*. When the act is perpetrated by open violence, it is robbery; where it conceals itself under the garb of secrecy, it is theft; where the act itself is done with the knowledge of the party injured, (though, by means of falsehood and deceit, the intent and end are disguised from him,) it is fraud.

The inventions of the fraudulent mind are innumerable. False pretences of all sorts present themselves to it in succession. Feigned distress, feigned friendship, false accounts, false vouchers, forgery, pretended piety, and even pretended love. But, perhaps, of all the fraudulent practices of which we have any knowledge, those of the *gamester* are the most odious in themselves, and most baneful in their consequences; and, if upon examination, we find this to be the case, it is, surely, our duty, not only to refrain from gaming ourselves, but, according to the degree of our power, to prevent it in others, and especially in those who may be under our control, or who are likely to be influenced by our example.

Gaming is sometimes called *play*; but, what is it in *reality*? What is the *object* of every gamester? It is to *gain* by the *loss* of another. The object is not to effect an *exchange* of one thing for another. It is not to render value for value, in any way or under any form. The object of every gamester is, to get by doing injury to his neighbour. It is to get his money or goods from him without yielding him anything in return; and this, disguise it under what name we may, is *extortion* and *fraud*.

This is not less its character because it as often fails of success as it succeeds in its purpose. The thief is not less a thief when he fail than when he succeed. It is the intention in both cases that constitutes the crime; and, as to the *chance*, that you give your neighbour, you *think* that it is *not so good as your chance*; for this is the very *principle* upon which you proceed. This thought must necessarily exist in your mind, or you are destitute of motive altogether. You conceal from your neighbour the fact, that you have reason for expecting to get his money from him. You practise *deceit* from the first to the last: and your sole object is your own private gain to be effected by his loss.

Pretenders to religion, who are at the same time gamblers, are by no means few in number. If, instead of persecuting their neighbours for difference of opinion on points of doctrine, they were themselves to pay attention to the uniform language of Scripture on the subject of *deceit*, and especially of deceit practised for the purpose of unjustly extorting from our neighbour his money or goods, they would, perhaps, cease both to game and persecute. In LEVITICUS, Chapter IV, the law is clearly laid down. We are, in no case, to *deceive* our neighbour; and, if we have gotten anything from him *deceitfully*, we are to restore it to him with a fifth part in addition; and, then, *atonement* being made, forgiveness is to be obtained.

Now, the very essence of gaming is *deceit*. It is impossible to gain, except *deceitfully*; for there is deceit in the motive. And, as to the *manner* of accomplishing the end, it presents, perhaps, the strongest possible proof of meanness and baseness of mind. Feigned pleasure, feigned sorrow, feigned applause and feigned reproof: all is false: looks that lie, the lies being too refined to be trusted to the tongue. And all this for the base purpose of gain at your neighbour's expence, and possibly by means of his ruin! From such a school, who is to expect sincerity, uprightness or even common humanity? Accordingly, it is invariably found, that gamblers are amongst the most *unfeeling* as well as the most fraudulent of mankind. In Virginia and the Slave-States of America, nothing is more common than to see the gambler whose purse has been emptied, call in a domestic slave, man, woman or child, as a *stake* to be *played* for against a sum of money. Thus the drawing of a card, or the turning of a

die, may, and frequently does, separate instantly and for ever, wife from husband and child from parents! Look at the poor creature that stands trembling by, awaiting the result of the game; and then find, if you can, words to express your abhorrence of those who can give to a deed like this the appellation of *play*!

In this country, indeed, the gamester, thanks to the laws which we inherit from our brave and just forefathers, cannot make the stake consist of human flesh and blood. But, amongst its *consequences*, gaming never fails to bring *want of feeling* towards others. The mind, constantly agitated by selfish hopes and selfish fears, has no time to bestow on country, friends, parents or children. The pride of ancestry, the inheritance of successors; the past, the future, and even the present, even ordinary pleasures of the day, have no attractions for the gamester; nay, as thousands of instances have proved, *Love* itself, the great conqueror of the human heart, is compelled to yield to the cards and dice; for, all-powerful as that passion is in every other case, here it tries its powers in vain.

Hence it is, and many are unfortunate enough to know the fact by experience, gamesters are the most unsocial, cheerless and gloomy of mortals. They appear constantly lost in care. They are plotting against others, or, are absorbed in reflections on their own losses. A want of affection for others, brings in time its natural return; and, at the end of a few years, men, or women, of this description become objects of contempt, or, at least, of indifference with all around them.

Accustomed to practice deceit; insincerity becoming habitual to him; the gamester suspects everyone, confides in no one, and is completely excluded from that inexpressible pleasure and advantage which good and generous minds derive from the placing of unlimited confidence in friends. Confidence, to be real, must be mutual; and, as the gamester never confides, so no one confides in him. Indeed, his very habits render him unworthy of trust or belief. What he calls his *play* is a regular practising of fraud. His success depends wholly on ability in deceiving. Even the language of the gaming-table, the very terms of his art, are such as to render the commission of fraud familiar to his mind. *Shuffle—cut—trick*; words which express the divers acts that he performs, and all

indicating something in the way of lying, or cheating, or both.

To expect to find an honest man in a gamester, would be as absurd as to seek for a virgin in the stews. If we have dealings, or contracts, of any sort with him, what is to be expected of him but *trick* and *shuffle*? And, besides, the habitual desire of unjust gain brings him under the old and infallible maxim, that *a covetous man cannot be honest*. Moreover, his necessities at times are such as to bear down every moral principle before them; necessities, too, on account of which he merits no compassion; arising, as they do, not out of his generosity or liberality, as it frequently happens in other men, but out of his sordidness, his greediness of gain, his eagerness unjustly to possess himself of the property of his neighbour.

From a gamester never expect *useful exertion* in any profession, calling, or state of life. To fortune, by honourable means, the path is scarcely ever smooth, and the progress is seldom rapid. The competition is so great, so numerous are the rivals, that nothing short of presumption will place reliance on anything but *time and perseverance*. But, will the gamester rely on these? Will he, the very habit of whose mind is hostile to all steady pursuits; will he, who sees fortune after fortune gained by a single twirl of the dice-box, ever be brought to place reliance on patient toil or study? Very great has been, and still is, the injury, to public morals and private happiness, arising from the conducting of the affairs of commerce in a mode bearing some resemblance to gaming. Fortunes in great numbers, *suddenly acquired*, are always injurious to a nation. The labourer, who sees his companion of last year, riding in his carriage this year, will be very apt to grow weary of his spade or his plough. The orange-boy, who, having lost sight of another orange-boy for a few years, finds him again the owner of a lordly mansion and park, will naturally feel no motive to perseverance. These discouraged parties will overlook the fact, that thousands have fallen in attempting to keep pace with the lucky adventurers. Those who fall, who and whose families are merely lifted up to be dashed down, are not seen: they sink out of sight for ever. The fortunate only remain to be objects of envy, while the whole mass, if they could be all seen at once, would present a most salutary warning.

Thus it is with the gamester. The fortunate only does he keep in view. Self-love is constantly instilling into his mind, that *he* ought to be as fortunate as they. He loses all relish for anything slow in its operation and not attended with enormous gains. Stake after stake are snatched from him: baffled in all his attempts: utterly incapable of honest exertion, he but too frequently resorts to villany of a more vulgar description and more tangible by the law.

How numerous are the instances, wherein crimes the most heinous have been committed for the purpose of obtaining the means of pursuing gaming, or, for that of making up for losses sustained at the gaming table! Masters defrauded by apprentices and clerks; defaulters defrauding the public! forgeries innumerable on friends as well as others; children stealing from their parents; theft and robbery in all their various forms; murder aggravated by every cruelty, and acts of suicide without end! These, O, Cards and Dice, are your works! And yet, not *yours*; but, the works of those Lawgivers, Magistrates, and Parents, who, deaf alike to the commands of God and the cries of nature, neglect the most sacred of all their duties.

The nature of gaming is notorious; notorious is its inevitable tendency; and its fatal effects are constantly before our eyes. It is, surely, then, the duty of us all to exert, according to our several stations and capacities, our best means of preventing, or, at least, of checking the growth of, so great an evil. As to Lawgivers and Magistrates, if it is their duty "to watch over our *public morals*;" if it be their duty to punish a man with uncommon severity for questioning the truth of those doctrines a belief in which they hold to be conducive to public morals and happiness; if it be their duty to scourge with rods of iron the man who attempts to disturb a belief in that which they hold to be necessary to prevent the commission of crimes: if it be their duty to do these things, can it be less their duty to allot equal severity to those who are guilty of what is odiously immoral in itself, which naturally and necessarily produces a multitude of the most heinous crimes, which crimes are daily and hourly traced back directly from the gallows to the gaming table?

It is, however, lamentable to perceive, that, in this

case, the Magistrate is but seldom a terror to evil-doers; that the great are but too often an example to the little in this disgraceful particular; that Associations, for the openly avowed purpose of gaming, exist in numerous places, and consist, in part, at least, of those whose bounden duty it is to punish the very offence that they are daily in the act of committing; and, which is still more odious, that, on the other side of the Atlantic as well as on this, a youth can appear in scarcely any town, village, or street, without receiving a pressing invitation to game *for the benefit of the state!* The Christian Bishop, who derived a considerable part of his revenue from Licences granted to the stews in his dominions, certainly yields the palm of pre-eminent turpitude to those pretenders to purity, who raise money by Lottery for the building of *schools and churches.*

But, let Governments and the Great act as they may, we, as individuals, have a duty to perform. As neighbours, as friends, as masters, as parents, we are bound to exert ourselves to the utmost for the preventing of the scandalous and ruinous practice of gaming. And, here, we cannot but lament, that but too many of those, whose immediate and special duty it is to inculcate sound principles of morality; that those, whose office and functions give them such great and general influence, seldom speak of this crime in a decided tone of reprobation. They *qualify* too much. They make *exceptions.* The impression they leave on the minds of their flock is, that the thing is *not wicked in itself*; and that it is merely *capable of being applied to wicked purposes.* And, where is the thing, however good and praiseworthy in itself, of which the same may not be said? The same may be said of every art and science; the same may be said of knowledge, talent, genius, and even of religion itself. All may be perverted to bad purposes; but, still, we are not to decry knowledge, talent, genius and religion; and, therefore, we are *not to decry gaming.*

This is the conclusion to which the hearers of the mitigating moralist are led; and thus, the thing not being held to be *wicked in itself*, it is still practised, still taught, and it still goes on producing all its natural consequences. Even he, who has been called "*our great national moralist,*" the statue of whom, *as such*, was the first to be placed in the metropolitan cathedral, who was so rigid as to

matters of doctrine and discipline, and so little lenient in cases where passions inseparable from our nature pleaded in behalf of the offender; even this, the most rigid and most gloomy of moralists, has his *qualifications* upon the subject of this unmixed evil.

To *game* he denominates, "playing *wantonly* and *extravagantly* for money." So that, according to him, it is not to *game*, unless the play be *wanton*, *extravagant*, and for *money*. Now, in another place, he tells us, that *wantonly* means *sportively*; and that *extravagantly* means *wastefully*. So that, according to him, we may *game*, or *play*, provided we do not play *sportively*, or *wastefully*! We must play soberly, seriously, prudently, and not wastefully; which, if it be not directly to inculcate gaming in its worst sense and form, certainly has no tendency to discourage the growth of that prevalent and destructive vice.

The truth is, teachers of morals, who thus make a compromise with the vice, *game themselves*, and, therefore, dare not speak of it in the manner, in which their duty demands. This "great national moralist," as he has been popularly called, gamed occasionally himself. This was known in the circle of his acquaintance, at any rate. He could not, therefore, condemn gaming altogether; and was, for decency's sake, compelled to resort to *qualifications*, to that which might form an excuse for his own conduct; in short, to a compromise with that, against which it was his duty, as a professed moralist, to declare unmitigated and interminable war.

Such, too, is the *real cause* of the hesitating, faltering, feeble language, as to this vice, of the Clergy of the Established Church, in the far greater part of whose families Cards and Dice are constant inmates. Hence, when they condemn gaming (if they do it at all,) they make so many exceptions; there is so much of mitigation mixed with the censure; that the latter is overlooked, while the former is eagerly seized on. And yet, this mitigation is indispensable; for, it would be too barefaced for a man to bestow unqualified reprobation on a vice, in the hearing of his servants, who had waited on him only a few hours before, while he was actually engaged in the commission of that very vice. And, even if he could find assurance sufficient for this, of what *effect* would be his reprobation, other than that of bringing on him the hatred and contempt due to the hypocrite?

While it is notorious that gaming is practised in the parsonage-house, is it a wonder to find cards and dice at the inns, in the farmer's and tradesman's house, and in the cottage? Is it a wonder to find gaming-tables ready prepared at every great mart or other scene of bustle? Is it a wonder that this vice continues to furnish an ample supply to the jail, the hulks and the gibbet?

Bur, still, here is no apology, much less a justification, for *individuals*, who neglect their duty in this respect. Every man must, after all, be answerable for his own acts. Evil example, though it be a crime in him who gives it, is no justification of him who follows such example, in whatever degree it may operate in mitigation of his offence. And, indeed, we are seldom, when we come to years of maturity, *deceived* into vice. If misled at all, it is generally by the sophistry of our minds. If we do not wish to be deceived with regard to our moral duties, we seldom are deceived.

Prevention, in the case before us, is more easy than in the case of any other vice. Here the parent, ten thousand times for one, has complete and absolute power. Where *nature* is the powerful and ever-urgent prompter, the parent may find great difficulty in restraining his child. The palate, the appetite, the physical organization may have *something* to do with the beastly vices of drunkenness and gluttony. The sluggard's indulgence is shameful and ruinous, but still it is only carrying to criminal excess that love of ease, which is natural to every creature. In all these cases there is something for the parent *to do*, in order to prevent the vice. There is something in the way of restraint or force for him to employ.

