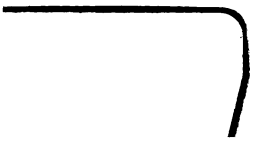

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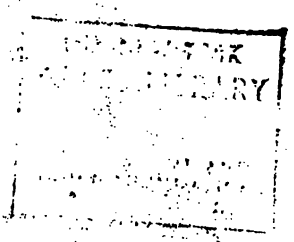

Dr. JESSE TORREY jun.r

advancement of knowledge his aim, mans true bliss.

THE

MORAL INSTRUCTOR,

AND

GUIDE TO VIRTUE AND HAPPINESS.

IN FIVE PARTS.

PART I. Essays on the general diffusion of Knowledge and Moral Improvement.

PART II. Lives and Moral Precepts of the most eminent ancient Philosophers of China, Greece, and Rome.

PART III. A System of Morality, founded on the Law of Nature.

PART IV. Summary of Moral Principles, from the works of eminent German and English Philosophers.

PART V. Miscellaneous Articles, concerning erroneous National, Moral, and Political Customs; on the prospect of meliorating the condition of the human race, by Universal Education, &c.

WITH AN APPENDIX,

CONTAINING A CONSTITUTION AND FORM OF SUBSCRIPTION FOR THE INSTITUTION OF FREE PUBLIC LIBRARIES, &C.

DESIGNED TO BE A WELCOME GUEST IN DOMESTIC CIRCLES, AND SEMINARIES OF EDUCATION.

BY JESSE TORREY, Jun. *Physician.*

"Vice shrinks from Instruction, like Ghost from the light."

BALLSTON-SPA:

PRINTED FOR THE AUTHOR—BY U. F. DOUBLEDAY.

1819.

Northern District of New York, ss.

SEAL.

BE IT REMEMBERED, That on the tenth day of March, in the forty third year of the Independence of the United States of America, A. D. 1819, JESSE TORREY, JUN. of the said District, hath deposited in this office the title of a book, the right whereof he claims as author and proprietor, in the words and figures following, to wit:

"The Moral Instructor, and Guide to Virtue and Happiness: in five Parts. Part I. Essays on the general diffusion of knowledge and Moral Improvement. Part II. Lives and Moral Precepts of the most eminent ancient Philosophers of China, Greece, and Rome.—Part III. A System of Morality, founded on the Law of Nature.—Part IV. Summary of Moral Principles, from the works of eminent German and English Philosophers. Part V. Miscellaneous articles, concerning erroneous National, Moral and Political customs; on the prospect of meliorating the condition of the human race, by universal Education, &c. With an Appendix, containing a constitution, and form of subscription for the institution of free public Libraries, &c.—Designed to be a welcome guest in domestic circles and seminaries of Education. By Jesse Torrey, Jun. Physician. 'Vice shrinks from Instruction like Ghost from the light.'"

In conformity to the act of the Congress of the United States, entitled 'An act for the encouragement of learning by securing the copies of Maps, Charts and Books to the authors and proprietors of such copies during the times therein mentioned" And also to the act entitled "An act supplementary to an act entitled "An act for the encouragement of learning by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

RICHD R. LANSING, *Clerk*
of the Northern District of New York.

INTRODUCTION.

THE author's object, in writing and compiling this Publication, is not to entertain frivolous curiosity, nor to gratify classic taste, but to disseminate useful instruction amongst all classes of Society.

He has long cherished a decided confidence, that if the community would appropriate as much wealth to the instruction of the rising generation, as is now devoted to the punishment of crimes and vice, the desired object would be attained, and human misery averted, to a much greater extent.

But a small proportion of the people, have the means to purchase, or leisure to study voluminous systems of Moral Philosophy. On the other hand, dogmatical sententious precepts, unsupported by demonstration, are not generally convincing, nor adapted to human temper.—Whenever men shall agree to make moral rectitude their inflexible rule of action, each individual must be persuaded in *his own mind*, independently of the dictatorial precepts of one another, that his welfare and happiness will be thereby promoted.

The author has been, for sixteen years, impressed with the utility of such a work as the one now offered; and has accordingly improved every means in his power, by reading, observation, and reflection, for accumulating materials.

The candid reader, who meets with several articles in this work, with which he has already been familiarised, will not be displeased, when he reflects, that nearly all the youth, and a large propor-

tion of adult readers, will find it as new *to them*, and as useful, as if it were an entire original work. It is of but little avail to the mass of mankind, that Philosophers of different ages and nations, have exerted their talents, in perfecting the science of moral wisdom, as long as no one will take the pains to collect the best fruits of their labors into a *portable vehicle*, whereby they may be spread before all who love the delicious nectar of wisdom, upon the boundless table of the Printing-Press.

Mental improvement is relied on as the most effectual antidote to the prevailing *temperate* and intemperate indulgence in the use of spirituous liquors.

One particular object of the work, is to inculcate the necessity and duty of general economy and simplicity of manners. It may be confidently presumed, that if the idolatrous and slavish sacrifices of property, to pride, fashion, custom, extravagance, and depraved appetite, were abolished, Poverty, with its hideous train of woes, might be expelled from society, and general Plenty, with its smiling train of blessings, substituted in their stead.

The author, having sought with patient and persevering diligence, to detect the origin of the various calamities, which afflict the human family, feels urged, by a sense of fraternal duty, to promulgate the result of his enquiries and experience; and solicits of his fellow-citizens, only such portion of their approbation and patronage as they may find his well-intended efforts entitled to.

Ballston-Spa, March 4, 1819.

THE

MORAL INSTRUCTOR, &c.

PART I.

NECESSITY AND ADVANTAGES OF KNOWLEDGE.

"Man's general ignorance, old as the flood,
"For ages on ages has steep'd him in blood."

KNOWLEDGE is essentially necessary to the well-being and happiness of every member of the human family, whether male or female, rich or poor.

To ignorance may be traced, the origin of most of the vices, crimes, errors and follies that distract and destroy mankind. It is the mother of misery:—a mazy labyrinth of perpetual night. Knowledge, on the contrary, is a torch perpetually flaming, which enables its possessor, to see clearly and understand every thing that surrounds him. It affords certain consolation, in all cases of difficulty and danger. Besides the intellectual pleasure, derived from the *possession* of knowledge, which far exceeds that of animal sensuality, the well informed man, (mechanic, farmer, or of whatever profession) being acquainted with the laws of nature—with moral and physical causes and effects, is capable of providing, generally with certainty, for the prosperity and security of himself and his family.

General instruction, therefore, is the harbinger of national and individual prosperity and happiness.

While our generous Legislatures are imitating the policy of European Monarchies, in making liberal appropriations for enlightening the *few*, by the endowment of Colleges and Universities, would not the *many* (who, in this country, supply their legislators with *power* as well as mon-

ey) cordially cherish a policy, calculated, at the same time, to diffuse a small portion of the accumulated treasures of intellectual light of the present era, amongst themselves and their own children.

The late enthusiastic Champion of the rights of man, Samuel Adams, in a letter to his venerable friend, John Adams, exerting his utmost eloquence to convince him of the superiority of the representative system of legislation, exclaims—"In order to secure the perpetuation of our excellent form of government to future generations, let Divines and Philosophers, Statesmen and Patriots, unite their endeavors to renovate the age, by impressing the minds of the people with the importance of educating their *little boys and girls*," &c.

Joseph Lancaster has discovered a method, which gives incalculable facility to the universal dissemination of the preliminary rudiments of science; and is rapidly gaining general assent in the United States. But the education of youth should not cease with the expiration of their attendance on public schools. The chasm between this period and that of their *corporeal* maturity, contains many stumbling blocks and dangerous snares. The art of reading, without books to read, is to the mind, as is a set of good teeth to the body, without food to masticate; they will alike suffer the evils of disease, decay, and eventual ruin.

The printing press is the main engine, and books are the rapid vehicles for the general distribution of knowledge. Yet notwithstanding the prodigious difference between the cost of books within the last 400 years, and the whole anterior space of time, but few comparatively can meet the expense of private libraries. Computing the leisure of every youth to be two hours daily, from the age of ten to twenty one years, independent of the requisite time for labor, sleep, eating, recreation, &c. and it is sufficient for reading a library of seven hundred volumes duodecimo, of 300 pages each. This only season for laying the foundation of a virtuous and happy life, to the greatest portion of mankind, is totally lost. It is only necessary to offer knowledge to the *voluntary* acceptance of youth, in a proper manner, to produce an ardent appetite for it.

Intellectual cultivation is the basis of virtue and happiness. As mental improvement advances, vice and crimes recede. That desirable happy era, when the spirit of peace and benevolence shall pervade all the nations which inhabit the earth, when both national and personal *slavery* shall be annihilated; when nations and individuals shall cease to hunt and destroy each other's lives and property; when the science and implements of human preservation and felicity, shall be substituted for those of slaughter and woe; will commence, precisely at the moment when the rays of useful knowledge and wisdom, shall have been extended to the whole human family. By useful knowledge, I mean, not only an acquaintance with valuable arts and sciences, but also an understanding of our various moral and religious duties, in relation to our Creator, to our neighbor, and to ourselves. By wisdom, I mean that kind of sagacity, which influences us to regulate our passions and conduct, in conformity to the precepts of knowledge, reason and religion. Until an approach towards such a state of things, is effected, the names of *peace*, *liberty*, and *security*, on this earth, will differ but little from *an ignis fatuus*, either to monarchs or their vassals. At present, violence bears universal and imperial sway; and ignorance is the magic spell which sustains its sceptre. This dense mist which enshrouds nearly the whole human race, can be penetrated and removed, with much greater certainty and facility, by the mild but invincible rays of intellectual light, than by opposing violence with violence, and evil to evil.—The traveller in Æsop's Fables, was induced to throw off his cloak, by the gentle but melting rays of the *physical* sun, after the wind had exerted its fury in vain. What a boundless empire of glory and *unalloyed* bliss, might the monarchs and governments of the different nations, and all possessors of wealth attain, by causing their numerous subjects and brethren, perpetually encompassed by the snares of ignorance, vice, and oppression, to be instructed; thereby elevating poor degraded afflicted human nature, to that scale of dignity in the creation, which was evidently assigned to it, by the supreme parent of the universe. In our country, particularly, instruction ought to be universal. For virtue only, can sustain and perpetuate our political

organization. "With knowledge and virtue the united efforts of ignorance and tyranny may be defied." (Miller, governor of North Carolina.) "In a government where all may aspire, to the highest offices in the state, it is essential that education should be placed within the reach of all. Without intelligence, self government, our dearest privilege, cannot be exercised." (Nicholas, governor of Virginia.) "Without knowledge, the blessings of liberty cannot be fully enjoyed or long preserved." (President Madison.)

Clinton, the present governor of New-York, has elegantly expressed his sentiments, in his late speech, (of 1819) "That education is the guardian of liberty and the bulwark of morality.—And that knowledge and virtue are generally speaking, inseparable companions, and are in the moral, what light and heat are in the natural world—the illuminating and vivifying principle."

General Washington, in his valedictory address to the people of the United States, says, "Promote then, as objects of primary importance, institutions for the *general diffusion of knowledge;* in proportion as the structure of the government gives force to public opinion, it is essential that public opinion should be enlightened."

But it has been questioned whether our constitution authorises the adoption of measures for the diffusion of knowledge and science. If our constitution does not now authorise measures which are likely to produce the greatest possible benefit to the country, and security to its liberties, it ought *without delay* to be so amended that it should.

Let American Legislators, both national and sectional, perform their duty to their country, and its posterity; and to mankind, by listening to the wise counsels of many conspicuous living sages, and pursue without hesitation the inestimable "*parting advice*" of George Washington, Benjamin Rush, Samuel Adams, and other departed friends and patrons of man; and establish public schools, and judiciously selected free public circulating libraries, in every part of the Republic. And as all men are vitally interested in the universal dissemination of knowledge and virtue, let all classes combine their influence and means, in aiding the cause of human happiness.

Dr. Rush, in his Oration, "*on the influence of Physical causes upon the Moral Faculty,*"* makes an earnest appeal in favor of knowledge:—"Illustrious COUNSELLORS and SENATORS of Pennsylvania!" he exclaims, "I anticipate your candid reception of this feeble effort to increase the quantity of virtue in the republic.

"Nothing can be politically right, that is morally wrong; and no necessity can sanctify a law, that is contrary to equity. Virtue is the soul of the Republic. There is but one method of preventing crimes, and of rendering a republican form of government durable, and that is, by disseminating the seeds of virtue and knowledge, through every part of the state by means of proper places and modes of education, and this can be done effectually only by the interference and aid of the Legislature. I am so deeply impressed with the truth of this opinion, that were this evening to be the last of my life, I would not only say to the asylum of my ancestors, and my beloved country, with the patriot of Venice, "Esto perpetua," but I would add as the last proof of my affection for her, my parting advice to the guardians of her liberties, "to establish PUBLIC SCHOOLS in every part of the State."

The discovery of the art of printing and of manufacturing paper, gives us a vast ascendancy over our ancestors in the propagation of knowledge. Dr. Darwin very properly, and very elegantly, calls the "PRINTING PRESS the most useful of modern inventions; the capacious reservoir of human knowledge, whose branching streams diffuse sciences, arts and morality, through all nations and ages." "Then, says Professor Waterhouse, did knowledge raise weeping humanity from the dust, and with her blazing torch, point the way to happiness and peace."

> "'Tis the prolific Press; whose tablet, fraught
> By graphic Genius with his pain'd thought,
> Flings forth by millions, the prodigious birth,
> And in a moment stocks the astonished earth."
>
> BARLOW'S COLUMBIAD.

Let us suppose Confucius, Socrates, and Seneca, were permitted to resume the possession of their former bodies

* Delivered in the presence of the Philosophical Society and the Supreme executive Council of the State of Pennsylvania.

and estates; and remain on the earth for five years.—— Would they not be transported with ecstacy, on beholding a paper-mill and a printing press. And yet would they not weep with regret and wonder, to find how few of the inhabitants even of civilized and apparently enlightened portions of the earth, are in possession of the inestimable moral precepts which they had, with so much labor and solicitude, prepared and bequeathed to mankind? Seneca possessed an immense quantity of wealth. Would he not seize the opportunity with rapturous avidity, and invite his two benevolent colleagues to share with him the happiness, of enlisting, with his treasures, every paper-mill, printing press, type-maker and printer, that they could find, and devote the five years, totally, to the propagation of their wisdom to the remotest regions of the Globe.

NEW PLAN FOR THE UNIVERSAL DISSEMINATION OF KNOWLEDGE.

THAT Ignorance is generally the radical source of vice and poverty, with their consequent train of complicated calamities; and that intelligence generally produces results directly the reverse, are truths no longer problematical. Facts have shown their claims to the consideration of the legislator and the moralist. It now only remains to ascertain the most expeditious, economical, and practicable method, by which the universal diffusion of useful knowledge can be accomplished.

In the early period of my youth, a gentleman of the law, who resided in the vicinity of my father's house, at New-Lebanon, (N. Y.) kindly invited me to make as much use of his excellent library as I wished, observing that he was pleased to see young persons attached to reading, and glad to encourage them in the improvement of their minds. I accepted the privilege with gratitude, and improved it with persevering assiduity, as far as my leisure permitted, for several years. I also purchased shares in two public social libraries. At the age of 17 years, convinced of the inestimable benefits of reading useful books, I anxiously desired that they might, if possible, be extended to the great

mass of the human family; and endeavored to discover some effective plan for this purpose. Indigence, which in most nations involves the majority, appeared to present the greatest obstacle. Hence the suggestion occurred that governments, or associations of individuals, might promote the object, by establishing in various districts, *free circulating libraries*, to be equally accessible to all classes and sexes without discrimination. With a view to confirm the practicability of the project, as well as to benefit the youth of the vicinity, I commenced a subscription of money and books, for the establishment of a free juvenile library.* The association consisted of the youth of both sexes, from the age of 12 to 21 years, under the title of "*THE JUVENILE SOCIETY FOR THE ACQUISITION OF KNOWLEDGE.*" As there is seldom a youth in that district of country, that has not been taught the art of reading, the acceptance of the privilege was unanimous, and its effects evidently salutary. The society and library continued to accumulate for several years. The permanency of the institution has, however, been since interrupted by the frequent rotation of the office of librarian, and by the difficulty of enforcing a compliance with the bye-laws. These inconveniences might be avoided by locating the libraries permanently in school-houses or academies, or in the care of some civil magistrate, and by having the bye-laws confirmed by the Legislature. The choice of suitable books to be purchased or admitted in donations, ought to be decided by a competent committee. Well selected free public libraries, it is believed, would form a very important auxiliary of public instruction, in all our schools, academies, hospitals, alms houses, cantonments, bridewells, jails, state prisons, penitentiaries, work houses, &c. &c.

* Dr. Moses Younglove, of the city of Hudson, patronized the library by a donation of about a dozen volumes of books, and addressed to me an encouraging letter, dated at Hudson, 19th September, 1804, which he concludes thus:

"I am much gratified to find your endeavors promising of utility, so far beyond what I anticipated when you first consulted me; for considering your youth and inexperience, I then feared your sagacity would be insufficient, but I must do you the justice to acknowledge the contrary result.

"From your friend,

"M. YOUNGLOVE."

The utility of this method of promoting moral improvement, might be rendered doubly extensive, if governments, or societies, were to procure the printing, upon a large scale, of several of the most essential books on the conduct of life, and furnish them to all free library companies, at prime cost.—

Having been at the city of Philadelphia at the time the "Pennsylvania Society for Promoting Public Economy," was instituted, I communicated, by request, a sketch of the above plan, in a letter dated the 4th June, 1817, to Roberts Vaux, Esq. one of the members of the Common Council of the city, who was the chairman of a committee, appointed by the society, on public schools. He informed me that the committee considered the idea new and valuable, and had instructed him to introduce it in his report of a system of public education, which it was contemplated to adopt. He said they considered the plan particularly adapted for the benefit of numerous apprentices, who are prevented, during several years of their service, from attending public schools, by their occupations.

A SERIOUS ADDRESS, TO THE RISING GENERATION OF THE UNITED STATES.

Favored Youth,

CONTEMPLATE calmly and attentively, the sacred legacy which must soon be committed to your charge, in trust for your successors—and eventually for the whole human race! You constitute the only insulated *Ararat*, on which the Olive Branch of Peace, and the "*glad tidings*" of Freedom and Happiness, can be deposited and preserved to a *groaning* World, *drowned* in tears!! Prove yourselves, then, deserving of the exalted office which Providence has assigned you. To do this, it is indispensible that you cultivate your understandings, and store them with the golden treasures of knowledge, philosophy and wisdom. Where these abide Tyranny cannot exist—no more than darkness in the midst of sun beams. Know also, that these will preserve you, infallibly, from a species of

slavery, much more odious and destructive to human happiness, than the most barbarous political despotism that exists,

Of ignorance, vice, and all venomous passions;—
Of intemperance, crimes, and hosts of vain fashions.

Virtue and wisdom are the offspring of knowledge;—and "human happiness, says Seneca, is founded upon wisdom and virtue."

My young friends, remember that you possess within yourselves, the innate germ of wisdom, virtue, happiness—the spirit of God in your hearts, constantly pleading for your own welfare. You have only to listen to this friendly monitor, and feed the sacred spark with the light of instruction and wisdom.

"Wisdom, says Seneca, instructs us in the way of nature; to live happily; teaches us what things are good, what evil, that no man can be happy, but he that needs no other happiness but what he has within himself; no man to be great or powerful, that is not master of himself. That this is the felicity of human life; a felicity that can neither be corrupted or extinguished. Nay, says he, so powerful is virtue, and so gracious is Providence, that every man has a light set up within himself for a guide, which we do all of us both see and acknowledge, though we do not pursue it.* That a good man is happy within himself, and independent upon fortune: kind to his friend; *temperate to his enemy: religiously just;* indefatigably laborious, &c.—That *there is not a duty to which Providence has not annexed a blessing.*"

On the other hand every deviation from the path of rectitude and duty, is as certainly punished, as that pain is the inevitable consequence of thrusting our hands into fire, and indicates an equal deficiency of wisdom and common sense. It is an immutable and universal rule, interwoven with your existence, that happiness is always the reward of virtue; and shame, infamy, and punishment the companions of vice, and the wages of sin.

Therefore exert yourselves without delay, to secure the

* "I know the right, and I approve it too;
Condemn the wrong, and yet the wrong pursue."
POPE.

means of enlightening your understandings with instruction, during the season allotted to that purpose by your Creator. Form yourselves into societies in your respective neighborhoods, and establish *free* libraries, by means of subscriptions, and contributions of books.

"Take fast hold of instruction; let her not go; keep her; for she is thy life." SOLOMON.

"Knowledge distinguishes civilized from savage life. Its cultivation in youth promotes virtue, by creating habits of mental discipline; and by inculcating a sense of moral obligation.—Knowledge is, therefore, the best foundation of happiness." BLAIR.

I am not inclined to advise you to restrain yourselves from a rational indulgence in innocent amusements, but *fail not*, if you prefer *genuine* happiness to misery and repentance, to devote the most of your evenings and leisure hours to mental improvement and reading. Read the life of the celebrated Franklin and follow his advice. But beware of the Syren lure of NOVELS. Is not a beautiful garden, in a state of *living* verdure, and *native* bloom, both more entertaining and useful, than a *heap* of counterfeit artificial flowers made of paper?

Let your library commence with the following books; making about 20 volumes. A contribution of 25 cents each from 100 persons, would probably defray the cost of the whole of them. The youth, not already trained to depravity, that can read merely these books, without being facinated with the pleasures of science, wisdom, benevolence, and moral rectitude, must be a prodigy of stupidity and worthlessness.

The Looking Glass for the Mind, The Newtonian System of Philosophy Explained, Burton's Lectures to Young Ladies, Mavor's Abridgement of Natural History, Historical Grammar, Blair's Grammar of Chemistry, Seneca's Morals, Translation of Xenophon's Socrates, Priestley's Considerations for the use of Young Men, Baron Knigge's Practical Philosophy of Social Life, Stretch's Beauties of History, History of Sanford and Merton, Universal Geography, Blair's Universal Preceptor, &c.

While in health, taste not a *single drop* of distilled spirit, for except as a remedy for some diseases, it is a *positive poi-*

son to man or any other animal; this important fact is demonstrated, not only by chemical analysis, but also by its effects upon brute animals, some kinds of which it kills* instantaneously, and impedes the growth of others!

It is to you, ye *young* sons and daughters of Columbia, ye who are *yet* innocent, who are *yet* free from the snares of *wrong habits*; that I direct my hopes of a radical reformation of morals.

Accept these counsels of your sincere friend. Heed them with fidelity; and peace, contentment, good will, and gladness shall be the companions of your lives.

INTEMPERANCE,

DESTRUCTIVE AS PERPETUAL WAR;—ITS SUBJECTS VIOLATORS OF THE RIGHTS OF THE COMMUNITY;—REMEDY.

SINCERE and confirmed is my conviction of the notorious fact, that, independent of all the other infernal marshals that annoy mankind under the banners of Ignorance, the grand head traitress, (making the brain her *head*-quarters) Intemperance, her commanding chief, directing a fiery, deathly army of assassins, consisting of millions of battalions of half gills, gills, half pints and pints of whiskey, gin, rum, brandy, &c. &c. treacherously and murderously betraying their poisoned arrows, (with a smile and a kiss) into the *sanguem cordis* (heart's blood) of their dearest lovers and friends: commits, annually, greater and more irretrievable depredations on the lives, health, wealth, domestic harmony, virtue and morals, and physical power of the aggregate population of the republic of the United States, than a numerous hostile army could inflict by a perpetual warfare!

A few days after having written the above paragraph, looking over a bundle of pamphlets, I met with an account of the proceedings of that benevolent association of people generally styled Quakers, "for promoting the im-

* An individual who was formerly addicted to the use of distilled spirits, stated that he compelled a fowl to swallow a table spoonful of rum, which produced immediate death!

provement and civilization of the Indian natives."—Here I found a speech addressed to the committee of Friends, at Baltimore, by the Indian Chief called the Little Turtle, in 1802. I consider it a still more superb and moving specimen of Indian eloquence than that of Logan.—It is a pathetic sermon or epitaph on thousands of his poisoned brethren! As short as it is, before I could go through it, I was several times compelled to pause, until I could suppress the sympathetic emotions which it excited, and recover my interrupted vision, from irresistible suffusions of moisture. Who, that has not a heart of flint and an eye of horn, can view this picture, drawn by an unlettered savage, and then wheel his eye over the frightful portraiture, (as large, and no less real than life) which exhibits the present assimilated condition of us civilized white men, with apathy? Here is the speech:—

"*Brothers and friends*—When our forefathers first met on this island, your red brethren were very numerous.—But since the introduction amongst us of what you call spirituous liquors, and what we think may be justly called POISON, our numbers are greatly diminished. It has destroyed a great part of your red brethren.

"*My Brothers and Friends*—We plainly perceive, that you see the very evil which destroys your red brethren;—it is not an evil of our own making; we have not placed it amongst ourselves; it is an evil placed amongst us by the white people; we look to them to remove it out of our country. We tell them—brethren fetch us useful things; bring goods that will clothe us, our women and our children, and not this evil liquor that destroys our reason, that destroys our health, that destroys our lives. But all we can say on this subject is of no service, nor gives relief to your red brethren.

"*My Brothers and Friends*—I rejoice to find that you agree in opinion with us, and express an anxiety to be, if possible, of service to us in removing this great evil out of our country; an evil which has had so much room in it, and has destroyed so many of our lives, that it causes our young men to say, "we had better be at war with the white people, this liquor which they introduce into our country, is more to be feared than the gun and the toma-

hawk. There are more of us dead since the treaty of Greenville, than we lost by the six years war before. It is all owing to the introduction of this liquor amongst us."

"*Brothers*—When our young men have been out hunting, and are returning home loaded with skins and furs, on their way if it happens that they come along where some of this whisky is deposited, the white man who sells it, tells them to take a little drink; some of them will say no, I do not want it; they go on till they come to another house, where they find more of the same kind of drink; it is there offered again; they refuse; and again the third time; but finally the fourth or fifth time one accepts of it and takes a drink, and getting one, he wants another; and then a third and fourth, till his senses have left him.—After his reason comes back again to him, when he gets up and finds where he is, he asks for his peltry—the answer is "you have drank them"—where is my gun? "It is gone;" where is my blanket? "It is gone;" where is my shirt? "you have sold it for whiskey!!" Now, Brothers, figure to yourselves what condition this man must be in. He has a family at home; a wife and children, who stand in need of the profits of his hunting. What must be *their* wants, when he himself is even without a shirt!"

One of the most prominent advantages of civilization over the savage state, is considered to be the protection of the rights of the social compact and its members, by equitable laws, from aggressions of individuals. Let us inquire whether the habitual drinker of distilled spirits does not, first by anticipation, and eventually in reality, plunder the public treasury? A rich man, or a poor man, no matter which, (for Intemperance, like its legitimate successor, *Death*, soon levels all distinctions as to fortune, and the former does also, in dignity and respectability) and perhaps honest, *except his fatal mistake, of being willing to* sacrifice his health, life, property, reputation, *his wife and children*, together with almost every source of social enjoyment to the heathenish God of stills, swallows daily the worth of a given amount in distilled spirits, exceeding the collateral income of his trade, farm or labor, exclusive of what is required for customary family expenses. Hence, if mathematical computation tells the truth, this unfortunate man,

together with his family, so far as any or all are incapable of labor, within one, two, four, eight or sixteen years according to the case, are inevitably pushed into a situation that demands the compassion and charity of the public, and of his more prudent neighbors. It is an ancient and established truth, that a stitch in time saves nine, although but little heeded, and that an ounce of prevention is worth a pound of cure. General knowledge is the only infallible remedy for this moral pestilence. To American Sages, therefore, the *aggrieved* Genius of America appeals, to apply the SOVEREIGN BALM,

"Assuage the glowing pangs, and close the wound."—HOMER.

A statement has been communicated to me, from an authentic source, that one of our most distinguished statesmen, having been a candidate for a seat in one of our State Legislatures, disdained to dishonor himself and his country, by purchasing the suffrages of his fellow citizens, with distilled spirits; the consequence of which obstinacy was, that an ignorant grog-seller, who could neither read nor write his name, not being over nice about honor, by distributing *whiskey*, profusely amongst the electors, obtained the appointment.* With much pain I have also lately learned the following alarming fact, from credible authority: A philanthropic member of the Legislative Council of one of the capital cities of the United States, clearly recognizing the calamitous consequences, proceeding from the existence of the great number of tippling shops, sanctioned by the public authorities, in vain exerted his efforts for a reduction of the number of these whirlpools of destruction and woe, for two years, when, being discouraged, he withdrew from that employment with chagrin. One of the members was so ingenuous as to acknowledge, that the reason why he could not unite with him in effecting that object was, that he obtained *his living* by selling distilled spirits to the retailers by the barrel, and that the retailers got *their living* by selling it to others in smaller quantities! On hearing this, I exclaimed,

* This method of *quickening* the senses of American citizens to an understanding of their interests, has been successfully practised for many years in several of the states, by candidates for seats in Congress.

"if there be a city in the United States, the public agents of which are governed in their proceedings by such motives, then the Lord have mercy on that city."

The dawn of this day had not commenced, when the preceding thoughts and facts glanced thro' my mind in instantaneous succession.

As the sun began to ascend and diffuse its golden radiance over the American hemisphere; while I alternately beheld this majestic agent of the Creator, and the venerable walls of the last and only solitary castle,* "in which the persecuted Genius of Liberty is permitted to dwell throughout this vast Globe, the following ejaculation sprang spontaneously from my melted heart; "God of the Universe, enlighten my soul with the fire of thy spirit;—permit me to be the humble organ through which a spark thereof may be transmitted to the souls of men in the United States of America, that a bright flame may be thereby kindled in their minds, that shall display clearly to their senses, a view of the fatal and inextricable vortex into which they are gradually and unwarily plunging themselves and their posterity!" I then yielded to an irresistible impulse which enjoined it on me to devote the preceding day to the execution of this essay, which, if it prove the means of protecting a single innocent female, and her babes from the venomous jaws of the most cruel hydra that is permitted to enter our dwellings and receive our *voluntary* embraces and *cordial* hospitalities; to me, it will afford a superior compensation to that of possessing all the diamonds of all the Monarchs of Europe.

NOTE.—*This essay was published originally in the National Intelligencer, of the 28th Nov.* 1815.

* The Capitol of the United States.

FACTS AND ARGUMENTS, DEMONSTRATING THAT THE COMMON USE OF SPIRITUOUS LIQUORS IS UNNECESSARY AND PERNICIOUS, AND MAY BE LIMITED AND REGULATED BY THE GOVERNMENT, WITHOUT INFRINGING RATIONAL LIBERTY AND THE RELATIVE RIGHTS OF MAN.

THE following Report of the Moral Society of Portland is a correct miniature of the blackest cloud, probably, that now desolates and threatens ultimate destruction to the only political family on the Globe, which assumes the pre-eminent rank of being enlightened, virtuous and free; and corroborates perfectly a sentiment which I advanced in my essay* of the 28th Nov. 1815, that intemperance produces greater havoc on life, property, &c. &c. in the United States, than would result from perpetual war, and that its habitual votaries are virtually, public robbers.

"From a report of an association in Portland, called the Moral Society, it appears that out of 85 persons subject to the public charity in that place, 71 had become so from their intemperance, and that out of 118 supplied at their own houses by the town, more than half are of that description. The expences of the town in its charities exceed 6000 dollars, and more than two thirds of that sum went to support such persons as were made poor by their vices. Of consequence, 7000 persons are taxed 4000 dollars for the vices of their neighbors. From these well known facts the report proceeds to calculate almost half a million of dollars paid in the same way in this state only, and if in the same proportion in the United States, the whole amount must be millions. We all inquire what can be done. We cannot take away personal liberty. We cannot prohibit spirituous liquors. We cannot punish persons not convicted of any breach of the laws. We cannot distinguish in the business of life, because the rich are sometimes as blame-worthy as their less wealthy neighbors.—We can say that when any persons are committed to the public charity, they shall be properly guarded against temptations. That their habits shall be considered, and all restraints which can consist with health, shall be laid. We might hope that some laws of education and life might obtain. But as no love of fame, no great talents, or public

* See page 15 & 17.

trusts, can be said to have been sufficient to prevent men and nations from the guilt and the shame of intemperance, we have a right in the administration of charity, to regard not only the health and hopes of the sufferers, but the safety and the economy of civil society."

What is liberty? Does it give one man the privilege of wresting from another, directly, or indirectly, the hard-earned products of his toil and prudence? Is there any difference whether my neighbor picks my pocket or places his weeping, starving, freezing innocent wife and children, where I must either see them perish, or empty my pocket myself to relieve them? Yes:—an indiscribable difference. The latter act, though not deemed so criminal in law, perhaps is more so in fact, and certainly involves an hundred fold more pernicious consequences. "We all inquire what can be done?" Our Legislators are probably afraid to attack the hydra monster, lest they should be discomfited by a popular volcanic or *whiskey* explosion.—Of course it would be vain to seek a remedy from this quarter, in the outset. The *subjects* of Great Britain have triumphantly asserted that their remonstrances in behalf of an abused foreign nation (Africa) have been listened to by their political *masters*, and obeyed. Is it not very probable that the *general will* of the free citizens of the United States, expressed by public meetings and memorials, would be honored with similar respect by their political agents or servants? And is it the *general will* that vice should prevail against the repose and happiness of society, and the equal rights of man?—I do not believe it is.—Let the public sentiment be called forth and concentrated. Let every inhabitant of the United States, of whatever age or sex that can speak, say yea, or nay.

One of the principal funnels to the insatiable vortex of intemperance is the generally prevailing popular error, that the *temperate* use of ardent spirits is innocent and even healthful and necessary. I was chilled with surprise to hear several of the chosen guardians of our national welfare, standing in their places, in the House of Representatives, proclaim their sentiments that "*distilled spirits had become one of the necessaries of life, that the farmer could not do without it in his agricultural labors, and that to impose hea-*

vy taxes on it would be oppressive to industry."* But I was much gratified however, to see that a majority, (though a very small one) were of a different opinion. It was strongly urged by one gentleman that whiskey is an important article of manufacture; that it adds to the wealth of this nation, and ought to be encouraged by our government.—The eye that cannot perceive that the reverse is the fact, must be both morally and politically blind. For a community to permit or encourage the importation or manufacture of distilled spirits, for the sake of the revenue derived therefrom, is precisely the same policy as it would be to institute premiums for the construction of daggers to stab its own vitals with.

It is gratifying and encouraging to see the several agricultural societies, commence their labors, with a bold attack upon this noxious deep-rooted *weed*.

The following extract from the anniversary address of J. Le Ray de Chaumont, Esq. President of the Jefferson county Agricultural Society, shows that like Seneca, he is not prevented from being a philosopher and a philanthropist, by an immense fortune.

"*Gentlemen of the Society:*

"I do not know a more laudable end our society could have in view than that of preventing the use of ardent spirits. I wish I could without tiring the patience of my audience, represent here all their pernicious effects upon the human mind and body. Poverty and ruin, crimes and infamy, diseases and death, would be found the leading features in this woeful detail.

"Every reflecting man is sensible of the infinite advantages which would result in favor of humanity and of morality, if some efficient plan were devised for preventing the too general use of spirituous liquors. To those who believe, that they increase the strength, and fortify the body against fatigue and hardship, I would oppose the opinion

* "Let it not be said ardent spirits have become necessary from habit in harvest, and in other seasons of uncommon and hard labor. The habit is a bad one, and may be easily broken. Let but half a dozen farmers combine in a neighborhood to allow higher wages to their laborers, &c."—Dr. RUSH. The farmers in one of the counties of Pensylvania have lately adopted public resolutions to suppress the use of distilled spirits amongst their laborers, at all seasons.

of many observing and experienced men, particularly the celebrated General MOREAU, who asserts, that from long experience in his army, he has found, that those soldiers who abstained entirely from the use of ardent spirits, and used altogether water, beer, or such simple drinks, were not only more healthy, but much stronger, could endure greater fatigue, were much more moral; more obedient to orders; and in a word, much better soldiers. If, then, spirituous liquors are really so injurious to the health and morals of men, what reason can be alledged for continuing the use of them, and who will be their advocate ?"

It is surprising that the Government of our Republic, should annoy the army with a more pitiless enemy than any human foe of the civilized world, by constituting whiskey an article of daily sustenance to the soldiers.

The following extract from the address delivered recently at the meeting for organizing an agricultural society in the county of Saratoga, by Doct. Billy J. Clark, contains several moral and political truths, which deserve the serious consideration of every American citizen.

"For us as Americans, who boast the republican simplicity of our habits and our manners, there is in the catalogue of our expenses, a number of items, that require the bold and decisive use of the amputating knife: Amongst these, are the extravagant and almost daily use of many luxuries, the epidemic mania of following the fashions of the day, through all their various changes, and those too, so plausibly imposed on us, as the latest importations from the nurseries and hot-beds of monarchy and dissipation.

"The occasional and habitual use of ardent spirits, the unnecessary use of which costs the inhabitants of this county several thousand dollars in a year, imperiously calls for immediate retrenchment. The train of evils that grow out of its habitual use, are too well known to require a description from me at this time.

"The laborer's plea of necessity, the plea of the man of business and of pleasure; of innocence, in its temperate indulgence, are equally futile, and unfounded in truth.

"Let us then reflect on the dire consequences that have resulted to individuals, to families, and to communities, and those of us at least, who can boast exemption from

the iron grasp of habitual tyranny, from the organization of this society, firmly resolve to abandon its use, not only from a regard to our own individual benefit, but from a consideration of the advantages that our children will derive from our example."

The following extract of a report of one of the Massachusetts Societies for the suppression of intemperance and other vices, is inserted here, in the hope that their honorable example may be imitated as far as it may circulate, by every agricultural and moral society, and farmer, or manufacturer.

"To abolish the custom of giving stated potations of ardent spirits to hired laborers, which has been a prolific source of intemperate habits, the members of this association have agreed not to furnish to the men, they employ, a daily allowance of spirit; nor to give it, except in cases of particular necessity. We have the pleasure to state that no difficulty, to our knowledge, has arisen, on this account, in procuring faithful laborers. Some, who are not members of the society, have adopted the same rule; and there is good reason to believe, that the pernicious custom is gradually wearing away, and will eventually become entirely obsolete."

Extract from Darwin's Zoonomia Sec. 30. "When the expediency of laying a further tax on the distillation of spirituous liquors from grain was canvassed before the House of Commons some years ago, it was said of the distillers, with *great truth*, "*they take the BREAD from the people and convert it into POISON!*" Yet is this manufactory of disease permitted to continue, as appears by its paying into the treasury above *L.* 900,000,* near a million of money annually. And thus, under the names of Rum, Brandy, Gin, Whiskey, usquebaugh, wine, cyder, beer, and porter, alcohol is become the bane of the Christian world, as opium of the Mahometan.

"I shall conclude this section on the diseases of the liver induced by spirituous liquors, with the well known story of Prometheus, which seems indeed to have been invented by physicians in those ancient times, when all things were clothed in hieroglyphic, or fable. Prometheus was painted

* About 4,000,000 dollars.

as stealing fire from Heaven, which might well represent the inflammable spirit, produced by fermentation; which may be said to animate or enliven the man of clay: whence the conquests of Bacchus, as well as the temporary mirth and noise of his devotees. But the after punishment of those who steal this *accursed fire*, is a vulture gnawing the liver; and well allegorises the poor inebriate lingering for years under painful hepatic [liver] diseases."