But gaming is a thing wholly unknown to nature. It is prompted by no passion; by no natural propensity of the mind, no feeling of the heart. No son can have a natural inclination to game, any more than he can have a natural inclination to make shoes. It is a thing that must be *taught* him; and that, too, not without some considerable degree of pains. It is the *art* and *mystery* of getting possession of our neighbour's property without yielding him anything in return.

This art, too, is of a nature not to be taught by *stealth*; not to be communicated in whispers; not to be clandestinely instilled. It must be taught openly, by repeated

lessons, and repeated trials of the pupil's proficiency. The teaching, too, must, to be successful, begin at an early age. In short, it must be under the parent's roof; he himself must be the preceptor, and the emulation must be awakened and kept alive by his own example.

This is the point to which we come at last. This brings the matter home to every master and every parent, in one or the other of which capacities almost every man finds himself, at some time or other of his life. As to apprentices and servants, if they play at cards, dice, or anything in the way of gaming, the master, and the master alone, is to blame. For, he has only to forbid, and, in some way or other, to punish for disobedience. If in servants, dismissal; if in apprentices, the law awards corporal punishment. And, if the master neglect this duty towards them and towards society, he is intitled to no pity, and ought to have little redress from the law, if they defraud him of his money or his goods. He has suffered his house to be a seminary of deceit and fraud; and, therefore, the injury he complains of is the work of his own hands. He himself is the cause of the temptation to the crime; and merits redress no more than the husband who should be base enough to assist in the seduction of his own wife.

But, it is the *parent*, the gaming parent, he who, by precept, or example, teaches his child the rudiments of this art and mystery of fraud and ruin; it is he who has the serious account to settle with his Maker. To be a gamester in his manhood, the son must have been *taught* when a child; and the parent must have been the *teacher*. It is not pretended, that *all* who play have views positively fraudulent; nor is it pretended, that the example is *always* fatal. But, if only one child out of one hundred, or one thousand, be placed in the path of ruin by the parent, *what a thought!* What parent will dare to talk of *religion*, and, at the same time, voluntarily, and even with pains-taking, expose his child to the risk? Will you give him to drink of a thing, merely because that thing does not kill in *all cases*? Will you send him across a wilderness merely because *some* cross it without being devoured by wild beasts? And, will you do these, too, without any *possible advantage* in either case?

Yet, no better reason can be given for teaching your son the art of gaming, which, in addition to its other con-

sequences, inevitably leads to late hours, and to all the habits and evils of sluggishness, ignorance and drunkenness. It is a thing bad in its very nature; reason tells us that its direct tendency is to misery and infamy; and daily and hourly experience most amply confirm her dictates. Unhappily she, in too many cases, gives us her warnings in vain, while the annals of the jail and the gibbet blazon forth the triumphs of gaming.

The *winning* gamester's thoughts and feelings are but those of a successful, an undetected and unpunished thief. The *loser*, the ruined, is absolutely without consolation. Losses arising from other causes are accompanied with some mitigation. If caused by the oppression or injustice of others; even if proceeding from our own negligence or folly; we have, at least, the compassion of our friends, and can endure the comments of our minds. But, the ruined gamester has no resource, either from without or within. Contempt is all he can expect from the mass of mankind; and, how is he to endure existence, when, amidst the scoffs of the world, he looks back on fortune lost by the throw of a die, and lost, too, in the base endeavour to purloin the fortune of another!

Disconsolate father! Distracted mother! You, who are sinking into the earth over the corpse of a self-murdered gaming son! There you behold the result of your own misconduct. It was you who created the fatal taste; it was you who taught his little hands to shuffle and to trick: it was you who taught his infant looks to lie: it was you who implanted in his heart the love of enchanting fraud! Take, then, your just reward: sorrow, remorse and shame, and constant fear for the remainder of your days, to hear even an allusion to him, who, but for your fault, might have been the comfort and pride of your lives, and have borne your name with honour to posterity!

GOD'S VENGEANCE AGAINST PUBLIC ROBBERS.

"But this is a people robbed and spoiled ! they are all of them snared in holes, and they are hid in prison-houses : they are for a prey, and none delivereth ; for a spoil, and none saith Restore."

ISAIAH, Chap. 42, v. 22.

"And behold at evening tide trouble ; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us."

ISAIAH, Chap. 17, v. 14.

A PUBLIC ROBBER, or robber of the public, is one who robs *the people* of a country, community, or nation. We hear and read sermons enough on the wickedness of stealing from and robbing *individuals*. The crimes of stealing privately in houses ; of breaking open dwellings to rob ; of robbery committed on the highway ; of frauds committed on traders and others ; of making false writings for the purposes of fraud ; of embezzlement of the goods or money of employers ; of marauding in gardens and fields ; and even of taking to our own use, in certain cases, wild animals, that have no owner, or proprietor, at all : the *sin* of committing these crimes is frequently, though not too frequently, laid before us in colours the most odious, though not more odious than the nature and tendency of it call for.

Those who reprobate acts of this description do right ; but, if, at the same time, they carefully abstain from all exposure of the nature of *public robbery* ; if they pass that over in silence ; and especially if they, by any means, either direct or indirect, give their sanction to, frame an excuse for, palliate in any degree, the deeds of the public robber : if such be their conduct, they do wrong ; they are the enemies of mankind ; they are the foes of justice, morality and religion ; and to them applies the question of the prophet JEREMIAH (Chap. 7, v. 11), "Is this house, which is *called by my name*, become a *den of robbers* ?" To them, and to such a state of things, apply also the words of the prophet EZEKIEL, in Chap. 22, beginning at verse 27 : "Her princes in the midst thereof are like wolves ravening the prey, to shed blood, to destroy souls, to *get dishonest gain*. And their *prophets have daubed them with untempered mortar*." Then the text goes on to speak of the

robbery, vexation and oppression committed on the defenceless part of the people; and it concludes with these words, which let speculators well remember: "Therefore have I poured out mine indignation upon them, I have consumed them with the power of my wrath: their own way have I recompensed upon their heads, saith the Lord God."

The robber, be he of what description he may, is seldom at a loss for some excuse or other; for a something in the way of comfort to lay to his soul; for some plea or other wherewith to divert his mind and speak peace to his conscience. But, disguise the thing how we may, all our *receivings*, other than those that come by *free gift*, or that proceed from *value*, in some way or other, given or rendered in exchange, are *deshonest receivings*. If they come with the knowledge and consent of the party, but in consequence of deceit practised on him, they are obtained by *fraud*: if taken from him without his knowledge, the act is *stealing*: if taken from him with his knowledge and without his consent, the act is *robbery*. And, can the evil be less, in the eye of reason or religion, merely because the robbery is committed on *many* instead of one?

In the case of public-robbery no particular sufferer is able to say what precise sum he has been robbed of by any particular robber in cases where there unhappily be many robbers; but, does this wipe away the *sin*? Are the robbers less robbers for this? The man whose house has been robbed seldom knows precisely what he has lost, and, in many cases, never knows who the robbers are; yet, the sin of the robbery remains the same; and, it remains the same, too, though the robbed person remain for ever unconscious of the robbery.

The public robber, or robber of the people of a country, flatters himself with the excuse, that *he knows not whom the money comes from*; but, does that make any difference in the nature of his offence? Nine times out of ten, the highway robber knows not the persons that he robs; and so it frequently is with the thief or burglar. But, these all know well, that they rob *somebody*: and so does the man that robs the people. He knows that somebody must be the loser; he knows, that he robs his neighbours, the people of the whole nation being, in a moral and religious sense, his neighbours; and he knows, that God has

said, (Leviticus, ch. 19, v. 13) "Thou shalt not rob thy neighbour."

But, the grand plea of the public-robber, is, that he *takes nothing from any one*; that thing is *given to him by those who do take it*; that it is given him in virtue of something *called law*; that such taking away and such receiving have been *going on for ages and ages*; and lastly, that if he did not receive that which he does receive in this way, *some other person would*.

As to the first of these, the highway robber may say as much; for in fact, it is the *pistol*, and not he, that empties the frightened traveller's purse; and the murderer would have as good a defence, if he laid the bloody deed upon the dagger. But, in some cases, and even in the most flagrantly wicked cases, the public robber may say, that he does not even employ the instrument that actually commits the robbery. But, the main question is, does he *receive the fruit* of the robbery? There never was a country so destitute of moral principles as not to hold the *receiver to be as bad as the thief*; and, therefore, when we *receive*, we have only to ask ourselves, whether the thing received be our *due*; whether we have rendered goods or services in exchange; or whether it came as a *free gift* from the possessor. If neither of these can be answered in the affirmative, our receiving is a robbery of *somebody*, however dark the channel and numerous the hands that the thing received may have passed through.

With regard to the circumstance, that the thing is received in virtue of something bearing the *name of law*, the robber seems to forget, that this may really form an addition to the crime, and render that a piece of cool and cowardly and insolent cruelty, which, without this circumstance, would have been a simple robbery. This is precisely the case, which the prophet ISAIAH evidently had in his eye in the beginning of his 10th chapter. "*Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed.*" And, to what *end* are these decrees? Why this writing of grievousness? "To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their *prey*, and that they may *rob* the fatherless." This is the *end* of such unjust laws; and, indeed, it is the great end of all *oppression*; for, there is no pleasure in

merely *making a people miserable*; it is in the *gain* that is derived from it that the real object is always to be found.

The *manner* in which public robbers proceed: the *means* by which they effect this their great end, are finely described in the 13th and 14th verses of this same chapter of ISAIAH. Speaking of the king of Assyria and of the glory of his high looks, God says, by the mouth of the prophet, "For he saith, By the strength of my hand I have done it, and by my wisdom; for I am *prudent*: and I have *removed the bounds of the people*, and have *robbed their treasures*, and I have *put down* the inhabitants like a *valiant man*." Alas! how often is that termed *valour* which is, in all respects, as base and cowardly as the act of the thief and the murderer! But, the *means*: "And, my hand hath found as a *nest* the riches of the people; and, as one gathereth eggs that are left, have I gathered all the earth: and there was none that *moved the wing*, or *opened the mouth*, or *peeped*."

What a beautiful, what a strong, how animated a description of public and sweeping extortion and robbery! First the tyrant *removes the bounds* of the people; that is to say the laws which gave them protection against robbery; then he *robs them of their treasures*, which he finds as in a *nest*, which nest he rifles as unfeeling boys rifle the nests of birds; and, finally, he pillages them and puts them down as completely as birds are, when they venture not to move the wing, chirp, or *peep*! Miserable, wretched people! and, Oh! detestable tyrant! And is this tyrant to escape punishment? Is he to carry it thus to the end! Are the oppressed, the pillaged, the robbed people not to be avenged? "Therefore (Verse 16.) shall the Lord of Hosts send among his *fat ones* leanness; and under his glory shall he kindle a burning like the burning of a fire!"

Now, it is not to be supposed, that the audacious, profligate and cruel tyrant committed the robberies with his *own hands*, or that he consumed *all the eggs himself*. He must have had numerous instruments in his work of merciless plunder and oppression. He could not, himself, have "*put down the inhabitants*," so that they dared not move, speak, or *peep*. He must have had bands of ruffians of some sort or other to assist him in this, and many and many a cunning knave to carry on the previous work of *removing the bounds of the people*. But, he must have

had sharers in the spoil; in all probability parasites, spies, pimps and harlots. Worthless favourites in crowds would naturally be found in his train, without, at the most, any merit but their excelling in scenes of drunkenness and debauchery. And, hence it is that the prophet talks of his *fat ones*; that is to say, the pampered wretches made rich by public plunder, who were to be made *lean*; that is, to be compelled to *disgorge their plunder*, and to be *brought down*.

Yet they had *law* to plead for their doings; but, that was no good plea, seeing that the very foundation of their gains was the *removing of the bonds* of the people; or, in other words, the violating of the laws that gave them security; and, hence it is that the prophet begins his denunciation by exclaiming: "*Woe unto them that decree unrighteous decrees, that they may rob the defenceless.*"

As to the plea of the public-robber, that this sort of robbery has *been going on for ages and ages*; to what a pitch of senselessness of shame must a man be arrived before he can even *think* of such a plea? Theft and murder have been going on for ages and ages; but, because CAIN murdered ABEL does the murderer of the present day pretend that he has committed no crime? The petty thief, far more modest than the public-robber, never attempts to justify his deeds on the ground of *precedent*; never attempts to excuse himself by appealing to the antiquity of the practice.

But, of all the pleas of the public-robber none is so audacious and bespeaks a heart so callous, as that the robbery, if not committed by him, *would be committed by some other person*. Upon such a plea what crime, what enormity, may be so justified? What justice was there in condemning the *fat ones* of the king of Assyria, if this plea were good for anything? The presumption always is, that the criminal has done that, which *without him*, would not have been done. But this plea, which public-robbers *always set up*, would infer, that every crime that is committed *must* have been committed by *somebody*; and that the criminal is, in fact, an *unfortunate* person, on whom the lot of committing the crime has fallen! This is to strike at the very root of all justice and all law. Oh, no! Where we find the theft or the murder committed, there we are to look for the thief or the murderer; and, where we find the public robbery, there we are to look for the public

robber; on him are we to inflict the sentence of *leanness*. In the eventide trouble is to be made to come upon him; and before the morning he is *not to be*. This, in the words of my text is to be "the portion of them *that spoil us*, and the lot of them *that rob us*."

Extremely various are the disguises worn by the public robber. The devices and contrivances, by which he glosses over the act, are as numerous as the private terms and signals of common thieves and robbers. He is seldom at a loss for a *name*, under which to commit the act, which name, in its common acceptation, describes something not criminal and often highly meritorious. But, with those, who look fully into the matter, these disguises are of no avail. The act of receiving being clearly established, it is for the receiver to show, that he is justly entitled to what he receives. For, *name* the thing how he will, *undue receipt* is fraud, stealing or robbery. The name may be the means of effecting the purpose, and it may secure present impunity; but it alters not, and cannot alter, the nature of the thing. It cannot lessen the crime in the eyes of God, who has said, that you shall not take from another, except by way of free gift, that which is not *your due*.