But it is almost as useless to expostulate with veterans in the ranks of Bacchus, as with those who are confident that they are under the power of witchcraft. This fact is well illustrated by the reply of a boozy tipler to a Quaker of Baltimore, who informed me that he was representing to him the terrible consequences of intemperance, "I have no doubt, said he, but that all you say is true, but you might as well *sing psalms to a dead horse* as to talk to me." Yet let us not forget that these unfortunate victims of their own weakness and imprudence are still *men;* and claim our sympathy and commiseration for their want of discretion. And if warnings and entreaties will not prevail, let us resort to more efficacious means for *their relief*, as well as for the protection of the common interest against the effects of their conduct. Reproachful denunciations, however, are not only useless, but injurious and uncharitable. It is lamentable, as well as astonishing that so few of our citizens have granted this subject its lawful weight either in the scales of policy, morality, physics or religion. It has been too long treated with levity and scorn. Is there an individual who is not now affected, more or less, in some shape or other, from the immense deficit in the national wealth, occasioned by the appropriation of 20,000,000 dollars annually during the last twenty years, to a threefold worse purpose than annihilation? Twice we have bravely resisted and spurned *political despotism*, and at length we have prostrated our necks under the sceptre of king Alcohol. With an incredible infatuation we have sacrificed the golden presents of Ceres on the hissing *copper* altars of crazy Bacchus. Were I allowed the privilege of obliterating the two greatest scourges of mankind, I would select the art of distilling food, and the art of war. I am not disposed to attach any degree of moral turpitude, to manufacturers or

sellers of ardent spirits; but it does seem to me that if they would revolve and scrutinize the subject in its real genuine character, they would not hesitate to renounce an employment which involves in its consequences, the propagation of so much human misery and wretchedness. A merchant of Virginia by the name of Scholfield, listened to his conscience, and burnt all his distilled liquors publicly on the summit of a mountain. Another in Delaware, beat in the heads of his rum casks. A respectable French gentleman having purchased an estate at Buffaloe (N. Y.) on which was a distilling establishment, demolished it immediately on taking possession, saying he "*had done one good deed.*"—And would to God, that nine tenths of the wholesale and retail merchants and distillers in America, would adopt "this great and universal truth, *that with a pure heart one is never unhappy,*"* and secure to themselves the applause of their own consciences, and the admiration and gratitude of mankind, by imitating these illustrious examples of heroism in the cause of human happiness. Let them consider another equally great and universal inverse truth, *that without a pure heart one is never happy*, with all the lucre that avarice can grasp.

But the *nation* must take this matter in hand, or nothing decisive can be done. The structure of society is menaced with ruin! Let the question be fairly stated:—it is, whether Reason or Alcohol shall predominate? Or,

Reason, Virtue, the Lives, Health, Wealth, Morals and Happiness of the people!	vs.	*Alcohol, Intemperance, Vice, Poverty and Misery, crimes and Infamy, Disease & Death!!*

Dr. Rush says, "No man ever became suddenly a drunkard. It is by gradually accustoming the taste and stomach to ardent spirits, in the forms of *grog* and *toddy*, that men have learned to love them in their more destructive mixtures, and in their simple state. Under the impression of this truth, were it possible for me to speak with a voice so loud as to be heard from the river St. Croix, to the remotest shores of the Mississippi, I would say, Friends and Fellow Citizens, avoid the use of those two seducing liquors, whether they be made with brandy, rum, gin, Ja-

* CARNOT.

maica spirits, whiskey or what is called cherry bounce."

"It is highly probable not less than 4,000 people die annually from the use of ardent spirits, in the United States. Should they continue to exert their deadly influence upon our population, where will their evils terminate?"

"The loss of 4,000 American citizens by the yellow fever in a single year, awakened general sympathy and terror, and called forth all the strength and ingenuity of the laws to prevent its recurrence. Why is not the same zeal manifested in protecting our citizens from the more general and consuming ravages of distilled spirits?"

"Let good men of every class unite and besiege the general and state governments with petitions to limit the number of taverns; to impose heavy duties upon ardent spirits." &c.

Another writer who has given a lively picture of the devastations of distilled liquors, says, "let men who wish well to their country, unite in petitions to government, to impose still heavier duties upon imported spirits, and our own distillers; and to regulate taverns and retailers of spirits; and to secure the property of habitual drunkards, for the benefit of their families."

There has been "much speaking," much writing, much printing, and much preaching, on this subject, and but *little* benefit seems to result from the whole. It is time to try a little *doing*. This will accomplish much more than talking. "Therefore whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock." Let our "good men," of whom the number is undoubtedly great, adopt the beautiful maxim of the late Cotton Mather, author of "*Essays to do good*," "that a power and an opportunity to do good, not only gives a right to the doing of it, but makes the doing of it a duty." The inducement for *doing good*, ought to be further strengthened by the circumstance that it carries with it its own reward; or as I once heard a public speaker of the Friends' Society elegantly express the sentiment, "*that while you are plucking thorns from your neighbor's breast, you are strewing your own path with flowers.*"

It is in the power of men of affluence to be the most active in effecting a reformation of the public morals, and in point of interest they are also most concerned.

PHENOMENON OF EXTRACTING THE GREATEST GOOD FROM THE WORST EVIL.

AS ignorance and moral corruption are the worst evils, and knowledge and moral improvement the greatest blessings to a state, I have propounded a project for the advancement of the latter, and the subversion of the former, by imposing heavy duties upon the habit of drinking spirituous liquors, and devoting the revenue to the encouragement of institutions of science and humanity;—whence a double effect will revert against the most terrible adversaries of human felicity.

In accordance with this purpose, I have prepared the following memorial, which it is my intention to offer for signature as widely as it may be in my power; and I do most ardently hope it may be transcribed and presented in every house occupied by human inhabitants, in the United States. All philanthropists are, respectfully invited to co-operate in this exceedingly necessary work. Let us not shrink from the task, on account of its magnitude, and the fear of its impracticability. And if we even fail to accomplish all that we *would*, there is still a self satisfaction, and must be *some utility*, in doing all that we *can*.

[*Memorial of the inhabitants of* ———, *to the Congress or Legislature of* ——— ; *praying that laws may be enacted for the suppression of the unnecessary use of spirituous liquors, and for the general diffusion of knowledge.*

Whereas the subscribers view with deep concern, the alarming and increasing extent of the moral, political and physical calamities produced by the vast consumption of spirituous liquors in our country. The reality of the evil is so conspicuous and palpable, that it is unnecessary to delineate its specific features. The abstract principles of liberty, and the relative rights of man, authorize and demand legislative interposition. The citizen who wantonly destroys his property; his health; his mental faculties; by drinking spirituous liquors; and thereby thrusts himself or a helpless family upon the public bounty, commits a trespass on the rights of the community. We consider it the duty of government to adopt measures for preventing such aggressions, by taxation and universal knowledge, no less

than for the security and recovery of ordinary debts, or for the protection of the estates of our citizens from the depredations of domestic or foreign plunderers and invaders, by prisons and military fortifications.

The great moral and political truth, that ignorance is the principal source of crimes and vice, and consequently of poverty and misery, and that the general diffusion of knowledge among the rising generation, is the most effectual antidote to these evils; is now so well established by facts as well as theory, that but little need be said to enlightened discerning men, in its support.—In a republic, ignorance ought to be universally extirpated, as a thistle from a garden:—every youth without exception ought to be qualified for the duties of an intelligent and virtuous citizen, not only by early elementary education, but also by the knowledge of morality, natural philosophy, agriculture &c.

Moral justice and political prudence require that spirituous liquors should be held accountable for repairing the mischiefs which they produce. Prompted by these considerations, therefore, your memorialists pray that heavy duties may be imposed on the manufacture or sale of all domestic or foreign spirituous liquors, and that the avails may be appropriated to aiding the establishment of free schools, free libraries, and institutions for the maintenance, instruction and employment of persons who, by their own intemperance or that of their husbands or fathers, become incapable of supporting themselves:—That laws may be enacted for placing the property of habitual drunkards in the care of trustees for the benefit of their families; to be restored again whenever such mentally diseased persons shall have recovered their reason and discretion;—and for restricting licenses for retailing distilled spirits by drams, exclusively to such Inns as are considered requisite for the entertainment of travellers; and also for prohibiting Inn keepers from selling it at all, to those who reside within the distance of five miles of their respective houses of entertainment, or to any person whatever more than one gill in twelve hours.]

It is the more indispensible to obtain the sentiments of the people at large, on this momentous national question, in the manner here proposed, on account of a preju-

dice indulged by many, (legislators in particular, with whom I have frequently discussed the subject,) that legislative restrictions upon the distribution and use of spirituous liquors, would excite disaffection and rebellion. Such is my my confidence in a contrary result, even with respect to the captives of Intemperance themselves; and such my impressions of the imperious necessity and duty of combatting the progress of that unmerciful tyrant and murderer; that I feel willing to devote a large proportion of the subsequent time that my life may be preserved, to the purpose of ascertaining the fact. I am not a fanatic; but I confess my solicitude and zeal on this subject, approach nearly to enthusiasm. The case surely demands the concurrent enthusiasm and perseverance of all who possess the least sympathy for the sufferings and woes of their fellow-men. And the very sufferers are not so indifferent as has been generally supposed. Many have addressed their supreme Parent, with supplications to rescue and protect them from the fascinating *charm*, and twining gripe with which that cunning *serpent* Alcohol inveigles its prey. And they are not wholly averse to coercive means of relief. Several have sought their emancipation, in oaths of abstinence for a given term. Some have offered premiums for a remedy to the habit of drinking;—and one individual of this description, declared to the writer of these essays, that he "*wished government would impose a tax upon whiskey of five dollars a gallon, and then he should stop drinking it.*" It may be confidently anticipated that taxes on spirits will be cheerfully paid by the consumer, when he is assured that they are to be applied to the instruction of his children, or perhaps ultimately to his own support.

On the whole, the probability is, that a more formidable resistance to the taxation of spirituous liquors, will spring from the manufacturers, importers and sellers of them, than from the consumers. This conclusion is authorised by the fact, that so many fortunes have been acquired by those occupations; by the acknowledgment of the Alderman, as narrated in a preceding essay, (page 18) and decisively by the late remonstrance published by the grocers of the city of New-York, representing that they had in-

vested considerable property in spirituous liquors, and relied on the privilege and profits of selling them, for the subsistence of their families. So that the business at length resolves itself into these great moral and political problems:—WHETHER THE MAJORITY OF OUR CITIZENS, FROM WHOM ALL POLITICAL AUTHORITY ORIGINATES, SHALL FIND IT TO BE JUSTICE AND CORRECT POLICY, TO GRANT ONE SECTION OF THE COMMUNITY, THE PRIVILEGE OF "GETTING THEIR LIVING," OR ACCUMULATING ESTATES, THROUGH THE BANKRUPTCY AND MORAL AND PHYSICAL DESTRUCTION OF ANOTHER MORE NUMEROUS, BUT IMPRUDENT SECTION?—WHETHER DISTILLED SPIRITS OUGHT AND SHALL NOT BE HELD ACCOUNTABLE FOR ITS DEPREDATIONS ON THE SOLID CAPITAL STOCK OF WEALTH IN OUR COUNTRY?—*Whether both imported and domestic spirits, shall not be forthwith taxed to an amount sufficient to provide for the support and instruction of its unhappy victims?*

THE HABITUAL TEMPERATE USE OF SPIRITUOUS LIQUORS, A VIOLATION OF MORAL PURITY, AND RELIGIOUS DUTY.

SO far as it is in our power to understand the designs and laws of our Creator, for the regulation of our conduct, it is both our duty and interest to yield perfect compliance. The preservation of health and life, is unquestionably one of our most palpable and explicit duties. Every act therefore which impairs our health and diminishes the period of our lives, is a violation of the express command of God. I shall endeavor to demonstrate by physiological facts, that both these effects are produced more or less, by the application of distilled spirits to the stomach, in whatever quantity. All our food, whether vegetable or animal, is originally derived from the vegetable kingdom. The materials from which vegetables receive their nutriment generally exist in an oxided state. Thus water contains nearly seven eighths of its wegiht of oxygen; carbonic acid nearly three fourths, and all decaying vegetable and animal matter is found highly saturated with it. The great process of vegetation appears to con-

sist in decomposing the various substances which supply the rudiments of its food, and in expelling the excess of oxygen, with which they are always combined. The first product of vegetation is sugar, which contains 8 parts hydrogen, 28 carbon, and 64 of oxygen, and being the crudest and most abundant article of food that exists, is probably designed for the support of the gramenivorous races of animals; as the various grasses, including the sugar cane, yield more of it than any other plants. The second stage towards the perfectability of the nutritive principle, is that of gum or mucilage, which contains only half its quantity of oxygen; 14 parts in a hundred less than sugar. Fecula or starch is a fraction finer, and is the product of those seeds which constitute the principal and probably the most appropriate food for men. Sugar is found in the most common juice or sap of plants and trees, while gum is confined chiefly to the bark, root, or heart, and fecula and oil, to the seeds and nuts.

Now in order to obtain alcohol, (*or whiskey,*) from any of the seeds used for bread, it is necessary that they should be subjected to the recontamination of oxygen, so as to reduce them back to their crude saccharine state. Then the vinous fermentation, imparting still more oxygen, must be applied and continued until those once nutritive milky materials have become sensibly acid or *sour.* From this loathsome *leaven* (or yeast) of depravity, disease and death, the serpentine alembic, with the aid of the furnace, disgorges a *liquid fire,* which consumes the health, happiness and lives of thousands and millions of unthinking infatuated men. The literal chemical term for this fluid would be *the oxide of nutriment*: and it is in this state that most poisons exist; being indebted for their activity to oxygen; as the oxides of arsenic copper, antimony, lead, silver, quicksilver, &c. The composition of alcohol is as follows:—Oxygen 37.85, Carbon 43.65, Hydrogen 24.94 Azote, 3.52, Ashes 0,04,= 100.00. Composed of very inflammable materials, in a disengaged state, and mingled with more than one third of its weight of oxygen, the common vehicle of fire, it commences a kind of smothered combustion instantaneously on its reception into the stomach; corrodes the organs of digestion, excites an un-

natural heat and violent circulation of the blood; attended with delirium, and succeeded by a loss of strength, proportioned to the excess of excitement produced by the irritating agent. Several other poisons produce similar effects. It is an infallible axiom in the physical organization of man, that every excitement of his vital powers beyond the point to which his Creator has adapted him, which is the uniform effect of alcohol, diminishes his capacity for repeating like motions from like means. Hence it may be safely inferred, *that every dram of spirituous liquors of any description, is a check upon the capital stock of strength and life, and hastens the approach of the hour of dissolution, in proportion to the indulgence.* Let the habitual dram drinker, who is or may be the head of a family, reflect, at the same time, that he runs the awful hazard of transmitting the most horrible torturing hereditary distempers to his defenceless progeny, for ages to come. Each dram increases the appetite for another, and the necessity of an increased quantity, to produce an equal effect, multiplies in a progressive ratio. Thus it follows, unavoidably, that the habitual *temperate* use of ardent spirits is a pernicious and vicious practice. Besides its consumption of vital power, it will be found an unjustifiable and immoral habit in another point of view. It is a wanton and unnecessary waste of property, which ought to be religiously preserved, even by those who possess it, in ever so great profusion. Dr. Franklin says, whoever draws a fish from the sea, draws up a piece of silver. Whoever swallows two gills of distilled spirits daily, *annihilates* 20 *ounces* of silver a year, or 20 bushels of rye; for the want of which many of his own posterity may eventually starve to death. In this way, it has been estimated by a late writer that the people of the United States, destroy 33,365,529 dollars annually. Considering this, and the many other useless and superfluous modes of diminishing the common stock of national wealth, there is no reason to be surprised to hear the present universal re-echo of "*hard times*," "*dull times*," "*scarcity of money*," "*sales by execution*," "*difficulty of collecting debts*," "*insolvencies*," "*pauperism, &c. &c. &c*

AN ADDRESS

TO THE PUBLIC, ON THE USE OF ARDENT SPIRITS.

"DRUNKENNESS has more or less infected every class of human society. It has appeared in the youth, and blasted all his parents' hopes. It has appeared in the husband, the father, who is so far from providing for his own, that he squanders the bread they should eat: and shocking to tell, it has appeared in the wife, and, instead of a help meet, has made her a burden and a curse for life.—Thus, it destroys conjugal, parental, filial, and fraternal affection; and thousands of families are reduced to beggary, by intemperance. Business is neglected, shops deserted, windows stuffed with rags, buildings decaying, furniture sold at auction, children shivering with cold and crying for bread, and there is none for them. And men did labor hard, and live long before ardent spirits were made.

"Let us now advert to the quantity drank, and the expense our country is at, for this destructive liquor.

"When the marshals took the census of the United States in 1810, they were directed to collect and return to the secretary's office, the amount of all domestic manufactures of any considerable importance in the union. From these returns it was found, that 25,499,382 gallons of ardent spirits were distilled in that year. And it appears, that about 8,000,000 of gallons of rum and other foreign distilled liquors, were imported into the United States the same year; and that the exports were 133,853, leaving the enormous quantity of 33,365,529 gallons for our home consumption.

"What the annual amount of imports has been since 1810, has not been ascertained. But it is presumed, for the last year, it has been much larger. As for domestic distilled spirits, a rapid increase of quantity has doubtless taken place.

"According to the census taken in 1810, the number of inhabitants in the United States, and its territorial governments, was, 7,230,514; out of which deduct all the children under 6 years of age, probably 1,000,000; and also 1,185,000 slaves which are in this country, whose enviable

privilege it is, with few exceptions, to be wholly denied the use of ardent spirits: this leaves hardly 5,500,000 people to consume, 33,365,529 gallons of ardent spirits, besides large quantities of wine, ale, &c. leaving to each person 7 gallons and one third.

"Now, considering the high price of all imported liquors, and how much of our own manufacture, is in various ways disguised, and sold for French brandy, Holland gin, &c. and the great advances made from the original cost, by tavern keepers, and other retailers, the ultimate average expense, at the lowest calculation, must be one dollar a gallon, or $33,365,529 dollars annually.

"What a vast sum to be paid in twelve months, for an article, which, doubtless, will be assented to by people generally, is of incalculably more injury than benefit, to the users of it; Would not one half of the amount levied by direct tax, be likely to produce a revolution in the government?

"In estimating the cost, no account is made of the loss of time inseparable from such an amazing consumption of strong drink; doubtless, it must amount to millions of dollars annually.

"To suppose such a quantity to be consumed in one year, is almost incredible: but by a little calculation, these doubts vanish. A person who drinks half a gill a day, consumes five and a half gallons a year: he who drinks a pint a day, 45 gallons a year: and how many people who think themselves very temperate, drink a gill every day, and not a few are to be found, who would be offended if they were accounted intemperate, who daily swallow twice this quantity; the annual expense of which is 22 dollars. Either of these individuals would probably think it an intolerable burden to pay half this sum yearly for the public benefit.

"Now, upon a supposition, that a man, for fifty years, drinks a dram a day that costs six cents; this sum at simple interest, will amount to $2.650, 41. At compound interest, $6,153 75. This he loses; while the man who wholly abstains from strong drink, saves a handsome estate, solely by declining a habit, which many have viewed with indifference.

"Ardent spirits are used in this country, with less restraint, by all classes, than in any other. Our excess and vice in this particular, are without a parallel in the history of the world.

"Injurious to the community, the fatal effects of the use of spirits, prove to a demonstration. Vain is it to plead, that ardent spirits are good in their place; that no body is obliged to drink too much: and that, therefore, stills are harmless things. The conclusion in this case is not correct. We must take men and things as they are, and not as they should be. Is it not an incontrovertible fact, that hundreds, if not thousands, are annually destroyed in the United States, by means of our distilleries? Besides vast numbers, who though not drunkards, spend much of their time and property, at taverns and dram-shops, in drinking with their jovial companions, to the destruction of their morals, neglect of their business, and grief of their families. Distilling grain, and other valuable productions of the earth, has indeed become a general practice; but be it remembered, that general practice can never make wrong right, in this, any more than common habit takes away the criminality of drunkenness.

"Are not those well meaning persons, who have, perhaps without much reflection, entered upon the distilling business, loudly called upon to sacrifice gain to the public good, seeing it is so evidently unjustifiable under any circumstances, to change the fruits of our land, into an article so baneful in its effects, to their fellow citizens?

"It is ascertained, that one of the larger kinds of these distilleries, will consume in one month, as much grain, as would furnish bread for several hundred persons a whole year. And, that an intemperate man can drink, in gin or whiskey, the spirit of a quantity of grain, which would supply himself, wife, and several children, with bread. And even that valuable and wholesome vegetable, the potato does not escape the destruction of the still.

"These ravages on life, health, morals, property, domestic happiness, and the precious fruits of the earth, we have seen with astonishment, and despaired of a remedy. Citizen after citizen has become infected, and sunk into an untimely grave, the miserable victim of intemperance. Men

of understanding and usefulness are turned into contemptible drones: families driven from affluence to indigence and woe: and it continues to prevail to an alarming degree, and very little is done. Indeed, drinking both temperately and intemperately, has increased, till liquor is every where. Most families that claim respect must be supplied with ardent spirits: and how often in the cottage of poverty, where the children are crying for bread, is the jug of whiskey to be found!

"Vain and visionary are all those theories, which promise men liberty or happiness, while the first principles of morality cease to be regarded. Moral corruption has destroyed republics of ancient and modern times; till there are few, if any left, but our own."

"The destructive effects of ardent spirits upon the faculties of the mind, are most deplorable, and no less so upon the morals. Its demoralizing effects are manifested, in the commission of the blackest crimes; such as fraud, theft and murder. And can there be a more affecting scene presented to the view of a man of feeling, than to see one possessing all the fine accomplishments of a polished education, a slave to this odious practice? Is he a husband? What tumultuous anguish rends the bosom of his wife! Is he a father? Behold the blushes that suffuse the cheeks of his son or daughter, when his garrulous tongue begins the recital of some obscene action or other! Is he an Officer high in authority? what fears and apprehensions are entertained of a venal administration of the laws!—In fine, poverty and misery, crimes and infamy, disease and death,* are the certain consequences of a too free indulgence in the use of this inebriating liquor. It has been estimated that there are between 10 and 12,000 persons, who die annually from the use of ardent spirits, in the United States. If this deadly influence upon our population, morals, &c. continues to be exerted, without some effort on the part of those whose constitutional prerogative it is to devise such measures as are calculated to avert it, what need have we for Government? I answer, none at all. For, in permitting a vice of such enormity, to reign with impunity, is a mockery of those principles upon which it was originally instituted."

* Rush.

"And, beloved young men, spurn at the opinion some have adopted, and been ruined by, *that liberal drinking denotes a liberal mind*, and is a trait of a gentleman. Absurd and delusive idea! Therefore, as you value your comfort and best interests, shun the company, shun the places, where temptation to drink awaits you. Bearing in mind, not only that it is when men are heated with strong drink, that they are prepared for deeds of wickedness, at which they would shudder in their sober moments; but that the confirmed drunkard, rarely, very rarely ever relinquishes the practice, till death deprives him of the appetite for strong drink, that habit has furnished. Avoid, therefore, every thing that has a tendency to lead you toward it.

"Now, suffer me, in closing these remarks, once more to call the attention of the thinking and well meaning part of the community, to the importance of example. For vain are statutes, sermons, and precepts, against tippling, while it receives countenance from the practice of sober and respectable men."

EXTRACTS FROM THE ADDRESS OF THE "ALBANY SOCIETY FOR THE SUPPRESSION OF VICE AND IMMORALITY."

"UPON this occasion, the Society has deemed it proper to address their fellow citizens, for the purpose of explaining its views, in the hope of calling to their aid all those virtuous persons who consider morality, public and private, as essential to the well being of the community.—The particular objects of this institution, as explained in its Constitution, are to discountenance, by every prudent measure, profane cursing and swearing, the violation of the sabbath, and the immoderate use of ardent spirits."

The following extract, exhibits the sentiments of the society respecting the last mentioned vice.

"As to the remaining topic, that is, the design of this Society in suppressing the vice and lessening the evil of intemperance, as far as is in its power, it would hardly seem that any thing need be said. Their great extent, in a country so new, among a people once so innocent, is a national disgrace to us, and is considered by all good men as

highly alarming and threatening to the very existence of our institutions. In our sister state, Massachusetts, this subject has been deemed so important that a very respectable society has been established, composed of many of the most distinguished persons there, with no other view than the suppression of this evil. The quantity of domestic distilled spirits is so great, that no man is so poor as not to be able to procure this poison of the mind and the body.—Those who will not buy bread for their starving families easily obtain this mean of intemperance. It is a fact known to all the charitable societies in our city, and particularly to those worthy persons who are greatly active in them, that much of the misery and poverty that exists, is produced by this single vice. A view of the extent and consequences of it, cannot but call forth the tear of sympathy and benevolence. The instances of whole families given up to the grossest depravity; of the abandonment by fathers of their tender offspring; of the brutal conduct of husbands towards their wives, often delicate and virtuous women, to whom such treatment is no less a torture of the mind than of the body, are too frequent any longer to be a subject of particular remark. Do these evils exist? Do they threaten general disorder? Do they even menace, by all the vices which they carry in their train, our very government and free institutions?"

"But it is said that the attempt at reformation is fanatical, is a hopeless task, replete with vexation and trouble; that the world is full of wickedness; that the vicious are incurable, and that public depravity must take its course. One thing is certain, that if nothing be attempted, nothing will be done. Sloth, apathy, and indifference, are not the agents by which any good work is to be effected. Had the great reformers of the world, those benefactors of mankind, yielded to the torrent of public offences, how full of misery and despair would have been our condition!"

A Convention of Delegates from several Moral Societies in the state of New-York, held in the city of Albany, 13th Jan. 1819, has published an address, in which the progress of the merciless monster Intemperance, is delineated as follows:

"How often is the repose of the family disturbed and ut-

terly destroyed by the HABITUAL DRUNKENNESS of its head? How often is the peaceful, amiable, and dutiful wife rendered miserable by the HABITUAL DRUNKENNESS of her husband; and children, who might become the ornaments of society, either fall victims to the moral contagion, or are thrown for support upon the charity of friends, through the HABITUAL DRUNKENNESS of a father? Indeed, it is impossible to imagine the amount of misery which is annually occasioned, or to estimate that proportion of the earnings of the frugal, industrious part of the community which is annually required to maintain those who are reduced to pauperism, through the predominance of immoderate drinking."

A SOVEREIGN REMEDY FOR THE HABIT OF INTOXICATION—PROVIDED THERE IS ANY TO BE FOUND—BESIDES THE USUAL ONE DEATH!

I HAD hitherto considered drunkenness, when habitual and confirmed, as a hopeless disease, and had resolved to confine my endeavors principally to the object of counteracting its *causes*—the greatest proportion of which I impute to ignorance and the enormous *legally* licensed *profusion* of "*that accursed liquid fire*," which deluges the land, in torrents, (equally scorching and destructive as the outpourings of Vesuvius or Etna) from the hissing *Alembics*—*petty Volcanoes*—of the West Indies, and of our OWN COUNTRY!!

But after all, let us not forget that a Bacchanalian is still "A MAN AND A BROTHER;"—that he is frequently decoyed into the fiery gulph of *strong drink*, unconsciously and unwarily.

For we ought to remember, that the victims of intemperance, are generally people who have been deprived, by poverty or some other cause, of the benefit of early education. We ought therefore to commiserate their misfortune, and instead of goading their feelings with frowns and scornful epithets, endeavor to conciliate them to recede from the fatal precipice of ruin, in the language of friendly persuasion.

If the most frightful examples of murders, executions, casual deaths, and every species of wretchedness, are sufficient to disgust the lover of whiskey with its taste, I would recommend the perusal of the Drunkard's Looking Glass, by the Rev. Mr. Weems, as an infallible *bitter*. The following picture is the most melancholy and tragical, and will serve as a specimen.

CASE XXVI. OF P. AND J. HAY OF SOUTH CAROLINA, WHO IN THE STUPID STATE OF DRUNKENNESS WERE BURNT TO DEATH.

[*Communicated, the Author says, by his worthy old friend Col. T. Taylor, of South Carolina.*]

"These gentlemen P. and J. Hay, were brothers. J. was a batchelor, but P. was married and had a child. Their prospects in life were highly promising. By wisely improving the fruits of their father's labors they were growing rich, and by freely imparting of their riches in acts of hospitality, they had rendered themselves very dear to all their neighbors. The silver flood that embosomed their plantation was stored with fish and wild fowl of many a savory sort—their numerous herds pour'd them forth milk in foaming pailfuls, with butter and cheese in abundance, &c.

"But, alas! what avails it to put good into the hands of those who know not its worth? *Wisdom* to understand our benefits, and gratitude to adore the Benefactor, these are the only *essentials* of happiness. But alas! P. and J. Hay possessed not these essentials.

"Knowledge to *them*, her ample page,
Rich with the spoils of time, had ne'er display'd."

"Great was the grief of their neighbors, when they beheld these young men yielding themselves up the slaves of drunkenness, and for so ignoble a vice, tarnishing the lustre of their long respected names.

"But greater still the grief of their aged sire! Ah! who but a parent could conceive his grief, when he saw those dearest hopes of nature, all blasted forever! With cheeks bathed in tears, he sat in the silence of his silver locks, going down in sorrow to his grave!

"But there was *one* whose grief was far more pungent still—I mean the young wife of Mr. P. Hay. Like a young widow, by her husband's grave, she sat by his drunken bed:

side, deeply revolving her early blasted hopes, and the sad change that had passed in her late happy family.

"Returning from court one night, rather more drunk than usual, he had not strength to gain the door, but, tripping at the last step, he fell forward sprawling into the piazza. His wife hearing the noise of his heavy fall, and suspecting what it was, cried out, '*Oh my God!*' and snatching a candle, ran to the door. Her little son followed. On reaching the door she beheld a spectacle too loathsome to be presented to the fancy of an ordinary reader—What then for the eyes of an affectionate wife? Her husband sprawling on the floor, floated in his own filthy vomiting, and the air filled with the fumes of much abused whiskey.

"The next morning, red faced and snoring like an apoplectic patient, he lay till late. Poor Mrs. Hay, pale and deeply sighing left her sleepless bed, &c.

"The breakfast table was set, and lovely shone the snow white diaper, covered with a set of the purest China, and teapots and sugar dishes of solid silver.

"But nothing could divert the melancholy of poor Mrs. Hay. She would groan so deep, and heave such piercing sighs enough to break one's heart; then stooping down at times to her boy, she would kiss and strain him to her lap, wetting his cheeks the while with her scalding tears.

"About twelve o'clock, her husband came down stairs, but, oh! how changed from the *temperate* and elegant Mr. Hay of six months ago!—Who could see him *now*, long bearded and frowzy, with red eyes and carbuncled face, but must lift the pitying eye, and sighingly exclaim "*alas, my brother!*"

"Poor Mrs. Hay! she marked the woeful change and wept. The child ran and stretched his little arms to his father, who took him up and kissed him.

"O, Pa!" said the lisping angel, with his arms round his neck, "you don't know how I did cry for you last night, Pa,—"

"Cry for me, my baby, what made you cry for me?"

"O, Pa, I did cry for you, because you was *so sick*, Pa—what did make you *so sick*, Pa?"

"He could make no answer to his son, but deep blush-

ing and confused looked up to his wife.—She gave him a melting look—and bursted into a loud cry.

"The scene was too much for poor Mr. Hay, pale and silent with anguish he got up and *went* to the door, and there as he wiped the trickling tears from his face, a thousand and a thousand times did he wish to God he *was dead*. Her tears flowed afresh. Moved by her cries he went and sat down by her side and embraced her.

"With her face turned away she continued to weep. He entreated her to be composed—assuring her that this was the *last time*; for that he would never give her cause of sorrow any more."—"How often have you promised me so before; and yet you go on to break my heart.—I have no comfort, no hope in any thing around me. If I look at you my heart bleeds."—

"For a few days he kept his promise;—but, alas! all his promised reformation was like the morning dew before the burning sun.

"At the very next court he was ensnared by a pack of gamblers, who getting him tipsy, won his money, horse, saddle, bridle, and great coat! Some short time afterwards on his way from Charleston, where it was understood he had received a sum of money, he was decoyed by the same gang of sharpers, who got him drunk and won 800 dollars of him. In this way he would no doubt have broken his wife's heart, and beggared his boy, had not God in his mercy prevented it, by suddenly taking him away, and also his brother J. and in a manner which, I pray God, may strike a terror into the hearts of all who read this awful story.

"Fearing to get drunk at home, and yet so enslaved to strong drink, that they could not live without it, they came to the resolution to keep a jug of rum in their barn. On a cold and very windy morning in March, they went down at an early hour, to the barn; and using the cold as a plea for a dram, they went on, "*draming it and draming it*," till they got perfectly drunk, and fell down without sense or motion on the floor. In this awful moment the building took fire! owing as was said, to the carelessness of an old negro woman who had hobbled that morning with her pipe in her mouth into the barn;—Instantly from all parts of the plan-

tation, there was a violent running together of the family, white and black, to save the barn. But all alas! too slow, &c.

"Presently they were presented with a spectacle almost too shocking to relate. Through the red billowy flames, which driven by the fury of the wind, had now completely encircled the apartment, and bursted open the door, they distinctly beheld these wretched brothers lying dead drunk and helpless on the floor, and the fire rapidly seizing on every thing around them. Like one distracted, poor Mrs. Hay rushed to the fire to save her husband. But the forbidding flames, with scorching blast of her face, struck her back senseless and suffocated to the ground.

"The negroes, too, roused to the utmost by their strong sympathies, made many daring efforts to save their young masters, but in vain, for after getting miserably scorched, they were compelled to give them up; and with bleeding hearts, to behold the vengeful flames kindling around them. Owing to the rarifying effects of violent heat, their STOMACHS being filled with rum and fixed air, were seen suddenly to rise to an enormous size, when bursting with a noise, loud as a musket, their bowels gushed out into the devouring flames. Built of combustible materials, the barn was quickly reduced to ashes, which being speedily swept away by the violence of the wind, left the *hapless pair* lying side by side *pale and chalky skeletons* on the whitened earth."*

* I have obtained positive confirmation of the above related melancholy fact, from a Senator of the United States, from South Carolina, who is the son of Col. T. Taylor.

PART II.

THE LIFE AND MORAL PRECEPTS OF CONFUCIUS.

"Let others bestrew the hearses of the great with panegyric. When a philosopher dies I consider myself as losing a patron, an instructor and a friend; I consider the world as losing one who might serve to console her amidst the desolations of war and ambition. Nature every day produces in abundance, men capable of filling all the requisite duties of authority; but she is niggard in the birth of an exalted mind, scarcely producing in a century a single genius to bless and enlighten a degenerate age. Prodigal in the production of kings, governors, mandarins, chams, and courtiers, she seems to have forgotten, for more than three thousand years, the manner in which she once formed the brain of a Confucius; and it is well she has forgotten, when a bad world gave him so very bad a reception."

GOLDSMITH.

THE celebrated Chinese philosopher, Confucius, did not grow in knowledge by degrees, as children usually do, but seemed to arrive at reason and the perfection of his faculties almost from his infancy. He had a grave and serious deportment, which gained him respect, and plainly foretold what he one day would be. What distinguished him most was his unexampled and exalted piety. He honored his relations; he endeavored in all things to imitate his grandfather, who was then alive in China, and a most holy man. It was observable that he never ate any thing but he prostrated himself on the ground, and offered it first to the supreme Lord of heaven.

One day when he was a child he heard his grandfather fetch a deep sigh; and going up to him with much reverence, "may I presume," says he, "without losing the respect I owe you, to inquire into the occasion of your grief? Perhaps you fear that your posterity should degenerate from your virtue, and dishonor you by their vices." What put

this thought into your head, says his grandfather to him? and where have you learnt to speak in this manner? "From yourself replied Confucius, "I attend diligently to you every time you speak; and I have often heard you say, that a son, who does not by his own virtue support the glory of his ancestors, and imitate the virtues of his parents, does not deserve to bear their name."

At the age of twenty-three, when he had gained considerable knowledge of antiquity, and acquainted himself with the laws and customs of his country, he began to project a scheme for a general reformation; for then all the little kingdoms depended upon the Emperor; but it often happened that the imperial authority was not able to keep them within the bounds of their duty, each of the kings being master of his dominions. Confucius, wisely persuaded that the people could never be happy, so long as avarice, ambition, voluptuousness, and false policy should reign in this manner, resolved to preach up a severe morality; and accordingly he began to enforce temperance, justice, and other virtues, to inspire a contempt of riches and outward pomp, to excite to magnanimity and a greatness of soul, which should make men incapable of dissimulation and insincerity. He used every mean he could devise, to redeem his countrymen from a life of pleasure, to a life of reason. He was every where known, and as much beloved. His extreme knowledge, and great wisdom, soon made him known: his integrity, and the splendor of his virtues, made him beloved. Kings were governed by his wisdom, and the people reverenced him as a saint. He was offered several high offices in the magistracy, which he sometimes accepted; but never from a motive of ambition, which he was not at all concerned to gratify, but always with a view of reforming a corrupt state, and amending mankind: for he never failed to resign those offices, as soon as he perceived that he could be no longer useful in them. He inculcated fidelity and candor among the men, exhorted the women to chastity and simplicity of manners. By such methods he wrought a general reformation, and established every where such concord and humanity that the kingdom seemed as it were but one great family.

Thus the people, regulated by the wise maxims and pre-

cepts of Confucius, enjoyed general happiness, till at length the jealousy of the neighboring kings was excited. They were convinced that a king, under the counsels of such a man as Confucius, would soon become too powerful. They contrived a plot to demolish the edifice of wisdom and virtue, which Confucius had erected, by the temptations of dissipation, debauchery, luxury, vice and sensual pleasures. With a view to effect this object, they raised an *army* of thirty of the most beautiful maids, that could be procured in their dominions, whom they caused to be disciplined in the schools of fashion, until they had attained the most complete proficiency in singing and dancing, and were perfectly mistresses of all those charms and accomplishments, which might please and captivate the heart. These, under the pretext of an embassy, they presented to the king of Lou, and to the grandees of his court. The present was joyfully received, and had its desired effect. The arts of good government were immediately neglected, and nothing was thought of, but inventing new pleasures for the entertainment of the fair strangers. In short, nothing was regarded for some months but feasting, dancing, shows, &c. and the court was entirely dissolved in luxury and pleasure.—Confucius had foreseen all this, and endeavored to prevent it by recommending the refusal of the present; and he now labored to take off the delusion they were fallen into, and to bring men back to reason and their duty. But his efforts proved ineffectual: there was nobody to listen to the severity of the philosopher, but every thing was obliged to give way to the overwhelming current of merriment and prodigality. Confusion and profligacy at length prevailed over Confucius and virtue. Rebellion, wars, and tumults raged throughout the empire.

Conspiracies were formed against his life: to which may be added, that his neglect of his own interests had reduced him to the extremest poverty.

Some philosophers among his contemporaries were so affected with the terrible state of things, that they had rusticated themselves into the mountains and deserts, as the only places where happiness could be found; and would have persuaded Confucius to have followed them.—But "I am a man, says Confucius, and cannot exclude my-

self from the society of men, and consort with beasts.—Bad as the times are, I shall do all I can to recall men to virtue: for in virtue are all things, and if mankind would but once embrace it, and submit themselves to its discipline and laws, they would not want me or any body else to instruct them. It is the duty of a good man, first to perfect himself, and then to perfect others. Human nature, said he came to us from heaven pure and perfect; but in process of time ignorance, the passions, and evil examples have corrupted it. All consists in restoring it to its primitive beauty; and to be perfect, we must re-ascend to that point, from which we have fallen. Obey heaven, and follow the orders of him who governs it. Love your neighbor as yourself. Let your reason, and not your senses, be the rule of your conduct; for reason will teach you to think wisely, to speak prudently, and to behave yourself worthily upon all occasions."

Confucius in the mean time, though he had withdrawn himself from kings and palaces, did not cease to travel about, and do what good he could among the people, and among mankind in general. He had often in his mouth the maxims and examples of their ancient heroes Yao, Chun, Yu, Tschin tang, Ven fan, so that they were thought to be all revived in the person of this great man. We shall not wonder therefore, that he proselyted a great number of disciples, who were inviolably attached to his person. He is said to have had at least three thousand; seventy-two of whom were distinguished above the rest by their superior attainments, and ten above them all by their comprehensive view and perfect knowledge of his whole philosophy and doctrines. He divided his disciples into four classes, who applied themselves to cultivate and propagate his philosophy, each according to his particular distinction. The first class were to improve their minds by meditation, and to purify their hearts by virtue: and the most famous of this class were Men, Tsee, Ac kien, Gen pe miccu, Chung kong, Yen yuen. The second were to cultivate the arts of reasoning justly, and of composing elegant and persuasive discourses: the most admired among these were Tsai nge, and Tsou kong.—The study of the third class was to learn the rules of good

government, to give an idea of it to the mandarins, and to enable them to fill the public offices with honor: Gen yeu and Ki lou excelled herein. The last class were concerned in delivering the principles of morality in a concise and polished style to the people: and among these Tsou yeu, and Tsou hia, deserved the highest praises. These ten chosen disciples were, as it were, the flower of Confucius's school.

He sent six hundred of his disciples into different parts of the empire, to reform the manners of the people; and not satisfied with benefitting his own country only, he made frequent resolutions to pass the seas, and propagate his doctrine to the farthest part of the world. Hardly any thing can be added to the purity of his morality, which he taught as forcibly by example as by precept. A few days before his last illness, he told his disciples with tears in his eyes, that he was overcome with grief at the sight of the disorders which prevailed in the empire: "The mountain, said he, is fallen, the high machine is demolished, and the sages are all fled." His meaning was, that the edifice of perfection, which he had endeavored to raise, was entirely overthrown. He began to languish from that time, and the seventh day before his death, "The kings, said he, reject my maxims; and since I am no longer useful on the earth, I may as well leave it." After these words he fell into a lethargy, and at the end of seven days expired in the arms of his disciples, in the seventy-third year of his age. Upon the first hearing of his death Ngai cong, who then reigned in the kingdom of Lou, could not refrain from tears; "The Tien is not satisfied with me, cried he, since it has taken away Confucius." In reality, wise men are precious gifts with which heaven blesses the earth; and their worth is never so well known as when they are taken away. Confucius was lamented by the whole empire, which from that very moment began to honor him as a saint; and established such a veneration for his memory, as will probably last for ever in those parts of the world. Kings have built palaces for him in all the provinces, whither the learned go at certain times to pay him homage.—There are to be seen upon several edifices, raised in honor of him, inscriptions in large characters, To the great

ond is called Sias Hio, that is, the science, or the school of children; which is a collection of sentences and examples taken from ancient and modern authors. They who would have a perfect knowledge of all these works, will find it in the Latin translation of father Noel, one of the most ancient missionaries of China, which was printed at Prague in the year 1711.

NOTE.—The preceding article is derived principally from the Chinese Traveller, which describes some traces of the precepts of Confucius, which are observed in China, at the present time; but are much obscured and adulterated by a "monstrous heap of superstitions, magic, idolatry, and all sorts of ridiculous and extravagant opinions."

The author remarks three things, which are exceeding conducive to the public peace, and are as it were the very soul of the government. The first is the moral principles which are instilled into the people. The second is the political rules which are set up in every thing. The third is the maxims of good policy which are, or ought to be every where observed.

The first moral principle respects private families, and enjoins upon children such a love, obedience, and respect for their parents, that neither the severity of their treatment, the impertinency of their old age, or the meanness of their rank, when the children have met with preferment, can ever efface. One cannot imagine to what a degree of perfection this first principle of nature is improved.

If it should happen that a son should be so insolent as to mock his parents, or arrive to that height of fury and madness as to lay violent hands on them; it is the whole empire's concern, and the province where this horrible violence is committed is alarmed. The emperor himself judges the criminal. All the Mandarins near the place are turned out, especially those of that town, who have been so negligent in their instructions. The neighbors are all reprimanded for neglecting, by former punishments, to stop the iniquity of this criminal before it came to this height, for they suppose that such a diabolical temper as this must needs have showed itself on other occasions, since it is hardly possible to attain to such a pitch of iniquity at once. As for the criminal there is no punishment which they think too severe. They cut him in a thousand pieces, burn him, destroy his house to the ground, and even those houses which stand near it, and set up monuments and memorials of this so horrible an insolence.

THE LIFE AND MORAL PRECEPTS OF SOCRATES.

"First Socrates;
Who, firmly good in a corrupted state,
Against the rage of tyrants single stood,
Invincible! calm Reason's holy law,
That voice of God within th' attentive mind,
Obeying, fearless, or in life or death;
Great moral teacher! wisest of mankind!"

THOMSON.

"How to live happiest;——— — ——;
The precepts here of a divine old man
I could recite."

"He pitied man: and much he pitied those
Whom falsely-smiling Fate has curs'd with means
To dissipate their days in quest of joy."

"But for one end one much neglected use,
Are riches worth your care: (for Nature's wants
Are few, and without opulence supply'd.)
This noble end is to produce the soul;
To shew the virtues in their fairest light;
To make Humanity the minister
Of bounteous Providence; and teach the breast
The generous luxury the Gods enjoy

"Thus in his graver vein, the friendly Sage
Sometimes declaim'd. Of right and wrong he taught
Truths as refin'd as ever Athens heard;
And (Strange to tell!) he *practis'd* what he preach'd.

ARMSTRONG.

SOCRATES was born at Athens 471 years before the commencement of the christian era. His father was a sculptor; and he at first learned the same trade himself, in which he became very expert. His example, like that of Franklin, the Socrates of America, shows that greatness of mind is not excluded by the hand of nature, from the sons of industry; though wherever found, the polish of knowledge is essential to the developement of its inherent beauties.

Criton is reported to have taken him out of his father's shop, from the admiration of his fine genius, and the opinion that it was inconsistent for a young man, capable of the

greatest things, to continue perpetually employed upon stone with a chisel in his hand. His first study was physics, the works of nature, astronomy, &c. according to the custom of those times. But after having found by his own experience, how difficult, abstruse, intricate, and at the same time how little useful that kind of learning was to the generality of mankind, he was the first, according to Cicero, who conceived the thought of bringing down philosophy from heaven, to place it in cities, and introduce it into private houses; humanizing it, to use that expression, and rendering it more familiar, more useful in common life, more within the reach of man's capacity, and applying it solely to what might make them more rational, just and virtuous. He found there was a kind of folly in devoting the whole vivacity of his mind, and employing all his time, in enquiries merely curious, involved in impenetrable darkness, and absolutely incapable of contributing to human happiness; whilst he neglected to inform himself in the ordinary duties of life, and learning what is conformable, or opposite, to piety, justice and probity; in what fortitude, temperance, and wisdom consist; what is the end of all government, what the rules of it, and what qualities are necessary for commanding and ruling well.

He had accustomed himself early to a sober, severe laborious life; and yet he entertained the most perfect contempt for riches, and contentment with poverty. He looked upon it as a divine perfection to be in want of nothing. Seeing the pomp and show displayed by luxury in certain ceremonies, and the infinite quantity of gold and silver employed in them; "How many things," said he, congratulating himself on his condition, "do I not want!"

His father left him eighty mina, that is to say, 4,000 livres, which he lent to one of his friends, who had occasion for that sum. But the affairs of that friend having taken an ill turn, he lost the whole, and suffered that misfortune with such indifference and tranquility, that he did not so much as complain of it.

The peculiar austerity of his life did not render him gloomy and morose, as, was common enough in those times. Though he was very poor, he piqued himself upon the neatness of his person and house, and could not suffer

the ridiculous affectation of Antisthenes, who always wore dirty and ragged clothes. He told him once that through the holes in his cloak, and the rest of his tatters, abundance of vanity might be discerned.

The ardent admiration of poverty, imputed to Socrates, Diogenes, and other ancient *philosophizers*, ought to be styled *philosophical fanaticism*, rather than genuine wisdom and prudence; which inculcate the accumulation of property by persevering diligence, as well as the preservation of it, by economy and simplicity of manners. I cannot hear, without a degree of horror, the undesignedly impious anathemas, frequently uttered by superstitious persons, against riches, and "*the goods of this world*," as if *this world* and all its contents are not the product of divine wisdom, and therefore *good*, and beneficently designed for the subsistence and protection of man from the innumerable dangers that attack his well-being; as hunger, cold, diseases, &c. The desire of wealth may become pernicious, when cherished at the sacrifice of honesty; and the possession of it may be mischievous, both to the owner and others, or beneficial, according to his want of capacity to govern his passions, or his discretion and benevolence. Extreme poverty ought to be regarded among the most terrible calamities of human life; and though vastly preferable to riches with a prostituted conscience, ought not to be submitted to, contentedly, except on these conditions:—

"For the future be prepar'd,
Guard wherever thou canst guard;
But thy utmost duty done,
Welcome what thou canst not shun."—BURNS.

One of the most distinguishing qualities of Socrates, was a tranquility of soul, that no accident, no loss, no injury, no ill treatment could ever alter. Seneca tells us, that he had desired his friends to apprize him whenever they saw him ready to fall into a passion, and that he had given them that privilege over him, which he took himself with them. Finding himself in great emotion against a slave; "I would beat you," says he, "if I were not angry."

Without going out of his own house, he found enough to exercise his patience in all its extent. Xantippe his wife, put it to the severest proofs by her capricious, passionate vic-

lent disposition. She would sometimes be transported with such an excess of rage, as to tear off his cloak in the open street; and even one day, after having vented all the reproaches her fury could suggest, she emptied a pot upon his head; at which he only laughed, and said, "That so much thunder must needs produce a shower."

It appears that, from his construing his divine gift of reason, and his prudent, penetrating, prompt judgment, into a demon, or ghost; he had not divested his mind of the influence of the fantastic chimeras, that were much in fashion in those dark ages of ignorance. Another evidence of this, is his faith in oracles, in sacrifices to imaginary gods, in a plurality of gods, and in the old traditionary ridiculous fable of a *Tartarus*, or place of *never-ending torture* for the reception of the souls of those who from deliberate will have committed sacrileges or murders; and other such great offences; and also for the temporary residence of those who have committed violences in the transports of rage against their father or mother, or have killed some one in like emotion, until they have repented, and by their prayers and supplications, obtained pardon from those they have injured. Hence we may derive a philosophical lesson of great importance; that men of extensive knowledge, and powerful logical talents in discriminating demonstrable truths, are frequently slaves to the most superstitious absurdities of tradition, in respect to matters beyond the reach of positive proof.

After having related some particularities in the life of Socrates, it is time to proceed to that in which his character principally and peculiarly consisted; I mean the pains he took to instruct mankind, and particularly in forming the youth of Athens.

He seemed, says Libanius, the common father of the republic, so attentive was he to the happiness and advantage of his whole country. But as it is very difficult to correct the aged, and to make people change principles who revere the errors in which they have grown grey, he devoted his labors principally to the instruction of youth, in order to sow the seeds of virtue in a soil more fit to produce the fruits of it. He had no open school like the rest of the Philosophers, nor set times for his lessons. He had no benches

prepared, nor ever mounted a professor's chair. He was the Philosopher of all times and seasons. He taught in all places and upon all occasions; in walking, conversation, at meals, in the army, in the public assemblies, in prison itself; and when he drank the poison, he philosophized, says Plutarch, and instructed mankind. And from thence the same judicious author takes occasion to establish a great principle in point of government. To be a public man, says he, it is not necessary to be actually in office, to wear the robe of judge or magistrate, and to sit in the highest tribunals for the administration of justice. But whoever knows how to give wise counsel to those who consult him, to animate the citizens to virtue, and to inspire them with sentiments of probity, equity, generosity, and love of their country; this is, says Plutarch, the true magistrate and ruler, in whatever condition or place he be.

Such was Socrates. The services he did the state, by the instructions he gave their youth, and the disciples he formed, are inexpressibly great; never had master a greater number, or so illustrious.

The ardor of the young Athenians to follow him, was incredible. They left father and mother, and renounced all parties of pleasure, to attach themselves to him, and hear his discourses. We may judge of this in the example of Alcibiades, the most ardent and fiery of all the Athenians. The philosopher, however never spared him, and was always ready to calm the sallies of his passions, and to rebuke his pride, which was his greatest disease. One day when Alcibiades was boasting of his wealth, and the great estates in his possession, which generally elate the pride of young people of affluence, he carried him to a geographical map, and asked him to find Attica. It was so small it could scarce be discerned upon that draught; he found it, however, though with some difficulty; but upon being desired to point out his own estate there; "It is too small" says he, "to be distinguished in so little a space." "See then," replied Socrates, "how much you are affected by an imperceptible point of land."

The young people of Athens dazzled with the glory of Themistocles, Cimon, and Pericles, and full of a wild ambition, after having received for some time the lessons of

the sophists, who promised to make them very great politicians, conceived themselves capable of every thing, and aspired to the highest employments. One of these named Glauco, had taken it so strongly into his head, to enter upon the administration of the public affairs, though not twenty years old, that none of his family or friends were able to divert him from a design so little consistent with his age and capacity. Socrates, who had an affection for him upon account of Plato his brother, was the only person that could prevail upon him to change his resolution.

Meeting him one day, he accosted him so happily with discourse, that he engaged him to give the hearing. "You are desirous then to govern the republic," said he to him. "True," replied Glauco. "You cannot have a more noble design," answered Socrates: "for if you succeed you will have it in your power to serve your friends effectually, to aggrandize your family, and to extend the confines of your country. You will make yourself known not only to Athens, but throughout all Greece, and perhaps your renown, like that of Themistocles, may spread abroad amongst the barbarous nations. In short, wherever you are, you will attract the respect and admiration of the whole world."

So smooth and insinuating a prelude was extremely pleasing to the young man, who was taken by his blind side. He staid willingly, gave him no occasion to press him on that account, and the conversation continued. "Since you desire to be esteemed and honored, no doubt your view is to be useful to the public?" "Certainly." "Tell me then, I beg you, in the name of the Gods, what is the first service you propose to render the state?" As Glauco seemed at a loss, and meditated upon what he should answer; "I presume," continues Socrates, "it is to enrich it, that is to say, to augment its revenues." "My very thought." "You are well versed then, undoubtedly in the revenues of the state, and know perfectly to what they may amount. You have not failed to make them your particular study, in order that if a fund should happen to fail, by any unforeseen accident, you might be able to supply the deficiency by another." "I protest," replied Glauco, "that never entered my thoughts." "At least you will tell to what the expenses of the republic amount; for you must know the in-

portance of retrenching such as are superfluous." "I own I am as little informed in this point as the other." "You must therefore refer your design of enriching the state till another time; for it is impossible you should do it, whilst you are unacquainted with its revenues and expenses."

"But," said Glauco, "there is still another means which you have not mentioned. A state may be enriched by the ruin of their enemies." "You are in the right," replied Socrates. "But that depends upon its being the strongest; otherwise it incurs the danger of losing what it has. For which reason, he who talks of engaging in a war, ought to know the forces on both sides; that if he finds his own party strongest, he may boldly advise the war, and if weakest, dissuade the people from undertaking it. Now do you know the strength of our republic, and of our enemies, by sea and land? Have you a statement of them in writing? Be so kind to let me see it." "I have not at present," said Glauco. "I see then," said Socrates, "that we shall not presently enter into a war, if you are charged with the government; for you have abundance of enquiries to make, and much pains to go through, before you will resolve upon it."

He ran over in this manner, several other articles no less important, with which Glauco appeared equally unacquainted; till he brought him to confess, how ridiculous those people were, who have the rashness to intrude into government without any other preparation for the service of the public, than that of an high esteem for themselves, and an immoderate ambition of rising to the first places and dignities. "Have a care, dear Glauco," said he to him, "lest a too warm desire of honors should deceive you into pursuits, that may cover you with shame, by setting your incapacity and slender abilities in full light."

Glauco improved from the wise admonitions of Socrates, and took time to inform himself in private, before he ventured to appear in public. This is a lesson for all ages, and may be very useful to persons in all stations and conditions of life.

Xenophon has transmitted to us a conversation of Socrates with Euthydemus, upon the wisdom and goodness of providence, which is one of the finest passages to be found in the writings of the ancients.

"Did you never reflect within yourself," says Socrates to Euthydemus, "how much care the gods have taken to bestow upon man all that is necessary to his nature?"—"Never, I assure you," replied he. "You see," continued Socrates, how necessary light is, and how precious that gift of the gods ought to appear to us." "Without it," added Euthydemus, "we should be like the blind, and all nature as if it were not, or were dead; because we have occasion for suspense and relaxation, they have also given us the night for our repose." "You are in the right, and for this we ought to render them continual praise and thanksgiving. They have ordained that the sun, that bright and luminous star, should preside over the day, to distinguish its different parts, and that its light should not only serve to discover the wonders of nature, but to dispense universal light and heat; and at the same time they have commanded the moon and stars to illuminate the night, of itself dark and obscure. Is there any thing more admirable than this variety and vicissitude of day and night, of light and darkness, of labor and rest; and all this for the convenience and good of man?" Socrates enumerates in like manner, the infinite advantages we receive from fire and water in the occasions of life; and continuing to observe upon the wonderful attention of providence in all that regards us, "What say you," pursued he, "upon the sun's return after winter to revisit us, and that as the fruits of one season wither and decay, he ripens new ones to succeed them? That having rendered man this service, he retires, lest he should incommode him by excess of heat; and then after having removed to a certain point, which he could not pass without putting us in danger of perishing with cold, that he returns in the same track to resume his place in those parts of the heavens where his presence is most beneficial to us? And because we would neither support the cold or heat, if we were to pass in an instant from one to the other, do you not admire, that while this star approaches and removes so slowly, the two extremities arrive by almost insensible degrees! Is it possible not to discover in this disposition of the seasons of the year, a providence and goodness, not only attentive to our necessities, but even our delights and enjoyments?"

"All these things" said Euthydemus, "make me doubt, whether the gods have any other employment than to shower their gifts and graces upon mankind. There is one point, however, that puts me to a stand, which is, that the brute animals partake of all these blessings as well as ourselves." "Yes," replied Socrates; "but do you but observe, that all these animals subsist only for man's service? The strongest and most vigorous of them he subjects at his will, he makes them tame and gentle, and uses them successfully in his wars, his labors, and the other occasions of life."

"What if we consider man in himself?" Here Socrates examines the diversity of the senses, by the ministry of which man enjoys all that is best and most excellent in nature; the vivacity of his wit, and the force of his reason, which exalt him infinitely above all other animals; the wonderful gift of speech, by the means of which we communicate our thoughts reciprocally, publish our laws, and govern states.

"From all this," says Socrates, "it is easy to discern that there are gods, and that they have man in their particular care, though he cannot discover them by his senses. Do we perceive the thunder, whilst it strikes through all things that oppose it? Do we distinguish the winds whilst they are tearing up all before them in our view?—Our soul itself, with which we are so intimate, which moves and acts us, is it visible? can we behold it? It is the same with regard to the gods, of whom none are visible in the distribution of their favors. The GREAT GOD himself," these words are remarkable, and demonstrate that Socrates acknowledged one supreme God, the author of all being, and superior to all the other gods, who were only the ministers of his will, "this great God, who has formed the Universe, and supports the stupendous work, whose every part is finished with the utmost goodness and harmony; he who preserves them perpetually in immortal vigor, and causes them to obey him with a never failing punctuality, and a rapidity not to be followed by our imagination; this God makes himself sufficiently visible by the endless wonders of which he is author; but continues always invisible in himself. Let us not then refuse to be-

lieve even what we do not see, and let us supply the defects of our corporeal eyes, by using those of the soul; but especially let us learn to render the just homage of respect and veneration to the divinity, whose will it seems to be, that we should have no other perception of him than by his effects in our favor. Now this adoration, this homage, consists in pleasing him, and we can only please him in doing his will."

In this manner Socrates instructed youth; these are the principles and sentiments he inspired into them; on the one side perfect submission to the laws and magistrates, in which he made justice consist; on the other, a profound regard for, and conformity to the will, of the divinity, which constitutes religion. He recommends above all things the making of the gods propitious by a wise regularity of conduct. "The gods are wise," says he, "and it depends upon them either to grant what we ask, or to give us the directly reverse of it." He cites an excellent prayer from an anonymous poet: "Great God, give us, we beseech thee, those good things of which we stand in need, whether we crave them or not; and remove from us all those, which may be hurtful to us, though we implore them of you."

Socrates having been accused by his enemies, of whom the best men frequently have the greatest number, and brought to a public trial, on a variety of frivolous and mostly false charges, he was condemned, by a majority of five hundred judges, to suffer death by drinking a decoction of hemlock, (cicuta) which he submitted to, with undaunted firmness and composure. One accusation was, that he denied the gods adored by his country; which if true would have been one of the most magnanimous and glorious deeds he could have been guilty of. He, however, denies the charge, and cites the sacrifices he had made to them, in the temples and in his own house.

He was accused of corrupting and leading astray the youth, there being mischievous and abandoned men found among those who had been his pupils. To which he makes the following defence.

"I am accused of corrupting the youth, and of instilling dangerous maxims into them, as well in regard to the

worship of the gods, as the rules of government. You know, Athenians, that I never made it my profession to teach; nor can envy however violent against me, reproach me with ever having sold my instructions. I have an undeniable evidence for me in this respect, which is my poverty. Always equally ready to communicate my thoughts either to the rich or poor, and to give them entire leisure to question or answer me, I lend myself to every one who is desirous of becoming virtuous; and if amongst those who hear me, there are any who prove either good or bad, neither the virtues of the one, nor the vices of the other, to which I have not contributed, are to be ascribed to me. My whole employment is to persuade young and old against too much love for the body, for riches, and all other precarious things of whatever nature they be, and against too little regard for the soul, which ought to be the object of their affection: for I incessantly urge to you, that virtue does not proceed from riches, but on the contrary riches from virtue; and that all the other goods of human life, as well public as private, have their source in the same principle.

"If to speak in this manner be to corrupt youth, I confess Athenians, that I am guilty, and deserve to be punished." "Pass on me what sentence you please, Athenians; but I can neither repent nor change my conduct."

On hearing his final sentence, addressing himself to the judges with a noble tranquility, "I am going," said he, "to suffer death by your order, to which nature had condemned me from the first moment of my birth; but my accusers will suffer no less from infamy and injustice by the decrees of truth."

While in prison, Socrates was notified by his friends that his jailor was bribed, and that it was in his power to escape the fatal destiny which awaited him, which he was pressingly urged to do. But he sternly rejected the proposition, on the principle that it would be unjust and shameful to violate and evade the laws of the republic, even in their cruel excesses; having repeatedly pledged himself to inviolable fidelity, by the most solemn engagements. "It has always been a maxim with us," says he, "that it is never allowable, upon any pretence whatsoever, to commit

injustice, not even in regard to those who injure us, nor to return evil for evil, and that when we have once engaged our word, we are bound to keep it inviolably; no interest being capable to dispense with it."

Some time after the death of Socrates, the Athenians became sensible of their shameful outrage, which appeared in all its horrors. Athens was in universal mourning and consternation. The accusers were called to an account, and condemned to death, banishment, and treated with every kind of contumely; so that some of them killed themselves.

The Athenians erected a statue of brass to him and placed it in one of the most conspicuous parts of the city.—Their respect and gratitude rose even to a religious veneration; they dedicated a chapel to him, as to a hero and a demi god, which they called *Socrateion*, that is to say, "the chapel of Socrates."

Xenophon has recorded a conversation between Socrates and his son, on the patience that children ought to exercise towards the faults of their parents; and another with Demetrius the brother of Timon, on fraternal friendship, which ought to be in possession of every family that now exists, or shall exist in our world.

Socrates observing his eldest son Leander in a violent passion with his mother, opened a discourse with him as follows:

"Come hither, son," said he; "have you never heard of men, who are called ungrateful?" "Yes, frequently," answered the youth. "And what is ingratitude?" demanded Socrates. "It is to receive a kindness," said Leander, "without making a proper return, when there is a favorable opportunity." Ingratitude is therefore a species of injustice," said Socrates. "I should think so," answered Leander. "If then," pursued Socrates, "ingratitude be injustice, does it not follow, that the degree of it must be proportionate to the magnitude of the favors which have been received?" Leander admitted the inference; and Socrates thus pursued his interrogations. "Can there subsist higher obligations than those which children owe to their parents; from whom life is derived and supported, and by whose good offices it is rendered honorable, useful and hap-

py?" "I acknowledge the truth of what you say," replied Leander; "but who could suffer, without resentment, the ill humors of such a mother as I have?" "What strange thing has she done to you?" said Socrates.

"She has a tongue," replied Leander, "that no mortal can bear." "How much more," said Socrates, "has she endured from your wrangling, fretfulness, and incessant cries, in the period of infancy! What anxieties has she suffered from the levities, capriciousness, and follies, of your childhood and youth! What affliction has she felt, what toil and watching has she sustained, in your illnesses! These, and various other powerful motives to filial duty and gratitude, have been recognized by the legislators of our republic.—For if any one be disrespectful to his parents, he is not permitted to enjoy any post of trust or honor. Let no one discover the contempt with which you have treated her; for the world will condemn, and abandon you for such behaviour. And if it be even suspected, that you repay with ingratitude the good offices of your parents, you will inevitably forego the kindness of others; because no man will suppose, that you have a heart to requite either his favors or his friendship."

Timon and Demetrius, having quarrelled with each other, Socrates, their common friend, was solicitous to restore amity between them. Meeting, therefore, with Demetrius, he thus accosted him: "Is not friendship the sweetest solace in adversity, and the greatest enhancement of the blessings of prosperity?" "Certainly it is," replied Demetrius; "because our sorrows are diminished, and our joys increased by sympathetic participation." Amongst whom, then, must we look for a friend?" said Socrates. "Would you search among strangers? They cannot be interested about you. Amongst your rivals? They have an interest in opposition to yours. Amongst those who are much older, or younger than yourself? Their feelings and pursuits will be widely different from yours. Are there not, then, some circumstances favorable, and others essential, to the formation of friendship?" "Undoubtedly there are," answered Demetrius. "May we not enumerate," continued Socrates, "amongst the circumstances favorable to friendship, long acquaintance, common connections, similitude

of age, and union of interest?" "I acknowledge," said Demetrius, "the powerful influence of these circumstances: but they may subsist, and yet others be wanting, that are essential to mutual amity."

"And what," said Socrates, "are those essentials which are wanting in Timon?" "He has forfeited my esteem and attachment," answered Demetrius. "And has he also forfeited the esteem and attachment of the rest of mankind?" continued Socrates. "Is he devoid of benevolence, generosity, gratitude, and other social affections?" "Far be it from me," cried Demetrius, "to lay so heavy a charge upon him? His conduct to others, is, I believe, irreproachable; and it wounds me the more, that he should single me out as the object of his unkindness."—"If you desire, that one of your neighbors should invite you to his feast, when he offers a sacrifice, what course would you take?"—"I would first invite him to mine." "And how would you induce him to take the charge of your affairs, when you are on a journey?"—"I should be forward to do the same good office to him, in his absence." "If you be solicitous to remove a prejudice, which he may have received against you, how would you then behave towards him?"—"I should endeavor to convince him, by my looks, words and actions, that such prejudice was ill-founded."—"And if he appeared inclined to reconciliation, would you reproach him with the injustice he had done you?"—"No," answered Demetrius; "I would repeat no grievances."

"Go," said Socrates, "and pursue that conduct towards your brother, which you would practise to a neighbor.—His friendship is of inestimable worth; and nothing is more lovely in the sight of Heaven, than for brethren to dwell together in unity."

NOTE.—The materials of the life and discourses of Socrates, are mostly derived from *Rollin's Ancient History*.

THE LIFE AND MORAL PRECEPTS OF SENECA.

"He that would know all things, let him read Seneca; the most lively describer of public vices and manners, and the smartest reprehender of them." LACTANTIUS.

SENECA was by birth a Spaniard of Cordova, a Roman Colony of great fame and antiquity. His father came to Rome in the time of Augustus, and his wife and children soon followed him, Seneca being yet in his infancy. His father trained him up to *rhetoric*, but his genius led him rather to *philosophy*; and he applied his wit to *morality* and *virtue*, the study of which he considered more essential to the felicity of mankind than all others. He was a great hearer of the celebrated men of those times; as Attalus, Sotion, Papirius, Fabianus, and he was much an admirer also of Demetrius the Cynic. His father was not at all pleased with his humor of *philosophy*, but forced him upon the *law*, and for a while he practised *pleading*. After which he put him upon public employment; and he came to be quæstor, then prætor, and some will have it that he was chosen consul; but this is doubtful.

Seneca finding that he had ill offices done him at court, and that Nero's favor began to cool, he went directly and resolutely to Nero, with an offer to refund all that he had gotten, which Nero would not receive. Being Nero's tutor and governor, all things went well as long as Nero followed his counsel. Seneca had two wives; the name of the first is not mentioned; his second was Paulina whom he often speaks of with great passion.

His estate was partly patrimonial, but the greatest part of it was the bounty of his prince. His gardens, villas, lands, possessions, and incredible sums of money are agreed upon at all hands; which drew an envy upon him. Dio reports him to have had 250,000*l.* sterling at interest in Brittany alone, which he called in at a sum. Although he might have indulged in the most excessive luxury and voluptuousness, yet he preserved the more estimable liberty and power of *self government*, and adhered to a life of inflexible temperance in eating and drinking; for he lived

only upon a simple diet, as the fruits of the earth, and his drink was most commonly river water.

The barbarous Nero, having suspected or pretended to suspect Seneca of being concerned in Piso's conspiracy, sent him a message, *that he was condemned to die.* This occasion brought his fortitude, his favorite theme, to the test. He heard his doom without surprise or disorder, and submitted to it with firmness and apparent indifference.—— "Where," says he to his friends, "is all your philosophy now? all your *premeditated resolutions* against the violences of fortune? Is there any man so ignorant of Nero's cruelty, as to expect, after the murder of his mother and his brother, that he should ever spare the life of his governor and tutor?" His affectionate wife, Paulina, begged to accompany him in his fate, and the veins of both their arms were opened at the same time. Nero however gave orders to prevent her death. Seneca finding his death slow and lingering, desired Statius Annæus (his old friend and physician) to give him a dose of poison, which he drank, but to little purpose. He went at last into a hot bath, the fume of which soon dispatched him, and his body was burnt without any funeral solemnity, as he had directed in his testament: though his will was made in the height of his prosperity and power.

Seneca is entitled to the credit of having excelled Socrates in three respects;—in acuteness of penetration, magnanimity, and extended benevolence. First, he discovered the absurdity of idolatry, sacrifices, and other superstitions of his time; Second, he had the courage to unmask and condemn them; Third, he recorded his lessons of wisdom with his own hand, with a view to benefit all succeeding generations as well as his immediate neighbors. Notwithstanding Seneca reproved and condemned the mockery of idolatry, he participated in the practice of it, with his fellow citizens, out of deference to the laws and customs of his country.— "I came into the Capitol," says Seneca, "where the several deities had their several servants and attendants, their lictors, their dressers, and all in posture and action, as if they were executing their offices; some to hold the glass, others to comb out Juno's and Minerva's hair; one to tell Jupiter what o'clock it is; some lasses there are that sit gazing upon the image, and fancy Jupiter has a kindness for them.—

All these things!" says Seneca, a while after, "a wise man will observe for the law's sake more than for the gods; and all this rabble of deities, which the superstition of many ages has gathered together, we are in such manner to adore as to consider the worship to be rather matter of custom than of conscience."

BENEFICENCE,—GRATITUDE.

AN obstinate goodness overcomes an ill disposition, as a barren soil is made fruitful by care and tillage.—But let a man be never so ungrateful or inhuman, he shall never destroy the satisfaction of my having done a good office.

But what if *others* will be wicked? does it follow that *we* must be so too? If *others* will be ungrateful, must *we* therefore be inhuman! To give and to lose, is nothing;—but to lose and to give still, is the part of a great mind.—And the other's in effect, is the greater loss; for the one does but lose his benefit, and the other loses himself.—The light shines upon the profane and sacrilegeous as well as upon the righteous. The mariner puts to sea again after a wreck. An illustrious mind does not propose the profit of a good office, but the duty. If the world be wicked we should yet persevere in well-doing, even among evil men. I had rather never receive a kindness than never bestow one: not to return a benefit is the *greater* sin, but not to *confer* it is the *earlier*. We cannot propose to ourselves a more glorious example than that of the Almighty, who neither needs nor expects any thing from us; and yet he is continually showering down and distributing his mercies and his grace among us, not only for our necessities, but also for our delights; as fruits and seasons, rain and sunshine, veins of water and of metal; and all this to the wicked as well as to the good, and without any other end than the common benefit of the receivers. With what face then can we be mercenary one to another, that have received all things from Divine Providence *gratis*? It is a common saying, "I gave such or such a man so much money, I would I had thrown it into the sea!" and yet the

merchant trades again after a piracy, and the banker ventures afresh after a bad security. He that will do no good offices after a disappointment, must stand still, and do just nothing at all. The plough goes on after a barren year: and while the ashes are yet warm, we raise a new house upon the ruins of a former. What obligation can be greater than those which children receive from their parents? and yet should we give them over in their infancy, it were all to no purpose. Benefits, like grain, must be followed from the seed to the harvest. I will not so much as leave any place for ingratitude. I will pursue, and I will encompass the receiver with benefits; so that let him look which way he will, his benefactor shall be still in his eye, even when he would avoid his own memory.

The giver, in some respect, has the odds, because (as in a race) he starts first, and the other must use great diligence to overtake him. The return must be larger than the first obligation to come up to it; and it is a kind of ingratitude not to render it with interest. In a matter of money, it is a common thing to pay a debt out of course, and before it be due; but we account ourselves to owe nothing for a good office; whereas the benefit increases by delay. So insensible are we of the most important affair of human life. That man were doubtless in a miserable condition, that could neither see, nor hear, nor taste, nor feel, nor smell: but how much more unhappy is he then that, wanting a sense of benefits, loses the greatest comfort in nature in the bliss of giving and receiving them? He that takes a benefit as it is meant is in the right; for the benefactor has then his end, and his only end, when the receiver is grateful.

A HAPPY LIFE.

THERE is not any thing in this world, perhaps, that is more talked of, and less understood, than the business of a *happy life*. It is every man's wish and design; and yet not one of a thousand that knows wherein that happiness consists. We live, however, in a blind and eager persuit of it; and the more haste we make in a wror

way, the farther we are from our journey's end. Let us therefore, *first*, consider "what it is we should be at;"—and, *secondly*, "which is the readiest way to compass it." If we be right, we shall find every day how much we improve; but if we either follow the cry, or the track, of people that are out of the way, we must expect to be misled, and to continue our days in wandering and error.—Wherefore, it highly concerns us to take along with us a skilful guide; for it is not in this, as in other voyages, where the highway brings us to our place of repose; or if a man should happen to be out, where the inhabitants might set him right again; but on the contrary, the beaten road is here the most dangerous, and the people, instead of helping us, misguide us. Let us not therefore follow, like beasts, but rather govern ourselves by *reason*, than by *example*. It fares with us in human life as in a routed army; one stumbles first, and then another falls upon him, and so they follow, one upon the neck of another, until the whole field comes to be but one heap of miscarriages. And the mischief is, "that the number of the multitude carries it against truth and justice;" so that we must leave the crowd if we would be happy: for the question of a *happy life* is not to be decided by *vote*: nay, so far from it, that plurality of voices is still an argument of the wrong; the common people find it easier to believe than to judge, and content themselves with what is usual, never examining whether it be good or not. By the *common people* is intended *the man of title* as well as the *clouted shoe*: for I do not distinguish them by the eye, but by the mind, which is the proper judge of the man.

The true felicity of life is to be free from perturbations; to understand our duties toward God and man: to enjoy the present without any anxious dependence upon the future. The great blessings of mankind are within us, and within our reach; but we shut our eyes, and, like people in the dark, we fall foul upon the very thing we search for without finding it. "Tranquillity is a certain equality of mind, which no condition of fortune can either exalt or depress." Nothing can make it less: for it is the state of human perfection: it raises us as high as we can go; and

makes every man his own supporter; whereas he that is borne up by any thing else may fall.

"True joy is a serene and sober motion;" and they are miserably out that take *laughing* for *rejoicing*. The seat of it is within, and there is no cheerfulness like the resolution of a brave mind, that has fortune under his feet. He that can look death in the face, and bid it welcome; open his door to poverty, and bridle his appetites; this is the man whom Providence has established in the possession of inviolable delights. The pleasures of the vulgar are ungrounded, thin, and superficial; but the other are solid and *eternal*. As the *body* itself is rather a *necessary thing*, than a *great*; so the comforts of it are but temporary and vain; beside that, without extraordinary moderation, their end is only pain and repentance; whereas a peaceful conscience, honest thoughts, virtuous actions, and an indifference for casual events, are blessings without end, satiety, or measure. This consummated state of felicity is only a submission to the dictate of right nature; "The foundation of it is wisdom and virtue; the knowledge of what we ought to do, and the conformity of the will to that knowledge."

HUMAN HAPPINESS IS FOUNDED UPON WISDOM AND VIRTUE.

TAKING for granted that *human happiness* is founded upon *wisdom* and *virtue*, we shall treat of these two points in order as they lie: and, *first*, of *wisdom*; not in the latitude of its various operations, but as it has only a regard to good life, and the happiness of mankind.

Wisdom is a right understanding, a faculty of discerning good from evil; what is to be chosen, and what rejected; a judgment grounded upon the value of things, and not the common opinion of them; an equality of force, and a strength of resolution. It sets a watch over our words and deeds, it takes us up with the contemplation of the works of nature, and makes us invincible by either good or evil fortune. It is large and spacious, and requires a great deal of room to work in; it ransacks heaven and earth; it has for its object things past and to come, transitory and eternal. It

the habit of a perfect mind, and the perfection of humanity, raised as high as Nature can carry it. It differs from *philosophy*, as avarice and money; the one desires, and the other is desired; the one is the effect and the reward of the other. To be wise is the use of wisdom, as seeing is the use of eyes, and well speaking the use of eloquence. He that is perfectly wise is perfectly happy; nay, the very beginning of wisdom makes life easy to us. Neither is it enough to know this, unless we print it in our minds by daily meditation, and so bring a *good will* to a good habit. And we must practise what we preach: for *philosophy* is not a subject for popular ostentation; nor does it rest in words, but in things. It is not an entertainment taken up for delight, or to give a taste to our leisure; but it fashions the mind, governs our actions, tells us what we are to do, and what not. It sits at the helm, and guides us through all hazards; nay, we cannot be safe without it, for every hour gives us occasion to make use of it. It informs us in all the duties of life, piety to our parents, faith to our friends, charity to the miserable, judgment in counsel; it gives us *peace* by *fearing* nothing, and *riches* by *coveting nothing*.