It is in vain to pretend ignorance of the *source* of what is obtained unjustly from the public, and to affect to believe, that it is a *gift from some individual*. The *shape* in which it comes may be that of a gift; but, it must retain its original character; and, go where it may, it is still the fruit of robbery; and the receiver as well as the pretended giver are essentially robbers.

In cases of public robbery, the robbed parties are *numerous*; but they are not to be looked upon as numerous contributors towards the support of *one*; for, the robbers may be *numerous too*; and, in time the effects of the robbery may surpass in cruelty those of the sword or the pestilence. There is, in fact, scarcely an evil on the earth equal to this. It is cause as well as effect. It produces oppression of all sorts, and is the end of, the thing sought for by, *every sort of oppression*. The tyrant, like the piratical commander, does not enslave men for the mere satisfaction arising from that act; but for the sake of what he gains out of them. When a tyrant scourges particular slaves, shuts them up in dungeons, or puts them to death, it is, in his ultimate view, that he may

rob the mass of his slaves with the greater ease and security: and, without fear of contradiction from the experience of any age or nation, we may assert, that a people has never suffered any great and lasting calamity, except when public-robbery has been the *principal cause*.

We ought, therefore, to hold in greater detestation and to pursue with greater zeal the public than the private robber. The acts of the latter are trifling in their consequences compared with those of the former. The aggregate of all the acts of fraud, stealing, and robbery by private persons, in any community, do not, and cannot, amount to mischief a tenth, and, perhaps, not a thousandth, part so great as that produced by the deeds of public-robbers, and especially in cases, such as that described in so forcible a manner by the prophet ISAIAH, where public-money is *organized into a system*; and where the robbers have, at last, the effrontery to *boast* of the extent of their robberies. To what a state of wretchedness must a people be reduced, when they are treated like the birds of which the purveyors of tyranny leave nothing in the *nest* that can *move the wing, open the mouth, or peep*? When a whole nation; when the *many* are thus borne down in order to raise the *few* to an unnatural height? When, to make a thousand "*fat ones*," a million of beings, many of whom are superior to the *fat ones* in every natural endowment and moral quality, are made miserable, have the fair fruit of their labour forced from them, and at last, live in a state of such pain and torment as to make them question their Maker himself? "A people robbed and spoiled, snared in holes, hid in prison-houses, a prey, and none to deliver." Where are we to find an evil equal to this? Where are we to find a crime equal to the crimes of those who reduce a people to such a state? And, where then are law and justice if such criminals are to escape punishment?

But, the evil does not stop with the hunger, the sufferings of all sorts, which must arise from taking away a large part of the fruit of the toil of a thousand and giving it to make *one fat* who does not toil at all; the evil does not stop with the *sufferings* of the many: it goes much further, and, in the end, it makes the many thieves and robbers in their petty way. "Lest I be *poor*, and *steal*," says HAGAR; thereby seeming to take it for granted, that poverty is a pretty sure source of crimes. That it is such

all experience teaches us; for, everywhere we find an absence of want amongst the people of a country accompanied with an absence of those crimes which arise from a desire to come at other men's goods.

This is perfectly natural; for, besides the temptations caused by want, the voice of nature itself tells us, that it cannot be a crime against God to endeavour to preserve life; and SOLOMON says, (Prov. chap. 6, v. 30.) "Men do not despise a thief, if he steal to satisfy his soul when he is hungry." And, in case of detection, the punishment he allots, is, the restoring of the thing stolen seven fold out of his substance when he shall have any. Upon this, doubtless, was grounded that rule of the Civil Law, which did not deem it *theft* to take victuals to satisfy the cravings of hunger. But, how is anything worthy of the name of morality to exist in a state of things like that described in my text? Can a people "robbed and spoiled, snared in holes, "hid in prison-houses, a prey" to the "*fat ones*," who leave nothing that "moveth the wing, openeth the mouth, or peepeth;" who, in other words, strip the labourer of the fruit of his sweat, and reduce him to a skeleton; how is anything worthy of the name of morality to be expected to be found in such a state of things? Is it possible for people who are "robbed and spoiled," and who, if they complain, are "snared in holes" and "hid in prison-houses," to look upon the goods of the "*fat ones*," that is to say, of the robbers and spoilers, as *sacred* from their touch? When a people see, as described by the prophet EZEKIEL, the "*fat ones*" like "wolves ravening the prey, to shed blood, to destroy souls, to get *dishonest gains*;" and when they see the prophets "*daubing* them over with *untempered mortar*;" when a people see these things, who is to expect that people to be *honest*?

An unfortunate mariner, who, captured by Barbary pirates, saw the ruffians on the deck dressed in the several articles of his best attire, could not, though he knew his life must be the price, refrain from venting his execrations on them, who instantly buried their daggers in his body. What contentment, then; what patience; what obedience from a people "robbed and spoiled," and who, if they make complaint, are shut up in "prison-houses?" They behold the "*fat ones*" wallowing in luxurious enjoyments, eating and drinking to satiety and to surfeiting, revelling and wantonning, wasting and flinging away, seeming to

be at a loss for the means of getting rid of the good things of the earth. Such a people know that all these things are the fruit of their toil. They know, that, *of right*, these things *belong to them*. They behold the public robbers with feelings similar to those with which the captured mariner beheld the barbarous and insolent pirate; and, if they take not vengeance it can only be for want of the power.

To make men happy in society, there must be laws; to administer these laws there must be contributions on the part of the people. Some must labour with the mind and some with the body; all men require sustenance, and as this is produced only by bodily labour, those who labour with the mind must be maintained by those who labour with body. In other words, it is the interest as well as the duty, of all the members of every civil society, to contribute, according to their means, towards the support of those who transact the public affairs; that is to say, the body of persons who constitute the rulers or government; and he who grudges to do this is a bad member of society, and, at bottom, a *dishonest man*; because, he receives *protection* from the government, and he wishes to evade his share of the expense. Nor will a wise people use a scanty measure in their rewards to those who conduct their concerns, in doing honour to whom they really do honour to themselves. But, this supposes, concerns well conducted; and, above all things, an absence of *oppression* on the part of the persons honoured. For, if oppression takes place, no matter from what cause, the government has forfeited its claim to support and honour. "*Oppression*," says SOLOMON, will "*surely make a wise man mad*." And, indeed, what is it but oppression that has caused *all* the convulsions and civil wars that we have read of, either in ancient or modern times?

Oppression is not a vague term. It does not mean anything *fanciful*, and that *may*, or *may not*, be of consequence to the party oppressed. It means the spoiling or taking away of men's goods or estates by constraint, terror, or force, without having any right thereunto. And, how can this act be so offensive as when it takes the shape of public robbery, and when the substance of a people is, as in the case described by the prophet, heaped on "*fat ones*" by means of extortion and cruelty in the collection, which leaves not a wing to move, a mouth to open, or an

eye to peep? Men have ascribed convulsions, rebellions, and sanguinary deeds committed by infuriated multitudes to various causes: see them in their *very beginnings*: and you will *always* find, that they arise out of oppression; that is to say, out of the conduct of the "*fat ones*," who have "found as in a *nest* the riches of the people;" who, stripped of their all, have had nothing to lose; have been unable to see anything that could happen, a change for the worse; and who have, therefore, gladly embraced anything promising a change.

What under the sun can be so provoking; so stinging to the heart of man, as to see the fruit of his toil, his skill, his care, devoured by those who, in no possible way, yield him anything in return? And, what must he be made of, who can joyously live on the fruit of the labour of thousands, while those thousands are reduced to beggary and misery? The public robber frequently passes without crime imputed to him for want of facility in tracing his crime to the sufferer. But, *he* must know that he commits the crime. He must know, that that which he devoureth is *not his*. Aye, and he knows too, that hunger, nakedness, disease, insanity, and ignominious deaths innumerable are the consequence of his "*dishonest gains*," for the sake of obtaining which he "sheds blood and destroys souls."

Yet, the history of the world is not without its instances of the most odious and cruel public robbery, defended, and even carried on, by men, pretending to extraordinary piety and wearing the garb of uncommonly scrupulous sanctity! It is when the public robber assumes this mask that he is most dangerous; for, having brought himself to make a mockery of God, what belonging man is to hold him in restraint? The notorious public robber and the pretended saint united in the same person; the "gain of oppressions" in one hand, and the manual of piety in the other, is, surely, the most detestable sight that ever met the eye of man. But, let the hypocrite remember, that God has said (Isaiah, Chap. 61, v. 8), "I hate *robbery* for burnt offering." And that he has also said, in the words of my text, that trouble and destruction shall, in the end, be the portion of them that spoil us, and the lot of them that rob us."

THE UNNATURAL MOTHER.

"Even the Sea-monsters draw out the breast : they give suck to their young ones." LAMENTATIONS, ch. iv. v. 3.

OF all the sorrows known to mankind how large a portion, and those sorrows, too, of the most acute, arises from a deficiency of affection in children towards their parents! We daily see fortunes, the fruit of the industry and care of ages, squandered in a single year. We see fathers and mothers reduced to beggary, or made wretched during the half of their lives, by stubborn and profligate children; or, at the least, their last hours embittered by alarming apprehensions as to the fate of those children. The immediate causes of this misery are usually visible enough; but, the distant cause, the root of the evil, is seldom so clear before us, and is generally hidden from the parents themselves even more closely than from the rest of the world.

The whole congregation of animated nature tell us with united voice, that it is the province of age to give instruction to youth, of the experienced to teach the inexperienced, and especially of the parent to train up the child. The Lioness after having suckled her whelp, then brings it nourishment suited to its more advanced age, and leads it forth by degrees in search of its prey. The Wren, having hatched her brood, first brings them their meals in her bill, then shows them how to peck, next how to take their flights, and, lastly, where to seek their food and how to provide for their security. Here the duties of these irrational parents cease, and, with them, perhaps, all recollection of the ties of consanguinity. Not so with man. Here the ties continue, or ought to continue, in full force, and to be broken asunder only by the hand of death.

We all know and acknowledge, that it is of the greatest importance to both parties, that children should receive good advice and instruction from parents. "Train up a child in the way he should go, and when he is old he will not depart from it." PROV. Ch. xx. v. 6. Indeed, without the instruction of parents what are children? Little better than wild animals. But, to be able to instruct, you must find in the child *a disposition to listen to instruction;*

and, to be aided by this disposition you must have the *deep-rooted affection* of the child; and, to be deep-rooted, it must have been implanted at an early age. The days of the rod soon pass away. Law, interest, *force* of one kind or another, may restrain for a season; but the power of these has its end; and then, if there be not filial affection, the foundation of which is deeply laid in the breast, the parent has no power. Even the brightest example loses half its force, if unsupported by this affection.

This being, then, an object of such vast importance, ought we to neglect any of the means necessary to the securing of it? Ought we to neglect any of those duties on which our own happiness as well as that of our children so mainly depend? Ought we to neglect those things which are manifestly calculated to make our children always listen to us with attention and respect, and to yield us cheerful obedience? What, to parents, are, or, at least, ought to be, all other enjoyments, compared with those which arise from the love of their children towards them.

Yet, we are not to expect this love without deserving it; without doing those things which are calculated to inspire it and keep it alive. This love is of a *nature* very different indeed from that which we feel towards those not connected with us by ties of blood: they arise from sources wholly different. The latter is inspired by a look or a sound; the former must have *habit*, and early habit, too, to insure its existence in a degree that can render it a motive of action. There is nothing in the form or the features or voice or motion of the parent to awaken or preserve love in the child. To possess this, therefore, there must be a series of the kindest acts on the part of the parent, beginning even before the child can speak, and never ceasing but with the parent's latest breath. To say to a son, *I am your parent*, is very little. If his own heart do not tell him this, you may as well hold your tongue.

Children are born with dispositions widely different, and are to be treated in a manner suited to those dispositions. But, one thing is applicable to all cases; and that is, that every child ought to be treated with as much kindness and indulgence as is compatible with its own good, and that parents have *no right* to follow their own pleasure or amusements, if, by following them, they neglect their

children. They have brought them into the world by their own choice; and, having done that, it is their *first duty* to watch over their infancy with incessant care. They are not to shift those cares to others. These are duties not to be performed by deputy; or, if they be, let not the parents complain if the child's affection follow the performance of the duties.

If this be the case with regard to those duties which may, without any positive violation of the *laws of nature*, be performed by duty, what are we to say of that species of neglect, or, rather, that species of parental cruelty, alluded to in the words of my text! If "even the *sea-monsters* draw out the breast and give suck to their young ones," what are we to think of those *mothers*, and mothers pretending to *religion* too, who cast off their children to draw the means of life from a hireling breast?

In an act of this sort there are injustice, cruelty, baseness, grossness, and all in the extreme degree. The mother's milk is the *birthright* of the child. It is his by nature's decree. Nothing can supply its place. It is a physical impossibility to find another breast precisely suited to his age, his appetite and constitution. Indeed, without his *own* breast, he is but half a child. Besides, even if another breast be found to supply, in some measure, the place of that of which he has been defrauded, it must be to the *injury of another*. Another must be ousted from his birthright to make room for the interloper. There must be *two cast-offs*; two violations of the law of nature; two unnatural mothers. What must she be who can cast off her own child, and, *for hire*, transfer her breast to another; and, what must she be, then, who, without any temptation, other than her own gross propensities, can commit her child to the care and the breast of such a hireling!

The cruelty of such a transaction scarcely admits of adequate description. To inflict pain unjustly is cruelty; and, what pains are not inflicted on these banished children? He who is the most fortunate; he who gets the breast, is compelled to swallow what nature did not design for him. Ailments, sufferings, torments of every kind assail even him, while, at the same time, he has no *mother's care* to alleviate his sufferings. But, what becomes of the child of the hireling? He has neither mother nor breast. He is left to take his chance on food wholly unfit

for him; and is, in fact, exposed to die, for the sake of the money for which his birthright has been sold! And, is this tolerated, or winked at, by that code of laws, which hangs the girl, whose dread of shame and reproach induces her to put an end, at once, to the life of the result of her amours? The crime, in this case, is more *shocking* than in the other; but, is the *wickedness* greater? If we take the motives, in the two cases, fairly into view, we shall see that the heart of her, who destroys her new-born babe, though her heart must be hard enough, may be *less flinty* than that of her who banishes her infant from her breast, in the one case for the sake of *money*, and, in the other case, for purposes *too gross*, too filthy, to be named.

It is a crime, and a crime which the law justly and invariably punishes with death, or with something little short of death, to expose an infant to the manifest hazard of perishing. And, is not every infant *thus exposed* that is robbed of its mother's milk? And, shall such robbery be regarded as no crime at all? If an infant *die* from wilful exposure to wet or cold, is not the act of exposure deemed *murder*, and is not the guilty party put to death, and that, too, with the approbation of all mankind, who, on such occasions, have no pity for the *unnatural mother*? But, is she, actuated by the fear of the displeasure of parents, by the dread of shame and ruin; is she more unnatural, is she, indeed, nearly so unnatural, as the mother, who, without these strong temptations, without any temptation at all, other than those of the most gross or most sordid description, exposes her infant to die a lingering death, to imbibe disease and feebleness instead of health and strength; who lets out to hire or dries up the fountain from which God and nature say her infant is to draw the means of existence and of vigour.

The *baseness* of the banishing mother is equal to her cruelty. The creature on whom she inflicts certain suffering and probable death, is *wholly helpless*. He has no friend, no defender, no protector, no one to plead his cause. The callow mouse or the naked bird is not so friendless. No? Has he no *father*? None; for that man is unworthy of the name, who can suffer so foul, so base an act of injustice. Before the babe can be banished from its birthright, father, mother, kindred, all must be base. Look at its little hand, not so big as the top of your thumb; its fingers the size of straws; hear its voice

smaller than the softest sounds of the lute; see it turning for the means of life to the limpid and pure stores formed by nature; stand by while its little mouth is taken thence and placed at the nauseating hired mess, and, then, add hypocrisy to cruelty by calling yourself its *father*!

And, what is the *motive*, to the commission of this unnatural crime? For *what reason* is it, that the rich mother deprives her child of his birthright? Can she give any? *Dares* she give any? The motives are two in number, the one, that her *beauty* may not suffer from the performance of her most sacred duty; the *other*, too gross, too beastly, to be named, except within the walls of a brothel. Let it be observed, however, that as to the first motive, it is pretty sure to *fail*, if beauty be valued on account of its power over *the husband*. For, the flame of love being past, the fire is kept alive by nothing so effectually as by the fruit of it; and, what becomes of this, if the child be banished to a hireling breast? Of all the things that attach husbands to wives, that make the chain bright as well as strong, is the frequent, the daily, the almost hourly contemplation of that most beautiful and most affecting and endearing of all sights, the infant hugged in the mother's arms and clinging to her breast. The prophet ISAIAH, in announcing the promise of God to his people, has recourse to the figure of mother and child: "Then shall ye suck, ye shall be borne upon her sides and be dandled upon her knees."

Those who drive from their bosoms the fruit of their love, drive away the love also, or, at least, the best guarantee for its duration. She who closes the fountain of life against her offspring is not a *mother*, and is only *half a wife*. It is not the *exterior* of that fountain that is the real cause of its being an object of admiration. The prophet HOSEA, in calling for a *curse* on the desperately wicked, explains: "Give them, O Lord; what wilt thou give them?" He hesitates here, as it were to consider, and to think of something peculiarly mortifying and degrading; and then he proceeds: "Give them a mis-carrying womb and *dry breasts*!" This curse, this degradation, the unnatural mother voluntarily inflicts upon herself; and, in doing this, she breaks in sunder the strongest tie that holds to her the heart of her husband. Let the most beautiful woman in the world be placed before a man of twenty-two; see him dying in love for

her; give him to know of a certainty that her breasts will be always *dry*; a train of disgusting ideas rush through his mind, and he, if not the grossest of mankind, is cured in a moment.

It is the interior and not the exterior of the female breast; it is the *thought*, and not the *sight*, that makes the charm. The object of which we are speaking is delightful from first to last. It is one of the things which God has given to man as a reward for his toils and his cares, as a compensation for the numerous troubles and anxieties of life. But, I appeal to the husband and father, whether that object has ever, at any stage of life or under any circumstances, appeared so charming in his eyes as in those moments when met by the lips of his child, and whether his wife was ever so close to his heart, as when smiling on the babe at her breast.

It becomes wives, and young wives in particular, to think well of these things; to reflect, that she who disinherits her son from the moment he sees the light, voluntarily abandons *half her claims as a wife and all her claims as a mother*. Marriage is a human institution intended to prevent promiscuous intercourse and to secure the careful rearing up of children. But, if mothers cast off their children, one object of the institution is not answered; and that law appears unjust which enforces fidelity in the husband and duty in the child, towards a wife and mother, who has refused to perform her duty towards either. A son, who is able to maintain his mother, is, by law, compelled to do it, in case she stand in need of *relief*. But, is this *just*, if the mother have robbed him of that which nature awarded him, and have exposed him to the manifest risk of perishing in his infancy? And, under different circumstances, under circumstances where the law is silent, and where filial affection is the only tie, what affection, what obedience, what respect has she to expect from a son, when that son knows, that she banished him from her breast, and that he owes his life, and, perchance, his diseases and debility, to the mercenary milk of a hireling; when he knows, that, in the true sense of the word, she has made him a *bastard*: it being impossible that a child can be basely *born*, and it being notorious, that the uniform custom of men has been to give the appellation of *bastard* to all animals borne by one and suckled by another?

Let it not be pretended, that a hireling will feel for the child that which the mother would feel; that she will have the same anxieties and take the same care. Nature, which causes the stream to start when the mother's ear meets the sound of the longing voice of the child, as which of us has not seen the milk of the Ewe begin to drop the moment she heard the demanding voice of the lamb though at the distance of half the field; nature, which creates this wonderful sympathy, gives the lie direct to all such false and hypocritical pretences. When the rival mothers came before SOLOMON, "The king said, Bring me a sword: divide the living child in two, and give half to the one, and half to the other. Then spake the woman, whose the living child was, unto the king (for her bowels yearned upon her son), and she said, O, my lord! *give her the living child and in nowise slay it.* But, the other said, Let it be neither mine nor thine, *but divide it.*" Never was there a more happy illustration of the difference in the feelings of a real and those of a pretended mother. Observe, too, that the hireling must begin by being herself an *unnatural mother*; she must begin by robbing her own offspring of his birthright; by driving him from her breast, and, ninety-nine times out of a hundred, from her sight: she must begin by doing that which even the *sea-monsters* are not guilty of, and which is condemned by the uniform practice of every beast of the field and every fowl of the air.

And, from a son of such a mother, whether the hirer or the hireling, is the mother, when he has escaped death and grown up to manhood, to expect that obedience, which can only be the effect of filial affection? SOLOMON, Prov. Chap. iv. v. 1 to 4, in inculcating obedience, states how he listened to his own parents, and gives this reason for his attending to their precepts: "For, I was my father's son, tender and only beloved in the sight of my mother." That is, that he was the favourite son of his father, and that his mother loved him in an uncommon degree. This was the foundation on which he rested the obedience of children; this was the cause to which he ascribed his having listened to their advice. But, what, then, is a mother to expect from a son, who fails not, and who cannot fail, to know, that he was a cast-off from his mother's breast? What gratitude is he to feel towards one, who, from love of pleasure or from love of gain; from a motive the most

grossly disgusting or the most hatefully sordid, left him to take, in a stranger's arms, the even chance of life or death?

The general deportment of mothers towards children that they have driven from their breast is very different from what it would have been if they had duly performed their duties as mothers. The mere act of bringing forth a child is not sufficient to create a lasting affection for him. A season of severe suffering is not calculated to leave behind it a train of pleasing and endearing reflections. It is in her arms and at her breast that he wins her heart for ever, and makes every pang that he feels a double pang to her. "Can a woman," says ISAIAH, Chap. xlix. v. 15, "*forget her sucking child*, that she should not have compassion for him?" But, if the mother have merely brought him into the world; if none of the endearments of the cradle; if none of the intercourse of babe and nurse have taken place between them; if the mother have, in the fulness of her fondness and amiable partiality, nothing to relate and to boast of in the history of his first twenty months; if this space be with her a blank in his life, *she never loves him as a mother ought to love*; while he, taught by unerring nature, is quick as lightning in penetrating her feelings, and repays her with that indifference and coldness which, though a punishment of great severity, are her just reward.

Wives, and young wives in particular, let me beseech you to reflect on these things. Let me beseech you to cast from you, not your children, but those crafty flatterers who would persuade you, that to preserve your health and your beauty, you must become unjust, cruel, base, gross and unnatural; that, to provide for your health, you must dam up the fountains the flow of which is in many cases necessary to your very existence; and that, to make yourselves objects of love, you must cast from you that which of all things in the world is best calculated to rivet to you the hearts of your husbands. But, after all, *old age must come*; and then where are you to look for the great comfort of old age; the affection and attention and obedience of children? For, always bear in mind, that he, who has not known a mother's breast, *has no mother*! As you recede he advances; while decrepitude and deformity are creeping over you, he is bounding on in all the pride of health, strength and beauty. Tender and most affection-

ate mother as you may have been, and, as it is to be hoped the far greater part of you will be, he still stands in need of the command of God: "Hearken unto thy father, and *despise not thy mother when she is old.*" But, if, even in such a case, the precept is necessary, what is to bind the son in cases where, from the unnatural conduct of the mother, the precept does not apply? If the son have grown to manhood with a knowledge of his infant bastardized state; for to hide this from him or to make him forget it is impossible; if he have grown up in habitual coldness and indifference towards you, how are you, when age and deformity and approaching dissolution have laid their hand on you, to expect reverence and attentive listening at his hands? Nothing is more praiseworthy, nothing more truly amiable, than to see men, grown up to the prime of life, listening with attention to the voice of their parents; but, is this to be looked for, or even hoped for, in the absence of filial affection? And how, amidst all the other objects of affection, which passion creates in the breast of youth, is that affection to exist, unless implanted in infancy and cherished all the way up to manhood? And how is it to be implanted, if the mother cast off the child to a hireling breast?

There is indeed, amongst the monsters in human shape, now-and-then a son to be found, who can despise the counsels and even mock at the supplications and tears of the affectionate, and tender mother, whose breast has nourished him; who has known no joy but in his smiles, and no sorrow but in his wailing; who has watched with trembling anxiety every quiver of his speechless lips; to whose heart every writhing of his infant body has been a dagger; who has wholly forgotten, amidst the dangers of contagion, her own life while his was in danger: there is, amongst the monsters in human shape, now-and-then to be found the son of such a mother to mock at her supplications and her tears. But, let us hope, that, in England at any rate, such sons are rare indeed. And, even in such a case the mother has this consolation; that the fault has not been hers; that she has done her duty towards God and towards her child; and that, if she have an unnatural son, she has every just and humane heart to sympathise in her sorrows.

But, under similar circumstances, what consolation has the *unnatural* mother? How is she, who cast her son from

her breast, to complain of his want of affection? Old age has overtaken her; the fancied beauty, for which she bartered his birthright, is gone for ever. The gay hours, which she purloined from the cares of the cradle are all passed away, and cannot be replaced by the comforting conversation and heart-cheering obedience of her son. She now feels the force of the maxim, *No breast, no mother*. The hireling is more his mother than she. The last stage of life is no season for the officious attention of friends; and he, who would have been worth all the friends in the world, has in his breast no feeling sufficiently strong to draw him to this scene of sadness. If held by some tie of interest, his hypocrisy, which he cannot disguise from the sharp sight of conscious want of duty, only adds to her mortification; and, though she roll in riches, she envies the happy mother in rags. Thus, without a single ray to dissipate the gloom, she passes on to that grave, on which she knows not a tear will be shed, and in her fate proclaims to the world the truth, which cannot be too often repeated, that the duties of children and those of parents are reciprocal, and that, to insure the performance of the former, the latter must first be performed.

THE SIN OF FORBIDDING MARRIAGE.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and *doctrines of Devils*. Speaking *lies* in *hypocrisy*; having their conscience seared with a hot iron; *forbidding to marry*.

Paul's I. Epis. to Tim. c. iv. v. i.

THE holy Apostle seems, in the text before us, to have but too plainly and too precisely, described that which we of this nation now, unhappily, behold. The speaking of *lies* has been but too common in all ages. *Hypocrisy*, however, on a widely spread system, upheld by positive schemes, open combinations, compacts, and affiliations, has been, let us hope, known in no other country, as it was, happily for our forefathers, unknown in their days of comparative frankness and sincerity. But, the sin, quite peculiar to the present day; that part of the "doctrines of devils" which belongs wholly to the present generation, is, that which *forbids to marry*; and that, too

under the false, hypocritical, and atheistical pretence, that God, while he constantly urges men to increase and multiply; while he does this by general laws as well as by express command, has ordained, that, if they obey these laws, and this command, they shall be *punished and destroyed by their vices and their misery?*

When, in former times, men held unnatural opinions and cherished hellish doctrines, the dread of public odium restrained them from openly promulgating these doctrines. But we live in an age when public rectitude has ceased to impose such restraint. Those, who hold these "*doctrines of Devils;*" who thus declare war against the fundamental laws of nature and of social life, and who set at nought the word, the providence and the power of God, not only utter their doctrines openly and without restraint or fear, but make a boast of their atheistical reveries, become enthusiasts in the cause of daring impiety, form themselves into bands, seek proselytes throughout the country, and in the excess of their insolence, which has been encouraged by public forbearance, they seem, at last, to hope to enlist the legislature itself under their banners, and to give the force of law to their inhuman, impious and diabolical principles.