There is no condition of life that excludes a wise man from discharging his duty. If his fortune be good, he *tempers* it; if bad, he *masters* it; if he has an estate, he will exercise his virtue in plenty; if none, in poverty: if he cannot do it in his country, he will do it in banishment; if he has no command he will do the business of a common soldier. Wisdom does not teach our fingers, but our minds: fiddling and dancing, arms and fortifications, were the works of luxury and discord; but wisdom instructs us in the way of nature, and in the arts of unity and concord, not in the instruments, but in the government of life; not to make us live only, but to live happily. A wise man, in what condition soever he is, will be still happy; for he subjects all things to himself, because he submits himself to reason, and governs his actions by counsel, not by passion. He is not moved with the utmost violences of fortune, nor with the extremities of fire and sword; whereas a fool is afraid of his own shadow, and surprised at ill accidents, as if they were all levelled at him. He does nothing unwillingly: for whatever he finds necessary, he makes it his choice. He

propounds to himself the certain scope and end of human life; he follows that which conduces to it, and avoids that which hinders it. He is content with his lot, whatever it be, without wishing what he has not; though of the two, he had rather abound than want. The great business of his life, like that of nature, is performed without tumult or noise: He neither fears danger, nor provokes it; but, it is his caution, not any want of courage; for captivity, wounds, and chains, he only looks upon as false and lymphatical terrors. He does not pretend to go through with whatever he undertakes; but to do that well which he does. Arts are but the servants, wisdom commands; and where the matter fails, it is none of the workman's fault. He is cautelous in doubtful cases, in prosperity temperate, and resolute in adversity; still making the best of every condition, and improving all occasions to make them serviceable to his fate. Some accidents there are, which I confess may effect him, but not overthrow him; as bodily pains, loss of children and friends; the ruin and desolation of a man's country.—One must be made of stone, or iron, not to be sensible of these calamities: and beside, it were no virtue to *bear* them, if a body did not *feel* them. If there were nothing else in it, a man would apply himself to wisdom, because it settles him in a perpetual tranquillity of mind.

THERE CAN BE NO HAPPINESS WITHOUT VIRTUE.

VIRTUE is that perfect good, which is the complement of a *happy life;* the only immortal thing that belongs to mortality: it is the knowledge both of others and itself; it is an invincible greatness of mind not to be elevated or dejected with good or ill fortune. It is sociable and gentle, free, steady, and fearless; content within itself; full of inexhaustible delights; and it is valued for itself. One may be a good physician, a good governor, a good grammarian, without being a good man; so that all things from without are only accessaries: for the seat of it is a pure and holy mind. It consists in a congruity of actions which we can never expect so long as we are distracted by our passion

It is not the *matter*, but the *virtue*, that makes the action *good or ill;* and he that is led in triumph may be yet greater than his conqueror. When we come once to value our flesh above our honesty, we are lost; and yet I would not press upon dangers, no, not so much as upon inconveniences, unless where the man and the brute come in competition: and in such a case, rather than make a forfeiture of my credit, my reason, or my faith, I would run all extremities. It is by an impression of Nature that all men have a reverence for virtue; they know it, and they have a respect for it, tho' they do not practise it: nay, for the countenance of their very *wickedness*, they miscal it *virtue*. Their injuries they call *benefits*, and expect a man should thank them for doing him a mischief; they cover their most notorious iniquities with a pretext of justice. He that robs upon the highway, had rather find his booty than force it. Ask any of them that live upon rapine, fraud, oppression, if they had not rather enjoy a fortune honestly gotten, and their consciences will not suffer them to deny it. Men are vicious only for the profit of villainy; for at the same time that they commit it, they condemn it. Nay, so powerful is virtue, and so gracious is Providence, that every man has a light set up within him for a guide; which we do all of us both see and acknowledge, though we do not pursue it.—This is it that makes the prisoner upon the torture happier than the executioner, and sickness better than health, if we bear it without yielding or repining: this is it that overcomes ill fortune, and moderates good; for it marches betwixt the one and the other, with an equal contempt of them both.

What I do shall be done for conscience, not ostentation. I will eat and drink, not to gratify my palate, or only to fill and empty, but to satisfy nature: I will be cheerful to my friends, mild and placable to my enemies: I will prevent an honest request if I can foresee it, and I will grant it without asking: I will look upon the whole world as my country: I will live and die with this testimony, that I loved good studies, and a good conscience; that I never invaded another man's liberty, and that I preserved my own. I will govern my life and my thoughts as if the whole world were to see the one, and to read the other.

Virtue is divided into two parts, *contemplation* and *action*. The one is delivered by institution, the other by admonition: one part of virtue consists in discipline; the other in exercise; for we must first learn, and then practise.—The sooner we begin to apply ourselves to it, and the more haste we make, the longer shall we enjoy the comforts of a rectified mind; nay, we have the fruition of it in the very act of forming it: but it is another sort of delight, I must confess, that arises from the contemplation of a soul which is advanced into the possession of wisdom and virtue. If it was so great a comfort to us to pass from the subjection of our childhood into a state of liberty and business, how much greater will it be when we come to cast off the boyish levity of our minds, and range ourselves among the philosophers? We are past our minority, it is true, but not our indiscretions; and, which is yet worse, we have the authority of seniors, and the weaknesses of children, (I might have said of infants, for every little thing frights the one, and every trivial fancy the other.)—For virtue is open to all; as well to servants and exiles, as to princes: it is profitable to the world and to itself, at all distances and in all conditions; and there is no difficulty can excuse a man from the exercise of it; and it is only to be found in a wise man, though there may be some faint resemblances of it in the common people. Nor does virtue dwell upon the tip of the tongue, but in the temple of a purified heart. He that depends upon any other good becomes covetous of life, and what belongs to it; which exposes a man to appetites that are vast, unlimited, and intolerable. Virtue is free and indefatigable, and accompanied with concord and gracefulness; whereas pleasure is mean, servile, transitory, tiresome, and sickly, and scarce outlives the tasting of it: it is the good of the belly, and not of the man, and only the felicity of brutes. Nay, the mind itself has its variety of perverse pleasures as well as the body; as insolence, self-conceit, pride, garrulity, laziness, and the abusive wit of turning every thing into *ridicule*; whereas virtue weighs all this, and corrects it.

PHILOSOPHY IS THE GUIDE OF LIFE.

PHILOSOPHHY is divided into *moral*, *natural* and *rational*: the *first* concerns our *manners*; the *second* searches the works of *Nature*; and the *third* furnishes us with propriety of *words* and *arguments*, and the faculty of *distinguishing*, that we may not be imposed upon with tricks and fallacies. The *causes* of things fall under *natural philosophy*, *arguments* under *rational*, and *actions* under *moral*. *Moral philosophy* is again divided into matter of *justice*, which arises from the estimation of things and of men: and into *affections* and *actions*; and a failing in any one of these, disorders all the rest: for what does it profit us to know the true value of things, if we be transported by our passions? or to master our appetites without understanding the *when*, the *what*, the *how*, and other circumstances of our proceedings? For it is one thing to know the rate and dignity of things, and another to know the little nicks and springs of acting. *Natural philosophy* is conversant about things *corporeal* and *incorporeal*; the disquisition of *causes* and *effects*, and the contemplation of the *cause of causes*. *Rational philosophy*, is divided into *logic* and *rhetoric*; the one looks after *words*, *sense* and *order*;—the other treats barely of *words*, and the *significations* of them. Socrates places all *philosophy* in *morals*; and *wisdom* in the distinguishing of *good* and *evil*. It is the art and law of life, and it teaches us what to do in all cases, and, like good marksmen, to hit the white at any distance. The force of it is incredible; for it gives us in the weakness of a man the security of a *spirit*: in sickness it is as good as a remedy to us; for whatsoever eases the mind is profitable also to the body. The *physician* may prescribe diet and exercise, and accommodate his rule and medicine to the disease, but it is *philosophy* that must bring us to a contempt of death, which is the remedy of all diseases.—In poverty it gives us riches, or such a state of mind as makes them superfluous to us. It arms us against all difficulties: one man is pressed with death, another with poverty; some with envy, others are offended at Providence, and unsatisfied with the condition of mankind: but *philosophy* prompts us to relieve the prisoner, the infirm, the ne-

cessitous, the condemned; to show the ignorant their errors, and rectify their affections. It makes us inspect and govern our manners; it rouses us where we are faint and drowsy; it binds up what is loose, and humbles in us that which is contumacious: it delivers the mind from the bondage of the body, and raises it up to the contemplation of its divine original. Honors, monuments, and all the works of vanity and ambition, are demolished and destroyed by time; but the reputation of wisdom is venerable to posterity; and those that were envied or neglected in their lives are adored in their memories, and exempted from the very laws of created nature, which has set bounds to all other things. The very shadow of *glory* carries a man of *honor* upon all dangers, to the contempt of fire and sword; and it were a shame if *right reason* should not inspire as generous resolutions into a man of *virtue*.

As men of letters are the most useful and excellent of friends, so are they the best of subjects; as being better judges of the blessings they enjoy under a well-ordered government, and of what they owe to the magistrate for their freedom and protection. They are men of sobriety and learning, and free from boasting and insolence; they reprove the vice without reproaching the person, for they have learned to be wise without either pomp or envy.

It is of the bounty of *nature* that we *live*; but of *philosophy* that we *live well*; which is in truth a greater benefit than life itself. Not but that *philosophy* is also the gift of heaven, so far as to the faculty, but not to the science; for that must be the business of industry. No man is born wise; but wisdom and virtue require a tutor, though we can easily learn to be vicious without a master. It is *philosophy* that gives us a veneration for God, a charity for our neighbor, that teaches us our duty to heaven, and exhorts us to an agreement one with another; it unmasks things that are terrible to us, assuages our lusts, refutes our errors, restrains our luxury, reproves our avarice, and works strangely upon tender natures. I could never hear Attalus (says Seneca) upon the vices of the age, and the errors of life without a compassion for mankind; and in his discourses upon poverty, there was something methought that was more than human. "More than we use," says he,

"is more than we need, and only a burden to the bearer." That saying of his put me out of countenance at the superfluities of my own fortune. And so in his invectives against vain pleasures, he did at such a rate advance the felicities of a sober table, a pure mind, and a chaste body, that a man could not hear him without a love for continence and moderation. Upon these lectures of his, I denied myself, for a while after, certain delicacies that I had formerly used: but in a short time I fell to them again though so sparingly, that the proportion came little shor, of a total abstinence.

Now, to show you (says our author) how much earnester my entrance upon philosophy was than my progress, my tutor Sotion gave me a wonderful kindness for Pythagoras, and after him for Sextius: the former forbore shedding of blood upon his *metempsycosis*; and put men in fear of it, lest they should offer violence to the souls of some of their departed friends or relations. "Whether," says he, "there be a transmigration or not; if it be true, there is no hurt in it; if false, there is frugality; and nothing is gotten by cruelty neither, but the cozening a wolf, perhaps, or a vulture, of a supper." Now, Sextius abstained upon another account, which was, that he would not have men inured to hardness of heart by the laceration and tormenting of living creatures; beside, that Nature had sufficiently provided for the sustenance of mankind without blood."—This wrought so far upon me that I gave over eating of flesh, and in one year I made it not only easy to me but pleasant; my mind methought was more at liberty, (and I am still of the same opinion,) but I gave it over nevertheless; and the reason was this: It was imputed as a superstition to the Jews, the forbearance of some sorts of flesh, and my father brought me back again to my old custom, that I might not be thought tainted with their superstition. Nay, and I had much ado to prevail upon myself to suffer it too. I make use of this instance to show the aptness of youth to take good impressions, if there be a friend at hand to press them. Philosophers are the tutors of mankind; if they have found out remedies for the mind, it must be our part to apply them. I cannot think of Cato, Lelius, Socrates, Plato, without veneration: their very names are

sacred to me. Philosophy is the health of the mind; let us look to that health first, and in the second place to that of the body, which may be had upon easier terms; for a strong arm, a robust constitution, or the skill of procuring this, is not a philosopher's business. He does some things as a *wise man*, and other things as he is *a man*; and he may have strength of body as well as of mind; but if he runs, or casts the sledge, it were injurious to ascribe that to his wisdom which is common to the greatest of fools. He studies rather to fill his mind than his coffers; and he knows that gold and silver were mingled with dirt, until avarice or ambition parted them. His life is ordinate, fearless, equal, secure; he stands firm in all extremities, and bears the lot of his humanity with a divine temper. There is a great difference betwixt the splendor of philosophy and of fortune; the one shines with an original light, the other with a borrowed one; beside that it makes us happy and immortal: for learning shall outlive palaces and monuments.

What does it concern us which was the elder of the two, Homer or Hesiod; or which was the taller, Helen or Hecuba? We take a great deal of pains to trace Ulysses in his wanderings; but were it not time as well spent to look to ourselves that we may not wander at all? Are not we ourselves tossed with tempestuous passions? and both *assaulted* by terrible *monsters* on the one hand, and *tempted* by *syrens* on the other? Teach me my duty to my country, to my father, to my wife, to mankind. What is it to me whether Penelope was *honest* or not? teach me to know how to be so myself, and to live according to that knowledge. What am I the better for putting so many parts together in *music*, and raising a harmony out of so many different tones? teach me to tune my affections, and to hold constant to myself. *Geometry* teaches me the art of *measuring acres*; teach me to *measure my appetites*, and to know when I have enough; teach me to divide with my brother, and to rejoice in the prosperity of my neighbor. What can be more ridiculous than for a man to *neglect* his *manners* and *compose* his *style*? We are sick and ulcerous, and must be lanced and scarified, and every man has as much business within himself as a physician in a common pestilence. "Misfortunes," in fine, "cannot be avoided; but they may

be sweetened, if not overcome; and our lives may be made happy by philosophy."

THE FORCE OF PRECEPTS.

THERE seems to be so near an affinity betwixt *wisdom*, *philosophy*, and *good counsels*, that it is rather matter of curiosity than of profit to divide them; *philosophy*, being only a *limited wisdom*; and *good counsels a communication of that wisdom*, for the good of *others*, as well as of *ourselves*; and to *posterity*, as well as to the *present*.

Good *counsel* is the most needful service that we can do to mankind; and if we give it to *many*, it will be sure to profit *some*: for of many trials, some or other will undoubtedly succeed. He that places a man in the possession of himself does a great thing; for wisdom does not show itself so much in precept as in life; in a firmness of mind and a mastery of appetite: it teaches us to *do* as well as to *talk*; and to make our words and actions all of a color. We may be sometimes earnest in advising, but not violent and tedious. Few words, with gentleness and efficacy, are best: the misery is, that the wise do not need counsel, and fools will not take it. A good man, it is true, delights in it; and it is a mark of folly and ill-nature to hate reproof. To a friend I would be always frank and plain; and rather fail in the success than be wanting in the matter of faith and trust.

NO FELICITY LIKE PEACE OF CONSCIENCE.

"A GOOD conscience is the testimony of a good life, and the reward of it." This is it that fortifies the mind against fortune, when a man has gotten the mastery of his passions; placed his treasure and security within himself; learned to be content with his condition; and that death is no evil in itself, but only the end of man. He that has dedicated his mind to virtue, and to the good of human society, whereof he is a member, has consummated all that

is either profitable or necessary for him to know or to do toward the establishment of his peace. Every man has a judge and a witness within himself of all the good and ill that he does, which inspires us with great thoughts, and administers to us wholesome counsels. We have a veneration for all the works of Nature, the heads of rivers, and the springs of medical waters; the horrors of groves and caves strike us with an impression of religion and worship. To see a man fearless in dangers, untainted with lusts, happy in adversity, composed in a tumult, and laughing at all those things which are generally either covetted or feared; all men must acknowledge that this can be nothing else but a beam of divinity that influences a mortal body. A great, a good, and a right mind, is a kind of divinity lodged in flesh, and may be the blessing of a slave as well as of a prince; it came from heaven, and to heaven it must return; and it is a kind of heavenly felicity, which a pure and virtuous mind enjoys, in some degree, even upon earth. A good conscience fears no witness, but a guilty conscience is solicitous even in solitude. If we do nothing but what is honest, let all the world know it; but if otherwise, what does it signify to have no body else know it, so long as I know it myself? Miserable is he that slights that witness! Wickedness, it is true, may escape the law, but not the conscience: for a private conviction is the first and the greatest punishment of offenders; so that sin plagues itself; and the fear of vengeance pursues even those that escape the stroke of it. It were ill for good men that iniquity may so easily evade the law, the judge, and the execution, if Nature had not set up torments and gibbets in the consciences of transgressors. He that is guilty lives in perpetual terror; and while he expects to be punished, he punishes himself; and whosoever deserves it expects it. What if he be not detected? he is still in apprehension yet that he may be so. His sleeps are painful, and never secure; and he cannot speak of another man's wickedness without thinking of his own; whereas a good conscience is a continual feast. Those are the only certain and profitable delights, which arise from the conscience of a well-acted life; no matter for noise abroad, so long as we are quiet within: but if our passions be seditious, that is enough to keep us waking without any other tumult.

It is dangerous for a man too suddenly, or too easily, to believe himself. Wherefore let us examine, watch, observe, and inspect our own hearts; for we ourselves are our own greatest flatterers: we should every night call ourselves to account, "What infirmity have I mastered to-day? what passion opposed? what temptation resisted? what virtue acquired?" Our vices will abate of themselves, if they be brought every day to the shrift. Oh the blessed sleep that follows such a diary! Oh the tranquillity, liberty, and greatness of that mind that is a spy upon itself, and a private censor of its own manners! It is my custom (says our author) every night, so soon as the candle is out, to run over all the words and actions of the past day; and I let nothing escape me; for why should I fear the sight of my own errors, when I can admonish and forgive myself?

A GOOD MAN CAN NEVER BE MISERABLE, NOR A WICKED MAN HAPPY.

THERE is not in the scale of nature a more inseparable connexion of cause and effect, than in the case of happiness and virtue: nor any thing that more naturally produces the one, or more necessarily presupposes the other. For what is it to be happy, but for a man to content himself with his lot, in a cheerful and quiet resignation to the appointments of God? All the actions of our lives ought to be governed with respect to good and evil; and it is only reason that distinguishes; by which reason we are in such manner influenced, as if a ray of the Divinity were dipt in a mortal body and that is the perfection of mankind.

It is every man's duty to make himself profitable to mankind: if he can, to many; if not to fewer; if not to neither, to his neighbor; but, however, to myself.

THE DUE CONTEMPLATION OF DIVINE PROVIDENCE IS THE CERTAIN CURE OF ALL MISFORTUNES.

WHOEVER observes the world, and the order of it, will find all the motions in it, to be only the vicissitudes of falling and rising; nothing extinguished, and even those things which seem to us to perish are in truth but changed. The seasons go and return, day and night follow in their courses, the heavens roll, and Nature goes on with her work: all things succeed in their turns, storms and calms; the law of Nature will have it so, which we must follow and obey, accounting all things that are done to be well done: so that what we cannot mend we must suffer, and wait upon Providence without repining. It is the part of a cowardly soldier to follow his commander groaning; but a generous man delivers himself up to God without struggling; and it is only for a narrow mind to condemn the order of the world, and to propound rather the mending of Nature than of himself.

In the very methods of Nature we cannot but observe the regard that Providence had to the good of mankind, even in the disposition of the world, in providing so amply for our maintenance and satisfaction. It is not possible for us to comprehend what the Power is which has made all things: some few sparks of that Divinity are discovered, but infinitely the greater part of it lies hid. We are all of us, however, thus far agreed, first, in the acknowledgment and belief of that almighty Being; and, secondly, that we are to ascribe to it all majesty and goodness.

Fabricius took more pleasure in eating the roots of his own planting than in all the delicacies of luxury and expense. Prudence and religion are above accidents, and draw good out of every thing; affliction keeps a man in use, and makes him strong, patient, and hardy. Providence treats us like a generous father, and brings us up to labors, toils, and dangers; whereas the indulgence of a fond mother makes us weak and spiritless. No man can be happy that does not stand firm against all contingencies; and say to himself in all extremities, "I should have been content, if it might have been so or so; but since it is otherwise determined, God will provide better."

OF LEVITY OF MIND, AND OTHER IMPEDIMENTS OF A HAPPY LIFE.

NOW, to sum up what is already delivered, we have showed what happiness is, and wherein it consists; that it is founded upon wisdom and virtue; for we must first know what we ought to do, and then live according to that knowledge. We have also discoursed the helps of philosophy and precept towards a *happy life*: the blessing of a good conscience; that a good man can never be miserable, nor a wicked man happy; nor any man unfortunate that cheerfully submits to Providence. We shall now examine, how it comes to pass that, when the certain way to happiness lies so fair before us, men will yet steer their course on the other side, which as manifestly leads to ruin.

There are some that live without any design at all, and only pass in the world like straws upon a river; they do not go, but they are carried. Some there are that torment themselves afresh with the memory of what is past: "Lord! what did I endure? never was any man in my condition; every body gave me over; my very heart was ready to break," &c. Others, again, afflict themselves with the apprehension of evils to come; and very ridiculously both: for the *one* does not *now* concern us, and the *other* not *yet*: beside that, there may be remedies for mischiefs likely to happen.

Levity of mind is a great hindrance of repose; it is only philosophy that makes the mind invincible, and places us out of the reach of fortune, so that all her arrows fall short of us. This it is that reclaims the rage of our lusts, and sweetens the anxiety of our fears.

It is not the place, I hope, that makes either an orator or a physician. Will any man ask upon the road, Pray, which is the way to prudence, to justice, to temperance, to fortitude? No matter whither any man goes that carries his affections along with him. He that would make his travels delightful must make himself a temperate companion. A great traveller was complaining that he was never the better for his travels; "That is very true," said Socrates, "because you travelled with yourself."

One sovereign remedy against all misfortunes is constancy of mind: the changing of parties and countenances looks as if a man were driven with the wind. Nothing can be above him that is above fortune. It is not violence, reproach, contempt, or whatever else from without, that can make a wise man quit his ground: but he is proof against calamities, both great and small: only our error is, that what we cannot do ourselves, we think no body else can, so that we judge of the wise by the measures of the weak. Place me among princes or among beggars, the one shall not make me proud, nor the other ashamed. I can take as sound a sleep in a barn as in a palace, and a bundle of hay makes me as good a lodging as a bed of down. Should every day succeed to my wish, it should not transport me; nor would I think myself miserable if I should not have one quiet hour in my life. I will not transport myself with either pain or pleasure; but yet for all that, I could wish that I had an easier game to play, and that I were put rather to moderate my joys than my sorrows.

HE THAT SETS UP HIS REST UPON CONTINGENCES SHALL NEVER BE QUIET.

NEVER pronounce any man happy that depends upon fortune for his happiness; for nothing can be more preposterous than to place the good of a reasonable creature in unreasonable things. If I have lost any thing, it was adventitious; and the less money, the less trouble; the less favor the less envy.

The burning of Lyons may serve to show us that we are never safe, and to arm us against all surprises. The terror of it must needs be great, for the calamity is almost without example. If it had been fired by an enemy, the flame would have left some further mischief to have been done by the soldiers; but to be wholly consumed, we have not heard of many earthquakes so pernicious; so many rarities to be destroyed in one night; and in the depth of peace to suffer an outrage beyond the extremity of war; who would believe it! but twelve hours betwixt so fair a

city and none at all! It was laid in ashes in less time than it would require to tell the story. To stand unshaken in such a calamity is hardly to be expected, and our wonder cannot but be equal to our grief. Let this accident teach us to provide against all possibilities that fall within the power of fortune.

That which we call our own is but lent us; and what we have received *gratis* we must return without complaint. That which fortune gives us this hour she may take away the next; and he that trusts to her favors, shall either find himself deceived, or if he be not, he will at least be troubled, because he may be so. There is no defence in walls, fortifications, and engines, against the power of fortune;—we must provide ourselves within, and when we are safe there, we are invincible; we may be battered, but not taken. She throws her gifts among us, and we sweat and scuffle for them: never considering how few are the better for that which is expected by all. Some are transported with what they get; others tormented for what they miss; and many times there is a leg or an arm broken in a contest for a counter. She gives us honors, riches, favors, only to take them away again, either by violence or treachery; so that they frequently turn to the damage of the receiver. But the best of it is, if a man cannot mend his fortune, he may yet mend his manners, and put himself so far out of her reach, that whether she gives or takes, it shall be all one to us; for we are neither the greater for the one, nor the less for the other.

A SENSUAL LIFE IS A MISERABLE LIFE.

THE sensuality that we here treat of falls naturally under the head of luxury; which extends to all the excesses of gluttony, lust, effeminacy of manners; and, in short, to whatsoever concerns the over-great care of the carcass.

To begin now with the pleasures of the palate, (which deal with us like Egyptian thieves, that strangle those they embrace,) what shall we say of the luxury of Nomentanus-

and Apicius, that entertained their very souls in the kitchen; they have the choicest music for their ears; the most diverting spectacles for their eyes; the choicest variety of meats and drink for their palates. What is all this, I say, but a *merry madness*? It is true, they have their delights, but not without heavy and anxious thoughts, even in their very enjoyments; beside that, they are followed with repentance, and their frolics are little more than the laughter of so many people out of their wits. They cross the seas for rarities, and when they have swallowed them, they will not so much as give them time to digest. Wheresoever Nature has placed men, she has provided them aliment:—but we rather choose to irritate hunger by expense than to allay it at an easier rate. Our forefathers (by the force of whose virtues we are now supported in our vices) lived every jot as well as we, when they provided and dressed their own meat with their own hands; lodged upon the ground, and were not as yet come to the vanity of gold and gems; when they swore by their earthen gods, and kept their oath, though they died for it.

Let any man take a view of our kitchens, the number of our cooks, and the variety of our meats; will he not wonder to see so much provision made for one belly? We have as many diseases as we have cooks or meats; and the service of the appetite is the study now in vogue.—From these compounded dishes arise compounded diseases, which require compounded medicines. It is the same thing with our minds that it is with our tables; simple vices are curable by simple counsels, but a general dissolution of manners is hardly overcome; we are over-run with a public as well as with a private madness. The physicians of old understood little more than the virtue of some herbs to stop blood, or heal a wound; and their firm and healthful bodies needed little more before they were corrupted by luxury and pleasure; and when it came to that once, their business was not to lay hunger, but to provoke it by a thousand inventions and sauces. So long as our bodies were hardened with labor, or tired with exercise or hunting, our food was plain and simple; many dishes have made many diseases.

It is an ill thing for a man not to know the measure of his stomach, nor to consider that men do many things in their drink that they are ashamed of sober; drunkenness being nothing else but a voluntary madness, it emboldens men to do all sorts of mischief; it both irritates wickedness and discovers it; it does not make men vicious, but it shows them to be so. It was in a drunken fit that Alexander killed Clytus. It makes him that is insolent prouder, him that is cruel fiercer; it takes away all shame. He that is peevish breaks out presently into all ill words and blows. It is an argument of clownery, to do as other people do. Luxury steals on us by degrees; first, it shows itself in a more than ordinary care of our bodies, it slips next into the furniture of our house; and it gets then into the fabric, curiosity, and expense of the house itself. It appears, lastly, in the fantastical excesses of our tables. The most miserable mortals are they that deliver themselves up to their palates, or to their lusts: the pleasure is short and turns presently nauseous, and the end of it is either shame or repentance. It is a brutal entertainment, and unworthy of a man, to place his felicity in the service of his senses.

What a deal of business is now made about our houses and diet, which was at first both obvious and of little expense? Luxury led the way, and we have employed our wits in the aid of our vices. First, we desired superfluities, our next step was to wickedness, and, in conclusion, we delivered up our minds to our bodies, and so became slaves to our appetites, which before were our servants, and are now become our masters. What was it that brought us to the extravagance of embroideries, perfumes, tire-women, &c. We passed the bounds of Nature, and lashed out into superfluities; insomuch, that it is now-a-days only for beggars and clowns to content themselves with what is sufficient; our luxury makes us insolent and mad. How long shall we covet and oppress, enlarge our possession, and account that too little for one man which was formerly enough for a nation? And our luxury is as insatiable as our avarice. Where is that lake, that sea, that forest, that spot of land, that is not ransacked to gratify our palate? The very earth is burthened with our build-

ings; not a river, not a mountain, escapes us. Oh, that there should be such boundless desires in our little bodies! Would not fewer lodgings serve us? We lie but in one; and where we are not, that is not properly ours. What with our hooks, snares, nets, dogs, &c. we are at war with all living creatures; and nothing comes amiss but that which is either too cheap, or too common; and all this is to gratify a fantastical palate. Our avarice, our ambition, our lusts, are insatiable; we enlarge our possessions, swell our families, we rifle sea and land for matter of ornament and luxury. A bull contents himself with one meadow, and one forest is enough for a thousand elephants; but the little body of a man devours more than all other living creatures. We do not eat to satisfy hunger, but ambition;—we are dead while we are alive, and our houses are so much our tombs, that a man might write our *epitaphs* upon our very doors.

Whatsoever is laid upon us by necessity, we should receive generously; for it is foolish to strive with what we cannot avoid. We are born subjects, and to obey God is perfect liberty. He that does this shall be free, safe, and quiet: all his actions shall succeed to his wish: and what can any man desire more than to want nothing from without, and to have all things desirable within himself? Deliver me from the superstition of taking those things which are light and vain for felicities.

AVARICE AND AMBITION ARE INSATIABLE AND RESTLESS.

NEITHER does avarice make us only unhappy in ourselves, but malevolent also to mankind. The soldier wishes for war; the husbandman would have his corn dear; the lawyer prays for dissention; the physician for a sickly year; he that deals in curiosities, for luxury and excess, for he makes up his fortunes out of the corruptions of the age.

To proceed now from the most prostitute of all vices, sensuality and avarice, to that which passes in the world for the most generous, the thirst of glory and dominion. If they that run mad after wealth and honor, could but look

into the hearts of them that have already gained these points, how would it startle them to see those hideous cares and crimes that wait upon ambitious greatness: all those acquisitions that dazzle the eyes of the vulgar are but false pleasures, slippery and uncertain. They are achieved with labor, and the very guard of them is painful. Ambition puffs us up with vanity and wind: and we are equally troubled either to see any body before us, or no body behind us; so that we lie under a double envy; for whosoever envies another is also envied himself. What matters it how far Alexander extended his conquests, if he was not yet satisfied with what he had? Every man wants as much as he covets; and it is lost labor to pour into a vessel that will never be full. He that had subdued so many princes and nations, upon the killing of Clytus (one friend) and the loss of Hyphestion (another) delivered himself up to anger and sadness: and when he was master of the world, he was yet a slave to his passions. Look into Cyrus, Cambyses, and the whole Persian line, and you shall not find so much as one man of them that died satisfied with what he had gotten.—Ambition aspires from great things to greater; and propounds matters even impossible, when it has once arrived at things beyond expectation. It is a kind of dropsy; the more a man drinks, the more he covets. But all superfluities are hurtful.

THE BLESSINGS OF TEMPERANCE AND MODERATION.

THERE is not any thing that is necessary to us but we have it either *cheap* or *gratis*: and this is the provision that our heavenly Father has made for us, whose bounty was never wanting to our needs. It is true the belly craves and calls upon us, but then a small matter contents it: a little bread and water is sufficient, and all the rest is but superfluous. He that lives according to reason shall never be poor, and he that governs his life by opinion shall never be rich; for nature is limited, but fancy is boundless. As for meat, clothes, and lodging, a little feeds the body, and as little covers it; so that if mankind would only

attend human nature, without gaping at superfluities, a cook would be found as needless as a soldier: for we may have necessaries upon very easy terms; whereas we put ourselves to great pains for excesses. It is only pride and curiosity that involves us in difficulties: if nothing will serve a man but rich clothes and furniture, statues and plate, a numerous train of servants, and the rarities of all nations, it is not Fortune's fault, but his own, that he is not satisfied: for his desires are insatiable, and this is not a thirst, but a disease; and if he were master of the whole world, he would be still a beggar.

When I look back into the moderation of past ages, it makes me ashamed to discourse, as if poverty had need of any consolation; for we are now come to that degree of intemperance, that a fair patrimony is too little for a meal.

While nature lay in common, and all her benefits were promiscuously enjoyed, what could be happier than the state of mankind, when people lived without avarice or envy? What could be richer than when there was not a poor man to be found in the world?

Happy is that man that eats only for hunger, and drinks only for thirst; that stands upon his own legs, and lives by reason, not example; and provides for use and necessity, not for ostentation and pomp. Let us curb our appetites, encourage virtue, and rather be beholden to ourselves for riches than to Fortune, who, when a man draws himself into a narrow compass, has the least mark at him. Let my bed be plain and clean, and my clothes so too: my meat without much expense, or many waiters, and neither a burden to my purse nor to my body, not to go out the same way it came in. That which is too little for luxury, is abundantly enough for nature. The end of eating and drinking is satiety; now, what matters it though one eats and drinks more, and another less, so long as the one is not a-hungry, nor the other athirst?

CONSTANCY OF MIND GIVES A MAN REPUTATION, AND MAKES HIM HAPPY IN DESPITE OF ALL MISFORTUNE.

WE have examples in all ages, and in all cases, of great men that have triumphed over all misfortunes.—Metellus suffered exile resolutely, Rutilius cheerfully; Socrates disputed in the dungeon; and though he might have made his escape, refused it; to show the world how easy a thing it was to subdue the two great terrors of mankind, *death* and a *jail*.

Let us but consult history, and we shall find, even in the most effeminate of nations, and the most dissolute of times, men of all degrees, ages, and fortunes, nay, even women themselves, that have overcome the fear of death: which in truth, is so little to be feared, that duly considered, it is one of the greatest benefits of nature. If we turn our backs once, we are routed and pursued; that man only is happy that draws good out of evil, that stands fast in his judgment, and unmoved with any external violence; or however, so little moved, that the keenest arrow in the quiver of Fortune is but as the prick of the needle to him rather than a wound; and all her other weapons fall upon him only as hail upon the roof of a house, that crackles and skips off again, without any damage to the inhabitant.

Not that I pretend to exempt a wise man out of the number of men, as if he had no sense of pain; but I reckon him as compounded of body and soul: the body is irrational, and may be galled, burnt, tortured; but the rational part is fearless, invincible, and not to be shaken.—Whatsoever is necessary, we must bear patiently. It is no new thing to die, no new thing to mourn, and no new thing to be merry again. Must I be *poor*? I shall have company: in *banishment*? I will think myself born there. If I *die*, I shall be no more sick; and it is a thing I cannot do but once.

Let us never wonder at any thing we are born to; for no man has reason to complain, where we are all in the same condition. He that escapes might have suffered;—and it is but equal to submit to the law of mortality. We must undergo the colds of winter, the heats of summer; the distemper of the air, and the diseases of the body.—

A wild beast meets us in one place, and a man that i more brutal in another: we are here assaulted by fir there by water. Demetrius was reserved by Providenc for the age he lived in, to show, that neither the times cou corrupt him, nor he reform the people. It is the part o a great mind to be temperate in prosperity, resolute in ad versity; to despise what the vulgar admire, and to prefe a mediocrity to an excess.

OUR HAPPINESS DEPENDS IN A GREAT MEASURE UPON TH CHOICE OF OUR COMPANY.

THE comfort of life depends upon conversation. Goo offices, and concord, and human society, is like th working of an arch of stone; all would fall to the ground one piece did not support another. Above all things let u have a tenderness for blood; and it is yet too little not t hurt, unless we profit one another. We are to relieve th distressed; to put the wanderer into his way; and to di vide our bread with the hungry: which is but the doing o good to ourselves; for we are only several members of on great body. Nay, we are all of a consanguinity; formed of the same materials, and designed to the same end; thi obliges us to a mutual terderness and converse; and th other, to live with a regard to equity and justice. The lov of society is natural; but the choice of our company i matter of virtue and prudence. Noble examples stir us u to noble actions; and the very history of large and publi souls, inspires a man with generous thoughts. It make a man long to be in action, and doing something that th world may be the better for; as protecting the weak, deliv ering the oppressed, punishing the insolent.

As an ill air may endanger a good constitution, so may i place of ill example endanger a good man. Nay, there are some places that have a kind of privilege to be licen tious, and where luxury and dissolution of manners seem t be lawful; for great examples give both authority and ex cuse to wickedness. Those places are to be avoided a dangerous to our manners. Hannibal himself was unman

ned by the looseness of Campania; and though a conqueror by his arms, he was overcome by his pleasures.

The best conversation is with the philosophers; that is to say, with such of them as teach us matter, not words: that preach to us things necessary, and keep us to the practice of them. The best way is to retire, and associate only with those that may be the better for us, and we for them. These respects are mutual; for while we teach, we learn. To deal freely, I dare not trust myself in the hands of much company; I never go abroad that I come home again the same man I went out.

THE BLESSINGS OF FRIENDSHIP.

OF all felicities, the most charming is that of a *firm* and *gentle friendship*. It sweetens all our cares, dispels our sorrows, and counsels us in all extremities. Nay, if there were no other comfort in it than the bare exercise of so generous a virtue, even for that single reason, a man would not be without it. Beside, that it is a sovereign antidote against all calamities, even against the fear of death itself.

But we are not yet to number our friends by the *visits* that are made us; and to confound the decencies of *ceremony* and *commerce* with the offices of *united affections*.

The great difficulty rests in the choice of him: that is to say, in the first place, let him be virtuous, for vice is contagious, and there is no trusting of the sound and the sick together; and he ought to be a wise man too, if a body knew where to find him; but in this case, be that is least ill is best, and the highest degree of human prudence is only the most venial folly. That friendship where men's affections are cemented by an equal and by a common love of goodness, if is not either hope or fear, or any private interest, that can ever dissolve it; but we carry it with us to our graves, and lay down our lives for it with satisfaction. Paulina's good and mine were so wrapped up together, that in consulting her comfort I provided for my own; and when I could not

prev il upon her to t ke less c re for me, she prevailed upon me to t ke more c re for myself.

But let us h ve a c re, bove all things, th t our kindness be rightfully founded; for where there is ny other invitation to friendship th n the friendship itself, that friendship will be bought and sold. He derogates from the m jesty of it that makes it only dependent upon good fortune. It is a n rrow consideration for a m n to ple se himself in the thought of a friend, "because," says he, "I sh ll have one to help me when I am sick, in prison, or in w nt." A br ve m n should r ther t ke delight in the contempl tion of doing the same offices for nother. He that loves a man for his own sake is in an error. A friendship of interest cannot last any longer than the interest itself; and this is the reason that men in prosperity are so much followed, and when a man goes down the wind, nobody comes near him. Temporary friends will never stand the test. One man is forsaken for fear of profit, another is betrayed. It is a negotiation, not a friendship, that has an eye to advantages.

HE THAT WOULD BE HAPPY MUST TAKE AN ACCOUNT OF HIS TIME.

IN the distribution of human life, we find that a great part of it passes away in *evil doing;* a greater yet in doing just *nothing at all:* and effectually the whole in doing things *beside our business.* The shortness of life, I know, is the common complaint both of fools and philosophers; as if the time we have were not sufficient for our duties. But it is with our lives as with our estates, a good husband makes a little go a great way: whereas, let the revenue of a prince fall into the hands of a prodigal, it is gone in a moment. So that the time allotted us, if it were well employed, were abundantly enough to answer all the ends and purposes of mankind. You shall have some people perpetu lly playing with their fingers, whistling, humming, and talking to themselves; and others consume their days in the composing, hearing, or reciting of songs and lampoons. How many precious mornings do we spend in

consultation with barbers, tailors, and tire-women, patching and painting, betwixt the comb and the glass? A council must be called upon every hair we cut; and one curl amiss is as much as a body's life is worth. The truth is, we are more solicitous about our dress than our manners, and about the order of our perriwigs than that of the government.