We all know, that marriage is necessary to the very existence of civil society; that, without it, the child would, in fact, have *no father*; that the intercourse between the sexes would be purely casual; and, in short, that there would be neither families nor community. The impious and audacious men, who would fain prevent, or check, the practice of marrying, do not, therefore, attempt to defend a total prohibition of the practice; but, would check the practice of marrying amongst the *labouring classes*; and would, at the same time, have them punished for having children without being married! Their pretence, is, that, if marriage and breeding children be not *checked* by human laws, that is to say, by *force*, the people will, in time, increase so much in numbers, that there *will not be food sufficient for them*; and that a part of them must be destroyed either by *disease, famine, the sword*, or by *ignominious death*.

Perhaps anything so directly *Atheistical* was never before openly avowed. This is, at once, to put man upon a level with the beasts of the field. It sets all the laws and commands of God at defiance. It supposes his words to be

lies or foolishness; for, in how many parts of Holy Writ does he command to increase and multiply, and in how many other parts does he promise this increase as a proof of his approbation and as a mark of his blessing! "Be ye fruitful and multiply; bring forth abundantly in the earth and multiply therein." Genesis, Chap. ix. v. 7. Again: "Take a wife; and God Almighty bless thee and make thee fruitful, and multiply thee, that thou mayst be a multitude of people." Genesis, Chap. xxviii. v. 3. Again in Genesis, Chap. xxxv. v. 11. "And God said unto Jacob, I am God Almighty; be fruitful and multiply." That is to say, *trust in me*; do not fear the want of food or of raiment sufficient for those that shall be born; *I am God Almighty*; I will take care by my unerring laws to provide meat for every mouth. But the impious men, who would now forbid to marry clearly do not believe either in the wisdom or the power of God, and, indeed, they cannot believe in the existence of a supreme Being; or, else they are blasphemers who set his power and vengeance at defiance.

In Numbers, Chap. xxxvi. v. 6. It is written, "let your young women marry whom they think best." In Psalms cvii, v. 38. "He *blessed* them also, so that they are multiplied greatly." But, if we were to listen to these modern "sons of Belial," we must regard this as a *curse*, and not as a blessing. The prophet JEREMIAH says, "Take ye wives and beget sons and daughters; and take wives for your sons; and give your daughters to husbands, that they may bear sons and daughters; that ye may be *increased* and not diminished." Not a word about checking the increase of people. Not a word of apprehension that marriage and the breeding of children are to produce *vice* and *misery*!

Can, then, anything be more impious than the doctrine of these preachers of this "doctrine of devils?" And, are they not directly pointed at in the words of my text? Do they not answer precisely to the description of some that should arise in these latter days, "speaking *lies* in *hypocrisy*, having their "conscience seared with a hot iron; *forbidding to marry*?"

What, if these impious and cruel men could have their will, would be the *consequence*? We all know, that the greatest of all earthly blessings are found in the married state. Without woman, what is man? A poor, solitary

misanthropic creature; a rough, uncouth, a hard, unfeeling, and almost brutal being. Take from the heart the passion of love, and life is not worth having: youth has nothing to enjoy and age nothing to remember with delight. And, without marriage, without selection, with single attachment, what is love? The mere passion is still the same, but leading to a long list of woes instead of pleasures; plunging, in short, a whole community into the miseries of debauchery and prostitution, depriving children of the care and protection due from parents, and making a people what a herd of beasts now is.

The preachers of the "doctrines of devils" do not, however go this length; or, at least, they pretend to stop short of it. They would check the disposition to marry in the *labouring classes* only! If they had selected the *idle* classes there would have been less ground for condemnation. But, let us look a little at their *reasons* for this diabolical proposition. They say, that the labourer, by marrying and having children, becomes a burden upon the parish; that he has *no right* to relief from the parish; that he ought not to have children *unless he himself can maintain them*.

Now, this there are two answers: FIRST, that he has, if indigent, *a right* to relief according to those principles on which civil society stand: SECOND, that, if he be compelled to *give up part of the fruit of his labour to others*, he has an additional right, and is justified in having children with a view of demanding from those others the means to assist in maintaining them.

As to the first case, which simply supposes the labourer to be destitute of a sufficiency of food and raiment, let us look back at the beginning of civil society. God gave all the land and all its fruits to all the people thereof. He did not award a hundred acres to one and a thousand to another and ten thousand to a third. These are now become *property*; they are secured to the possessors by the laws; it is criminal to violate those laws. But, it was not, because it *could not*, by a part of the social compact, that any part of the people then existing were to be bereft of food and of raiment and the means of obtaining them by their labour. If the whole of the lands of this Island, for instance, had been parcelled out into a few hands at once, is it to be believed, that, the very next day, the proprietors would have had a right to say to the many, "We

will keep all the fruits to ourselves, and you shall starve; the lands are our *property*, and you have *no right* to any share in their fruits?" Common sense says that this could not be; and, yet, if the first proprietors had no such exclusive possession, how came such possession into the hands of their successors?

If the land of this Island were, by any turn of events, by any commercial or financial consequences, to become the property of forty men, would those forty men have a *right* to cause all the rest of the people to *starve* by throwing up their lands to lie fallow, and by merely raising food for themselves and families? The bare supposition is monstrous; and yet, who can deny them this right, if the man in want of food and raiment have *no right* to a share of the fruits of the earth in the shape of relief?

Civil Society has no justifiable basis but that of the *general good*. It inflicts partial wrong; it is partial in the distribution of its favours; it causes an unequal distribution of goods; it gives to the feeble what the law of nature gave to the strong; it allots riches to the idiot and poverty to genius; it endows the coward and strips the brave. But, with all its imperfections it is for the *general good*; and this is its basis, and none other it has. But, can it be for the general good, if it leave the indigent to perish, while the proprietors are wallowing in wealth and luxury? Can it be for the general good, if the class who till the land, make the raiment, and build the houses, have *no right* to a share of the fruits of the earth, and if their very existence be to depend on the mere mercy or humour of the proprietors of the land? Can it, in a word, be for the *general good*, if the law do not effectually provide that the many shall not be sacrificed to the avarice or cruelty of the few? Happily the laws bequeathed us by our just and pious forefathers, those laws so consonant with the laws of God, those laws which the preachers of the "doctrines of devils" would now fain overthrow; happily those laws, growing out of the basis of civil society, have given the many a compensation for the loss of the rights of nature, and have said to the proprietors, the land is *yours*; but no man that treads it shall perish for want.

As to the *second* case, to tell a man that he loses his claim to relief in consequence of his having children, is to

tell him that he has no right to *love*, and to tell him that he has no right to love is to tell him that he has *no right to live*; that he has no right to carry a heart in his bosom and no right to breathe the air! To tell him, that he has no right, except in cases of unavoidable misfortune, to throw the burden of maintaining his children on others is true enough; but, then, let him for their maintenance have *all* the fruit of his and their labour. Let no part of this hard-earned fruit be taken away from his cot and be carried and given to others. Let the proprietors not call upon him for a part of what he has earned, and then tell him, that they are not bound to assist him in the rearing of his family. Nay, in common justice and for mere shame's sake, let them not compel him to come forth and venture his life in their defence, and then tell him, that, if he love, marry and have children. it is *at his peril*!

Happily the monsters in human form, who have broached this truly hellish doctrine, have, as yet, no power to give it practical effect. If they had, if the execution of it could be, by any possibility endured, this country, so singularly favoured, so blessed by an all-bountiful Providence, must again become savage and desolate; for, it is not against the *idle* but against the *laborious*, not against the *drones* but against the *bees*, that these sons of profaneness level their poisonous shafts. If, indeed, it were the idlers, those who live only to consume (I do not use the words invidiously,) those who do not assist the laborous part of the nation, those who devour and contribute not towards the raising of food; if it were this class that these men sought to prevent from marrying, there might be some apology for the proposition, some reason, on this ground, for an endeavour to prevent an increase of those whose utility in the world is not so apparent. Such might be prevented from marrying upon the ground, that their increase would add nothing to the stock of food, and might be a still greater burden to the laborious part of the community than that same class is at present. Even as applied to those classes, however, the doctrine would be false and impious; for, in all communities there must be *many*, who do not assist in raising food. There must, in every community, be some to live at their *ease*, or, there would be no stimulus to labour, *ease* being the great object of industry.



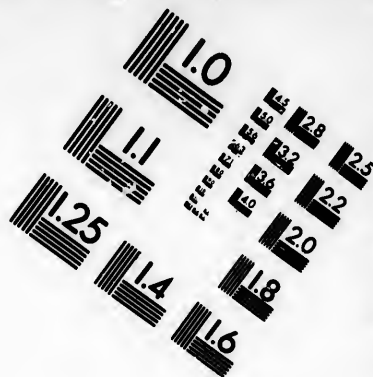
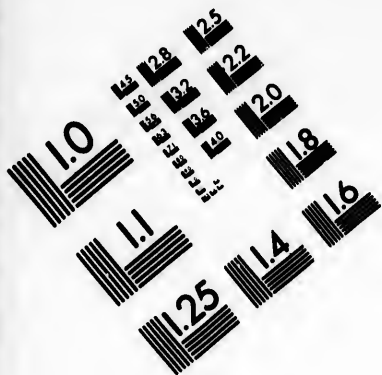
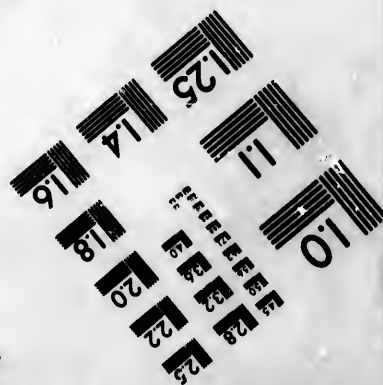
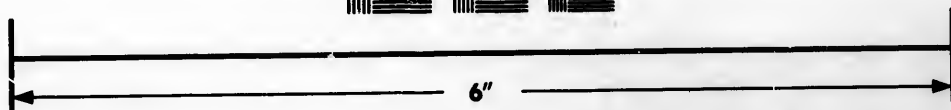
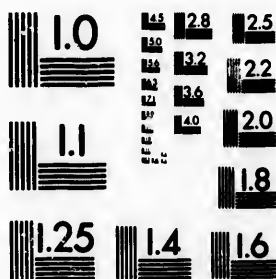


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But, no: these daring sons of Belial, so far from proposing to check the increase of those who do not labour, wish to keep down the number of labourers and to load them with heavier burdens in order that those who do not toil may have still more than they now have; in order that the small portion of food and raiment which now goes to sustain the fainting, the sick, the wounded, the worn-out labourer or his helpless children, may be retained to augment the consumption and the enjoyments of those who never perform any toil from the hour of their birth to that of their death! No objection have they to the marriage of these; no objection have they to the feeding with rich food, and clothing in gay attire these classes: no objection have they to the marrying of those, who make no increase in the mass of food or of raiment; they can, without any complaint, see the offspring of these maintained in idleness, in great numbers; here these impious men can find no objection to marriage, and can discover no evil in an increase of numbers. The words which God addresses to the industrious, they address to the idle: "Be ye fruitful and multiply." So, that, if they could have their blasphemous wishes gratified, society must come to an end, for the earth must remain untilled, raiment unmade, and houses unbuilt.

There are, indeed, two descriptions of men, amongst whom, according to the word of God itself, abstinence from marriage may be laudable, and amongst whom marriage may, in the opinions of some, with reason and piety be *checked*. The first of these are *priests*, or teachers of religion. Saint PAUL, in 1 Cor. Chap. vii. says, that it is good for teachers to remain unmarried; better to marry than to give way to incontinence; but, he strongly recommends, that they abide even as he; that is to say, free from the enjoyments and cares of marriage. And, indeed, when the professions of men are, that they mortify their flesh, that they have devoted their bodies to the Lord, that abstinence is a part of their duty towards God, that to him their vessels are dedicated, and when, on this account, they are maintained free of labour and receive great deference, respect and obedience, it does not seem unreasonable, or unjust, nay, some Christians insist, that it is demanded by decency and piety, that they deny themselves all carnal enjoyments. To this we may add, that the priest has his flock to superintend; that, by the most

solemn of vows, he takes on him the *care of souls*; that his business is not only to preach, but to set an example of, the mortification of the flesh; that he is to teach and watch over the children of others; that he is to visit the sick in houses other than his own; that, in short, the morals, the minds, the souls of his flock are committed to him; and, that all these demand an absence of those domestic delights, cares and anxieties, which reason tells us must, in many cases, be but too incompatible with the diligent and zealous discharge of the duties of the pastor. Hence the urgent recommendation of the great Apostle of the Christian Church to its pastors, "to abide even as I;" and, it is well known, that he abode unmarried, that he abstained from all worldly enjoyments, that he devoted himself to God, and that he even "worked with his hands," that he might have wherewith to assist the indigent.

How different the "doctrine of devils!" This doctrine proposes no check to the marriage of priests of any denomination. *They* may have wives, and as many, one after another, as mortality and choice shall afford them the opportunity of having. *They* are called upon, by these men "who speak lies in hypocrisy," to practice "no moral restraint." No calamities are anticipated from the increase of *their* offspring, begotten in plenteous ease, and fed and clothed and reared and maintained by the labour of those very classes, to the indigent amongst whom these impious men would forbid marriage on pain of absolute starvation! Properly so maintained if they please, because agreeably to the settled laws of the land, to which we all owe obedience, and which we are all bound to support; but, if no *check* is demanded here, surely, none can be demanded on those who labour.