While we are young, we may learn; our minds are tractable, and our bodies fit for labour and study; but when age comes on, we are seized with languor and sloth, afflicted with diseases, and at last we leave the world as ignorant as we came into it; only we *die* worse than we were *born*;—which is none of Nature's fault, but ours; for our fears, suspicions, perfidy, &c. are from ourselves. I wish with all my soul that I had thought of my end sooner, but I must make the more haste now, and spur on, like those that set out late upon a journey; it will be better to learn late than not at all, though it be but only to instruct me how I may leave the stage with honor.

What greater folly can there be in the world than this loss of time, the future being so uncertain, and the damages so irreparable?

There is nothing that we can properly call our own but our time, and yet every body fools us out of it that has a mind to it. He that takes away a day from me, takes away what he can never restore me. But our time is either *forced away* from us, or *stolen* from us, or *lost*; of which the last is the foulest miscarriage. It is in life as in a journey: a book or a companion brings us to our lodging before we thought we were half-way.

HAPPY IS THE MAN THAT MAY CHOOSE HIS OWN BUSINESS.

OH the blessings of privacy and leisure! The wish of the powerful and eminent, but the privilege only of inferiors; who are the only people that live to themselves. A wise man is never so busy as in the solitary contemplation of God and the works of Nature. He withdraws himself to attend the service of future ages: and those counsels which he finds salutary to himself, he commits to writing for the good of after-times, as we do the receipts of sovereign antidotes or balsams. He that is well employed in his study, though he may seem to do nothing at all, does the greatest things of all others, in affairs both human and divine. To supply a friend with a sum of money, or give my voice for an office, these are only private and particular obligations: but he that lays down precepts for the governing of our lives and the moderating of our passions, obliges human nature not only in the present, but in all succeeding generations.

He that would be at quiet, let him repair to his philosophy, a study that has credit with all sorts of men. The eloquence of the bar, or whatsoever else addresses to the people, is never without enemies; but philosophy minds its own business, and even the worst have an esteem for it. There can never be such a conspiracy against virtue, the world can never be so wicked, but the very name of a *philosopher* shall still continue venerable and sacred. It is not that solitude, or a country life, teaches innocence or frugality; but vice falls of itself, without witnesses and spectators, for the thing it designs is to be taken notice of. Did ever any man put on rich clothes not to be seen? or spread the pomp of his luxury where nobody was to take notice of it? If it were not for admirers and spectators there would be no temptations to excess: the very keeping of us from exposing them cures us of desiring them, for vanity and intemperance are fed with ostentation.

We connot call these people men of leisure that are wholly taken up with their pleasures. A troublesome life is much to be preferred before a slothful one; and it is a strange thing, methinks, that any man should fear death

that has buried himself alive; as privacy without letters is but the burying of a man quick.

AGAINST IMMODERATE SORROW FOR THE DEATH OF FRIENDS.

TO lament the death of a friend is both natural and just; a sigh or a tear I would allow to his memory: but no profuse or obstinate sorrow.

But do I grieve for my friend's sake or for my own? Why should I afflict myself for the loss of him that is either happy or not at all in being? In the one case it is envy, and in the other it is madness. We are apt to say, "What would I give to see him again, and to enjoy his conversation; I was never sad in his company: my heart leaped whenever I met him; I want him wherever I go." All that is to be said is, "The greater the loss, the greater is the virtue to overcome it." If grieving will do no good, it is an idle thing to grieve; and if that which has befallen one man remains to all, it is as unjust to complain. The whole world is upon the march towards the same point; why do we not cry for ourselves that are to follow, as well as for him that has gone first? Why do we not as well lament beforehand for that which we know will be, and cannot possibly but be.

MEDIOCRITY THE BEST STATE OF FORTUNE.

NO man shall ever be poor that goes to himself for what he wants; and that is the readiest way to riches.—Nature, indeed, will have her due; but yet whatsoever is beyond necessity is precarious, and not necessary. It is not her business to gratify the palate, but to satisfy a craving stomach. Bread, when a man is hungry, does his work, let it be never so coarse: and water when he is dry; let his thirst be quenched, and Nature is satisfied, no mat-

ter whence it comes, or whether he drinks in gold, silver, or in the hollow of his hand.

All I desire is, that my poverty may not be a burden to myself, or make me so to others; and that is the best state of fortune, that is neither directly necessitous, nor far from it. A mediocrity of fortune, with a gentleness of mind, will preserve us from fear of envy; which is a desirable condition, for no man wants power to do mischief. We never consider the blessing of coveting nothing, and the glory of being full in ourselves, without depending upon Fortune.—With parsimony, a little is sufficient; and without it, nothing; whereas frugality makes a poor man rich. If we lose an estate, we had better never have had it: he that has least to lose has least to fear; and those are better satisfied whom Fortune never favored than those whom she has forsaken. The state is most commodious that lies betwixt poverty and plenty. Diogenes understood this very well, when he put himself into an incapacity of losing any thing. That course of life is most commodious which is both safe and wholesome; the body is to be indulged no farther than for health; and rather mortified than not kept in subjection to the mind. It is necessary to provide against hunger, thirst, and cold; and somewhat for a covering to shelter us against other inconveniences; but not a pin-matter whether it be of turf or of marble. A man may lie as warm and as dry under a thatched as under a gilded roof. Let the mind be great and glorious, and all other things are despicable in comparison. "The future is uncertain; and I had rather beg of myself not to desire any thing, than of Fortune to bestow it."

ANGER.

ANGER DESCRIBED; IT IS AGAINST NATURE.

WE are here to encounter the most outrageous, brutal, dangerous, and intractable of all passions; the most loathsome and unmannerly; nay, the most ridiculous too; and the subduing of this monster will do a great deal toward the establishment of human peace.

Anger is the *desire*, not the *power* and *faculty of revenge*: Reason deliberates before it judges; but anger passes sentence without deliberation. Reason only attends the matter in hand; but anger is startled at every accident: it passes the bounds of reason, and carries it away with it. In short, "anger is an agitation of the mind that proceeds to the resolution of a revenge, the mind assenting to it." But *anger* may undoubtedly be overcome by caution and good counsel; for it is *a voluntary vice*, and not of the condition of those accidents that befal us as frailties of our humanity.

ANGER MAY BE SUPPRESSED.

IT is an idle thing to pretend that we cannot govern our *anger*; for some things that we do are much harder than others that we ought to do; the wildest affections may be tamed by discipline, and there is hardly any thing which the mind will do but it may do. There needs no more argument in this case than the instance of several persons, both powerful and impatient, that have gotten the absolute mastery of themselves in this point.

Thrasippus in his drink fell foul upon the cruelties of Pisistratus; who, when he was urged by several about him to make an example of him, returned this answer, "Why should I be angry with a man that stumbles upon me blindfold?"

The moderation of Antigonus was remarkable. Some of his soldiers were railing at him one night, where there was but a hanging betwixt them. Antigonus overheard them, and putting it gently aside; "Soldiers," says he, "stand a little farther off, for fear the king should hear

you." And we are to consider, not only violent examples, but moderate, where there wanted neither cause of displeasure nor power of revenge: As in the case of Antigonus, who the same night hearing his soldiers cursing him for bringing them into so foul a way, he went to them, and without telling them who he was, helped them out of it. "Now," says he, "you may be allowed to curse him that brought you into the mire, provided you bless him that took you out of it."

It was a strong provocation that which was given to Philip of Macedon, the father of Alexander. The Athenians sent their ambassadors to him, and they were received with this compliment, "Tell me, gentlemen," says Philip, "what is there that I can do to oblige the Athenians?" Democharas, one of the ambassadors, told him, that they would take it for a great obligation if he would be pleased to hang himself. This insolence gave an indignation to the by-standers; but Philip bade them not to meddle with him, but even to let that foul-mouthed fellow go as he came. "And for you, the rest of the ambassadors," says he, "pray tell the Athenians, that it is worse to speak such things than to hear and forgive them." This wonderful patience under contumelies was a great means of Philip's security.

IT IS A SHORT MADNESS, AND A DEFORMED VICE.

HE was much in the right, whoever it was, that first called *anger a short madness*; for they have both of them the same symptoms; and there is so wonderful a resemblance betwixt the transports of *choler* and those of *phrenzy*, that it is a hard matter to know the one from the other. A bold, fierce, and threatening countenance, as pale as ashes, and, in the same moment, as red as blood; a glaring eye, a wrinkled brow, violent motions, the hands restless and perpetually in action, wringing and menacing, snapping of the joints, stamping with the feet, the hair starting, trembling lips, a forced and squeaking voice; the speech false and broken, deep and frequent sighs, and

ghastly looks; the veins swell, the heart pants, the knees knock; with a hundred dismal accidents that are common to both distempers. Neither is *anger* a bare resemblance only of madness, but many times an irrevocable transition into the thing itself. How many persons have we known, read, and heard of, that have lost their wits in a passion, and never came to themselves again? It is therefore to be avoided, not only for moderation's sake, but also for health. Now, if the outward appearance of anger be so foul and hideous, how deformed must that miserable mind be that is harrassed with it? for it leaves no place either for counsel or friendship, honesty or good manners; no place either for the exercise of reason, or for the offices of life. If I were to describe it, I would draw a tiger bathed in blood, sharp set, and ready to take a leap at his prey; or dress it up as the poets represent the furies, with whips, snakes, and flames; it should be sour, livid, full of scars, and wallowing in gore, raging up and down, destroying, grinning, bellowing, and pursuing; sick of all other things, and most of all itself. It turns beauty into deformity, and the calmest counsels into fierceness: it disorders our very garments, and fills the mind with horror. How abominable is it in the soul then, when it appears so hideous even through the bones, the skin, and so many impediments? Is not he a madman that has lost the government of himself, and is tossed hither and thither by his fury as by a tempest? the executioner and the murderer of his nearest friends? The smallest matter moves it, and makes us insociable and inaccessible. It does all things by violence, as well upon itself as others; and it is, in short, the master of all passions.

A vice that carries along with it neither pleasure nor profit, neither honor nor security; but on the contrary, destroys us to all the comfortable and glorious purposes of our reasonable being. Some there are, that will have the root of it to be the greatness of mind. And, why may we not as well entitle *impudence* to *courage*, whereas the one is proud, the other brave; the one is gracious and gentle, the other rude and furious? At the same rate we may ascribe magnanimity to avarice, luxury, and ambition, which are all but splendid impotences, without measure

and without foundation. There is nothing great but what is virtuous, nor indeed truly great, but what is also composed and quiet. Anger, alas! is but a wild impetuous blast, an empty tumor, the very infirmity of women and children; a brawling, clamorous evil: and the more noise the less courage; as we find it commonly, that the boldest tongues have the faintest hearts.

ANGER IS NEITHER WARRANTABLE OR USEFUL.

IN the first place, Anger is *unwarrantable* as it is *unjust*; for it falls many times upon the wrong person, and discharges itself upon the innocent instead of the guilty.

Secondly, It is insociable to the highest point; for it spares neither friend nor foe; but tears all to pieces, and casts human nature into a perpetual state of war.

Thirdly, It is to no purpose. "It is a sad thing," we cry, "to put up these injuries, and we are not able to bear them;" as if any man that can bear *anger* could not bear an *injury*, which is much more supportable. Nor is it for the dignity of virtue to be either angry or sad. It is with a tainted mind as with an ulcer, not only the touch, but the very offer at it, makes us shrink and complain; when we come once to be carried off from our poise, we are lost.—Besides that the greatest punishment of an injury is the conscience of having done it; and no man suffers more than he that is turned over to the pain of a repentance.

But "may not an honest man then be allowed to be angry at the murdering of his father, or the ravishing of his sister or daughter before his face?" No, not at all. I will defend my parents, and I will repay the injuries that are done them; but it is my piety, and not my anger, that moves me to it. I will do my duty without fear or confusion; I will not rage, I will not weep; but discharge the office of a good man without forfeiting the dignity of a man. If my father be assaulted, I will endeavor to rescue him; if he be killed, I will do right to his memory; and all this, not in any transport of passion, but in honor and conscience.—Neither is there any need of anger where reason does the

same thing. A man may be temperate, and yet vigorous, and raise his mind according to the occasion, more or less, as a stone is thrown according to the discretion and intent of the caster.

If anger were sufferable in any case, it might be allowed against an incorrigible criminal under the hand of justice: but punishment is not matter of anger but of caution. The law is without passion, and strikes malefactors as we do serpents and venomous creatures, for fear of greater mischief. It is not for the dignity of a judge, when he comes to pronounce the fatal sentence, to express any motions of anger in his looks, words, or gestures: for he condemns the vice, not the man: and looks upon the wickedness without anger. Justice cannot be angry; nor is there any need of an angry magistrate for the punishment of foolish and wicked men. The power of life and death must not be managed with passion. We give a horse the spur that is restiff or jaddish, and tries to cast his rider; but this is without anger too, and only to take down his stomach, and bring him, by correction, to obedience.

The end of all correction is either the amendment of wicked men, or to prevent the influence of ill example: for men are punished with a respect to the future; not to expiate offences committed, but for fear of worse to come.—There are no greater slaves certainly, than those that serve anger; for they improve their misfortunes by an impatience more insupportable than the calamity that causes it.

Nor does it rise by degrees, as other passions, but flashes like gun powder, blowing up all in a moment. Neither does it only press to the mark, but overbears every thing in the way to it. Other vices drive us, but this hurries us headlong; other passions stand firm themselves, though perhaps we cannot resist them; but this consumes and destroys itself: it falls like thunder or a tempest, with an irrevocable violence, that gathers strength in the passage, and then evaporates in the conclusion. Other vices are *unreasonable*, but this is *unhealthful* too; other distempers have their intervals and degrees, but in this we are thrown down as from a precipice: there is not any thing so amazing to others, or so destructive to itself; so proud and insolent if it succeeds, or so extravagant if it be disappointed.

We find that elephants will be made familiar; bulls will suffer children to ride upon their backs, and play with their horns; bears and lions, by good usage, will be brought to fawn upon their masters; how desperate a madness is it then for men, after the reclaiming the fiercest of beasts, and the bringing of them to be tractable and domestic, to become yet worse than beasts one to another? Alexander had two friends, Clytus and Lysimachus; the one he exposed to a lion, the other to himself; and he that was turned loose to the beast escaped. Why do we not rather make the best of a short life, and render ourselves amiable to all while we live, and desirable when we die?

For does any man know but that he that is now our enemy may come hereafter to be our friend, over and above the reputation of clemency and good nature? And what can be more honorable or comfortable, than to exchange a feud for a friendship? But, however, if it be our fortune to transgress, let not our anger descend to the children, friends, or relations, even of our bitterest enemies. The very cruelty of Sylla was heightened by that instance of incapacitating the issue of the proscribed. It is inhuman to entail the hatred we have for the father upon his posterity.

A good and a wise man is not to be an *enemy* of wicked men, but a *reprover* of them; and he is to look upon all the drunkards, the lustful, the thankless, covetous, and ambitious, that he meets with, no otherwise than as a physician looks upon his patients. Democritus *laughed*, and Heraclitus *wept*, at the folly and wickedness of the world, but we never read of an *angry philosopher*.

To take a farther view, now, of the miserable consequences and sanguinary effects of this hideous distemper; from hence come slaughters and poisons, wars, and desolations, the razing and burning of cities; the unpeopling of nations, and the turning of populous countries into deserts; public massacres and regicides: princes led in triumph; some murdered in their bed-chambers; others stabbed in the senate, or cut off in the security of their spectacles and pleasures.

It was a severe instance, that of Piso too. A soldier that had leave to go abroad with his comrade, came back to the camp at his time, but without his companion. Piso con-

demns him to die, as if he had killed him, and appoints a centurion to see the execution. Just as the headsman was ready to do his office, the other soldier appeared, to the great joy of the whole field, and the centurion bade the executioner hold his hand. Hereupon Piso, in a rage, mounts the *tribunal*, and sentences all three to death: the one because he was *condemned*, the *other* because it was for *his sake* that his fellow-soldier was *condemned*, the *centurion* for not obeying the *order* of his *superior*. An ingenious piece of inhumanity, to contrive how to make three criminals where effectually there were none. There was a Persian king that caused the noses of a whole nation to be cut off, and they were to thank him that he spared their heads. And this, perhaps, would have been the fate of the Macrobii, (if Providence had not hindered it,) for the freedom they used to Cambyses's ambassadors, in not accepting the slavish terms that were offered them. This put Cambyses into such a rage, that he presently enlisted into his service every man that was able to bear arms; and, without either provisions or guides, marched immediately through dry and barren deserts, and where never any man had passed before him, to take his revenge. Before he was a third part of the way, his provisions failed him. His men, at first, made shift with the buds of trees, boiled leather, and the like; but soon after there was not so much as a root or a plant to be gotten, nor a living creature to be seen; and then by lot every tenth man was to die for a nourishment to the rest, which was still worse than the famine. But yet this passionate king went on so far, until one part of his army was lost, and the other devoured, and until he feared that he himself might come to be served with the same sauce. So that at last he ordered a retreat, wanting no delicates all this while for himself, while his soldiers were taking their chance who should die miserably, or live worse. Here was an anger taken up against a whole nation, that neither deserved any ill from him, nor was so much as known to him.

THE ORDINARY GROUNDS AND OCCASIONS OF ANGER.

THERE are some that will complain of "foul weather, a raging sea, a biting winter," as if it were expressly directed to them; and this they charge upon Providence, whose operations are all of them so far from being injurious, that they are beneficial to us.

It was a blasphemous and a sottish extravagance, that of Caius Cæsar, who challenged Jupiter for making such a noise with his *thunder*, that he could not hear his mimics, and so invented a machine in imitation of it, to oppose *thunder* to *thunder*; a brutal conceit, to imagine, either that he could reach the Almighty, or that the Almighty could not reach him?

And every jot as ridiculous, though not so impious, was that of Cyrus; who, in his design upon Babylon, found a river in his way that put a stop to his march: the current was strong, and carried away one of the horses that belonged to his own charriot: upon this he swore, that since it had obstructed *his* passage, it should never hinder any body's else; and presently set his whole army to work upon it, which diverted it into a hundred and fourscore channels, and laid it dry. In this ignoble and unprofitable employment he lost his time, and the soldiers their courage, and gave his adversaries an opportunity of providing themselves, while he was waging war with a river instead of an enemy.

ADVICE IN THE CASES OF CONTUMELY AND REVENGE.

OF provocations to anger there are two sorts; there is an *injury*, and there is a *contumely*. The former in its own nature is the heavier: the other slight in itself, and only troublesome to a wounded imagination. And yet some there are that will bear blows, and death itself, rather than contumelious words. A contumely is an indignity below the consideration of the very law; and not worthy either of a revenge, or so much as a complaint. It is only the vexation and infirmity of a weak mind, as well as the

practice of a haughty and insolent nature, and signifies no more to a wise and sober man than an idle dream, that is no sooner past than forgotten. It is true, it implies contempt; but what needs any man care for being contemptible to others, if he be not so to himself? He that is wise will behave himself toward all men as we do to our children; for they are but children too, though they have grey hairs: they are indeed of a larger size, and their errors grown up with them. It is a wretched condition to stand in awe of every body's tongue; and whosoever is vexed at a reproach would be proud if he were commended. We should look upon contumelies, slanders, and ill words, only as the clamor of enemies, or arrows shot at a distance, that make a clattering upon our arms, but do no execution. A man makes himself less than his adversary by fancying that he is contemned. Things are only ill that are ill taken; and it is not for a man of worth to think himself better or worse for the opinion of others.

A physician is not angry at the intemperance of a mad patient; nor does he take it ill to be railed at by a man in a fever: just so should a wise man treat all mankind as a physician does his patient.

In these cases, the rule is to pardon all offences, where there is any sign of repentance, or hope of amendment. It does not hold in injuries as in benefits, the requiting of the one with the other: for it is a shame to overcome in the one, and in the other to be overcome. It is the part of a great mind to despise injuries; and it is one kind of revenge to neglect a man as not worth it: for it makes the first aggressor too considerable. Our philosophy, methinks, might carry us up to the bravery of a generous mastiff, that can hear the barking of a thousand curs without taking any notice of them.

Fidus Cornelius (a tall slim fellow) fell downright a-crying in the senate-house at Corbulo's saying that "he looked like an ostrich."

A careful education is a great matter; for our minds are easily formed in our youth but it is a harder business to cure ill habits. There is nothing breeds anger more than a soft and effeminate education; and it is very seldom seen that either the mother's or the schoolmaster's darling ever

comes to good. But *my young master*, when he comes into the world, behaves himself like a choleric coxcomb; for flattery, and a great fortune, nourish touchiness.

He that is naturally addicted to anger, let him use a moderate diet, and abstain from wine; for it is but adding fire to fire. So long as we are among men, let us cherish humanity, and so live that no man may be either in fear or in danger of us.

There is hardly a more effectual remedy against anger than patience and consideration. Nor is it fit that a servant should be in his power that is not his own master.—Why should any one venture now to trust an angry man with a revenge, when Plato durst not trust himself? Either he must govern that, or that will undo him.

It is a good caution not to believe any thing until we are very certain of it; for many probable things prove false, and a short time will make evidence of the undoubted truth. If it be my duty to love my country, I must be kind also to my countrymen; if a veneration be due to the whole, so is a piety also to the parts: and it is the common interest to preserve them. We are all members of one body, and it is as natural to help one another as for the hands to help the feet, or the eyes the hands. Without the love and care of the parts, the whole can never be preserved, and we must spare one another, because we are born for society, which cannot be maintained without a regard to particulars. Let this be a rule to us, never to deny a pardon, that does no hurt either to the giver or receiver.

It is a kind of spiteful comfort, that whoever does me an injury may receive one; and that there is a power over him that is above me. A man should stand as firm against all indignities as a rock does against the waves.

It is not prudent to deny a pardon to any man, without first examining if we stand not in need of it ourselves; for it may be our lot to ask it, even at his feet to whom we refuse it. But we are willing enough to *do* what we are very unwilling to *suffer*. It is unreasonable to charge public vices upon particular persons; for we are all of us wicked, and that which we blame in others we find in ourselves.—It is not a paleness in one, or a leanness in another, but a pestilence that has laid hold upon all. It is a wicked world,

and we make part of it; and the way to be quiet is to bear one with another. "Such a man," we cry, "has done me a shrewd turn, and I never did him any hurt." Well, but it may be I have mischieved other people, or, at least, I may live to do as much to him as that comes to. "Such a one has spoken ill things of me;" but if I first speak ill of him, as I do of many others, this is not an injury, but a repayment.

Before we lay any thing to heart, let us ask ourselves if we have not done the same thing to others. We carry our neighbors' crimes in sight, and we throw our own over our shoulders. We cry out presently, "What law have we transgressed?" As if the letter of the law were the sum of our duty, and that piety, humanity, liberality, justice, and faith, were things beside our business. No, no; the rule of human duty is of a greater latitude; and we have many obligations upon us that are not to be found in the *statute-books*. And, to wind up all in one word, the great lesson of mankind, as well in this as in all other cases, is, "to do as we would be done by."

NOTE.—The Compiler thinks it his duty, in justice to Seneca, and as a practical example to youth, of the superior benefit of commencing the improvement and discipline of the mind in early life; to mention the effect which he experienced from the perusal of Seneca's discourse on anger, at the age of about 15 or 16 years. It left an indelible impression on my mind that anger is at all times incompatible with reason, discretion, and true magnanimity, and hence ought to be invariably discarded, as a viper unworthy to be cherished in the human breast. This impression has been hitherto but slightly and rarely invaded, and it confirms a similar instance that Seneca relates of himself, "to show the aptness of youth to take good impressions, if there be a friend at hand to press them."

DETACHED EXTRACTS FROM SENECA'S WORKS.

MY body does not require much exercise, and I am beholden to my age for it: a little makes me weary; and that is the end also of that which is most robust.—My dinner is a piece of dry bread, without a table, and without fouling my fingers.

It is the part of a good patriot to prefer men of worth; to defend the innocent; to provide good laws; and to advise in war, and in peace. But is not he as good a patriot that instructs youth in virtue; that furnishes the world with precepts of morality, and keeps human nature within the bounds of right reason? Who is the greater man, he that pronounces a sentence upon the bench, or he that in his study reads us a lecture of justice, piety, patience, fortitude, the knowledge of Heaven, the contempt of death and the blessing of a good conscience?

TRADITIONS OF THE ANCIENTS CONCERNING THUNDER.

Some lightnings are monitory, some are menacing, and others they fancy to be promising. They allot to Jupiter three sorts; the first is only monitory and gentle, which he casts of his own accord: the second they make to be an act of council, as being done by the vote and advice of twelve gods. This, they say, does many times some good, but not without some mischief too; as the destruction of one man may prove the caution of another.—The third is the result of a council of the superior deities, from whence proceed great mischiefs, both public and private. Now, this is a great folly to imagine that Jupiter would wreak his displeasure upon pillars, trees, nay, upon temples themselves, and yet let the sacrilegious go free; to strike sheep, and consume altars, and all this upon a consultation of the gods; as if he wanted either skill or justice to govern his own affairs by himself, either in sparing the guilty, or in destroying the innocent. Now, what should be the mystery of all this? The wisdom of our forefathers found it necessary to keep wicked people in awe by the apprehension of a superior power; and to fright them into their good behaviour, by the fear of an armed and an avenging justice over their heads. Neither did they believe that Jupiter to be the *thunderer*, whose image was worshipped in the Capitol, and in other places; but intended it for the *Maker* and *Governor* of the *universe* by what name soever we shall call him. Now, in truth, Jupiter does not immediately cast the lightning himself, but leaves Nature to her ordinary method of operation; so that what he does not immediately by himself, he does yet cause to be done: for, whatsoever Nature does, *God* does.

PART III.

THE

LAW OF NATURE,

OR

PRINCIPLES OF MORALITY,

DEDUCED FROM THE PHYSICAL CONSTITUTION OF MANKIND AND THE UNIVERSE.

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right."

POPE.

WHAT is the law of nature?—It is the regular and constant order of events according to which *God* rules the universe; the order which his wisdom presents to the senses and reason of mankind, to serve them as an equal and general rule of action, and to conduct them, without distinction of country or sect, towards happiness and perfection.

Give me a clear definition of the word LAW?—The word law, taken in its literal sense, signifies *reading;* because, in early times ordinances and regulations principally composed the readings delivered to the people; which were made in order that they might observe them, and not incur the penalties attached to their infraction: whence it follows, that the original usage explaining the true idea, a law may be defined to be, "A command or a prohibition of an action, with the expressed clause of a penalty attached to the infraction; or a reward annexed to the observation of the order."

Are there such orders in nature?—Yes.

What means the word NATURE?—The word nature comprehends three different significations.

1. It means the *universe*, or material world: we say according to this signification, the *beauties of nature*, the *riches of nature*: that is, of the objects in heaven and on earth presented to our contemplation.

2. It means the *power* which animates and moves the universe, considering this power as a distinct being, such as the soul is supposed to be with respect to the body. In this second sense we say, the intentions of *nature*, the incomprehensible secrets of *nature*.

3. It means the partial operation of this power, as exerted in each individual being, or in any class of beings: and we say, in this third sense, the *nature* of man is an enigma; every being acts according to its *nature*.

Now, since the actions of each individual, or of each class of beings, are subjected to constant and general rules, which cannot be departed from without changing and disturbing some general or particular order of things, to these rules of action and motion, is given the name of natural laws, or *laws* of *nature*.

Give me examples of these laws?—It is a law of nature that the sun enlightens in succession every part of the surface of the terrestrial globe: that his presence excites light and heat: that heat acting on the waters produces vapors: that these vapors raised in clouds into the higher regions of the atmosphere, form themselves into rain or snow, and supply, without ceasing, the water of springs and rivers.

It is a law of nature that water flows from an upper to a lower situation; that it seeks its level; that it is heavier than air; that all bodies tend towards the earth; that flame rises towards the sky; that it destroys the organization of vegetables and animals; that air is essential to the life of certain animals; that in certain cases water suffocates and kills them; that certain juices of plants, and certain minerals attack their organs, and destroy their life; and the same of a variety of facts.

Now, since these facts, and many similar ones are constant, regular, and immutable, they become so many real and positive commands to which man is bound to con-

form, under the express penalty of punishment attached to their infraction, or well-being connected with their observance. So that if a man were to pretend to see clearly in the dark, or is regardless of the progress of the seasons, or the action of the elements: if he pretends to exist under water without drowning; to handle fire without burning himself; to deprive himself of air without suffocating; or to drink poison without destroying himself, he receives from each infraction of the law of nature, a corporal punishment proportioned to his transgression. If, on the contrary, he observes these laws, and founds his practice on the precise and regular relation which they bear to him, he preserves his existence and renders it as happy as it is capable of being rendered; and since all these laws, considered in relation to the human species, have in view only one common end, that of their preservation and their happiness; whence it has been agreed to assemble together the different ideas, and express them by a single word, and call them collectively by the name of the *law of nature*.

CHARACTERS OF THE LAW OF NATURE.

WHAT are the characters of the law of nature?—We may reckon ten principal ones.

What is the first?—To be inherent in, and essential to the existence of things; consequently to be primitive and anterior to every other law, so that all those which men have adopted from time to time, are only imitations of this; the perfection of which laws is to be measured by their resemblance with this primordial model.

What is the second?—It is to emanate immediately from God, and to be by him offered to the contemplation of every man, while others are presented to us by men only, who may happen to be either deceivers or deceived.

What is the third?—It is to be common to every time and country; that is, to be one and universal.

What is the fourth character?—That of being uniform and invariable.

What is the fifth character?—To be evident and palpa-

ble, since it consists wholly of facts ever present to our senses, and capable of demonstration.

What is the sixth character?—To be reasonable; because its precepts, and its whole doctrine, are conformable to reason, and agreeable to the human understanding.

What is the seventh character?—To be just, because in this law the punishment is proportioned to the transgression.

What is the eighth character?—To be pacific and tolerant; because according to the law of nature, all men being brethren, and equal in rights, it advises all to peace and toleration, even for their errors.

What is the ninth character of this law?—To be equally beneficent to all men, and to teach them all the true method of being better and happier.

What is the last character of the law of nature?—It is its being of itself sufficient to render Men happier and better, because it includes whatever is good and useful in every other law: that is, it is in its essence the moral part of them all; so that were they divested of it, they would be reduced to the state of chimerical and imaginary opinions, and be of no practical utility.

Recapitulate all these characters?—I have said that the law of nature is,

Primitive;
Immediate; or of original emanation;
Universal;
Invariable;
Evident;
Reasonable;
Just;
Pacific;
Beneficent;
And of itself sufficient;

And it is because it unites in itself all these attributes of perfection and of truth, that there has always existed in the human heart, an involuntary and secret inclination to regard it, as in a peculiar sense, the true rule of conduct; the only one adapted to the nature of man, and the only one worthy of God, from whom it emanates.

If, as you assert, it emanates immediately from God, does it teach us his existence?—Yes; very positively; for every

man, who observes with attention, the astonishing scene of the universe, the more he meditates on the properties and attributes of each existence, and on the admirable order and harmony of their motions, the more will he be convinced that there is a supreme agent, a universal and identical mover, designed by the name God: and it is so true that the law of nature is sufficient to raise us to the knowledge of God.

Was the law of nature ever known before the present day?—It has been spoken of in every age. The greater part of lawgivers have pretended to make it the basis of their laws; but they have brought forward only a few of its precepts, and have had but vague ideas of it as a whole.

Why has this happened?—Because, though it is simple in its basis, it forms in its developement and its consequences, a complicated aggregate which requires the knowledge of a number of facts, and the whole sagacity of reason, in order to be understood.

Since the law of nature is not written, may it not be considered as arbitrary and ideal?—No; because it consists altogether in facts, whose demonstration may be at any time recalled before the senses, and form a science as precise and exact as those of geometry and mathematics: and this very circumstance, that the law of nature forms an exact science, is the reason why men, who are born in ignorance, and live in carelessness, have, till this day, known it only superficially.

THE PRINCIPLES OF THE LAW OF NATURE AS THEY RELATE TO MAN.

UNFOLD the principles of the law of nature as they relate to man?—They are simple, and reducible to a single fundamental precept.

What is this precept?—Self-preservation.

Is not happiness likewise a precept of the law of nature?—Yes; but as happiness is an accidental circumstance which takes place, only in consequence of the unfolding of the faculties of man, and the developement of the social sys-

tem, it is not the primary and direct end proposed by nature. It is an object of luxury superadded to the necessary and fundamental object of self-preservation.

In what manner does nature command self-preservation?—By two powerful and involuntary sensations which she has attached as two guides or guardian genii to all our actions: one, the sensation of pain, by which she informs us of, and turns us from whatever tends to our destruction.

The other, the sensation of pleasure, by which she attracts and leads us towards every thing that tends to our preservation, and the unfolding of our faculties.

Pleasure then is not an evil or a sin, as the casuists have pretended?—No; it is of that class only when it tends to the destruction of life and health, which, as the casuists themselves confess, are derived to us from God.

Is pleasure the principal object of our existence as some philosophers have asserted?—No; no more than pain is: by pleasure nature encourages us to live; by pain, it makes us shrink from death.

How do you prove this assertion?—By two palpable facts; the one, that pleasure carried too far, conducts into destruction; for instance, a man who abuses the pleasure of eating and drinking, attacks his health, and injures his existence. The other, that pain sometimes tends to our preservation; for instance, a man who orders his mortified limb to be amputated, suffers pain, but it is in order that he may not perish altogether.

But does not this prove that our senses may deceive us with respect to this end of self-preservation?—Yes; they may for a time.

How do our sensations deceive us?—In two ways; thro' our ignorance and our passions.

When do they deceive us through our ignorance?—When we act without knowing the action and effect of objects on our senses; for instance, when a man handles nettles without knowing their quality of stinging; or when he chews opium in ignorance of its sopor fic properties.

When do they deceive us through our passions?—When, though we are acquainted with the hurtful action of objects, we, notwithstanding, give way to the violence of our desires

and our appetites; for instance, when a man who knows that wine inebriates, drinks, notwithstanding, to excess.

What results from these facts?—The result is, that the ignorance in which we enter the world, and the inordinate appetites to which we give ourselves up, are opposed to our self-preservation; that in consequence, the instruction of our minds, and the moderation of our passions, are two obligations, or two laws, immediately derived from the first law of preservation.

But if we are born ignorant, is not ignorance a part of the law of nature?—No more than it is for us to remain in the naked and feeble state of infancy: far from its being a law of nature, ignorance is an obstacle in the way of all her laws.

Whence then has it happened that moralists have existed who considered it as a virtue and a perfection?—Because, through caprice, or misanthropy, they have confounded the abuse of our knowledge with knowledge itself; as though because men mis-employ the faculty of speaking, it were necessary to cut out their tongue; as though perfection and virtue consisted in the annihilation, and not in the unfolding and proper employment of our faculties.

Is instruction then necessarily indispensible for man's existence?—Yes; so indispensible, that without it, he must be every instant struck and wounded by all the beings which surround him; for if he did not know the effects of fire, he would burn himself; of water, he would be drowned; of opium, he would be poisoned. If in the savage state he is unacquainted with the cunning and subterfuges of animals, and the art of procuring game, he perishes with hunger: if in a state of society, he does not know the progress of the seasons, he can neither cultivate the earth, nor provide himself with food: and the like may be said of all his actions arising from all his wants.

But can man, in a state of solitude, acquire all these ideas necessary to his existence and the unfolding of his faculties?—No; he cannot do it but by the assistance of his fellows living with him in a state of *society*.

What is the true meaning of the word philosopher?—The word philosopher signifies lover of wisdom: now, since wisdom consists in the practice of the laws of nature,

that man is a true philosopher who understands these laws in their full extent, and, with precision, renders his conduct conformable to them.

But does not this desire of self-preservation produce in individuals egoism, that is, the love of self; and is not egoism abhorrent to the social state?—No; for, if by egoism is understood an inclination to injure others, it is no longer the love of self but the hatred of our neighbor. The love of self taken in its true sense, is not only consistent with a state of society, but is likewise its firmest support; since we are under a necessity of not doing injury to others, lest they should, in return, do injury to ourselves.

Thus the preservation of man, and the unfolding of his faculties, which have in view the same end, are the true law which nature has followed in the production of the human species: and from this simple and fruitful principle, are derived, must be referred, and ultimately measured all our ideas of good and evil, vice and virtue, justice and injustice, truth and error, of what is permitted and what is forbidden; the foundation of all moral conduct, whether in the individual man, or the man of social life.

OF THE BASIS OF MORALITY—OF GOOD—OF EVIL—OF SIN—OF CRIMES—OF VICE AND VIRTUE.

WHAT is good, according to the law of nature?—Whatever tends to preserve and ameliorate mankind.

What is evil?—Whatever tends to the destruction and deterioration of the human race.

What is understood by PHISICAL good or evil, and MORAL good or evil?—By the word *physical*, is meant whatever acts immediately upon the body; health is a physical good; sickness is a physical evil. By *moral*, is understood whatever is effected by consequences more or less remote: calumny is a moral evil; a fair reputation is a moral good, because both of them are the occasion of certain dispositions and habits in other men, with respect to ourselves, which are useful or prejudicial to our well-being, and which attack or contribute to the means of existence.

Whatever then tends to preservation or production is good?—Yes; and this is the reason why some legislators have ranked in the class of things pleasing to God, the cultivation of a field, and the fruitfulness of a woman.

Every thing which tends to bring on death is of consequence evil?—Yes; and for this reason, some legislators have extended the idea of evil and sin to the killing of any animals.

The murder of a man, is it then a crime according to the law of nature?—Yes; and the greatest that can be committed; for all other evils may be repaired; but murder can never be done away.

What is a sin according to the law of nature?—Whatever tends to disturb the order established by nature, for the preservation and perfectability of man and of society.

Can intention be a merit or a crime?—No; for it is only an idea without reality; but it is a beginning of sin, and evil, by the inclination to act, of which it is the cause.

What is virtue according to the law of nature?—The practice of actions which are useful to the individual and to society.

What signifies the word individual?—It signifies a person considered as insulated from any other.

What is vice according to the law of nature?—It is the practice of actions prejudicial to the individual and to society.

Have not virtue and vice an object purely spiritual and abstracted from sense?—No; they are always ultimately referable to a physical end; and this end is invariably the destruction or preservation of the body.

In what manner does the law of nature prescribe the practice of good and virtue, and forbid that of evil and of vice?—By the advantages resulting from the practice of good and virtue in the preservation of our bodies, and the injuries which our very existence receives from the practice of evil and vice.

Its precepts then are found in and founded upon action?—Yes; they are action itself, considered in its present effect, and its future consequences.

What division do you make of the virtues?—We divide them into three classes; 1st, Private virtues, or the

which refer to single and insulated persons; 2d, Domestic virtues, or those which relate to families; 3d, Social virtues, or those which respect society at large.

OF INDIVIDUAL OR PRIVATE VIRTUES—OF KNOWLEDGE.

WHICH are the private virtues?—There are five principal ones: namely, knowledge; which comprehends prudence and wisdom.

2d. Temperance; which includes sobriety and chastity.

2d. Courage; or strength of body and mind.

4th. Activity; that is, the love of labor, and a proper employment of our time.

5th. Lastly; cleanliness, or purity of body, as well in our cloathing, as in our dwellings.

How does the law of nature prescribe to us the possession of knowledge?—In this way; The man who is acquainted with the causes and effects of things, provides in a very extensive and certain manner for his own preservation, and the developement of his faculties. Knowledge is for him, as it were light acting upon its appropriate organ, making him discern all the objects which surround him, and in the midst of which he moves with precision and clearness. And for this reason, we used to say an *enlightened* man, to designate a wise and well informed man.—By the help of knowledge and information, we are never left without resources, and means of subsistence; and whence a philosopher, who had suffered ship-wreck, observed justly to his companions, who were lamenting the loss of their fortunes, "As for me I carry all my fortune in myself."

What is the vice opposed to knowledge?—Ignorance.

How does the law of nature forbid ignorance?—By the great injury which our existence sustains from it; for the ignorant who are unacquainted with either causes or effects, commit every instant mistakes, the most pernicious to themselves or others; like a blind man who walks

groping his way, and who at every step stumbles against, or is jostled by his companions.

What difference is there between the man of learning and the man of wisdom?—The man of learning possesses the theory, and the man of wisdom the practice.

What is prudence?—An anticipated view, a foresight of effects, and the consequences of every event: a foresight by which a man avoids the dangers which threaten him, and seizes and raises up opportunities which are favorable: whence it appears, that he provides on a large and sure scale, for his present and future conservation;—while the imprudent man, who neither calculates his progress nor his conduct, the efforts required, nor the resistances to overcome, falls every moment into a thousand difficulties and dangers, which more or less, slowly destroy his faculties and his being.

OF TEMPERANCE.

WHAT is temperance?—A well regulated employment of our faculties; which prevents our ever exceeding in our sensible pleasures the end of nature, self-conservation. It is the moderation of our passions.

What is the vice opposed to temperance?—The want of government over our passions; an over-great eagerness to possess enjoyments: in a word, cupidity,

What are the principal branches of temperance?—Sobriety, and continence or chastity.

In what manner does the law of nature enjoin sobriety?—By its powerful influence over our health. The man of sobriety digests his food with comfort; he is not oppressed by the weight of his aliment: his ideas are clear and easily impressed; he performs every function well; he attends with diligence to his business; he grows old free from sickness; he does not throw away his money in remedies for disorders; he enjoys with gay good humor the goods which fortune or prudence have procured for him.—Thus does generous nature make a thousand rewards flow from a single virtue.

By what means does she prohibit gluttony?—By the numerous evils attached to it. The glutton, oppressed by his aliment, digests with pain and difficulty; his head disturbed by the fumes arising during bad digestion, is incapable of receiving neat and clear ideas; he gives himself up with fury to the inordinate movements of luxury and anger, which destroy his health; his body becomes fat, heavy and unfit for labor; he passes through painful and expensive fits of sickness; he rarely lives to old age, and his latter part of life is marked by infirmity and disgust.

In what light does this law consider drunkenness?—As the vilest and most pernicious of vices. The drunkard deprived of the sense and reason given us by God, profanes the gifts of the divinity; he lowers himself to the condition of the brutes; incapable of directing his steps, he totters and falls as in a fit of epilepsy: he wounds himself, and endangers his own life: his weakness in this state renders him the play-thing, and the scorn of all around him: he contracts, during his drunkenness, ruinous engagements, and loses the management of his affairs:—he suffers violent and outrageous observations to escape him, which raise him up enemies, and bring him to repentance; he fills his house with trouble and chagrin; and he concludes by a premature death, or an old age, comfortless and diseased.

OF CONTINENCE.

DOES the law of nature prescribe continence?—Yes; because moderation in the enjoyment of the most violent of our sensations, is not only serviceable, but indispensible for the maintenance of our strength and health.

How does it forbid libertinism?—By the innumerable evils which it entails upon our existence, physical and moral. The man who abandons himself to it, becomes enervated and languid; he is no longer able to attend to his studies or his business; he contracts idle and expensive habits, which diminish his means of livelihood, his reputation and his credit; his intrigues occasion him embarrassments,

cares, quarrels, and law-suits, not to take into the account heavy and grievous diseases; the decrease of his strength by an internal and slow poison; the stupefaction of his intellect by the exhaustion of the nervous influence; and lastly a premature and infirm old age.

Why is chastity considered as a virtue of greater importance to women than to men?—Because the breach of chastity in women is attended with far more alarming and injurious consequences to themselves and to society; for, exclusive of the afflictions and diseases of every denomination to which they are liable in common with the other sex, they incur all the various inconveniences that precede, accompany, and follow a state of motherhood, of which they run the hazard; and if this should chance out of the pale of the law, they become exposed to the scorn and derision of the world, which unavoidably embitters the remaining portion of their existence. Again they are surcharged with the expences arising from the maintenance and education of children that are unprotected and without relations: by which means they become impoverished and distressed, both in mind and fortune. In this state, deprived of that freshness and that health in which their charms chiefly consist, carrying about with them an unusual and painful burden, they are less sought after by the men; they find no solid establishment, they fall into poverty, misery, abasement, and drag on in wretchedness, a life of abject unhappiness.

Ought modesty to be considered as a virtue?—Yes; because modesty, considered as a bashful timidity with regard to certain actions, maintains the mind and body in all the habits tending to the good order and self-preservation of the individual. A modest woman is esteemed, sought after, established in all the advantages of fortune which assure her existence, and render it agreeable; while the immodest woman and the prostitute are despised, rejected and abandoned to misery and disgrace.

OF COURAGE AND ACTIVITY.

ARE courage and strength of body and mind, virtues according to the law of nature?—Yes; and very important virtues; for they are efficacious and indispensible means of effecting our preservation and well-being. The courageous and strong man repels oppression; defends his life, his liberty, his property; by his labor he procures for himself subsistence in abundance, and enjoys it with tranquility and peace of mind. If any misfortune happens to him from which his prudence could not guard him, he supports it with firmness and resignation; and, for this reason, the ancient moralists accounted strength and courage among their four principal virtues.

But if our wills and exertions are not suffiicient to procure us these qualities, is it a crime in us to be destitute of them?—No: it is not a crime, but a misfortune; it is what the ancients called a melancholy fatality: but even in this case, it still is in some measure in our power to acquire them; for, from the moment that we have learnt on what physical elements depend such and such qualities, we are enabled to prepare for their production, and to excite them to unfold themselves by an able management of the elements; and in this consists the science of education, which, according as it is directed, perfects or renders worse, both individuals and entire races, so as to change altogether their nature and inclinations: and this it is which renders so important the knowledge of the laws of nature, by which these operations and changes are effected with certainty and of necessity.

Why do you say that activity is a virtue according to the law of nature?—Because the man who labors and employs his time usefully, derives from so doing, innumerable advantages with respect to his existence. Is he poor? his labor furnishes him with his subsistence: and if, in addition, he is sober, continent, and prudent, he soon acquires many conveniences, and enjoys the sweets of life: his very labor produces in him those virtues; for as long as he continues to employ his mind and his body, he is not affected by inordinate desires; he is free from dullness; he contracts mild-

and pleasant habits; he augments his strength and his health, and arrives to an old age of felicity and peace.

Are idleness and sloth then vices in the order of nature?—Yes; and the most pernicious of all vices; for they lead to every other. In idleness and sloth man remains ignorant, and even loses the knowledge which he had before acquired, falling into all the evils which accompany ignorance and folly. In idleness and sloth, man, devoured by listless dullness, gives himself up to all the lusts of sense, whose empire, as it increases and extends from day to day, renders him intemperate, gluttonous, luxurious, enervate, cowardly, base, and despicable. The certain effects of all which vices are, the ruin of his fortune, the wasting of his health, and the termination of his life in the anguish of diseaseand poverty.

If I understand you, it would appear that poverty is a vice?—No; it is not a vice; but still less is it a virtue; for it is much more frequently injurious than useful; it is even commonly the result of vice, or its first occasion; for every individual vice conducts towards indigence; even to the privation of the necessaries of life; and when a man is in want of the necessaries, he is on the point of endeavoring to procure them by vicious methods; that is, methods hurtful to society. All the private virtues, on the contrary, tend to procure for man an abundance of subsistence; and when he has more than he can consume, it becomes more easy for him to give to others, and to perform actions useful to society.

Do you look upon riches as a virtue?—No; but still less are they a vice. It is their employment only which can be denominated virtuous or vicious, according as it is useful or hurtful to man and to society. Wealth is an instrument, whose use and employment only determine its viciousness or virtue.

OF CLEANLINESS.

WHY do you rank cleanliness in the class of virtues?—Because it is really one of the most important, as it has a powerful influence on the health and preservation of the body. Cleanliness, as well in our garments as in our dwellings, prevents the pernicious effects of dampness, of bad smells, and of contagious vapors arising from substances abandoned to putrefy: cleanliness keeps up a free perspiration, renews the air, refreshes the blood, and even animates and enlivens the mind. Whence we see that persons attentive to the cleanliness of their persons and their habitations, are in general more healthy, and less exposed to diseases than those who live in filth and nastiness; and it may moreover be remarked, that cleanliness brings with it, throughout every part of domestic discipline, habits of order and arrangement, which are among the first and best methods and elements of happiness.

Is uncleanliness then, or filthiness, a real vice?—Yes; as real as drunkenness, or as sloth, from which, for the most part, it derives its origin. Uncleanliness is a secondary, and often a first cause of a multitude of slight disorders, and even of dangerous sicknesses. It is well known in medicine, that it generates the itch, the scald-head, the leprosy, no less certainly than the same disorders are produced by corrupted or acrid aliments: that it contributes to the contagious power of the plague and of malignant fevers; that it even gives birth to them in hospitals and prisons; that it occasions rheumatism by incrusting the skin with dirt, and checking perspiration; not to mention the disgraceful inconvenience of being devoured by insects, the unclean appendage of abject misery.

For this cause, the greater part of the ancient legislators have constituted cleanliness, under the title of purity, one of the essential dogmas of their several religions: hence, the reason of their driving from society, and subjecting even to corporal punishment, those who suffered themselves to be attacked by the diseases which are engendered by uncleanliness.

Thus all the individual or private virtues have for their more or less direct, and more or less proximate end, the

preservation of the man who practises them; while by the preservation of each individual, they tend to insure that of the family and of society at large, which is nothing more than the united sum of those individuals.

OF DOMESTIC VIRTUES.

WHAT do you mean by domestic virtues?—I mean the practice of those actions which are useful to a family, that is, to a number of persons living under one roof.

What are those virtues?—Œconomy, parental affection, conjugal love, filial love, brotherly love, and the fulfilment of the reciprocal duties of master and servant.

What is Œconomy?—Taken in its most extensive signification, it is the proper administration of whatever concerns the existence of the family or household; but as subsistence holds the first rank among these circumstances, the word œconomy has been restricted to the employment of our money in procuring for us the primary wants of life.

Why is Œconomy a virtue?—Because the man who enters into no useless expence always possesses a superabundance, which constitutes, real wealth, and by means of which he procures for himself and his family, all that is truly useful and convenient; without taking into the account, that by this means he ensures to himself resources against accidental and unforeseen losses; so that himself and his family live in a tranquil and pleasant state of ease, which is the basis of all human happiness.

Are dissipation and prodigality then vices?—Yes; for they bring a man at last to the want of the necessaries of life; he falls into poverty, misery, and abject disgrace; so that even his acquaintance, fearful of being obliged to restore to him what he has squandered with them or upon them, fly from him as a debtor from his creditor, and he is left abandoned by all the world.

What is parental affection?—The assiduous care which a parent takes to bring up his children in the habit of every action useful to themselves and to society.

In what respect is parental tenderness a virtue, with respect to parents?—In as much as the parents who bring up their children in good habits, lay up for the whole course of their lives those enjoyments and aids which are grateful to us at all times, and ensure against old age, those supports and consolations which are required by the wants and calamities of that period of life.

Is parental affection a common virtue?—No; notwithstanding all parents make a parade of it, it is a rare virtue; they do not *love* their children; they *caress* them and they spoil them; what they love in them, is the agency of their wills, the instruments of their power, the trophies of their vanity, the play-things of their leisure hours. It is not so much the good of their children that they propose, as their submission and obedience: and if amongst children we find so many examples of filial ingratitude, it is because amongst parents there are so many examples of ignorant and despotic kindness.

Why do you say that conjugal love is a virtue?—Because the concord and union which are the consequence of the affection subsisting between married persons, establish in the bosom of their family a multitude of habits which contribute to its prosperity and conservation; united by the bonds of marriage, they love their household and quit it rarely; they superintend every part of its administration; they attend to the education of their children; they keep up the respectfulness and fidelity of their domestics; they prevent all disorder and dissipation; and by the whole of their good conduct, live in ease and reputation: while those married persons who have no affection for each other, fill their dwelling with quarrels and distress; excite war among their children and among their domestics, and lead them both into every kind of vicious habit; so that each wastes, pillages, and robs in their several way; their revenues are absorbed without return; debts follow debts; the discontented parties fly each other and recur to law-suits, and the whole family falls into disorder, ruin, disgrace, and the want of the necessaries of life.

Is adultery a crime according to the law of nature?—Yes; for it is followed by a numerous train of habits hurtful to the married person, and to their family. The wife

or the husband given up to the love of strangers, neglect their own dwelling, desert it, and divert as much as possible its revenues from their right use, spending them on the object of their affections; hence quarrels, scandal, lawsuits; the contempt of children and servants, the pillage and final ruin of the whole house: not to mention that the adulterous woman commits the most heinous of all robberies, giving heirs to her husband of foreign blood, who deprive of their lawful portion his true offspring.

What is filial love?—It is, on the part of children, the practice of such actions as are useful to themselves and to their parents.

What motives does the law of nature present to enforce filial love?—Three chief motives: 1st, Sentiment, for from our earliest infancy, the affectionate solicitudes of our parents, produce in us the mild habits of attachment. 2d, The sense of justice; for children owe their parents a return, and, as it were, a reparation for the troubles, and even for the expences which they have occasioned them. 3d, Personal Interest; for if we act ill towards our progenitors, we offer our own children examples of rebellion and ingratitude, which authorize them to render us the like at any future day.

Ought we understand by filial love a passive and blind submission?—No; but a reasonable submission, founded on an acquaintance with the mutual rights and duties of parents and of children; rights and duties, without whose observance, their conduct towards each other, can amount to nothing better than disorder.

Why is brotherly love a virtue?—Because the concord and union which result from the mutual affection of brethren, establish the power, safety, and preservation of families. Brethren in union mutually defend each other from all oppression, assist each other in their mutual wants, support each other under misfortune, and thus secure their common existence; while brethren in a state of disunion, each being abandoned to his personal strength, fall into all the inconveniences of insulation from society, and of individual feebleness. This truth was ingeniously expressed by that king of Scythia, who on his death-bed, having called his children round him, ordered them to break a bundle

of arrows; when the young men, though in full vigor, were not able to accomplish this, he took the bundle in his turn, and having untied it, broke each separate arrow with his fingers. Behold, said he, the effect of union; united in a body, you will be invincible; taken separately you will be broken like reeds.

What are the reciprocal duties of masters and servants? —The practice of such actions as are respectively and equitably useful to each; and here begin the relations of society; for the rule and measure of these respective actions, is the equilibrium or equality between the service and the reward; between what the one performs, and the other gives, which is the fundamental basis of all society.

Thus all the domestic and individual virtues refer more or less mediately, always without varying to the physical object of the amelioration and conservation of man; and are, in this view, precepts resulting from the fundamental law proposed by nature in his formation.

OF THE SOCIAL VIRTUES, AND OF JUSTICE.

WHAT is society?—Every aggregated reunion of men living together under the regulations of a contract tacit or expressed for their common preservation.

Are the social virtues many in number?—Yes; we may count as many as there are actions useful to society; but they may be all reduced to one principle.

What is this fundamental principle?—Justice, which itself alone comprehends all the social virtues.

Why do you say that justice is the fundamental, and almost only virtue of social life?—Because it alone embraces the practice of all those actions which are useful to society; and that every virtue, under the name of charity, humanity, probity, love of country, sincerity, generosity, simplicity of manners, and modesty, are but varied forms, and diversified applications of this axiom. "Do unto another only that which thou wouldst he should do unto thee;" which is the definition of justice.

How does the law of nature ordain justice?—By mean-

of three physical attributes which are inherent in the organization of man.

What are these attributes?—Equality, liberty, property.

In what sense is equality a physical attribute of man?—Because all men having equally eyes, hands, mouth, ears, and being alike under the necessity of making use of them for their life's sake, are by this very fact equally entitled to life, and to the use of the elements which contribute to its support. They are all equal before God.

Do you pretend that all men hear, see and feel equally well, that they have equal wants, and equal and like passions?—No; for it is a matter of certainty and daily experience, that one man is short, and another long-sighted: that one eats much and another little, that one has moderate, and another violent passions: in a word, that a grown person is weak both in body and mind, while another is strong in both.

They are in fact then really unequal?—Yes; in the unfolding of their faculties and powers, but not in the nature and essence of these powers: it is a stuff of the same kind, but whose dimensions are not equal, nor its weight and value the same with those of some other pieces: our language has no word calculated to express at the same time sameness of nature, and diversity of form and employment. It is a relative equality, and for this reason I said, equal before God, and in the order of nature.

Why is Liberty called a physical attribute of man?—Because all men possessing senses fitted and sufficient for their preservation; no one having need of the eye of another man in order to see, of his ear to hear, of his mouth to eat, or of his foot to walk, they are all made by this means, naturally independent and free. No one is of necessity subjected to another's rule, nor has right of dominion over him.

But if a man is born strong has he not a natural right to master and rule over him who is born weak?—No; for it is neither with respect to himself a matter of necessity, nor a convention between the two; and in this instance we make improper use of the word right, which in its true

rant or foolish speculators, for they know not their own interests; and though they affect wariness and cunning, their artifices seldom fail to expose them, and make them known for what they are; to deprive them of the confidence and esteem of others, and of all the advantages which might thence result to their social and physical existence. They neither live in peace with themselves, nor with others, and incessantly alarmed by their conscience and their enemies, they enjoy no other real happiness than that of escaping from the executioner.

How can a man, according to the law of nature, repair any injury which he has committed?—By conferring a proportionable benefit upon those whom he has injured.

Is sincerity enjoined by the law of nature?—Yes; for lying, perfidy, and perjury, excite amongst men, distrust, dissension, hatred, revenge, and a multitude of evils, which tend to the destruction of society: whilst sincerity and good faith establish confidence, concord, peace, and the other infinite advantages, which are the necessary result of such a happy state of things.

Does it prescribe mildness and modesty?—Yes; for an assuming and rude deportment while it alienates from us the hearts of other men, infuses into them a disposition to do us disservice: Ostentation and vanity, by wounding their self-love and exciting their jealousy, prevent us from attaining the point of real utility.

You have classed amongst the social virtues, simplicity of manners; what do you mean by that expression?—I mean the confining our wants and desires, to what is really useful for the existence of the individual and his family: that is to say, the man of *simple manners* has few wants, and is content with little.

How is this virtue recommended to us?—By the numerous advantages, which it bestows both upon the individual, and upon society at large; for the man who has few wants, liberates himself at once from a crowd of cares, troubles and toils, avoids a number of disputes and quarrels, which arise from the eager desire of gain; is free from the cares of ambition, the inquietudes of possession, and the fears of loss; meeting every where with more than sufficient for his wants, he is the truly rich man; always content with what

he has, he is happy at a small expense; and the world at large fearing no rivalship from him, suffer him to enjoy tranquillity, and are disposed to do him service.

Again, if this virtue of simplicity, were extended to a whole people, it secures abundance to them; every thing which they do not immediately consume, becomes to them a source of trade and commerce to a very great extent; they labor, they manufacture, and sell their productions to greater advantage than others; and attain the summit both of external and internal prosperity.

What vice is the direct opposite of this virtue?—Cupidity and luxury.

Is luxury a vice both in the individual and in society at large?—Yes; and to such an extent, that, it may be said to include in it the seeds of all others; for the man who makes many things necessary to his happiness, imposes at the same time upon himself all the cares, and submits to all the means of acquiring them, whether they be just or unjust. Has he already one enjoyment, he wishes for another, and in the midst of superfluities, he is never rich; a commodious habitation will not satisfy him; he must have a superb hotel; he is not content with a plentiful table; he must have rare and costly meats; he must have splendid furniture, expensive apparel, and a long, useless train of footmen, horses, carriages and women; he must be constantly at the gaming table, or at places of public entertainment. Now to support these expences, a great deal of money is requisite, and every mode of procuring this, is considered at first as lawful, and afterwards, necessary; he begins by borrowing, he then swindles, robs, plunders, becomes bankrupt, is at war with mankind, ruins others, and is himself ruined.

Again, if we consider the effects of luxury upon a nation, it produces the same ravages upon a large scale; in consequence of its consuming within itself all its productions, it is poor in the midst of abundance; it has nothing to sell to the foreigner; it manufactures at a heavy expense; it sells its produce at a dear rate, and becomes a tributary for every thing which it imports: it loses its respectability, its strength, and its means of defence and preservation abroad; whilst at home it is undermined, and the bond of union be-

tween its members is dissolved. All its citizens being greedy after enjoyments, are perpetually struggling with each other for the attainment of them; all are either inflicting injuries, or have the disposition to do so: and hence arise those actions and habits of usurpation, which compose what is called *moral corruption*, or intestine war between the members of the same society. Luxury produces rapacity, rapacity the invasion of others by violence, or by breach of public faith—from luxury are derived the corruption of the judge, the venality of the witness; the dishonesty of the husband, the prostitution of the wife, parental cruelty, filial ingratitude, the avarice of the master, the theft of the servant, the robbery of public officers of government, the injustice of the legislator, lying, perfidy, perjury, assassination, and all the disorders which destroy society; so that the ancient moralists had an accurate perception of truth when they declared that all the social virtues were founded upon a simplicity of manners, a limitation of wants, and contentment with a little; and we may take as a certain scale of the virtues or vices of a man, the proportion which his expences bear to his revenue, and calculate from his demands for money, the extent of his probity, his integrity in fulfilling his engagements, his devotion to the public cause, and the sincerity of his attachment to his country (*patrie*).

What do you mean by the word country (patrie)?—I understand by that word, *a community of citizens* who, united by fraternal sentiments and reciprocal wants, unite their individual forces, for the purposes of general security, the reaction of which upon each of them, assumes the beneficial and protecting character of *paternity* (*paternite*). In society, the members of it form a bank of interest: in a country (*patrie*) they constitute a family of tender attachments; by means of which charity and the love of our neighbor, are extended to a whole nation. Now as charity cannot be separated from justice, no member of this family can pretend to the enjoyment of any advantages, except in proportion to his exertions; if he consume more than this proportion, he of course encroaches upon another; and he can only attain the means of being generous or disinterested, in proportion as his expences are confined within the limits of his acquisitions or possessions.

What is your deduction from these principles?—I conclude from these principles, that all the social virtues consist in the performance of actions useful both to society and to the individual:

That they may all be traced to the physical object of the preservation of man:

That nature having implanted in our bosoms the necessity of this preservation, imposes all the consequences arising from it as a law, and prohibits as a crime whatever counteracts the operation of this principle:

That we have within us the germ of all virtue, and of all perfection; that we have only to attend to the means of exciting it into action:

That we are happy, in exact proportion to the obedience we yield to those laws which nature has established with a view to our preservation:

That all wisdom, all perfection, all law, all virtue, all philosophy, consist in the practice of the following axioms, which are founded upon our natural organization:

Preserve thyself.

Instruct thyself.

Moderate thyself.

Live for thy fellow creatures in order that they may live for thee.

NOTE.—As the Author of the Moral Instructor considers himself responsible for the correctness of all the sentiments incorporated in the work, whether from his own pen or that of others; and aims to exclude speculative opinions for or against the particular tenets of any religious sect whatever; he has taken the liberty to omit the adoption of some passages in the Law of Nature of a polemic character, and also the name of the writer.

PART IV.

DOMESTIC MORALITY.

Compiled from the Rev. P. Will's Translation of Baron Knigge's "Practical Philosophy of Social Life, or the Art of Conversing with men," with additions from the works of Bahrd, Zollikofer, Reinherd, Zimmerman, and Fessler.

The advantages which I have derived from the study and application of the excellent observations and rules which this work contains, and the salutary effects which I have seen it produce in the life of those of my pupils to whom I recommended it, and who followed the sage instructions with which it abounds, made me wish most ardently to see it dressed in an English garb, and circulated in a country which is so dear to me. It went through five editions in the course of a few years, and, if I may presume to judge of its usefulness from my own experience, stands foremost amongst all the books which ever have been written to promote social happiness.—TRANSLATOR.

GENERAL RULES AND OBSERVATIONS TO GUIDE US IN OUR CONVERSATION WITH MEN.

STRIVE to render yourself perfect; but avoid the *appearance* of perfection and infallibility. Be however not *too much* the slave of the opinion which others form of you. Be self-consistent! What need have you to care for the censure of the world if you act as you ought to do? Your whole wardrobe of external virtues is not worth a pin, if you conceal a weak and mean heart under that tinsel dress, and put it on only to make a show with it in companies.

Above all things take care not to lose your confidence in yourself, your trust in God, in good men and fortune.

Disclose never in an ungenerous manner the defects of your neighbor, in order to sound your own praise at his ex-

pense; nor expose the failings of others to shine with additional lustre.

No rule is more generally useful, none ought to be observed more sacredly, and tends more to procure us respect and friends than that which teaches us to keep our word rigidly even in the most trifling instances, to be faithful to all our promises, and never to wander from the strait road of truth and veracity. You are entitled in no instance and by no motive whatever to say the contrary of what you think, although it would frequently be highly wrong and imprudent to disclose every thought of your heart. No necessity, how imperious soever it be, can excuse an untruth; no breach of veracity has ever been committed without having produced, sooner or later, painful consequences; whereas the man who is known to be a slave to his word, and never to indulge himself with the commission of an untruth, gains confidence, a good name and general regard.

Be strict, punctual, regular, assiduous and diligent in your calling.

Interest yourself for others if you wish them to interest themselves for you. A person that is destitute of fellow feeling, of a sense for friendship, benevolence and love, and lives merely for himself, will also be left to *shift* for himself when he wants the assistance of others.

Above all things be always consistent. Form a certain plan of life and do not swerve from it the breadth of a hair, although that plan should be rather singular. People will perhaps talk a short time of your singularity, but finally be silent, refrain from disturbing you any further and esteem you for your firmness. We in general are always gainers by a regular perseverance and a wise firmness.

Above all things strive to have always a good conscience. Avoid most studiously to give your heart the least occasion to reproach you on account of the object of your actions and of the means which you employ to attain it. Pursue never crooked ways and you may firmly rely upon good consequences, the assistance of God and of good men in time of need. Although you should be thwarted for some time by misfortune, yet the blissful consciousness of the goodness of your heart and of the rectitude of your designs will afford you uncommon strength and comfort.—Attempt

never to render a person ridiculous in company how many defects soever he may have.

If you are desirous to gain lasting respect; if you wish to offend no one; to tire no person by your conversation; I advise you not to season your discourse constantly with aspersions, ridicule and back-biting, nor to use yourself to the contemptible custom of jeering. This may please now and then particularly in the circle of a certain class of people; but a man that constantly *labors* to amuse the company at the expense of other people, or of truth, will certainly be shunned and despised at last, and he deserves it; for a man of feeling and understanding will bear with the failings of others, as he must be sensible how much mischief sometimes a single ridicule may produce though no harm be meant. He also cannot but wish for more substantial and useful conversation and loathe gibing nonsense. Yet we use ourselves but too easily to that miserable custom in what they call the fashionable circles. I do however not mean to condemn *all* ridicule in general and at all times, nor to deny that many follies and absurdities can be counteracted best in *less familiar* circles by the lashes of fine, not too plain nor too personal, ridicule. Neither do I desire you to applaud every thing you see and hear, nor to excuse all faults; I rather must confess, that I always suspect people that affect to cover all defects of others with the cloak of charity. They are generally hypocrites who wish to bribe others by the honorable terms in which they *speak* of them, to forget the injuries which they *commit* against those very persons: or they intend to prevail on us by such a conduct, to be equally indulgent to their own failings and defects.

Be careful not to carry stories from one house to another, nor to relate familiar table talks, family discourses and observations which you have made on the domestic concerns and life of people with whom you frequently converse. Although you should not be a *malicious* tale-bearer, yet such an officious garrulity would create mistrust and might occasion a great deal of animosity and disharmony.

Whenever you speak of bodily, mental, moral or other defects, or relate anecdotes that place certain principles in

a ridiculous light, or reflect some blame upon certain ranks in life; then be cautious to ascertain first that no one is present who could be offended by it, or take that censure or ridicule as a reflection upon himself, or his relations and friends.

Ridicule the person, shape and features of no one; for it is not in the power of any mortal to alter them.

ON THE CONVERSATION WITH OURSELVES.

TAKE care of the health of your soul as well as of that of your body; but spoil neither the one nor the other by too much tenderness. The man that endangers his constitution by too much labor or excess, squanders away a treasure which frequently is alone sufficient to raise him above men and fate, and without which the wealth of all the world is not worth a pin. But he that dreads every breeze of air and is fearful to exert and to exercise his limbs, lives a nerveless life of constant anxiety, and attempts in vain to put the rusty springs in motion when he has occasion to exert his natural powers. A man that constantly exposes his mind to the tempests of passion, or incessantly crowds the sails of his spirit, either runs aground or must return with his leaky vessel into port, when the best season for making new discoveries sets in.—But he that suffers the faculties of his understanding and memory constantly to sleep, or shudders at every little strugle or at any sort of painful exertion, enjoys not only very little of the sweets of life, but is also totally lost as soon as energy, courage and resolution is required.

Take therefore care not to torment yourself by imaginary sufferings of the body or the soul; do not give way to every adverse incident or corporeal affliction! Take courage and be resolute! All the storms of adversity are transient; all difficulties can be overcome by firmness of mind and the remembrance of every loss can be exploded from the memory if we bend our attention upon some other object.

Have a proper regard for yourself if you wish to be esteemed by others. Do nothing secretly of which you would be ashamed if a stranger were to see it. Act well and properly, rather to preserve your regard for yourself than to please others. Preserve a proper sense of your internal dignity. Never lose your reliance upon yourself, and upon the consciousness of your value in the eyes of your Creator; and although you are sensible not to be as wise and capable as others, yet do not despair to come up with them; let not your zeal slacken, nor be wanting in probity of heart!

Have confidence in yourself and trust to Providence!—There exists a greatness which is independent on men, fate and the applause of the world; it consists in the internal consciousness of our merit and rectitude and our sense of it grows stronger the less it is taken notice of.

Be an agreeable companion to yourself: that is, never be entirely unoccupied, nor have too often recourse to the store of knowledge which you have treasured up in your soul; but collect new ideas from books and men.

Our own society does however never grow more tedious and distressing to ourselves than when we have painful accounts to settle with our heart and conscience. If you wish to convince yourself of the truth of this assertion you need but to observe the difference of your disposition. How much dissatisfied with ourselves, how absent and how burthensome to ourselves are we after a train of hours which we have trifled away or spent in doing wrong, and how serene, how happy to reflect upon our conduct, and to give audience to our ideas at the close of a well-spent day!

ON THE CONVERSATION WITH PEOPLE OF DIFFERENT TEMPERS AND DISPOSITIONS.

DRUNKARDS, *Voluptuaries* and *all votaries of vice* in general you ought to shun, and if possible to avoid their Society; yet if you should not always be able to do it, you cannot be too careful to watch over your innocence lest it should be infected by their example. This however is not sufficient; it is also your duty not to indulge them in their excesses, how pleasing soever the shape may be in which they appear, but to shew as far as prudence permits that you have an unconquerable aversion against them, and to be particularly careful never to join in smutty discourses.

We see frequently that elegant *rakes* are uncommonly well received in the fashionable circles as they are called; and but too often experience in many societies, particularly in such as consist entirely of males, that the conversation turns upon obscene ambiguities, which inflame the imagination of young people and spread farther the corruption of morals. An honest man ought not to contribute the least thing in the world to this general corruption of morals; he rather is bound to display his aversion from it in the strongest manner, without shewing any respect of persons; and if he cannot correct people who walk on the path of vice by amicable admonitions, and by directing their activity to nobler objects, at least to convince them that he values decency and virtue, and that innocence must be respected in his presence.

People who believe without any sufficient ground in certain *doctrines* and *obligations*, or in supernatural *causes*, *agencies* and *apparitions*, who for instance believe that GOD is an irrascible and revengeful Being, that those who are heretics in their opinion ought to be deprived of all civil privileges, that the sign of the cross has a peculiar and supernatural effect, that ghosts and superior beings can appear to men, &c. and who regard these objects of their faith as higly sacred and inviolable are called *superstitious*. It is a certain criterion of superstition to believe *too much*, *i. e.* more than sound reason warrants. People who are given to superstition do not therefore listen to the

voice of reason, but are deaf to sober arguments and believe the most contradictory tenets. They never give up an opinion which they have once adopted, how absurd and incomprehensible soever it may be, and the firmness of their faith is founded merely on habit. They have heard for instance a certain tenet asserted in their youth, it was recommended to them as a religious truth, and they have believed in it for many years; or something was inculcated into their mind as an invariable duty and obligation; or they were taught to believe that certain invisible powers produce certain effects: and now they continue to adhere to that opinion, because they have accustomed themselves so much to believe it that the contrary of it appears to them a daring violation of truth, which they are bound to abhor or to hate: and as reason opposes to their belief incontrovertible doubts, their commodiousness leads them to think that the voice of reason ought not to be listened to in matters of faith.

Superstition undoubtedly is a source of numerous evils and productive of great misery; and it is extremely painful and distressing for every individual to be connected with its votaries: for the superstitious abhors every one that is of a different opinion.

And what motive can a person have to suspect the truth of a doctrine of which he is as firmly convinced as he is of the reality of his existence? Is it not natural that a person who is to examine a doctrine which he believes, should first think it possible that it may be erroneous?—But if he think it impossible he cannot be reasonably expected to examine it. From this it appears that the superstition of many people is very excusable, and that those who are infected with it have a just claim to our forbearance. It would therefore be as unjust and inhumane to *hate* a man for his superstition as it would be to hate another because he is infected with some constitutional disease. The superstitious is therefore justly entitled to compassion, and we ought to tolerate him with fraternal love.

ON THE CONVERSATION WITH PEOPLE OF A DIFFERENT AGE.

MANY sensations which nature has impressed on the soul are reasoned away in our enlightened age, which is so carefully cleared of all the rubbish of antiquated prejudices. One of these prejudices is the sense of regard for hoary age. Our youth ripen sooner, grow sooner wise and learned than those of former times did. They repair by diligent reading, particularly of magazines, pamphlets and novels their want of experience and study. This renders them so intelligent as to be able to decide upon subjects which our forefathers thought could only be clearly comprehended after a close and studious application of many years. Thence arises that noble self-sufficiency and confidence which inferior geniuses mistake for impudence and arrogance, that consciousness of internal worth with which the beardless boys of our age look down upon old men, and decry every thing that happens to come in their way. The utmost that a man of riper years may expect now-a-days from his children and grand children is, kind indulgence, chastening censure, being tutored by them and pitied, because he is so unfortunate as not to have been born in our happy age, in which wisdom rains from Heaven, unsown and uncultivated, like the manna in the desert.

There are many things in this world which can be learnt only by experience; there are sciences which absolutely require close and long study, reiterated reflection and meditation, coolness of temper and mature judgment; and therefore I think the most brilliant and acute genius in most cases ought to pay some attention and deference to an old man, whose inferiority of faculties is compensated by age and experience. It must be acknowledged in general, that the store of experience which a man gathers in a long course of years enables him to fix his ideas, to awaken from ideal dreams, to avoid being led astray by a lively imagination, the warmth of blood and the irritability of nerves, and to behold the objects with which he is surrounded in their proper point of view. It is besides so noble and amiable to render the latter days of the pilgrimage of life, in which cares and sorrows generally increase, and enjoy-

ment takes its flight, as easy as possible to those that soon are to bid an eternal farewell to the treasures and gratifications of this world, that I feel myself impelled to exclaim with additional energy to youth of every description— "Rise up before the hoary head, and honor the face of the old. Court the society of old and experienced people!— Do not despise the counsel of cool reason, nor the advice of experience. Treat the hoary as you wish to be treated when your hair shall be bleached by old age. Respect them and do not desert them, when wild and thoughtless youths shun their company."

As for the rest, it cannot be denied that there are many *old* fools, as there are also wise *young* men who have earned already when others scarcely have begun to sow.

The conversation with children is highly interesting to a sensible man. He beholds in them the book of nature in an uncorrupted edition. Children appear as they really are, and as they are not misled by systems, passions or learning, judge of many things better than grown persons; they receive many impressions much sooner, and are not guided by so many prejudices as the latter. In short, if you wish to study men you must not neglect to mix with the society of children. However, the conversation with them requires considerations which are not necessary in the society of people of maturer years.

It is a sacred duty to give them no offence whatever, to abstain in their company from all wanton discourses and actions, and to display in their presence benevolence, faith, sincerity, decency and every other virtue; in short, to contribute as much as possible to their improvement; for their ductile and uncorrupted mind is as ready to receive good impressions as it is open to the seeds of vice, and I may safely maintain that the degeneracy of mankind is greatly owing to the imprudence and inconsideration with which people of a maturer age deport themselves in the presence of children.

ON THE CONVERSATION BETWEEN PARENTS AND CHILDREN.

IT is not uncommon in our days to see children neglect their parents or even treat them ill. The principal ties of human society grow laxer every day; young men think that their fathers are not wise, entertaining and enlightened enough, and girls yawn in the company of their hoary mother, not reflecting how many tedious hours their parent spent at their cradle in attending and nursing them when they were stretched on a sick bed, or in performing the most disagreeable and offensive labors, to render them comfortable and to ease their pains, and that she denied herself many pleasures to take care of the little helpless, *unclean* being, who without her tender attendance perhaps would have perished. Children forget but too often how many cheerful hours they have embittered to their parents by their stunning clamor, how many sleepless nights they have caused to their careful father who exerted himself to the utmost of his abilities to provide for his family, and was obliged to deny himself many comforts for their benefit.—Well disposed minds however will never be so totally devoid of all sense of gratitude as to be in want of my advice, and for mean and unfeeling souls I do not write. It is only necessary to observe, that if children really should have reason to be ashamed of the weakness or the vices of their parents, they will do much better to conceal their defects as much as possible than to neglect paying them that external regard which they owe them in many respects.—The blessings of Heaven and the approbation of all good men are the certain rewards of the attention which sons and daughters pay to the comfort and happiness of their parents. It is a great misfortune to a child to be tempted by the discord in which his parents live, or by other causes, to take the part of one against the other. Prudent parents however will carefully avoid involving their children in such altercations; and on such occasions good children will behave with that circumspection and tenderness which probity and prudence require.

ON CONJUGAL CONVERSATION.

MARRIED people who must see each other every day, and therefore have opportunities enough to get acquainted with each other's faults and humours, and suffer many inconveniences even from the most trifling of them, cannot be too circumspect in their conduct; and it is highly important for them to find out means of preventing their society from being troublesome and tedious to one another, and to guard against mutual indifference, coldness and aversion. Dissimulation is one of the worst expedients that can be adopted for that purpose; but nothing is more efficacious than a certain regard for our own person, and an unremitted care to avoid every thing that can produce bad impressions. I would therefore advise married people carefully to cultivate mutual civility, which is the true spirit and characteristic of conjugal familiarity, and at all times distinguishes a man of good breeding.

Economy is one of the first requisites of conjugal happiness. Therefore should you have acquired a habit of dissipation in your unmarried state, prudence requires, above all things, you should disengage yourself from it as soon as you are united to a deserving consort, and use yourself to domestic economy. A single man may easily endure distress, want, humiliation and neglect; for if he have a pair of sound arms he may find bread any where; he can easily resolve to quit all his connexions, and support his life in a remote corner of the globe by the labor of his hands.