As to the other description of persons, alluded to above, the Scripture does not, indeed, speak so *positively*, but, still, it does speak with sufficient clearness. If the fallen state of man has rendered necessary a description of persons, harsh, unfeeling and cruel by the habits of their calling; a description of persons whose food and raiment are derived from the miseries of others, and whose enjoyments are the fruit of sorrow, who can know no harmony but in quarrels and in strife, whose eyes can see nothing in man's actions or character but what is criminal; a description of

persons constantly in search after flaws and faults, and to whose souls of chicane quiet possession of property and spotless innocence in word and deed are as the eyes of the basilisk: if the fallen state of man has created such a description of persons, it does not seem impious to think that human laws should interfere to prevent, or, at least, check their increase. And, some have thought that this is consonant with ancient usage? Look into the Books of Kings, Chronicles, Jeremiah and Daniel, and you will find, that this description of persons were disqualified to become husbands and fathers; and for a very sufficient reason, namely, that, being necessarily habituated to the practising of harshness and cruelty, they ought not to be permitted to produce their like and to endanger thereby the hearts and minds and souls of a whole community. When the tyrant AHAB had an act of injustice to execute, the instrument was a person of the calling here alluded to. And, in the memorable case of the unfortunate VASHTI, whom the tyrannical and capricious AHASUERUS turned away, stigmatized and stripped, only because she would not condescend to be set up in public as a show, we find the principal advisers and executors of the barbarous deed to be of that calling to which we are here alluding; and, we find also, that the persons of that calling were, by means the most effectual, prevented from increasing and multiplying.

But, do the impious preachers of the "doctrines of devils" wish to put a check on the increase of *this* description of persons? Do they wish to prevent *them* from marrying? Do they grudge food and raiment, even to gluttony and drunkenness, and flowing robes and falling locks, to this brazen, bawling, mischief-hatching and pain-inflicting tribe? Do they call on us to put the foot on this viper's nest, from which spring half the miseries of human life? No; but on that of the harmless and industrious plover, which, without any cares, any caressing, any fostering, on our part, gives us food in due season, and sets us an example of gentleness, patience and fortitude!

Thank God, we are not so far debased, so completely lost to all sense of moral and religious feeling, so wholly divested of that common sense which teaches us to refrain from acts tending to our own destruction, as to listen patiently to this advice, though pressed upon us with all the craft and all the malignity of Satan when he seduced

our first parents. If we were, in evil hour, to listen to and act upon, that advice, what would be the consequences! These speakers of "lies in hypocrisy" pretend, that the increase of the people exceeds the increase in food. Why do they not, then, propose to check the increase of those who *eat* and do not *produce*, instead of those who produce what they themselves eat, and what is eaten by those who produce nothing? Why do they not propose to stop the increase of mouths without hands? Why do they propose to check the increase of the labouring classes and propose no such check on the classes of idlers?

But, this is a false pretence. They well know, that with the mouth come the *hands*; and that, if labour receive its *due reward*, labour itself is a *sufficient check* on the increase of man. What they aim at, is, to have the benefit of the labour appropriated solely to the use of the idlers. They would restrain the labourer from marrying, that they and the like of them might enjoy and revel in luxury by means of the further deductions that they would then make from his labour. They, foolish as well as wicked, would check the breed of the drudge that draws the plough, that more of the pasture, the corn and the hay may be devoured by the hunter and the racer; forgetting, that, in proportion as the drudge slackens his traces, the high-blooded breeds must cease to eat.

Besides, if this fiend-like doctrine were adopted, what would be the *moral* consequences? What limits would there be to that promiscuous intercourse, to which the sexes would constantly be impelled by a passion implanted by nature in the breast of every living creature, most amiable in itself and far too strong to be subdued by any apprehensions to which the human heart is liable? These impious "liars and hypocrites" affect to believe, that young men and women would, out of fear of the law, impose on themselves "*a moral restraint*." What! a moral restraint in defiance of nature, in defiance of their very organization, and in defiance, too, of all the commands and all the promises of God! A *moral restraint* in defiance of these! The very thought is madness as well as impiety; and no law, founded on such a notion, could produce any but immoral consequences, except universal and just contempt and hatred of those who should be so foolish and so detestably wicked as to pass such a law.

The Book of Common Prayer of our reformed church

declares to us, that it "is meet for Christian men to marry." It tells us, that "little children are as arrows in the hand of the giant, and *blessed* is the man that hath his quiver full of them." One of the principal causes of dissenting from, and *protesting against*, the Church of our fathers, was, that it did not permit *priests* to marry, though the prohibition was, as we have before seen, sanctioned by, and founded on, the express and urgent recommendation of Saint Paul, who added his great example to the precept; and though, as we have also before seen, the recommendation was backed by numerous and most cogent reasons, connected with the diligent and zealous discharge of the duties of teachers of religion. There have been those who were of opinion, that this was, at bottom, the main point with many of those who made the reformation. But, be that as it may, it is a fact not to be denied, that one great ground of objection to the Catholic church, was, that she did not permit the priests to marry. And, what was the *foundation* of the objection? Why this; that, if not permitted to marry, they would, they *must*, be guilty of *criminal intercourse*; for that, it was to suppose an impossibility, it was to set reason, nature and God at defiance, to suppose, that, without marrying, the priests could preserve their purity.

This is a fact notorious in every part of the world whither the sound of the words *Catholic* and *Protestant* has reached. Well, then, if this objection to the Catholic church were well founded, what becomes of the powers of that "*moral restraint*," which these speakers of "lies in hypocrisy," have now, all of a sudden, discovered for the use of the whole body of the labouring classes of this kingdom? If men, few in number, educated for the purpose of the ministry, bound by the most solemn vows of chastity, jealous to the last degree for the reputation of their order, practising fasting and abstinence, early and late in their churches, visiting constantly the sick, superstitious in their minds, having the awful spectacle of death almost daily under their eyes, and clothed in a garb which of itself was a deep mortification and an antidote to passion in the beholders; if such men could not contain; if it was deemed *impossible* for such men to restrain themselves; and, if this impossibility was one of the grounds for overturning a church that had existed amongst our fathers for six hundred years, what hypocrites

must the reformers of this church have been! or, what hypocrites are those who now pretend, that mere "*moral restraint*" is, under a prohibition to marry, of sufficient force to preserve the innocence of farmers' men and maids!

No: adopt this impious doctrine, pass a law to put it in force, and all the bands of society are broken. Stigmatize marriage, and promiscuous intercourse is warranted and encouraged by law. To stay the current of the natural and amiable passions is to war against nature and against God. If the terms of the gratification be changed from the obligations of marriage to the voluntary offerings of affection or caprice, the indulgence can only be the more frequent and followed by effects more calamitous. From a community of fathers, mothers and families of children, this kingdom, so long and so justly famed for kind husbands, virtuous wives, affectionate parents and dutiful children, will become one great brothel of unfeeling paramours, shameless prostitutes, and miserable homeless bastards. Such is the point at which the greedy and crafty speakers of "lies in hypocrisy" are aiming; but, to that point they will never attain as long as there shall remain amongst us any portion of that justice and humanity, which have always heretofore been inseparable from the name of England.

ON THE DUTIES OF PARSONS,

AND ON THE INSTITUTION AND OBJECT OF TITHES.

"Woe to the idle Shepherd that leaveth the flock!"

ZECHARIAH, Ch. xi. v. 17.

"Woe be to the Shepherds of Israel that do feed themselves! Should not the Shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed? but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost: but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd." EZEKIEL, Ch. 34, v. 2—5.

BLASPHEMY is the outcry of the day. To *blaspheme* is to *revile God*. But, according to the modern interpretation of the word, blasphemy means the *expressing of a*

disbelief in the doctrines of the Christian Religion. Now, does it not become us to consider a little how it can be that this disbelief, sometimes called *infidelity*, can possibly exist in this country? It may be observed, here, by the way, that Jews are notorious *infidels*; that they profess to ridicule the Christian Religion and boastingly call its founder an impostor. Yet, we see that the Jews are not denominated blasphemers. The Jews are not prosecuted. The Jews are, as we well know, a most cherished sect; and are possessed of influence that can hardly be described.

It is not my object, however, to defend, or to apologize for, the entertaining, much less the promulgating, of principles of infidelity; but, to inquire how it can have happened, that such a continual interference of the secular arm should have been necessary to check the progress of this unbelief. We believe the Christian faith to be true; we believe it to have been the work of God himself; we believe, that by inspiration from Him came the Book of that faith. Now, *truth*, even without such support; *clear truth* is a thing so strong in itself, that we always firmly rely on its prevailing in the end. How comes it, then, that a truth so important as this, and supported by such authority, should stand in need of the puny assistance of fine and imprisonment? This would naturally surprise us, even if the Christian Religion were left unprovided with a priesthood established by human laws; what, then must our surprise be, when we reflect, that we have a priesthood, appointed for the sole purpose of upholding this religion, and that that priesthood receive, generally speaking, a tenth part of all the produce of the earth; when we reflect, that the whole of our country is divided into small districts; that each of these contain a living for a priest; that, in each of these districts the priest has a church to pray and preach in; and that his office gives him great direct power and greater influence in secular as well as spiritual matters?

Surely an establishment like this ought to be adequate to the supporting of *truth*; and of truth, too, that has the sanction of the word of God himself! Surely we ought to hear of no necessity for the interference of lawyers, juries, judges, and gaolers to uphold a belief in this truth! Yet, we do hear of such interference; and, indeed, we hear of little else; for the cry of *blasphemy* resounds in the senate as well as in the courts; and, if we give credit to all we

hear, we must believe, that blasphemers actually overspread the land.

Let us, then, see, whether this inundation of infidelity may not possibly be ascribable to the *want of a full performance of duties on the part of this same priesthood*. To assist us in this inquiry, let us first see *what those duties are*; and this we shall best ascertain by going back into the history of the remuneration provided for those duties; in other words, into the *history of those tithes*, which now amount to such an enormous sum. Inverting the order in which they here stand, these are the three topics which I mean to discuss in this discourse.

I. I read in a *Tract*, called the "*Husbandman's Manual*," published by the Parsons' Booksellers, F. & C. Rivington, for the "*Society for promoting Christian Knowledge*," sold for twopence, and said to be "written by a Minister in the Country *for the use of his parishioners*," the following words, put into the mouth of the Husbandman when he is "*setting forth his tithe*;" and I have here to beg the reader to observe, that these words are put into the Husbandman's mouth by *his Parson*.—"Now I am setting forth God's portion; and, as it were, offering to Him the fruits of my increase: and truly, it would be an ungrateful thing in me to deny Him a tenth part, from whom I receive the whole. But why do I talk of denying it Him? It is in truth robbing Him, to withhold but the least part of this, which the piety of our ancestors hath dedicated to Him. Alas! it is what I never had a right to: and when I set forth the tithe, I give him that which never was mine. I never bought it in any purchase, nor do I pay for it any rent. What then? Shall our ancestors engross the whole reward of this piety? No, I am resolved to partake with them; for what they piously gave, I will religiously pay; and I in my heart so far approve of what they have done, that were it left to myself, to set apart what portion I myself should think fit, for the maintenance of God's ministers, I should take care that he, by whom I receive spiritual things, should want nothing of my temporal."

We will not, upon an occasion like this, give utterance to those thoughts which are naturally awakened by the reading of such a passage, written, as the title asserts, to "*advance the Glory of God!*" We will restrain ourselves, in this case, and suppress that indignation an expression of which this insult to our understandings would fully

warrant ; but, when *blasphemy* is the outcry of the day, we may appeal to juries and judges, whether a greater, more impudent *mockery* of the name of God than this, was ever printed or uttered by mortal man ! Not content with this, however, the impious man, whose writings the "Society for promoting *Christian Knowledge*" sends forth, proceeds thus, in a species of *prayer* that he also puts into the Husbandman's mouth : "Do thou therefore, O my God, accept of this tribute which I owe Thee for all thy mercies. It is, I confess, thine own, but do thou accept of me in rendering thee thine own ; for thou, who searchest the hearts, knowest that I do it cheerfully, freely, and willingly. And I beseech thee to keep me in the frame of mind, that I may never covet any man's goods, much less that which is thine. Set a watch, O Lord, over mine eyes and hands, let them never be defiled with rapine and sacrilege ; that so the dreadful curse which followeth the thief may never enter into my house to consume it. And further I pray thee, that of thy mercy thou mayest so bless the labour of my hands, that I may have a large portion yearly dedicated to thy service ; and that in exchange for these things temporal, I may receive the things which are spiritual and eternal."

Monstrous mockery ! But, let us put a few questions to this "Minister in the Country." We will not here ask him how the husbandman can be giving tithe in *exchange* for spiritual food, in those three cases, perhaps, out of five, where he seldom or never sees the face of the parson who receives the tithe ; we will not ask him that, in this place, because a fitter place may offer ; but, we will ask him on what *authority* he calls the tithe "*God's portion* ;" in what part of his word God has commanded any portion at all of the produce of the earth to be given to a Christian Priest ? Does he appeal to the Mosaic Law ? Why, then, does he not keep the *Sabbath* and not the Lord's Day ? Why does he not kill the Paschal Lamb, and offer up burnt offerings ? Why does he eat blood, bacon, and hares ? And, particularly, why does he not content himself with a tenth of the "*increase*," and not take a tenth of the *crop* ; and, further, why does he not divide his tithe with "the poor, the widow and the stranger," and not keep it all to himself ? And, besides this, why does he not, as the LEVITES did, *renounce*, for himself and his children, *all other worldly goods and possess-*

ions? "And the Levite that is within thy gates; thou shalt not forsake him; for he has *no part nor inheritance with thee.*" Deut. Chap. xiv. v. 27.

It is clear, therefore, that he has no foundation on the *Mosaic Law*; and, as to our Saviour and his Apostles, not one word do they say to give countenance to such a claim; while, on the other hand, they say quite enough to satisfy any man, that they never intended, never so much as thought of, such a mode of maintaining a Christian teacher. In the first place our Lord declares the *Law of Moses* to be abrogated. He sets aside even the Sabbath. And, when the Pharisee in the parable, *vaunted* that he *paid tithes* of all that he possessed, the rebuke he received is quite sufficient to show the degree of merit that Christ allotted to that sort of piety; and, indeed, this parable seems to have been used for the express purpose of exposing the cunning of the then Jewish priests and the folly of their dupes in relying on the efficacy of paying tithes.