It is almost impossible a family could be governed well if the wife bear an absolute sway. There may be exceptions, but I know of none. By this observation, however, I do not mean to reflect any blame on the influence which good and prudent wives contrive to exercise over the heart of their husbands; for who could blame a deserving wife for applying her powers to that purpose, and what reasonable man is not sensible that he frequently wants gentle corrections? That exclusive arbitrary sway of which we were speaking, seems to be diametrically contrary from the order of nature. A weaker constitution of the

body, an innate predilection for gratifications that are less lasting, whims of all sorts which often fetter the understanding on the most important occasions, education, and finally the civil constitution which renders the husband responsible for the actions of his wife, design her to look out for protection, and demand of the husband to be her guardian.

But what is to be done if Fate or our own folly should have chained us for ever to a being, who, on account of her moral defects or even vices, is undeserving of the love and regard of good people; if our consort embitter our life by a morose and vicious temper, and distress us by envy, avarice, or unreasonable jealousy; or if she render herself contemptible by a false and artful heart, or be given to brutish lust and drunkenness? I need not to observe that many an honest man may be innocently involved in such a labyrinth of woe, if love blind his youthful judgment; as the most vicious dispositions are frequently concealed, in the bridal state, by the most beautiful masks. It is also but too well known that many a husband by imprudent management occasions the shooting up of vices and bad habits, the seeds of which lie concealed in the heart of his wife. It would however lead me too far from my purpose, were I to give rules how to act in every individual situation of this kind—I shall therefore make only a few general observations on that head. In situations of such a nature we must pay particular regard to the preservation of our own peace, to our children and domestics, and to the public. Concerning ourselves, I would advise every one that is reduced to such a lamentable situation not to have recourse to complaints, reproaches, and quarrels, if he see that there be no hope left of correcting his vicious consort, but to use, with as much privacy as possible, such remedies as reason, probity and honor shall point out as the most efficacious. Act after a well digested plan, devised with as much coolness of temper as possible. Ponder well whether a separation be necessary, or by whatever other means you can render your situation tolerable, if it cannot be ameliorated, and do not suffer yourself to be diverted from the prosecution of the measures you have adopted by the semblance of amendment or can-

esses. However, never degrade yourself so far as to suffer your being tempted by the heat of your temper to treat your consort with harshness and severity; for this would be adding fuel to the flame, and render your situation worse. Finally, perform your duties with additional strictness the more frequently your wife transgresses her obligations; thus you preserve a good conscience, which is the best and firmest supporter in every misfortune.—With regard to your children, domestics and the public, prudence bids you to conceal your afflictions as much as possible. Discord between married people has always a bad influence on the education of their children.

ON CONVERSATION BETWEEN MASTERS AND SERVANTS.

IT is lamentable enough that the greater part of mankind is forced by weakness, poverty, tyranny and other causes to be subservient to the smaller number, and that the honest man frequently must obey the nod of the villain. What therefore can be more just than that those whom Providence has entrusted with the power to sweeten the life of their fellow-men, and to render its burthens easier, should make the best use of that fortunate situation.

It is however also true, that the majority seem to have been born to be slaves, and noble and truly magnanimous sentiments to be the inheritance of a small number only. But let us consider that the ground of this truth is founded rather on the defective education which the rising generation generally receive than on their natural disposition.—Luxury, and its concomitant train, the despoilers of every age in which they are fostered, create an enormous number of wants which render the majority of mankind dependent on a few. The insatiable thirst for gain and gratification produces mean passions, and forces us to beg as it were for those things which we imagine to be necessary for our existence; whereas temperance and moderation are the source of all virtues, and the precursors of true happiness.

Although most people should be callous against more refined sentiments, yet are they not all ungrateful towards those that treat them with generosity, nor are they entirely blind to all intrinsic worth.

A benevolent, serious, firm and consistent conduct, which must not be confounded with stiff and overbearing solemnity; good and prompt payment, which is proportionate to the importance of their services; rigorous punctuality in enforcing the regularity to which they have bound themselves; kindness and affection, when they make a modest and reasonable request; moderation in the exercise of our authority; a just regard to their abilities in the distribution of labor; a proper allowance of time for innocent recreations, and the improvement of their abilities; attention to their wants; rigorous injunction of cleanliness in their dress and propriety in their conduct; readiness to sacrifice our own interest, when we can contribute to the improvement of their situation; paternal care for their health and morals,—these are the only means of obtaining good and faithful servants and of insuring their affection.

A father of a family has a just right to demand of his servants to perform all their duties with care and fidelity; but he ought never to suffer himself to be impelled by the fervor of passion to vent his indignation at his domestics by swearing at them, calling them names, or even striking them. A generous mind will never demean itself so low as to illtreat those that have not the power of defending themselves.

All those that serve are bound to execute the duties they have engaged to perform with the greatest and most strict fidelity; I would consequently advise their doing too much rather than too little, promoting the interest of their masters as diligently as their own, acting always with such candor and being so regular and exact in the execution of their task, as to be enabled at all times to give a cheerful and satisfactory account of their conduct to their superiors: never to make an improper use of the confidence of their master; not to disclose the errors and defects of those whose bread they eat, nor to suffer themselves to be

tempted by their passion to violate the respect which they owe those to whom Providence has subjected them.

ON THE RELATIONS BETWEEN BENEFACTORS AND THE OBJECTS OF THEIR KINDNESS, AS WELL AS BETWEEN INSTRUCTORS AND PUPILS, CREDITORS AND DEBTORS.

GRATITUDE is a sacred duty; therefore honor the man who has been kind to you. Thank him not only in terms which express the warmth of your gratitude, but avail yourself also of every opportunity to serve and to be useful to him in return.

The manner in which we dispense benefactions is frequently worth more than the action itself. It can inhance the value of every gift, as on the other hand, it can also deprive it of all merit. Few people are properly acquainted with this art; it is however of the last importance we should study it, as it is the duty of every sensible man to learn to do good in a noble manner; not to offend the delicacy of the person to whom we are kind, nor to impose too onerous obligations upon him; to upbraid him neither directly nor indirectly with the benefactions which he has received from our hands; to spare the object of our kindness the painful necessity of thanking us in an humiliating manner; not to court expressions of gratitude, yet nevertheless not to deprive a grateful mind of the opportunity of giving vent to its dutiful sentiments. A man who gives opportunely, unsolicited and cheerfully, bestows a twofold kindness on the person who is in want of assistance. Therefore give willingly! It is an heavenly pleasure to give as well as to embrace an opportunity of promoting the happiness of a fellow-creature. Be at all times ready to oblige others, but do not indiscriminately lavish away your benefactions. Be ready to serve others; but never intrude your services on any one. Be not solicitous whether your kindness will meet a grateful return or no! Display the nicest delicacy in your conversation with those that owe obligations to you, lest they should suspect you of wishing to be repaid for your kindness, to be desirous of making them sensible of your

superiority, or of taking greater liberties with them, because they are bound by gratitude to be silent. Do not repel the distressed from your door! When you are requested by any person to give advice or assistance, you ought to listen kindly, attentively and with fellow-feeling to his tale. Let him speak without being interrupted; and if you cannot comply with his request, inform him frankly and without bitterness, of the cause which prevents you from realizing his expectation. Take great care to avoid all ambiguous subterfuges and deceitful promises!

No benefaction is superior to that of instructing and cultivating the mind of others. Every person who has contributed any thing towards making us wiser, better and happier, has the strongest claim to our everlasting and warmest gratitude. Although he should not have exerted himself to the best of his abilities, yet we ought not to be ungrateful for the little improvement which we owe to him.

People who have devoted themselves zealously to the important occupation of educating the rising generation, generally deserve being treated with peculiar regard. To form and cultivate the mind of man is indeed a most difficult and arduous task, the accomplishment of which cannot be rewarded with money. The school-master of even the most insignificant village, who executes the duties of his calling with faithful diligence, is unquestionably one of the most useful and important persons in the state; and as his income generally is scanty enough, it is but just we should endeavor to sweeten the laborious life of such an useful member of society by treating him at least with due respect.

Humanity and prudence require we should be civil, just and kind to our debtors. It is a very reprehensible principle to think that a person who owes us money has thereby become our slave, that he must take up with all sorts of humiliation, that he is not at liberty to decline complying with any demand which we may think proper to make, and, in general, that the pecuniary assistance we afford to our fellow-creatures can authorize us, at any time, to look contemptuously down upon them, and to treat them as our inferiors.

Pay your creditors punctually, and be faithful to your promises; confound not the honest man who lends on mort-

erate interest to gain a livelihood by it with the extorting usurer, and you will always find people who are ready to assist you in pecuniary matters.

ON OUR CONDUCT TOWARDS OTHERS IN VARIOUS AND PECULIAR SITUATIONS AND RELATIONS.

VEX and distress no person premeditatedly! Be benevolent, obliging, just and prudent in your conduct, open and frank in your dealings with others, and carefully abstain from all ambiguities and cunning artifices. Take no step that would be injurious to others. Disturb the happiness and peace of no person. Calumniate no one, nor reveal the faults of any of your fellow-citizens if you have no undoubted cause, or the happiness of others do not impel you to speak of them. Notwithstanding this wise and prudent conduct, should envy and malice still persecute you, you will then at least have the consolation of suffering innocently, and of having afforded your enemies no just cause for hating you.

It is not always in our power to render ourselves beloved, but it depends at all times on ourselves not to be despised. General applause and praise are not necessary to render us happy. Even the knave cannot help respecting a really wise and virtuous man, and two or three sincere friends are sufficient to cheer our path through life.

Check your passion, and use no rude expressions against your enemies in your discourses or writings; and if ill-will and passion should actuate them (which is generally the case) it will be prudent in you to enter into no explanation whatever. Bad people are punished best by contempt, and the safest way to refute tale-bearing, is to show that we do not mind it.

Should you therefore be calumniated, innocently accused, and your principles misrepresented, I would advise you to exhibit a certain degree of honest pride and dignity in your conduct, and leave it to time to convince the world of your innocence.

All knaves are not insensible to a noble, generous and frank treatment. Therefore use these weapons as long as possible in defending yourself against your enemies. They will not fear your vengeance, but will tremble at degrading themselves in the eyes of the public, by continuing to persecute a man who is generally respected.

Be always ready to be reconciled to your enemy, and when all differences between you and him are settled, try to forget all injuries which you have received from him, although you should have reason to apprehend that he will avail himself of the first opportunity that offers itself to repeat them.

People who groan under the heavy pressure of adverse fate, who are persecuted by the malice of men, reduced to poverty, neglected, or have strayed from the path of truth and virtue, have a just claim to our compassion, and ought to be treated with kind forbearance and humanity.

Assist the *poor*, if Providence have granted you the power to afford him relief in his distress. Send not the penurious from your door while you can give him a small gift without being unjust to your family. Dispense your charity with a cheerful heart and with a good grace. Do not inquire whether the man whom you can relieve, has been the cause of his own misfortunes? Who would be found entirely innocent of the sufferings under which he groans, were we always to inquire minutely after their causes? Have not recourse to futile evasions, if you will or can give only a trifle or nothing at all! Let not the poor petitioner be appointed by your servants, under various nugatory pretexts, to come some other day, or fed with promises which you are not inclined to keep. Much less take the liberty of using harsh and rude words, or lecturing the person whose request you are not inclined to grant, in order to vindicate the callousness of your heart, but speak yourself to the man, and tell him briefly and kindly why you can or will not assist him. Do upon he first request what reason and equity dictate, and wait not till your heart be moved by repeated solicitations. Give not like a spendthrift; but let the effusions of your benevolence be regulated by that justice which you owe to yourself and others, and squander not away upon vagabonds and professed

beggars what you owe to helpless age, to infirmity and sufferers who are innocently persecuted by adverse fate; and when you have reason to conclude that it will give the distressed consolation, let your gift be attended by a word of comfort, kind advice and a friendly and compassionate look.

Shun not the scenes of human misery, nor flee from the abode of distress and poverty; for if we desire to be capable of having compassion for the sufferings of an unfortunate brother, we must be acquainted with the various scenes of misery which this world exhibits. Where humble poverty groans and dares not to step forth from its gloomy retirement to implore assistance; where adverse fate persecutes the diligent man who has seen better days; where a virtuous and numerous family strive in vain to procure by the most indefatigable diligence and the daily labor of their hands, as much as is sufficient to protect them against hunger, nakedness and disease; where upon the hard couch bashful tears run down the pallid cheek—thither, my charitable and humane readers, bend your steps! There you have the noblest opportunity of laying out your money, the superfluity which Providence has intrusted to you, and to gain that interest which no bank in the world can give you.

Of all the unfortunate sufferers whom this vain world contains, none are more to be pitied than such as have involved themselves in a long train of guilty actions by a single wrong step, suppressed all sense for virtue, acquired a baneful habitude in doing wrong, lost all confidence in God and men, and all courage to return again to the path of virtue, or are, at least, on the point of sinking so low.—They have the strongest claim upon our compassion, because they are deprived of the only consolation that can support us in the greatest misfortunes, namely, of the consciousness of not having wantonly brought upon themselves the evils under which they groan.

Nothing, moreover, is so apt to render a man mean as public contempt, and the marks of growing mistrust for his amendment.

Let us finally believe, for the honor of mankind, that no person can sink so low, or be corrupted so completely, as

to render it impossible for us to save him by a judicious and zealous application of proper means.

ON CONVERSATION WITH PEOPLE OF FASHION.

THE tone which prevails amongst people of fashion is, alas! imitated by all those that have any claim to polite manners, and at present, is unfortunately of such a complexion as produces the most baneful influence on the morals and happiness of men. A total deviation from the amiable simplicity of nature, an indifference to the first and sweetest ties of humanity, derision of innocence, purity, and the most sacred feelings; with insipidity of conduct, loss of every characteristical feature, want of deep and really useful knowledge, impudence, flippancy, garrulity, inconsequence, dependence on the folly of others, indifference to all that is good, noble and great, luxury, intemperance, unchastity, effeminacy, affectation, inconstancy, thoughtlessness, absurd pride, empty shew, bad economy, a thirst after rank and titles, prejudices of all sorts, dependence on the nods of despots and haughty protectors, slavish sneaking to obtain some advantage, flattery to those whose assistance is wanted, and a total neglect of those that cannot be of use however deserving they be, disregard of the most sacred duties and obligations as soon as they square not with designed purposes, falsity, deceit, perfidy, tale-bearing, cabals, malicious joy at the misfortunes of betters, calumny, hunting after domestic anecdotes, ridiculous airs, customs and habits; these are the studies in which men and women of the fashionable world accomplish themselves.

If your situation render it not absolutely necessary for you to mix with the great world, I advise you to shun that theatre of splendid misery, and those noisy pleasures which corrupt and ruin the mind and the body. To live in peaceful domestic retirement, and in the society of a few generous, sensible and cheerful friends, dedicating your life to your destination, your duties, the sciences and innocent recreations, and participating now and then with pru-

dent moderation of public amusements, and frequenting great and mixed companies only to gather new pictures for the imagination, and to obliterate the disagreeable sensations which sameness produces; this is a life truly and emphatically worthy of a wise man.

CAUTION TO YOUNG MEN WHO DEVOTE THEIR LIFE TO THE SPORTIVE MUSES AND THEATRES.

BEING myself a warm admirer of the arts, my readers would wrong me very much were they to suppose that I am actuated by prejudice, when I advise young people to enjoy the fine arts, and conversation of the priests and priestesses of the sportive Muses with great moderation.

Hilarity easily degenerates into licentiousness and a propensity for an eternal round of sensual gratifications.—Mild manners frequently degenerate into effeminacy, too obsequious pliancy, and mean and unwarrantable complaisance; and a life entirely devoted to social amusements and sensual pleasures creates aversion from all serious occupations, while it enjoys no lasting delight, which can only be purchased by conquering many difficulties, and those at the expense of indefatigable labor and exertions; solitude which is so beneficial to our mind and heart, is irksome by such conduct, and makes us disgusted with a quiet domestic life which is devoted to the faithful performance of our family and civil duties.—In a word, those that devote themselves entirely to the fine arts, and revel away their whole life with the priests of their gods, run the greatest risk of ruining their peace of mind, or at least, of not contributing as much as their situation and abilities would enable them to the promotion and happiness of others. All this may be expected to result, in a peculiar degree, from too great a love of the theatre and an intimate connexion with actors. If our plays were what they could and ought to be, if they were schools of virtue, where our deviations and follies were painted in their *natural* colors, and good morals recommended in a pleasing and convincing manner, then indeed, it would be highly useful for every young man to vi-

sit the theatre constantly, and to converse with those men who would be the greatest benefactors of their age.—However, we must not judge of the theatre by what it *might be*, but take it as it really *is*. While in our comical pieces, the ridiculous traits of the follies of men are exaggerated so much as to render it impossible for us to behold in them our own defects; while our plays favor romantic love; while they teach young fools and love sick girls how to impose upon, and obtain the consent of old and experienced fathers and mothers, who know better than their sons and daughters, that an imaginary sympathy of hearts, and a transitory fit of love, are not sufficient to constitute matrimonial happiness; while thoughtlessness appears on our theatres in a pleasing garb, and profligacy is represented in an elegant and captivating form, with the external appearance of dignity and energy, admiration becomes forced contrary to our will; while our tragedies accustom our eyes to the sight of bloody scenes of horror; while our imagination is tutored to look only for wonderful and unnatural catastrophes; while our operas make us indifferent whether sound reason be offended or not, if only our ear be tickled; while foreign artists are encouraged, and those of our fellow-citizens possessing equal, if not superior, abilities are suffered to starve; while the most pitiful grinner, and the most undeserving woman are generally applauded, because, the titled and untitled populace have taken them under their protection; and finally, while our composers of plays neglect all the rules of probability, and offend against every principle of nature and art, to please the vitiated taste of the multitude, and consequently afford to the spectator no food for his mind and heart, but only amusement and sensual gratification—while this unhappily is the state of our theatres, it is the duty of every honest man to admonish young people to partake of these pleasures but sparingly.

ON CONVERSATION WITH PHYSICIANS, LAWYERS, AND MECHANICS.

LIVE moderately in every respect, and you will rarely want the assistance of a physician, though you may see him as a friend.

Observe what agrees with your constitution and what disagrees with it; regulate your manner of living accordingly, and you will not frequently be in want of medical advice.

The only infallible means of escaping the horrid effects of venereal contagion, is to flee all intercourse with those venal wretches, who prostitute themselves to every one that can pay for their baneful favors. The dreadful consequences of youthful unchastity, and of an irregular cure of the distempers which it infallibly produces, do not indeed frequently make their appearance while the juvenile vigor of the constitution is powerful enough to counteract them; but the poison creeps unperceived thro' the whole animal machine, destroying gradually the flower of health, spreading an unaccountable languor over the whole frame, and a gloomy melancholy over the spirits, and sometimes breaks forth, after an elapse of years, in diseases which baffle the skill of the best physicians, and render the unfortunate object in the bloom of life decrepit, and unfit for the blessings of a married state.

After the well-being of body and soul, the undisturbed possession of our property is the dearest and most sacred object in civil life. The man who contributes to protect us in the possession of our property, never suffers himself to be diverted by friendship, partiality, or weakness; neither by passion, flattery, selfishness, nor fear of man, from the firm pursuit of justice; the man who has learnt to penetrate all the artifices of chicanery and persuasion, and the ambiguity and confusion of the written laws, and to hit the point to which reason, truth, probity and equity direct; who protects the poor, the weak and the oppressed against the powerful despot, the wealthy tyrant and the cruel oppressor, who is a father of the fatherless, a preserver and protector of innocence—such a man undoubtedly is truly deserving our veneration.

This observation, however, also proves how much is required of a man who can claim the appellation of a worthy judge and of a deserving lawyer; and it is highly unjust to maintain that to be a good lawyer nothing else is wanting but a little natural wit, a good memory, an intriguing spirit, and an unfeeling heart; or that the profession of the law is nothing else but the art of ruining people in a privileged manner.

It is however (to speak the truth) very lamentable, that the conduct of no set of men gives more cause, in all countries, for complaints of oppression and rapine than that of the lawyers and attornies.

"*Why are the lawyers always dressed in black?*" says a countryman. "*Out of respect to their clients, whose heirs they are.*"* But of what use is all declamation against the numerous abuses of the law? and who knows not that it is entirely fruitless to attempt to remedy them?

This being the case, we can give our readers no better advice than to take the greatest care of not committing their property or person to the hands of justice.

An honest, industrious and skilful *tradesman* and *mechanic* is one of the most useful persons in the state, and the little deference which we pay to that class of people is very disgraceful to our moral character and understanding. What preference has an idle courtier or an overgrown merchant to an honest citizen who gains his bread in a lawful manner by the work of his hands? This class of people work to satisfy our principal and most natural wants; if it were not for their assistance, we should be obliged to prepare all the necessaries of life with our own hand; therefore if a tradesman or a mechanic (as frequently is the case) raise himself above the rest by his ingenuity, and shows that he spares no labor to improve his art, he has an additional claim to our regard. I must also observe, that we frequently meet amongst this class of people with men of the brightest understanding, who are less given to prejudices than many of a superior rank, who have perverted their sound reason by study and slavish devotion to systems.

* Gabriel Outcast.

Therefore honor a worthy and diligent tradesman and mechanic, and treat him with civility.

ON CONVERSATION WITH GAMBLERS. BANEFUL CONSEQUENCES OF THE HABIT OF GAMBLING.

AMONGST all adventurers, *gamblers by profession* are the most contemptible and prejudicial class. On speaking of them, I beg leave to say a few words on gaming in general.

No passion can lead to such extremities, nor involve a man in such a complicated train of crimes and vices, and ruin whole families so completely as the baneful rage for gambling. It produces and nourishes all imaginable disgraceful sensations; it is the most fertile nursery of covetousness, envy, rage, malice, dissimulation, falsehood, and foolish reliance on blind fortune; it frequently leads to fraud, quarrels, murder, forgery, meanness and despair; and robs us in the most unpardonable manner of the greatest and most irrecoverable treasure—TIME.

ON THE RELATION BETWEEN AUTHORS AND THEIR READERS.

IT would not be deviating from the purpose, if I were to dedicate a section to some observations on the conversation with *deceased, great, and noble geniuses*; however, this might lead me too far. But thus much must be generally allowed, that the study of history, of the characters and writings of the most celebrated heroes and wise men of former ages, has a great influence on the improvement of man. We imagine ourselves to be transported to the stage of former times, are animated with the spirit which emanates from the deeds and discourses of the great and heaven born men who acted upon it; and in this respect the conversation with deceased geniuses of excellence has frequently more influence over our head and heart, and through

that medium, over great and political events than the conversation with cotemporary writers.

Is it not natural that our social circles afford us so little real pleasure, while the majority of our young men possess no other knowledge but what they have acquired in taverns, playhouses, bawdyhouses, &c. or gathered from novels and newspapers?

PRINCIPAL CAUSES OF THE WANT OF DOMESTIC PLEASURES.

AMONGST all the numerous sources of human happiness, domestic life undoubtedly is the richest and most productive; but to which unhappily too many of the higher and middling classes rarely resort. This source of pleasure and happiness is accessible at all times to every man; its use is not confined to time, and the enjoyment of it requires not the least laborious preparations. The more pleasures the wise draw from this source, the richer and more copious it grows; the more frequently he resorts to it, the more he will relish the blessings which it affords.—If we really wish to enjoy domestic pleasure and happiness, mutual love and regard must be the foundation; and while we neglect to preserve and strengthen these ties, domestic life must lose its sweetest charms.

Want of mutual concern is one of the most prominent features of the absence of domestic pleasure and happiness. It is impossible we should be capable of enjoying domestic happiness, while we do not take the liveliest interest in every concern of our consort.

Want of taste for innocent and simple pleasures contributes likewise very much to destroy domestic and social happiness, and to render our home irksome to us.

Want of materials for conversations and enjoyment is a no less common cause of the want of domestic happiness and pleasure. Conversation, particularly with a smaller circle of friends, requires we should be in possession of various materials to keep it alive, that its sources may not be dried up and make room for tediousness and satiety; and that our enjoyment should be multiplied and refined by no-

ble feelings, if we wish to preserve it from degenerating into disgust. Those that bring an empty head and a cold heart into Social Life, and are capable only of supporting a conversation on the most hacknied subjects, or being affected by violent sensual impressions, cannot indeed expect to derive much pleasure and happiness from it. Pleasures which are merely sensual are soon exhausted, as well as the little incidents of the day. But when those in near connexion possess an accomplished understanding, and a well disposed heart; when they have a decided taste for every thing which is noble and good; when they have the capacity and a sincere wish to instruct and to be instructed; when the joint reading of a good and instructive book serves them instead of splendid assemblies; when they mutually strive after wisdom, virtue and higher perfection; when they unite for the common enjoyment of the pleasures of religion and rational devotion, and take the most lively interest in every thing that concerns mankind and their mutual peace; then it is impossible the sources of domestic pleasures and happiness should ever be exhausted! How necessary it therefore is for every one panting after domestic bliss, that he should never cease to cultivate his mind and heart; and how natural it is that our modern method of educating our children should render them totally unfit for enjoying the purest pleasures which this sublunary world can afford!

ON CANDOR AND TOLERANCE IN CONVERSATION.

WANT of candor and tolerance in conversation is one of the most common and baneful enemies of social and domestic pleasure.

All our notions are produced and shaped by sensual perceptions, by instruction, education, reading, conversation, meditation and the conclusions drawn therefrom. As for the notions produced by sensual perceptions it is obvious to the most common understanding, that if some object affects the sensual organs, as the eye for instance, we cannot avoid judging of it conformably to the perceptions it produ-

ces through that medium upon the mind. We *must* see what we do see. We *must* think an object to be green, if it appear in that color to our eyes, although to every other person it should seem to be blue. Neither ought we to condemn any one for the notions he owes to his education, instruction, reading, and conversation with others. It is not his fault that he was placed by Providence in the situation in which he is, and that he received no other ideas but such as naturally resulted from it.

But *what* confusion, *what* disorder could be occasioned by the free exercise of the liberty of *speech?* It neither can be injurious to sound religion, nor to a well regulated government, nor to the essential principles of morality. Sound religion needs not to fear the light. The more freely its principles are discussed, the more amiable will it appear to an impartial examiner. Doubts may indeed be raised against some of its tenets, but these very doubts will serve as a new spur to more minute inquiry which ultimately will do it more good than harm. Truth always eventually conquers, and error only cannot stand the test of free examination.

All acrimony, passionate heat, rudeness of language, ridicule and hatred which we display towards those that differ with us in opinion about religious, moral, philosophical or political subjects, is therefore unbecoming a man of honor, a glaring infringement of the general rights of men, and disgraceful to a rational being. If the ideas they advance be really and essentially erroneous, violent and passionate declamations against them will never contribute any thing towards convincing them of their error, but will rather lead them to think that we are sensible of their superiority and our own weakness, and wish to *silence*, because we are incapable of *refuting* them. Such conduct of course, will give them just reason to complain, that we use unfair weapons to combat them, render us suspected of arrogance and tyrannical sentiments, and provoke hatred and contempt.

Tolerate the erring without confirming them in their errors.

SUMMARY OF MORAL PRINCIPLES,

COMPILED FROM "THE PRINCIPLES OF MORAL AND POLITICAL PHILOSOPHY," COMPOSED, AND SELECTED FROM THE WORKS OF THE MOST EMINENT ENGLISH WRITERS ON MORAL PHILOSOPHY AND THE LIGHT OF NATURE, BY WILLIAM PALEY, D. D.

DEFINITION AND USE OF THE SCIENCE.

MORAL PHILOSOPHY, Morality, Ethics, Casuistry, Natural Law, mean all the same thing; namely, *That science which teaches men their duty, and the reasons of it.*

The use of such a study depends upon this, that, without it, the rules of life by which men are ordinarily governed, oftentimes mislead them, through a defect either in the rule, or in the application.

HUMAN HAPPINESS.

It will be our business to show, if we can,

I. What human happiness does not consist in;

II. What it does consist in.

FIRST then, Happiness does not consist in the pleasures of sense, in whatever profusion or variety they be enjoyed.—By the pleasures of sense I mean, as well the animal gratifications of eating, drinking, &c. as the more refined pleasures of music, painting, architecture, gardening, splendid shows, theatric exhibitions, and the pleasures lastly of active sports, as of hunting, shooting, fishing, &c. For,

1st, These pleasures continue but a little while at a time. This is true of them all, especially of the grosser sort of them. Laying aside the preparation and the expectation, and computing strictly the actual sensation, we shall be surprised to find, how inconsiderable a portion of our time they occupy, how few hours in the four and twenty they are able to fill up.

2dly. These pleasures, by repetition, lose their relish. It is a property of the machine, for which we know no remedy, that the organs, by which we perceive pleasure, are blunted and benumbed, by being frequently exercised in the same way. There is hardly any one who has not found the difference between a gratification, when new, and when familiar; or any pleasure, which does not become indifferent as it grows habitual.

3dly. The eagerness for high and intense delights takes away the relish from all others; and as such delights fall rarely in our way, the greater part of our time becomes from this cause empty and uneasy.

There is hardly any delusion by which men are greater sufferers in their happiness, than by their expecting too much from what is called pleasure; that is, from those intense delights, which vulgarly engross the name of pleasure. The very expectation spoils them. When they do come, we are often engaged in taking pains to persuade ourselves how much we are pleased, rather than enjoying any pleasure that springs naturally out of the object. And whenever we depend upon being vastly delighted, we always go home secretly grieved at missing our aim. Likewise, as hath been observed just now, when this humor of being prodigiously delighted has once taken hold of the imagination, it hinders us from providing for, or acquiescing in those gently soothing engagements, the due variety and succession of which, are the only things that supply a continued stream of happiness.

What I have been able to observe of that part of mankind, whose professed pursuit is pleasure, and who are withheld in the pursuit by no restraints of fortune, or scruples of conscience, corresponds sufficiently with this account. I have commonly remarked, in such men, a restless and inextinguishable passion for variety; a great part of their time to be vacant, and so much of it irksome; and that, with whatever eagerness and expectation they set out, they become, by degrees, fastidious in their choice of pleasure, languid in the enjoyment, yet miserable under the want of it.

The truth seems to be that there is a limit, at which the pleasures soon arrive, and from which they ever afterwards

decline. They are of necessity of short duration, as the organs cannot hold on their emotions beyond a certain length of time; and if you endeavor to compensate for the imperfection in their nature, by the frequency with which you repeat them, you lose more than you gain, by the fatigue of the faculties, and the diminution of sensibility.

We have said nothing in this account of the loss of opportunities, or the decay of faculties, which, whenever they happen, leave the voluptuary destitute and desperate; teased by desires which can never be gratified, and the memory of pleasures which must return no more.

It will also be allowed by those who have experienced it, and perhaps by those alone, that pleasure which is purchased by the incumbrance of our fortune, is purchased too dear: the pleasure never compensating for the perpetual irritation of embarrassed circumstances.

These pleasures, after all, have their value: and as the young are always too eager in their pursuit of them, the old are sometimes too remiss; that is, too studious of their ease, to be at the pains for them, which they really deserve.

Secondly, Neither does happiness consist in an exemption from pain, labor, care, business, suspense, molestation, and "those evils which are without;" such a state being usually attended not with ease, but with depression of spirits, a tastelessness in all our ideas, imaginary anxieties, and the whole train of hypochondriacal affections.

For which reason, it seldom answers the expectations of those, who retire from their shops and counting-houses, to enjoy the remainder of their days in leisure and tranquillity; much less of such, as in a fit of chagrin, shut themselves up in cloisters and hermitages, or quit the world and their stations in it, for solitude and repose.

Thirdly, Neither does happiness consist in greatness, rank or elevated station.

No superiority appears to be of any account, but superiority over a rival. Philosophy smiles at the contempt with which the rich and great speak of the petty strifes and competitions of the poor; not reflecting that these strifes and competitions are just as reasonable as their own, and the pleasure, which success affords, the same.

Our position is that happiness does not consist in greatness. And this position we make out by showing, that even what are supposed to be the peculiar advantages of greatness, the pleasures of ambition and superiority, are in reality common to all conditions.

All that can be said is, that there remains a presumption in favor of those conditions of life in which men generally appear most cheerful and contented. For though the apparent happiness of mankind be not always a true measure of their real happiness, it is the best measure we have.

Taking this for my guide, I am inclined to believe that happiness consists,

1. In the exercise of the social affections.

Those persons commonly possess good spirits who have about them many objects of affection and endearment, as wife, children, kindred, friends. And to the want of these may be imputed the peevishness of monks, and of such as lead a monastic life.

Of the same nature with the indulgence of our domestic affections, and equally refreshing to the spirits, is the pleasure which results from acts of bounty and beneficence, exercised either in giving money or in imparting to those who want it the assistance of our skill and profession.

Another main article of human happiness is,

II. The exercise of our faculties, either of body or mind, in the pursuit of some engaging end.

It seems to be true, that no plenitude of present gratifications, can make the possessor happy for a continuance, unless he have something in reserve—something to hope for, and look forward to. This I conclude to be the case from comparing the alacrity and spirits of men, who are engaged in any pursuit which interests them, with the dejection and *ennui* of almost all, who are either born to so much that they want nothing more, or who have *used up* their satisfactions too soon, and drained the sources of them.

Hence those pleasures are most valuable, not which are most exquisite in the fruition, but which are most productive of engagement and activity in the pursuit.

Engagement is every thing. The more significant, however, our engagements are, the better; such as the

planning of laws, institutions, manufactures, charities, improvements, public works; and the endeavoring, by our interest, address, solicitations, and activity, to carry them into effect; or upon a smaller scale, the procuring of maintenance and fortune for our families by a course of industry and application to our callings, which forms and gives motion to the common occupations of life; training up a child; prosecuting a scheme for his future establishment; making ourselves masters of a language or a science; improving or managing an estate; laboring after a piece of preferment; and lastly, any engagement, which is innocent, is better than none; as the writing of a book, the building of a house, the laying out of a garden, the digging of a fish-pond—even the raising of a cucumber or a tulip.

Whilst the mind is taken up with the objects of business before us, we are commonly happy, whatever the object or business be: when the mind is *absent*, and the thoughts are wandering to something else than what is passing in the place in which we are, we are often miserable.

III. Happiness depends upon the prudent constitution of the habits.

The art in which the secret of human happiness in a great measure consists, is to *set* the habits in such a manner, that every change may be a change for the better.—The habits themselves are much the same; for whatever is made habitual, becomes smooth, and easy, and nearly indifferent. The return to an old habit is likewise easy, whatever the habit be. Therefore the advantage is with those habits which allow of indulgence in the deviation from them. The luxurious receive no greater pleasure, from their dainties, than the peasant does from his bread and cheese; but the peasant whenever he goes abroad, finds a feast; whereas the epicure must be well entertained to escape disgust.

IV. Happiness consists in health.

By health I understand, as well freedom from bodily distempers, as that tranquillity, firmness, and alacrity of mind, which we call good spirits; and which may properly enough be included in our notion of health, as depend-

ing commonly upon the same causes, and yielding to the same management, as our bodily constitution.

Health, in this sense, is the one thing needful. Therefore no pains, expense, self-denial, or restraint, to which we subject ourselves, for the sake of health, is too much. Whether it require us to relinquish lucrative situations, to abstain from favorite indulgences, to control intemperate passions, or undergo tedious regimens; whatever difficulties it lays us under, a man who pursues his happiness rationally and resolutely, will be content to submit to.

When we are in perfect health and spirits, we feel in ourselves a happiness independent of any particular outward gratification whatever, and of which we can give no account. This is an enjoyment which the Deity has annexed to life; and probably constitutes, in a great measure, the happiness of infants and brutes, especially of the lower and sedentary orders of animals, as of oysters, periwinkles, and the like; for which I have sometimes been at a loss to find out amusement.

The above account of human happiness will justify the two following conclusions, which, although found in most books of morality, have seldom, I think, been supported by any sufficient reasons.

FIRST, That happiness is pretty equally distributed amongst the different orders of civil society.

SECONDLY, That vice has no advantage over virtue, even with respect to this world's happiness.

VIRTUE.

THE four CARDINAL virtues are, *prudence*, *fortitude*, *temperance*, and *justice*.

But the division of virtue, to which we are now-a-days most accustomed, is into duties,

Towards *God*; as piety, reverence, resignation, gratitude, &c.

Towards *other men* (or relative duties); as justice, charity, fidelity, &c.

Towards *ourselves*; as chastity, sobriety, temperance, preservation of life, care of health, &c.

I shall proceed to state a few observations, which relate to the general regulation of human conduct; unconnected indeed with each other, but very worthy of attention;

Mankind act more from habit than reflection.

It is on few, only, and great occasions that men deliberate at all; on fewer still, that they institute any thing like a regular inquiry into the moral rectitude or depravity of what they are about to do; or wait for the result of it.—We are for the most part determined at once; and by an impulse, which is the effect and energy of pre-established habits. And this constitution seems well adapted to the exigencies of human life, and to the imbecility of our moral principle.

If we are in so great a degree passive under our habits, where, it is asked, is the exercise of virtue, the guilt of vice, or any use of moral and religious knowledge? I answer, in the *forming and contracting* of these habits.

There are *habits*, not only of drinking, swearing, and lying, and of some other things, which are commonly acknowledged to be habits, and called so; but of every modification of action, speech, and thought. Man is a bundle of habits. There are habits of industry, attention, vigilance, advertency; of a prompt obedience to the judgment occurring, or of yielding to the first impulse of passion; of extending our views to the future, or of resting upon the present; of apprehending, methodizing, reasoning; of indolence and dilatoriness; of vanity, self conceit, melancholy, partiality; of fretfulness, suspicion, captiousness, censoriousness; of pride, ambition, covetousness: of over-reaching, intriguing, projecting. In a word, there is not a quality, or function, either of body or mind which does not feel the influence of this great law of animated nature.

The following general positions may be advanced, I think, with safety:

1. That a state of happiness is not to be expected by those who are conscious of no moral or religious rule.

2. That a state of happiness is not to be expected by those who reserve to themselves the habitual practice of any one sin, or neglect of one known duty.

MORAL OBLIGATION.

WHY am I *obliged* to keep my word?

Because it is right, says one.—Because it is agreeable to the fitness of things, says another.—Because it is conformable to reason and nature, says a third.—Because it is conformable to truth, says a fourth.—Because it promotes the public good, says a fifth.—Because it is required by the will of God, concludes a sixth.

Upon which different accounts, two things are observable:

First, That they all ultimately coincide.

The fitness of things, means their fitness to produce happiness: the nature of things, means that actual constitution of the world, by which some things, as such and such actions, for example, produce happiness, and others misery: reason is the principle, by which we discover or judge of this constitution: truth is this judgment expressed or drawn out into propositions. So that it necessarily comes to pass, that whatever promotes the public happiness or happiness upon the whole, is agreeable to the fitness of things, to nature, to reason, and to truth: and such (as will appear by and by) is the divine character, that what promotes the general happiness, is required by the will of God; and what has all the above properties, must needs be *right;* for right means no more than conformity to the rule we go by, whatever that rule be.

And this is the reason that moralists, from whatever different principles they set out, commonly meet in their conclusions; that is, they enjoin the same conduct, prescribe the same rules of duty, and, with a few exceptions, deliver upon dubious cases the same determinations.

The proper method of conducting the enquiry is, first to examine what we mean, when we say a man is *obliged* to do any thing, and then, to show *why* he is obliged to do the thing which we have proposed as an example, namely, "to keep his word."