But, what do we want more than the *silence* of our Saviour as to this point? If the tenth of the "*increase*" (for it was not the crop, or gross produce) was intended by him still to be given to the teachers of religion, would he, who was laying down the new law, have never said a single word on so important a matter? Nay, when he was taking leave of his Apostles and sending them forth to preach his word, so far is he from talking about *tithes*, that he bids them take neither purse nor scrip, but to sit down with those who were *willing to receive them*, and to eat *what people had a mind to give them*, adding, that "*the labourer was worthy of his hire.*" That is to say, of food, drink and lodging, while he was *labouring*. And is it on *this*, the only word Jesus Christ ever says about compensation of any sort: is it on *this* that Christian teachers found their claim to *a tenth of the whole of the produce of a country*? If this be the way in which they interpret the Scriptures it is time indeed that we read and judge for ourselves! Oh, no! Not a word did our Saviour say about *tithes*; not a word about *rich* Apostles, but enough and enough about *poor* ones; not a word about worldly goods, except to say, that those who wished to possess them could not be his disciples: enough about rendering to *Cæsar* the things that were *Cæsar's*, but not a word about rendering to the Priests anything at all. In short,

from one end of the Gospel to the other, he preaches humility, lowliness, an absence of all desire to possess worldly riches, and he expressly enjoins his disciples "*freely to give, as they had freely received.*"

And, as to the Apostles, what did they do? Did they not act according to the command of Christ? Did they not live *in common* in all cases where that was practicable? Did they not disclaim all worldly possessions? In CORINTHIANS, Chap. ix. Saint Paul lays down the rule of compensation; and what is it? Why, that as the "ox was not to be *muzzled* when he was treading out the corn," the teacher was to have food, if necessary, for his teaching, for that God had "ordained that they which preach the Gospel should *live of the Gospel.*" But, is here a word about *tithes*? And would the Apostle have omitted a thing of so much importance? In another part of this same chapter, he asks: "Who goeth a warfare at any time *at his own charges*?" Which clearly shows, that all that was meant was *entertainment on the way*, or when the *preacher was from home*; and, when the preaching was on the spot where the preacher lived, it is clear from the whole of the Acts of the Apostles and from the whole of the Epistles, that no such thing as compensation, in any shape or of any kind, was thought of. Saint Paul, in writing to the teachers in Thessalonica says: "Study to be quiet, and do your own business, and *to work with your own hands as we commanded you.*" 1 THESS. Chap. iv. v. 11. And again, in 2 THESS. Chap. iii. v. 8, he bids the teachers remember, "Neither did we eat any man's bread for nought; but wrought with labour and travel, night and day, *that we might not be chargeable to any.*"

And yet this "*Minister in the Country,*" whose writings the "Society for the propagation of *Christian Knowledge*" puts forth, would have us believe, that "*God has set apart*" a tenth part of the whole of the produce of the country for the use of this "Minister" and his brethen! That, for the present, it is so set apart by the *laws*, in England, we know very well; but that is quite another matter; and, as we shall see by-and-by, this law has been *changed* many times and may, of course, be changed again.

Thus, then, that tithes rest upon no *scriptural* authority is a clear case; and we have next to inquire into their origin and the intended use of them in this kingdom.

The writer of *Tracts* for the "*Christian Knowledge*

Society," wishing to inspire his parishioners with filial piety and to turn it to his own account, says, that the "*piety of our ancestors* dedicated tithes to God," and then he exclaims: "shall our ancestors engross the *whole reward* of this piety!" He omits to tell his parishioners, that these "*pious ancestors*" of ours were *Roman Catholics*, against whose faith he *protests*; whose doctrines he calls idolatrous and *damnable*; and from whom he and his fellows, and their Protestant predecessors, *took* those very tithes which those "*pious*" believers in idolatrous and "*damnable doctrines*" dedicated to God! He omits to tell his parishioners this; but, leaves them to believe, that this present church was in existence when tithes were first introduced in England; for, it would have been awkward indeed to extol the piety of those from whom he and his fellows had *taken the tithes away*! But, it becomes us, who are about to inquire whether the present clergy *perform their duties*, to go back to this conduct of these "*pious ancestors*;" for, there, in the *motives* for instituting tithes, we shall find *what those duties were expected to be*; and, in fact, what those duties *now are*.

We have seen that tithes rest on no *scriptural* authority; and we have now to see how they came to exist in England, into which Christianity was not introduced until 600 years after the birth of Christ. In the meanwhile it had made its way over the greater part of the continent of Europe, and the POPE of Rome, as the successor of St. Peter, had long been the head of the Church. In the year 600 the then Pope, whose name was GREGORY, sent a monk, whose name was AUSTIN, with 40 others under him, from Rome to England, to convert the English. They landed in Kent, and the king of Kent (there were several kingdoms in England then) received them well, became a convert, and built houses for them at Canterbury. The monks went preaching about Kent, as our missionaries do amongst the Indians. They lived *in common*, and on what people *gave them*. As the Christian religion extended itself over the country, other such assemblages of priests as that at Canterbury were formed; but these being found insufficient, the lords of great landed estates built churches and parsonage-houses on them, and endowed them with lands and *tithes* after the mode in fashion on the Continent. The estate, or district, allotted to a church, now became a *parish*; and, in time, dioceses

arose, and the division became, as to territory, pretty much what it is now.

Here, then, we learn the *motives* of "our *pious* ancestors" in making these endowments of *tithes*. They wished to have a priest always at hand to *teach the ignorant*, to *baptize children*, to *visit the sick*, to *administer comfort*, to be the *peace-maker*, the *kind friend* and the *guide* of his people. Nor were these *tithes* to be devoured or squandered by the priests. They were divided thus: "Let the Priests receive the tithes of the people, and keep a written account of all that have paid them; and divide them, in the presence of such as fear God, according to canonical authority. Let them set apart the first share for the building and ornaments of the church; and distribute the *second to the poor and strangers with their own hands, in mercy and humility*; and reserve the *third part for themselves*." ELFRIC'S Canons, 24th.

These were the intentions of "our *pious* ancestors;" and this brings us to the second topic, of my discourse; namely, the *Duties of the Parsons*.

II. The very *motives* for building churches and endowing them with tithes prove, that the *constant residence* of the priest, or parson, in his parish was his *first duty*; for, what was the endowment for else? And, I state upon authority as good as any that history can present, that for nearly *five hundred years* after the introduction of Christianity, no such custom prevailed in England as of hiring curates, or other deputies, to supply the place of the parson who had the living. Our "*pious* ancestors" were, therefore, *sensible* as well as *pious*; they required duties in return for what they settled on the parsons. These parsons were, besides, let it be remembered, *unmarried men*; and, if we are to impute (and which in justice we ought) the institution of tithes to the *piety* of our ancestors, we must also impute to their *piety* the establishing of a priesthood not permitted to marry! We must impute this to their *piety*, and indeed, to their *wisdom* also; for, how obvious are the reasons that the tithes never could be applied according to the intention of the founders, if the priests had wives and families to maintain?

Thus, then, if we be to appeal to our *pious* ancestors, and *pious* and praiseworthy we must allow them to have been; if the "Society for propagating Christian Knowledge" will insist upon referring us to these our ancestors

as examples for us to follow as to this great matter of tithes, we have to remind it and the parsons of these *eight things*:—1. That the doctrines of the Catholic Church, which our pious ancestors endowed with the tithes, are, by our present parsons, declared to be idolatrous and damnable.—2. That our parsons call the head of that Church Antichrist and the Whore of Babylon.—3. That the same "Society for the propagation of *Christian Knowledge*" advertise no less than *fourteen* separate works written by our bishops and archbishops "*against popery*," that is to say *against* that very faith to support which our *pious* ancestors instituted tithes.—4. That we may be allowed to wonder how it can have come to pass, that, as the *errors* of our pious ancestors were found, at the end of *eleven hundred years*, to be so damnable, the tithes which they granted were *not at all erroneous*, but, as this parson now tells us, were "*dedicated to God*!"—5. That our pious ancestors gave only a third of the tithes to the parsons.—6. That they required the parson to expend a third on the building and ornaments of the church.—7. That they required him to distribute the other third to the poor and the stranger with *his own hands in mercy and humility*.—And, 8. That they required him to be *constantly resident* and *not to marry*, and compelled him to take an oath of celibacy, in order that, divested of the cares and anxieties inseparable from a wife and family, he might wholly devote himself to the service of God, and be in very truth that which the Bible, from one end to the other, requires a priest to be, a faithful and diligent *shepherd* of the religious flock; and, for being which merely in *name*, such woes are pronounced against priests both by prophets and apostles.

Of these eight things we have to remind the parsons, when they tell us to look at the conduct of our *pious* ancestors; and especially when they tell us to follow the *example* of those ancestors with regard to *tithes*. These were the conditions on which the tithes were given, and *this* might be truly said to be dedicating them *to God*. Accordingly we find, that, as long as the tithes were applied to these purposes, there were *no poor-rates*; no *vagrant act* was required; no *church-rates* were demanded of the people; and yet all those magnificent cathedrals and those churches were built, the beauty and solidity of which are now the monuments of their great, and of our little, minds.

But, above all things, when our parsons bid us look at the piety of our ancestors in this article of tithes, we ought to bear in mind, that the parson of our ancestors *remained always with his flock*; that he was allowed to hire *no substitute*: that he could have but *one living*; and, indeed, that he could *never change from one to another*, but must remain *for life* with the church to which he was first appointed. The CANONS of our pious ancestors said this: "Let no priest remove for gain from one church to another, but ever continue in that, to which he was ordained, so long as he lives."

This was truly being a *shepherd*; and, as the parson could have no family of his own, his flock had the whole of his cares, and, indeed, his share of the tithes was necessarily expended in his parish. Will the "Society for the propagation of Christian Knowledge" say that this is the case *now*? Will they say, that the parsons now constantly reside on their livings, and that their time and tithes are wholly spent amongst their parishioners? If they cannot say this, let them and the parsons cease to remind us of our pious ancestors, lest we remind them of the *conduct of the parsons* of those ancestors. Indeed, it would be prudent in the present parsons never to remind us either of those ancestors or of their conduct as to matters of religion; because, it is impossible for us, if so reminded, not to make comparisons; and, especially when we are bidden to look back to those ancestors for *an example to follow* in matters of this sort; it is impossible for us not to perceive a most monstrous inconsistency in this eulogium on our ancestors, when compared with the assertions of our parsons as to the *errors*, the *idolatry*, the *damnableness*, of the doctrines, in which those ancestors, during a period of eleven hundred years, lived and died! We see our parsons, upon every occasion that offers, opposing even the smallest proposed relaxation of the laws which so sorely oppress our Catholic fellow subjects; that is to say, those who have remained, through three hundred years of persecutions, steady in the faith of their and our pious ancestors. We see our parsons resisting with might and main every measure proposed for relieving the Catholics from any of the restraints that have been imposed upon them, or any of the pains and penalties to which they have been kept continually exposed. We see our parsons yielding readily enough to the free toleration of those who deny the divinity of Christ,

who laugh at baptism and the sacrament of the Lord's supper; but, as to those who adhere to the faith of our pious ancestors, to these our parsons will grant no indulgence. They are so watchful as to these, that when some Catholic ladies proposed to keep a school at Winchester, our parsons called for an *act of parliament*, and *obtained it*, to prevent those ladies from taking Protestant children into their school, lest those children should be converted to that very faith which was held by our pious ancestors, who founded the churches in which our parsons preach, and who endowed those churches with the tithes our parsons now receive; and, observe, for which *endowment* our parsons extol them to the heavens, call them pious, call them wise, while, at the very same moment, they assert, that the bare fact of a man's holding firm to the faith of those pious and wise ancestors ought to be considered as a disqualification for places of trust or for the making of laws! Aye, and while they assert this of the *faith* of our pious ancestors, they tell us, through the medium of their "Society for promoting *Christian Knowledge*," that those who gave the tithes to *uphold that faith*, "dedicated them *to God*!"

The human heart is capable of strong feelings, the human tongue of strong expressions; but, did heart ever feel, did tongue ever utter, indignation adequate to this monstrous inconsistency!

But, is it not worth our while, even if it were only for the curiosity of the thing, to inquire how the *tithes*, dedicated to a faith which our parsons hold in *abhorrence*, came to be *possessed by our parsons*? Is it not worth our while to inquire, how it came to pass, that, when our parsons found the *faith* of our ancestors so erroneous as to be called idolatrous and damnable; when they found the faith so utterly abominable; how it came to pass, that when they were pulling down images, confessionals and altars, and were sweeping away all the other memorials of the faith of our pious ancestors, they should have suffered the *parsonage-houses*, the *glebes*, the *tithes* and even *Easter Offerings* to remain, nay, and have *taken these to themselves*, and to be enjoyed, too, not in *third part*, but in *whole*?

This is a very interesting matter, and an inquiry into it will naturally lead me, by-and-by, to my third and concluding topic, namely, whether the present parsons perform the duties which were in the contemplation of those

who endowed the Church with tithes, and whether the alleged *infidelity* of the day, may not possibly be ascribable to the want of a performance of those duties.

The tithes were, as we have seen, given to, and enjoyed, or, rather, administered by, the Catholic parsons for about *eleven* out of the *fourteen* hundred years of their existence in England. For the first five out of the eleven, no such thing as *non-residence*, or *stipendiary curating*, was known. After the Normans invaded England these things began; and, in time, by one means or another, by kings, nobles and monasteries, the parishes were greatly robbed of their tithes, and miserable vicars and curates were placed in the Churches in numerous cases. At last that event which is called the *Reformation* took place; and, the struggle ended in the *overthrow* of the Catholic and the establishment of the Protestant Church, that is to say, a Church which *protests* against the Catholic faith, to *uphold* which the *tithes* had been instituted.

The new parsons, though they *protested* against the *faith* of the Catholic parsons, did by no means protest *against the tithes* which had been granted to uphold it. They professed to keep all that was *good*, and to cast off all that was *bad*, of the old Church. What *was* good and what bad, we laymen may, perhaps, not be competent judges of; but we know that they *kept* very carefully all the parsonage-houses, all the glebes, all the tithes, all the Easter Offerings, all the surplice fees; and that they *cast off* constant residence, division of tithes into thirds, keeping the churches in repair, living unmarried, and relieving the poor and the stranger with their own hands in mercy and humility. Such, indeed, was their keeping and such their casting off, that the Catholics said, that *protestant parson* meant a person who *protested* against anybody having the Church property but himself!

Our "*pious ancestors*" *complained* most bitterly of, and several times rose in arms against, this "*Reformation*," which, during its progress, cost many thousands of them their lives in the field and on the gallows and the scaffold, amongst the latter of whom were FISHER, bishop of Rochester, and Sir THOMAS MOORE, Lord High Chancellor, who were regarded as two of the most learned as well as most virtuous men of their age. However, the rulers prevailed at last, and, by Act of Parliament after Act of Parliament, the Protestant Church, "*as by law estab-*

lished," became what it now is, allowing the parsons to marry, giving them the whole of the tithes, leaving the Churches to be repaired and the poor to be relieved at the expense of the parishioners, and, as to the "*strangers*," whom our "pious ancestors" ordered the parson to relieve "with his own hands in mercy and humility," they, as we well know, are now left to be dealt with by constables and beadles and keepers of bridewells.

No higher than this, therefore, can the present parsons go for any of their claims. They can go no higher than the reign of *Harry the Eighth*, who cast off some of his wives and killed others of them. The Acts of Parliament passed in his reign give them their rights; and hence it is, that they take care to call theirs "the Church of England as by law established." This is right enough. We know well, that they have *law*: that they have *Acts of Parliament*, for possessing what was originally given to a Church against which they protest; and we know also, that it would be no "*sacrilege*" if the Parliament were to *take away* that which it had the power to transfer; nay, we know, that the Parliament can, and do, take away part of what is called the Church Property whenever it, in its wisdom, deems it meet to do so; and we know, that it, not long ago, did take away part of it for ever by a law for what was called the redemption of the land-tax. Of course, that *sacrilege*, which the "Society for promoting Christian Knowledge" talks of is no sacrilege at all; and the Parliament can dispose of this property how it pleases and when it pleases; and can, if it please, apply the whole to public uses, such as those of paying off the Debt, supporting the crown, carrying on war, or anything else.

In the meanwhile, however, and until it shall please the Parliament to do, in its wisdom and in accordance with the prayers of the people, something of this sort, we allow, we must, in the most unqualified sense, allow, that the parsons have *law* for what they claim. But, in allowing this, we, in the same unqualified manner, deny that they have any claim at all except that which is founded on the acts of the Parliament. We deny, that they have any claim, founded on the Mosaic law, or on the Gospel, or on the Epistles, or on the motives, intentions, or usages of our pious ancestors, who endowed the Church with tithes and others things; and, therefore, it only remains

for us to inquire what duties were imposed on the present parsons by the laws which transferred the tithes to them; and then we shall see, something of how those duties have been performed, and shall be, in conclusion, the better able to form a judgment as to the great object of this discourse; namely, whether the present alleged inundation of infidelity may not possibly be ascribable to the want of a full performance of those duties.

We have seen, that the new laws dispensed with the important duty of remaining unmarried; that they did not require the parson to keep the church in repair and to divide his income with the poor and the stranger; but, though the new laws allowed of pluralities and non-residence to a very great extent, still they did enjoin residence, except in certain cases expressly "by law established;" and they provided, that, if a parson should be absent from his living for a certain length of time, he should be liable, on information being laid against him, to pay a *penalty* of so much a *month* for the time of his absence. This was, to a certain extent, an obligation to *reside* at any rate. If a man had one living, he was to reside upon it; and if more than one, he was to reside upon *one of them*. No *very great hardship*, one would think, for the "*shepherd*" to be where the *flock*" was. We will say nothing at all here about the *manner* of taking care of the flock, but, we may, I think, insist, that the flock could not have much benefit from the shepherd, if the shepherd did not, for a long time together, go near the place where the flock was! That, I think, we may venture to assert.

Well, then, let us now see how the law, even the new and relaxed law, was, as to this matter, observed by the parsons of our Protestant Church; and, this brings us to my third and concluding topic.

III. *Whether the present inundation of infidelity may not possibly be ascribable to the want of a full performance of duties on the part of the parsons.* Now, on the ground just stated, I shall suppose it taken for granted, that, if the parson do not live where the flock lives, he can be of no use to it, either in inculcating the faith, or in checking the progress of infidelity; and, besides this, when the flock see him set his duties, his obligations, his solemn engagements, and the commands and denunciations of God; when the flock

sees the pastor set all these at open defiance, is there not good reason to fear, that the flock will begin to go astray, to wander from the faith, to doubt greatly of the truth of the thing altogether; in short, to become unbelievers, or *infidels*; and in the fashionable language of the day, *blasphemers*?

The Prophet Zechariah, in the words of a part of my text, has, manifestly, such a result in his eye when he cries, "Woe on the shepherd that *leaveth* his flock." And the Prophet *Ezekiel*, in the other parts of my text, clearly means to impress the same thing on the minds of the priests. What, indeed, can be more just, than that *woe* should fall upon those, who "*eat the fat* and clothe themselves with the *wool*," but who feed not the flock! Who strengthen not the diseased, who heal not the sick, who bring back not those that have been driven away, who seek not the lost, but who "*rule the flock with force and with cruelty*?" Must not the flock be *scattered*, in such a case? Must they not wander? And, as to the shepherds, "Thus saith the Lord God; "behold, I am *against the shepherds*; and I will require my flock at their hand, and cause them to cease feeding the flock; neither shall the shepherds *feed themselves any more*: for I will deliver my flock from their mouth, that they may not be meat for them."

Nor are Christ and his Apostles silent upon this great subject. Paul, in writing to TIMOTHY says; "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." The Apostle tells the teachers to teach publicly "from house to house; to show themselves in all things patterns of good works; to be examples in word, in conversation, in charity, in faith, in purity; to warn every man, to teach every man in wisdom, that they may present every man perfect in Jesus Christ." The teachers of the Gospel are called Ambassadors, Stewards, Shepherds, Watchmen, Guides, Lights, Examples. But, how are they to be any of these, if they seldom or never *see* any of those, whom they have pledged themselves to teach?

Jesus Christ says, "Go ye into all the world and preach the Gospel unto every creature; and lo! I am with you always, even unto the end of the world." And the Apostle Paul, amongst his numerous urgent and solemn

exhortations says, in ACTS, Ch. 20. v. 27. "I take you to record this day, that I am pure from the blood of all men; for I have shunned not to declare unto you the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." And he exhorts, too, that the teachers should do their duty for religion sake, and not for the sake of *gain*. A *Bishop* is not to be "greedy of filthy *lucre*, nor *covetous*."—TIM. Ch. 3. v. 3. And the same in TITUS, Ch. 1. v. 7. And PETER in Epist. I. Ch. 5. v. 2. has this exhortation, which ought to be written on the heart of every Christian teacher. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for *filthy lucre*, but of a ready mind. Neither as being *lords* over God's heritage, but being *examples to the flock*. And, when the chief Shepherd shall appear, ye shall receive a *crown of glory* that *fadeth not away*."

What, then! Can, we, with all this before us, believe, that a parson does his duty, if he do not even reside in the same place with his flock? And, when we see a man taking the income of two or three livings, and seldom, or never go near either of them, are we still to look upon him as a follower of the Apostles, and entitled to the respect and reverence that is due to their memories and names? I will say not a single word about the *morals* of our parsons; about the way in which the greater part of them spend their time; about the worldly affairs in which they are most frequently busied; about the part which many of them take in political matters, and especially in elections: I confine myself, solely to my text; and I say that he who takes charge of a flock, and does not remain with that flock, subjects himself to the *woes* there denounced against the unfaithful shepherd.

But, there is, besides the injunctions of Scripture, a positive promise, which the parsons make to *God*, at the time of their *ordination*. "They profess, that they are inwardly moved by the Holy Ghost to take upon them this office and administration, to serve God for the *promoting of his glory and the edifying of his people*. They declare also at their ordination that they are determined with the scriptures to *instruct the people that shall be committed to their*

charge; they promise that they will give their faithful diligence always so to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this realm hath received the same according to the commandment of God, that they will teach the people committed to their cure and charge with all diligence to keep and observe the same, that they will be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use public and private admonitions and exhortations, as well to the sick as to the whole, within their cures, as need shall require and occasion be given; that they will be diligent in prayers and in the reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh; that they will be diligent to frame and fashion themselves and their families according to the doctrine of Christ, that they may be wholesome examples and spectacles to the flock of Christ; and that they will maintain and set forwards quietness, peace and love among all Christians, but specially among them that are or shall be committed to their charge." And they most solemnly ratify and confirm these declarations and promise by receiving the holy communion.

Now, how are they to do these things, or, indeed, any part of these things, unless they be at the places where they have so solemnly promised to do them? How are they to promote God's glory and edify his people; how are they to instruct the people committed to their charge; how are they to explain the word to the people of their cure; how are they to be ready with faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word, and especially from amongst them that are committed to their charge: how are they to fulfil any of these solemn promises, if they absent themselves from the very spot where the people committed to their charge reside? And, if, having already one living, they grasp at another or two, how do they obey the injunction of the Apostle, to avoid filthy lucre; how do they obey Christ, who bids them freely give; how do they fulfil their own promise, made at the altar and with such awful solemnity, to lay aside the study of the world; and how do they show themselves followers of the Apostle, who bids them "be subject one to another and be clothed with humility, seeing

that God resisteth the proud and giveth grace to the humble?"

That this possessing of two, or more, benefices by one parson is common in England and Ireland is notorious; though the full extent of it we are unable, without great labour, exactly to ascertain. And, as to *non-residence*, as to absence from the flocks, what do we need more than this; that, in 1799, a gentleman laid informations, according to law, against great numbers of parsons for absence from their flocks, and, of course, sued for the *penalties* in which he was to share. Now, would not one naturally suppose, that the clergy in general would have been glad of this? The fact, however, is, that they obtained a law to be passed first to *suspend*, then to *quash*, these legal proceedings; and, finally, an act was passed, which set aside, as to its most important provisions, that very act of Henry the Eighth, by which, in great measure, this Establishment was founded! Since that act, who is there that has thought it worth his while to say anything at all upon the subject? And yet this "Society for promoting Christian Knowledge" would have us look upon tithes, in their *present* shape, amount, and application, to have been, "by our *pious* ancestors, dedicated to God!"

In Ireland the case is, if possible, still worse, and it is in that country the cause of still greater scandal as well as irritation, because there the great body of the people have, in spite of all that has been done to make them change, still adhered to the faith and worship of their and our "*pious* ancestors," who, in dedicating tithes to the Catholic Church, did, as the Society tells us, "dedicate them to God." In that now unhappy country, the tithes are gathered, in numerous cases, for the benefit of a clergy that are not only non-resident, but that *brotest* against the faith and worship of a very great part of those from whom the tithes are taken! Was this the intention of "*our pious* ancestors?" Was this the intention even of the acts of Henry the Eighth?

To conclude (for, surely, more than enough has been said,) as we see that the parsons so solemnly promise, at their ordination, to "be ready with faithful diligence to *banish and drive away all erroneous and strange doctrine*," and as it is a fact so notorious, that a very great part of them do not reside at all either amongst, or near, the people com-

mitted to their charge, is it not a rational and fair conclusion, that, if the land be inundated by *infidelity*, this sorrowful effect may possibly be ascribable to a want of full performance of the duties of the parsons? To deny this; to say at any rate, that this cannot be, would be to deny the utility of the priesthood altogether. Besides (and this is the *great point* of all,) if the flock, who have also the Scriptures before them; if they see, that the parson acts as if he wholly disregarded the commands and denunciations therein contained; if they see, that he is so far from watching over the fold, that he never sees it; if they know that he feeds not the flock, while he eats the fat and clothes himself with the wool; if they see filthy lucre in all his acts; if they see, that he heals not the sick, binds not the broken, brings not back the driven away, seeks not the lost, but rules the whole with force and cruelty, setting himself up as a lord over them, instead of being an example to the flock in humility; if they see in him the shepherd described by the Prophet ZECHARIAH, (chap. xi. v. 17.) will they not, with the Prophet, exclaim: "Woe to the idle shepherd that *leaveth* the flock!" And, if they see him, laying by the word and resorting to the employment of temporal power, will they not proceed, in the words of the prophet, to complete the picture: "the *sword* shall be upon his right arm and upon his right eye, and his arm shall be clean dried up, and his right eye shall be darkened?"

A great judge of the workings of the human heart says to the poet: "to make me weep, you *must weep yourself*." And, assuredly, to make men believe, you must *act as if you yourself believed*. This is the great and constant subject of the many and impressive injunctions of the Apostles to the disciples and elders. It was suggested by a knowledge of the universal practice, habits and feelings of mankind, which tell us, that, when we have duties to inculcate, a single example is worth a thousand precepts. To make men believe that the tempting bowl is poisoned, you must, at the least, abstain from drinking of it yourself. Belief is an act of the mind, to be produced by persuasion, and not by force; by leading and not by driving. If those, who teach, lead the way, prove their faith by their works, make religion captivating by their example, be faithful shepherds, feed the flock, then will there be no need of

lawyers, juries and judges; but, if they do, and be, none of these; if they feed not the flock, but eat the fat and clothe themselves with the wool; if they set at nought and bring scandal upon all the precepts and all the examples of those of whom they profess to be the followers, if, in a word, they prove by their lives, that they themselves do not believe that which they would punish others for not believing, lawyers will plead, juries convict, and judges condemn, in vain.



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