A man is to be said to be *obliged*, "*when he is urged by a violent motive resulting from the command of another.*"

Whenever the motive is violent enough, and coupled with the idea of command, authority, law, or the will of a supe-

rior, there, I take it, we always reckon ourselves to be *obliged.*

And from this account of obligation it follows, that we can be obliged to nothing, but what we ourselves are to gain or lose something by; for nothing else can be a "violent motive" to us. As we should not be obliged to obey the laws, or the magistrate, unless rewards or punishments, pleasure or pain, some how or other depended upon our obedience; so neither should we, without the same reason, be obliged to do what is right, to practise virtue, or to obey the commands of God.

Let it be remembered, that to be *obliged,* "is to be urged by a violent motive, resulting from the command of another."

Therefore, private happiness is our motive, and the will of God our rule.

When I first turned my thoughts to moral speculations, an air of mystery seemed to hang over the whole subject; which arose, I believe, from hence—that I supposed, with many authors whom I had read, that to be *obliged* to do a thing, was very different from being *induced* only to do it; and that the obligation to practice virtue, to do what is right, just, &c. was quite another thing, and of another kind, than the obligation which a soldier is under to obey his officer, a servant his master, or any of the civil and ordinary obligations of human life. Whereas, from what has been said it appears, that moral obligation is like all other obligations; and that all *obligation* is nothing more than an inducement of sufficient strength, and resulting in some way, from the command of another.

THE WILL OF GOD.

AS the will of God is our rule, to inquire what is our duty, or what we are obliged to do, in any instance, is, in effect, to inquire what is the will of God in that instance? which consequently becomes the whole business of morality.

The method of coming at the will of God concerning any action, by the light of nature, is to inquire into "the tendency of the action to promote or diminish the general happiness." This rule proceeds upon the presumption, that God Almighty wills and wishes the happiness of his creatures; and consequently, that those actions, which promote that will and wish, must be agreeable to him;—and the contrary.

As this presumption is the foundation of our whole system, it becomes necessary to explain the reasons upon which it rests.

THE DIVINE BENEVOLENCE.

WHEN God created the human species, either he wished their happiness, or he wished their misery, or he was indifferent and unconcerned about both.

If he had wished our misery, he might have made sure of his purpose, by forming our senses to be as many sores and pains to us, as they are now instruments of gratification and enjoyment; or by placing us amidst objects so ill suited to our perceptions, as to have continually offended us, instead of ministering to our refreshment and delight. He might have made, for example, every thing we tasted bitter; every thing we saw loathsome; every thing we touched a sting; every smell a stench; and every sound a discord.

If he had been indifferent about our happiness or misery, we must impute to our good fortune (as all design by this supposition is excluded), both the capacity of our senses to receive pleasure, and the supply of external objects fitted to produce it.

But either of these, and still more both of them, being too much to be attributed to accident, nothing remains but the first supposition, that God, when he created the human species, wished their happiness and made for them the provision which he has made, with that view, and for that purpose.

The same argument may be proposed in different terms, thus: Contrivance proves design; and the predominant tendency of the contrivance indicates the disposition of the designer. The world abounds with contrivances; and all the contrivances which we are acquainted with, are directed to beneficial purposes. Evil no doubt exists; but is never, that we can perceive, the object of contrivance.—Teeth are contrived to eat, not to ache; their aching now and then is incidental to the contrivance, perhaps, inseparable from it; or even, if you will, let it be called a defect in the contrivance; but it is not the object of it.—This is a distinction which well deserves to be attended to. In describing implements of husbandry, you would hardly say of a sickle, that it is made to cut the reaper's fingers, though from the construction of the instrument, and the manner of using it, this mischief often happens. But if you had occasion to describe instruments, of torture or execution, this engine, you would say, is to extend the sinews; this to dislocate the joints; this to break the bones; this to scorch the soles of the feet. Here pain and misery are the very objects of the contrivance. Now nothing of this sort is to be found in the works of nature. We never discover a train of contrivance to bring about an evil purpose. No anatomist ever discovered a system of organization, calculated to produce pain and disease; or, in explaining the parts of the human body, ever said, this is to irritate; this to inflame; this duct is to convey the gravel to the kidneys; this gland to secrete the humor which forms the gout: if by chance he comes at a part of which he knows not the use, the most he can say is, that it is useless; no one ever suspects that it is put there to incommode, to annoy or torment. Since then God hath called forth his consummate wisdom to contrive and provide for our happiness, and the world appears to have been constituted with this design at first, so long as this constitution is upholden by him, we must in reason suppose the same design to continue.

The contemplation of universal nature rather bewilders the mind than affects it. There is always a bright spot in the prospect upon which the eye rests; a single example, perhaps, by which each man finds himself more *convinced*

than by all others put together. I seem for my own part, to see the benevolence of the Deity more clearly in the pleasures of very young children, than in any thing in the world. The pleasure of grown persons may be reckoned partly of their own procuring; especially if there has been any industry, or contrivance, or pursuit, to come at them; or if they are founded, like music, painting, &c. upon any qualification of their own acquiring. But the pleasures of a healthy infant are so manifestly provided for it by *another*, and the benevolence of the provision is so unquestionable, that every child I see at its sport affords to my mind a kind of sensible evidence of the finger of God, and of the disposition which directs it.

But the example, which strikes each man most strongly is the true example for him; and hardly two minds hit upon the same; which shews the abundance of such examples about us.

We conclude, therefore, that God wills and wishes the happiness of his creatures. And this conclusion being once established, we are at liberty to go on with the rule built upon it, namely, "that the method of coming at the will of God, concerning any action, by the light of nature, is to inquire into the tendency of that action to promote or diminish the general happiness."

UTILITY.—THE NECESSITY OF GENERAL RULES.—OF RIGHT.

SO then actions are to be estimated by their tendency. Whatever is expedient is right. It is the utility of any moral rule alone which constitutes the obligation of it.

You cannot permit one action and forbid another, without shewing a difference between them. Consequently, the same sort of actions must be generally permitted or generally forbidden. Where, therefore, the general permission of them would be pernicious, it becomes necessary to lay down and support the rule which generally forbids them.

Thus, to return once more to the case of the assassin.—The assassin knocked the rich villian on the head, because he thought him better out of the way than in it. If you al-

low this excuse in the present instance, you must allow it to all, who act in the same manner, and from the same motive; that is, you must allow every man to kill any one he meets, whom he thinks noxious or useless; which, in the event, would be to commit, every man's life and safety to the spleen, fury, and fanaticism of his neighbor—a disposition of affairs which would soon fill the world with misery and confusion; and ere long put an end to human society, if not to the human species.

"Whatever is expedient is right." But then it must be expedient upon the whole, at the long run, in all its effects, collateral and remote, as well as in those which are immediate and direct; as it is obvious, that, in computing consequences it makes no difference in what way or at what distance they ensue.

From the principles delivered in this and the two preceding chapters, a maxim may be explained, which is in every man's mouth, and in most men's without meaning, viz. "not to do evil that good may come:" that is, let us not violate a general rule for the sake of any particular good consequence we may expect. Which is for the most part a salutary caution, the advantage seldom compensating for the violation of the rule. Strictly speaking, that cannot be "evil" from which "good comes;" but in this way, and with a view to the distinction between particular and general consequences, it may.

Now, because moral *obligation* depends, as we have seen, upon the will of God, *right*, which is correlative to it, must depend upon the same. Right therefore signifies, *consistency with the will of God.*

PROMISES.

FROM whence the obligation to perform promises arises.

They who argue from innate moral principles, suppose a sense of the obligation of promises to be one of them; but without assuming this, or any thing else, without proof, the

obligation to perform promises may be deduced from the necessity of such a conduct, to the well-being, or the existence, indeed, of human society.

Men act from expectation. Expectation is, in most cases, determined by the assurances and engagements which we receive from others. If no dependence could be placed upon these assurances, it would be impossible to know what judgment to form of many future events, or how to regulate our conduct with respect to them. Confidence, therefore, in promises is essential to the intercourse of human life; because, without it, the greatest part of our conduct would proceed upon chance. But there could be no confidence in promises, if men were not obliged to perform them: the obligation therefore to perform promises is essential, to the same end and in the same degree.

CONTRACTS OF SALE.

THE rule of justice which wants most to be inculcated in the making of bargains, is, that the seller is bound in conscience to disclose the faults of what he offers for sale.

To this of concealing the faults of what we want to put off, may be referred the practice of passing bad money.—This practice we sometimes hear defended by a vulgar excuse, that we have taken the money for good, and therefore must get rid of it. Which excuse is much the same, as if one, who had been robbed upon the highway, should alledge he had a right to reimburse himself out of the pocket of the first traveller he met; the justice of which reasoning the traveller possibly may not comprehend.

CONTRACTS CONCERNING THE LENDING OF MONEY.

WHOEVER borrows money is bound in conscience to repay it. This every man can see: but every man cannot see; or does not, however, reflect, that he is, in consequence, also bound to use the means necessary to enable himself to repay it. "If he pay the money when he has it, or has it to spare, he does all that an honest man can do," and all he imagines, that is required of him; whilst the previous measures, which are necessary to furnish him with the money, he makes no part of his care, nor observes to be as much his duty as the other; such as selling a family seat, or a family estate, contracting his plan of expense, laying down his equipage, reducing the number of his servants, or any of those humiliating sacrifices, which justice requires of a man in debt, the moment he perceives that he has no reasonable prospect of paying his debts without them. An expectation, which depends upon the continuance of his own life, will not satisfy an honest man if a better provision be in his power: for it is a breach of faith to subject a creditor, when we can help it, to the risk of our life, be the event what it will; that not being the security to which credit was given.

CONTRACTS OF LABOR.

SERVICE in this country* is, as it ought to be, voluntary, and by contract; and the master's authority extends no farther than the terms or equitable construction of the contract will justify.

A servant is not bound to obey the *unlawful* commands of his master; to minister, for instance, to his unlawful pleasures; or to assist him by unlawful practices in his profession; as in smuggling or adulterating the articles in which he deals. For the servant is bound by nothing but his own promise; and the obligation of a promise; extends not to things unlawful.

For the same reason, the master's authority is no *justification* of the servant in doing wrong; for the servant's own

* *England.*

promise, upon which that authority is founded, would be none.

Clerks and apprentices ought to be employed entirely in the profession or trade which they are intended to learn.—Instruction is their hire, and to deprive them of the opportunities of instruction, by taking up their time with occupations foreign to their business, is to defraud them of their wages.

A master of a family is culpable, if he permit any vices among his domestics, which he might restrain by due discipline and a proper interference. This results from the general obligation to prevent misery when in our power; and the assurance which we have, that vice and misery at the long run go together.

LIES.

A LIE is a breach of promise; for whoever seriously addresses his discourse to another, tacitly promises to speak the truth, because he knows that the truth is expected.

Or the obligation of veracity may be made out from the direct ill consequences of lying to social happiness.—Which consequences consist, either in some specific injury to particular individuals, or in the destruction of that confidence, which is essential to the intercourse of human life: for which latter reason, a lie may be pernicious in its general tendency, and therefore criminal, though it produce no particular or visible mischief to any one.

REVENGE.

ALL pain occasioned to another in consequence of an offence, or injury received from him, farther than what is calculated to procure reparation, or promote the just ends of punishment, is so much revenge.

It is highly *probable*, from the light of nature, that a pas-

sion, which seeks its gratification immediately and expressly in giving pain, is disagreeable to the benevolent will and counsels of the Creator.

DUELLING.

DUELLING as a punishment is absurd; because it is an equal chance, whether the punishment fall upon the offender, or the person offended. Nor is it much better as a reparation; it being difficult to explain in what the *satisfaction* consists, or how it tends to undo the injury, or to afford a compensation for the damage already sustained.

For the army, where the point of honor is cultivated with exquisite attention and refinement, I would establish a Court of Honor, with a power of awarding those submissions and acknowledgements, which it is generally the purpose of a challenge to obtain; and it might grow into fashion, with persons of rank of all professions, to refer their quarrels to the same tribunal.

SLANDER.

MALICIOUS slander, is the relating of either truth or falsehood for the purpose of creating misery.

I acknowledge that the truth or falsehood of what is related varies the degree of guilt considerably: and that slander, in the ordinary acceptation of the term, signifies the circulation of mischievous *falsehood*; but truth may be made instrumental to the success of malicious designs as well as falsehood; and if the end be bad, the means cannot be innocent.

Information, communicated for the real purpose of warning or cautioning, is not slander.

SEDUCTION.

THE *seducer* practises the same stratagems to draw a woman's person into his power, that a *swindler* does, to get possession of your goods, or money.

Upon the whole, if we pursue the effects of seduction through the complicated misery which it occasions; and if it be right to estimate crimes by the mischief they knowingly produce, it will appear something more than mere invective to assert, that not one half of the crimes, for which men suffer death by the laws of England, are so flagitious as this.

OF THE DUTY OF PARENTS.—EDUCATION.

EDUCATION, in the most extensive sense of the word, may comprehend every preparation that is made in our youth for the sequel of our lives; and in this sense I use it.

Some such preparation is necessary for children of all conditions, because, without it, they must be miserable, and probably will be vicious, when they grow up, either from want of the means of subsistence, or from want of rational and inoffensive occupation. In civilized life, every thing is effected by art and skill. Whence a person who is provided with neither (and neither can be acquired without exercise and instructions) will be useless; and he that is useless, will generally be at the same time mischievous to the community. So that to send an uneducated child into the world is injurious to the rest of mankind; it is little better than to turn out a mad dog, or wild beast into the streets.

In the inferior classes of community, this principle condemns the neglect of parents, who do not inure their children by times to labor and restraint, by providing them with apprenticeships, services, or other regular employment, but who suffer them to waste their youth in idleness and vagrancy, or to betake themselves to some lazy, trifling, and precarious calling; for the consequence of hav-

ing thus tasted the sweets of natural liberty, at an age when their passion and relish for it are at the highest, is, that they become incapable for the remainder of their lives of continued industry, or of persevering attention to any thing; spend their time in a miserable struggle between the importunity of want, and the irksomeness of regular application; and are prepared to embrace every expedient, which presents a hope of supplying their necessities without confining them to the plough, the loom, the shop, or the counting-house.

In the middle orders of society, those parents are most reprehensible, who neither qualify their children for a profession, nor enable them to live without one: and those in the highest, who, from indolence, indulgence, or avarice, omit to procure their children those liberal attainments, which are necessary to make them useful in the stations to which they are destined. A man of fortune, who permits his son to consume the season of education, in hunting, shooting, or in frequenting horse-races, assemblies, or other unedifying, if not vicious diversions, defrauds the community of a benefactor, and bequeaths them a nuisance.

The health and virtue of a child's future life are considerations so superior to all others, that whatever is likely to have the smallest influence upon these, deserves the parent's first attention. In respect of health, agriculture, and all active, rural and out-of-door employments, are to be preferred to manufactures and sedentary occupations. In respect of virtue, a course of dealings in which the advantage is mutual, in which the profit on one side is connected with the benefit of the other (which is the case in trade, and all serviceable art or labor), is more favorable to the moral character, than callings in which one man's gain is another's loss, in which, what you acquire, is acquired without equivalent, and parted with in distress. For security, manual arts exceed merchandise, and such as supply the wants of mankind are better than those which minister to their pleasure.*

* In the United States, where education is cheap, a lamentable eagerness prevails among all classes of parents for preparing their sons for professional, literary or mercan-

On account of the few lucrative employments which are left to the female sex, and by consequence, the little opportunity they have of adding to their income, daughters ought to be the particular objects of a parent's care and foresight: and as an option of marriage, from which they can reasonably expect happiness, is not presented to every woman who deserves it, especially in times in which a licentious celibacy is in fashion with the men, a father should endeavor to enable his daughters to lead a single life with independency and decorum, even though he subtract more for that purpose from the portions of his sons, than is agreeable to modern usage, or than they expect.

DRUNKENNESS.

THE mischief of drunkenness, from which we are to compute the guilt of it, consists in the following bad effects:—1. It betrays most constitutions either into extravagancies of anger, or sins of lewdness.—2. It disqualifies men for the duties of their station, both by the temporary disorder of their faculties, and at length by a constant incapacity and stupefaction.—3. It is attended with expenses, which can often be ill spared.—4. It is sure to occasion uneasiness to the family of the drunkard.—5. It shortens life.

To these consequences of drunkenness must be added the peculiar danger and mischief of the *example*. Drunkenness is a social festive vice; apt, beyond any vice that can be mentioned, to draw in others by the example.

tile employments. This literary mania produces calamitous consequences to its subjects, by creating in their minds an aversion to the pursuit of laborious and productive occupations after a professional defeat; whether owing to deficiency of genius, or the multiplicity of adventurers. The general public prosperity is at the same time diminished by every desertion from the ranks of productive or useful industry.

COMP.

PART V.

MISCELLANEOUS ARTICLES.

POLITICAL PARTY ANIMOSITY OUGHT TO BE EXTINGUISHED.—RUINOUS POLICY OF IMPORTING SUCH VAST QUANTITIES OF UNNECESSARY FOREIGN MERCHANDIZE.

THE reason why the citizens of the United States are separated into two great contending political parties, calumniating and provoking each other with vollies of corrosive epithets and abuse, is to me inexplicable. Ask every citizen indiscriminately his political creed, and 99 hundredths will give synonymous answers. Both parties cling to the same standard, the federal constitution, and yet reproach each other with the terms *federal*, *democrat*, &c. without reflecting on the meaning of either. The word *federal* signifies nothing more than united, and has no concern with modes or systems of government whatever. The word *democracy* signifies *government by the people*, and composes one of the most essential and admirable qualities of our political system. Any other mode of government must originate from usurpation, violence, and oppression. With rare exceptions it is the unanimous political theorem of the citizens of the United States, of both parties, that the people are the only source of legitimate power, and that legislators are only public agents, or servants, dependent on the confidence of their employers for the continuation of their term of service. All claim and assume the title of *republican*, the literal meaning of which is *public affairs*, *general interest*, *common good*, &c. Whence then all this senseless clamor about Toryism and Democracy, Federalism and Republicanism, British Influence and French Influence, &c. &c.? Can it spring entirely from pure *patriotism* on either side? Does not a great proportion of it proceed from *self-interested* aspirants for office, and their adherents? Let

every one examine and decide for himself. In selecting candidates for public trust, beware of the imperious haughty *Aristocrat* or tyrant, whatever party or title he may assume. Without distinction of party names, let the indispensible qualifications, be integrity, capacity, wisdom, moral rectitude and patriotism.

But the most lamentable and mischievous prevailing political errors, after all, and which are confined to no specific party, are the customs of sending to the other side of the globe annually, several millions of *silver dollars*, to be exchanged for *tree leaves*, which produce an injury seven fold greater than the cost of them in promoting the general epidemic of indigestion and nervous complaints; of sending to Europe several millions more for contemptible trifles for the gratification of a vain and ridiculous fancy; several millions more to the West Indies for rum, sugar, molasses, coffee, and tobacco, which co-operate in their effects as joint allies with the said shrubbery, first mentioned; of sacrificing 30,000,000 more for *whiskey*, the worst commodity of all, in our own country; and lastly of paying many millions more to the numerous *distributors* of those various seeds of moral and physical contamination, three fourths of whom might otherwise, be employed in augmenting the national wealth, in a variety of *useful occupations*.

We have late accounts from China, that in the course of about six months, American ships alone deposited in Canton, the enormous sum of five millions of dollars!— Deluded Americans! Boasters of patriotism, liberty, virtue and independence! Will you remain politically and intellectually blind, until your last *silver* dollar is shipped to China for a pound of dried leaves of a bush; and your last bushel of *wheat* to the West Indies for 14 pounds of essence of cane stalks, to counteract the roughness and gnawing effect of those leaves upon the tongue and stomach? What avails the heroism, the sacrifice of blood and treasure, and the indescribable sufferings of your fathers, in resisting British *compulsion*, while you *voluntarily* bestow tenfold more tribute upon foreign nations, than a monarch would demand.

A BRIEF HISTORY OF THE CAUSES OF FAILURE, IN THE ATTEMPT TO ESTABLISH A REPRESENTATIVE SYSTEM OF GOVERNMENT IN FRANCE.

NOTE.—This essay was originally published in the Richmond Daily Compiler, and is adopted in this work, as an experimental demonstration and *warning* to America, and all Republics, that the universal instruction of the people, is the only shield which can protect their liberties and rights from the gripe of ambition and oppression.

SO long as the genius and energies of Bonaparte were solely employed in erecting the splendid fabric of unlimited power, upon the ruins of a republic which the potentates of Europe had assailed without success, and whose colossal structure had overtopped the loftiest thrones, these potentates beheld with secret complacency the bold and gigantic strides of that ambition which haughtily trod beneath its feet the majesty of popular institutions. It is even worthy of remark that men, otherwise friendly to the rights, the liberties, and the happiness of the human race, hailed with unsuspecting and cheerful applause, what they deemed an auspicious change in the internal and political situation of the French people. In vain had the most ardent friend of liberty, the inflexible, constant Carnot, guided by steadfast principles, and animated by unconquerable zeal, flung himself into the breach, when he found the citidel of his country's rights invaded partly by stratagem and partly by violence. In vain, opposing with the stern energy of unbending patriotism, and with prophetic fears which a knowledge of the human heart, and of its passions and errors suggested, Bonaparte's assumption of the imperial dignity, he had eloquently exclaimed: "shall we, because this man had restored the peace and prosperity of his country, reward him with the sacrifice of her best interests—the very liberty which we are grateful to him for preserving?—Shall we replace the pride and heroism of the masculine republican virtues by ridiculous vanity—by vile adulation—by unbridled avarice—by carelessness the most entire, for the national prosperity? Has freedom then been shown to man that he might never enjoy it? Perpetually presented to him, is it a fruit, which his hand may not reach without

being struck dead? Has our common nature, indeed been so much a step-mother, as to make the most imperious of all our wants, that one which we must never gratify? No—I will not consent to regard this greatest good, so universally prized above all others, except as one without which all others are mere illusions. My heart tells me that liberty is practicable; and that a free government is more easy, and more stable, than the gloomy stillness of despotism, or the capricious and selfish abuses of an oligarchical system."—These memorable words, the last accents of expiring freedom, had little or no effect even on the minds of well meaning republicans.

Many were the causes of this strange delusion. The splendid achievement of Bonaparte, especially in the late Italian campaign, had dazzled every eye. In the amplitude and boldness of his conceptions—in the number and brilliancy of his successful performances—there was a magic charm—an inexplicable influence—a resistless fascination. He was associated identified with the glory, the power, the greatness of France—the imperial constitution, too, while it destroyed the substance, had, in many respects, preserved the form of republicanism—in more than one point of view, the condition of France was unquestionably improved—and to many republicans, Bonaparte appeared the only individual capable of counteracting, with energy and efficacy, the ambitious and vindictive schemes of the English government, whose maritime preponderance they deprecated no less than the continental ascendancy of the French nation. With many friends of liberty, such considerations, no doubt had an immense weight. But another impression existed, still more influential, and of still greater tendency to enlist both their understandings and their sympathies, on the side of Bonaparte. They laid it down as a self-evident and incontestible truth, *that the French nation was incapable even of regulated freedom, and must have a master.* Assuming this position as the major of the grand syllogism, and enumerating the qualifications which that *master* ought to possess, they soon arrived at this conclusion, "that Bonaparte was the most meritorious and most suitable ruler the French nation could have." It is needless, at present, to examine whether even this conclusion

was correct, but it is not so to show that the principle on which the whole argument is made to rest, contains in itself a most mischievous and most fatal error—mischievous and fatal, because it cuts off, at once, all hopes of improvement in the moral and political condition of a whole people, and leads men to the torpor and apathy of desponding and passive slaves. Such an error ought to be boldly attacked, and zealously exploded. Its detection may be useful to mankind—it may be useful to France in particular, should the supreme disposer of events, in his wisdom and his mercy, restore that fallen and wretched country to its lost rights.

The very origin of the idea, "that the French nation is incapable of rational freedom," is sufficient to put us on our guard—and to excite our suspicions and our mistrust—It originated in a scheme to persuade the world that monarchy is expedient for nations—for the accomplishment of that scheme, excesses were promoted, encouraged, *subsidized*, which ended in a catastrophe but too well calculated to strike a panic into the whole human race—and to throw the people into the arms of despots, for a refuge against those evils which were falsely represented as inseparable from republics. How long it may be before mankind shall recover from that panic, we cannot even conjecture, but we are certain that the character of a nation is not determined by the lawless and bloody acts of mobs steeped in ignorance and vice, and more or less depraved and gangrened in a moral and physical sense, from their crowded, indigent, and squalid condition in the suburbs of large cities. Had resort been had only to the people of the country—a more governable power from their principles and subordination—the French revolution would have exhibited scenes of a far different complexion. And, after all, is it not evident that the character of a nation depends on moral much more than on physical causes? Under a monarchical government, the *fancy* is cultivated in preference to the *judgment*—hence those peculiar features which marked the French character before the revolution—but the *judgment* was still there—it only required to be developed. *A proper system of national Education, would have effected that developement—and the succeeding generation would have found*

themselves entirely fitted for freedom. Indeed, when we reflect that liberty is congenial to the mind and appetites of *man*—and when we think that the French are *men*, we cannot well be reconciled to the absurd idea "that they are incapable of Freedom."—"Nor are the fundamental principles of liberty so" transcendently metaphysical, so profoundly mysterious, as to justify the assertion that the mass of the French People can never be made to understand and to practice them. What human being is there who cannot easily be made to comprehend that no man is born marked by the Creator above another, "for none comes into the world with a saddle on his back, nor any booted and spurred to ride him"—that the people are the only source of all legitimate power—and that "the strongest bulwark of national liberty is, not only the elective system, but the recurrence of elections at such short periods, as will enable the people to displace an unfaithful servant, before the mischief he meditates may be irremediable?" Are not these obvious, plain, intelligible truths? Yet, with a few other fundamental principles, such as those of national representation, of taxation only with the consent of the people, of the *Habeas Corpus* law, of trial by Jury, &c. they constitute the basis of free government. Is it probable, then, that, if properly inculcated, those simple, beautiful, and beneficial doctrines would not have found their way into the minds of Frenchmen, and taken deep root there? The truth is that the experiment never was fairly made. Foreign machiavelism and domestic ambition, unfortunately combined to mar its results.

We do not deem the physical and geographical situation of France a greater obstacle to French liberty, than the alleged moral incapacities of her people. But to do justice to this subject, and fully to repel the anathema thus rashly issued against the French, as a frivolous, fickle, impetuous, fiery nation, incapable of rational thoughts and rational deeds, would require a volume; and we have already too far digressed from the immediate subject of this hasty essay. Let, however, this deviation be excused—we have always grieved at the acquiescence of Republicans in an error which dooms a People to irretrievable thraldom—represents their political vassalage as the necessary conse-

quence of their national habits and temper—and thus absolves the most culpable schemes of individual ambition. The errors and the crimes of the French Revolution must be deplored, so long as reason shall sway the human mind —but those errors and those crimes are no fair sample of national character—when to the manœuvres of foreign agents, to the intrigues of domestic factionists, and to the violence, of infatuated demagogues, we add the ignorance and the vices of the mobs of large cities (the principal instrument used for revolutionary excesses) we conclude, indeed, that France, like other countries, contains in its bosom, many elements of a volcanic and destructive nature; but it does not follow that the whole nation is morally unimprovable—constitutionally incapable of liberty—and fit only for the iron rod of despotic power. Who does not know that every nation is liable to be seduced, misled, betrayed?—Let, then, the republican *anathema* be, not against the nation itself, but against the enemies of its liberties, the destroyers of its energies—against those who abusing the enthusiastic fervor of national gratitude, twined themselves, like lential serpents, round the tree of liberty, only to overtop its apex, blast and wither its foliage, and devour its fruits!

The following comment on the above article was published in the National Intelligencer of the 27th October, 1819.

Citizens of the American Republic,

Whether the author of "Retrospect and Anticipations on the state of France, No. III," from the Daily Compiler, be a plebeian or a patrician, a ploughman or a lawyer —let his name, if attainable, be enrolled on imperishable records, as one of the political fathers of mankind. Let his essay be written with a pencil of steel, on tablets of fine marble, and incorporated in the front of the most permanent and conspicuous walls of your Capitol. Let it be engraven on copper, and every citizen be furnished with an impression, on parchment, set it in a plain frame, (that the lustre of the jewel should not be, in any degree, diminished by the splendor of its casement) and estimated one of the most essential articles of the furniture of his house.—In like manner, let it be exhibited in the most public apart-

ments of your *School Houses*, your Colleges, your Churches, and in every place of public resort. It contains the political *summum bonum*—a prolific germ, which, if suitably nourished and cherished, will produce a harvest that shall overspread your country with the most precious fruits, and inestimable blessings.*

My heart continued to beat placidly only for fifteen or sixteen years, when it *throbbed* with pain and indignation, on receiving intelligence, through the magic medium of the PRESS, that the public agents of the French, had either been so blind as not to perceive, or so base and treacherous as not to heed, the beneficent truths which issued from the lips of the immortal CARNOT:—whose memory will survive, during unnumbered centuries, after the names of the oppressors of man, who have since polluted with their presence, the area round which his voice extended, are effaced from human record and forgotten.

PHILANTHROPISTS! REPUBLICANS! Does not history announce to you, loudly, how small is the number, even in chosen representative legislative assemblies, of those, who combine the sagacity to perceive, with the magnanimity, benevolence, and courage to DEFEND, at the hazard of their lives, property and popularity—THE RIGHTS OF MAN? Therefore, let these words, "A PROPER SYSTEM OF NATIONAL EDUCATION WOULD HAVE EFFECTED THAT DEVELOPEMENT, AND THE SUCCEEDING GENERATION WOULD HAVE FOUND THEMSELVES ENTIRELY FITTED FOR FREEDOM," be engraven in capitals, and inlaid with pure burnished gold!

DISCIPULUS LIBERTATIS.

* Education, virtue, wealth and permanent liberty.

PREVAILING MORAL AND POLITICAL ERRORS OF THE TIMES.

TO attack ancient and favorite habits and prejudices, is not a very encouraging or agreeable undertaking.—While error is venerated for its antiquity, truth is discarded for its novelty. But there is great consolation in the consciousness of having done our best to benefit our fellow-men, even if our good offices are not kindly received or duly appreciated.

"Let it be remembered," says the author of the friend of peace, in his reasons for believing that efforts for the abolition of war will not be in vain, "that the charge of a "*chimerical* project," or "Utopian scheme," has been uniformly made against the first efforts for the abolition of any popular custom; yet many such attempts have succeeded, to the astonishment and joy of those who once regarded them as fit subjects of ridicule."

In a letter of Dr. Rush, to George Clymer, Esq. "on the amusements and punishments proper for schools," he says, "I know how apt mankind are to brand every proposition for innovation, as visionary and Utopian. But good men should not be discouraged by such epithets, from their attempts to combat vice and error."

After noticing many of the most valuable discoveries and improvements for meliorating the condition of man, which have been denounced as Utopian projects, he concludes his letter, "with an anecdote of a minister in London, who after employing a long sermon, in controverting what he supposed to be an heretical opinion, concluded it with the following words:—I tell you, I tell you, my brethren, I tell you again, that an *old error* is *better* than a *new truth*."

"We ought not to shrink from the investigation of truth, however unpopular, nor conceal it whatever the profession of it may cost. Though exertions of this sort are sometimes imputed to unworthy motives, and disinterested attempts to serve the best interests of humanity are frequently rewarded with insult and reproach, we ought to reflect that this is the treatment which the advocates of *truth* have met with in almost every.'*

* Gov. Miller's Message, to the Legislature of North Carolina, in 1815.

As it is our design to promote the prosperity of society in the aggregate, it is hoped that individuals whose occupations depend on those popular follies which we shall endeavor to exterminate, will not be offended at the course, which a sense of duty impels us to pursue. "It will be impossible to do much good without some persons accounting themselves injured by what you do. You will unavoidably serve some interests to which others are inimical." We cannot subscribe to the doctrine of Goldsmith and Franklin, that luxury and fanciful fashions are beneficial upon a general scale, because they multiply employment for the laboring classes of society. The *rational* wants of mankind are sufficiently numerous to employ the industry and ingenuity of all who are able and willing to labor.

To scrutinize and determine the propriety or impropriety of ideas and habits acquired from precept or example in early life, (when their correctness is not called in question,) we need the faculty of divesting ourselves from the influence of previous impressions, and of viewing things with which we have been long familiarised, as though they were newly presented to our senses.

Regardless of the shafts of wit or resentment, or the imputation of eccentricity, we shall endeavor to exhibit a faithful chart of the mistakes and *eccentricities* of society.

The most universal, mischievous, expensive and inexcusable customs of the present age of luxury and extravagance, are those of adopting sugar,* tea and coffee, ardent spirits and tobacco, as articles of daily consumption.—These insatiable but fashionable leeches to the public wealth, and canker worms to health and life, ought to be exterminated, if it were for no other reason, than their enormous expense; but still more for their deleterious effects. The mischief of coffee and tea, is doubled by the hot water in which they are drank. Coffee though a useful medicine, if drank constantly, will at length induce a decay of health, and hectic fever.† Tea possesses an acrid

* Dr. Willich says that sugar produces mucus and acid in the stomach, and injures digestion.

† See Dr. Willich's Art of preserving Health and prolonging life.

astringent quality, peculiar to most leaves and exterior bark of trees, and corrodes and paralyzes the nerves.—How shall we account for this universal infatuation? Is nature so partial and niggardly that she has denied the American continent a single product, fit for an infusion at our tables? Is it fashion, pride, depraved appetite or reason, that induces almost all the inhabitants of America, to drink China tea, and West India coffee, in preference to milk, or infusions of sweet meadow grass, red clover, or parched rye, barley, oats, or even pure water.

How is our country to be supplied with those imaginary necessaries of life (which however are converted into real ones by *habit*, like tobacco, rum, opium, &c.) when it becomes as populous as China? Where shall we find the requisite quantity of *silver* to purchase tea for three hundred millions of people?

The increasing habit of chewing, smoking and snuffing tobacco, is too mischievous a trespasser on the public health and wealth, to be excused from an examination at the bar of reason. We shall not refuse tobacco the credit of being sometimes medical, when used temperately, though an acknowledged poison. While it relieves some diseases, it aggravates others; and is both unnecessary and pernicious to persons in health, especially to youth.—Chewing tobacco is almost uniformly injurious. Constantly exciting a discharge from the salivary glands, it exhausts the body of one of its most important fluids; produces obstinate chronic diseases; weakens the organs of digestion, and shortens the term of vital excitability and life. Young persons ought to be prevented from contracting a habit, which is so very reprehensible, both for its waste of vital power, and property. The same may be said of smoking tobacco, except that it is more injurious, because commonly practised in greater excess, and in the form of segars; is more expensive. Snuffing powdered tobacco, when habitual is disgusting, like both the other modes of using it, and injures the whole nervous system, as well as the sense of smelling.

We shall next commence an attack on a variety of customs, originating in mistaken fancy; and belonging to the empire of fashion. It is doubtless a rational conjecture,

that the annual expenditure of society for superfluities and trifling habits, is as great as for its reasonable necessities.—This is a violation of our obligations of duty both to ourselves and to succeeding generations. In the wanton dissipation of property, we not only annihilate the amount of its present specific value, but also its multiplying power, for perhaps an infinite space of time. Are not the most affluent men, then inexcusable, in robbing their posterity in anticipation, by sacrificing the property in their possession, in vain amusements and fashions.

Immense sums are continually wasted by almost all classes of both sexes, in superfluities of dress. Two thirds of the expense of hats might be saved, if they were manufactured with a view to utility and durability, instead of fashion and fancy. The external coating of fur, and the towering crown are of no service except for our neighbors to look at; and if we were all to wear plain hats, we should all be contented. In the construction of our coats, several dollars each are sacrificed on the altar of fashion. But it is unnecessary to particularize, and perhaps in vain to say any thing on this subject. I wish it were possible to construct a panorama of fashion, at which all our youth might gaze at once. It would include New-York and London; and Paris, as the head quarters. The Taylors, Milliners, Hatters, Boot makers, and Barbers of Paris might be seen, once or twice every season, in front of the long train of deluded votaries of fashion, contriving a new angle or an addition to the collar padding to a coat;—a new wrinkle in a bonnet and a new tuck to a gown;—a new hat brim only wide enough to defend the eye brows from the meridian sun, a new boot top worn by some famous general;—and a head with no hair behind and too much before, &c. &c. &c. &c. The gentry, fops and belles of London may be seen throwing off their coats, bonnets and gowns, hats, boots, and hair, just in the rear of those of Paris. Those of New-York may be seen trudging along all in a huddle and confusion two or three *months* in the rear, according as the wind blows; while by the time the country boys and girls fall into the ranks; the commanders and commandresses at Paris have commenced a new campaign upon the property and weak brains of their dupes.

"Never listen to the cravings of vanity. We wish to be like others. But this desire extends a great way, and is seldom satisfied. Among other cravings of vanity, listen not to that which dress demands. Excess in apparel is a costly folly. The more simple clothes are, the better. Neither unshapely nor fantastical. For use and decency, and not for pride. Nature requires not studied ornaments. A plain manner is in general the greatest ornament. A modest dress has been considered the shield to virtue."

MOTT.

Veil'd in a simple robe, that best attire,
Beyond the pomp of dress; for loveliness,
Needs not the foreign aid of ornament,
But is, when unadorn'd, adorn'd the most.

THOMSON.

It is a great duty which parents owe their children, to restrict the gratification of their fancy and passions to rational limits. We shall omit to particularize the superfluities of female apparel:—if desirable, there will be no difficulty in finding much room for retrenchment. It would be criminal, however, to neglect this opportunity of condemning, without reservation, the odious, disgusting, sacrilegious, and suicidal practice of deforming the natural perfection of the human fabric, with CORSETS and STAYS.

Incalculable sums are uselessly expended for the ornamental appearance of our dwelling houses, churches, tomb stones, carriages, equipage for horses, and domestic furniture. The wealth which has been vainly if not wickedly squandered in the magnificence of meeting houses, and their lofty *steeples*, would be sufficient for the establishment of perpetual free schools and free libraries for the instruction of all the poor children in the United States.—And which would best advance the cause of virtue and happiness, and promote the glory of God? Let a reverse experiment solve this problem. Who can contemplate without painful regret, the vast quantity of *silver* and *labor* which are thrown away never to be recovered, in order to display a few white shining spots, on our carriages, harnesses, saddles and bridles? The superfluities of house furniture are numerous and generally so conspicuous, that it is only ne-

cessary to invite reflection on their impropriety. The gilding and ornamental work of looking-glasses and picture frames, books, chairs, &c. are expensive offerings to those phantom idols Fancy and Fashion.

The whole country is drained every spring and autumn, of a large portion of its cash and most valuable productions, to pay for foreign commodities; a great proportion of which, might be dispensed with, or manufactured among ourselves.

An unbridled *hankering* after something *far-fetched and dear bought*,—gay to the *eye* and pleasing to the *tongue*,—is equally ruinous to a nation as to a private family. The nation or family that buys more than it sells, that exchanges articles of solid value for articles of fancy, that imports rather than manufacture, and more than it exports, must eventually suffer severe embarrassment from deficiency of money and the common stock of wealth.

Among the causes of poverty, besides ignorance and vice, indolence and intemperance, the want of steady employment to all who are able and willing to labor, is one which has not received the consideration of legislators and moralists that it deserves. A great proportion of crimes, might be traced to this cause. Robbery or forgery, is the alternative frequently preferred, by persons of weak moral principles, to starvation or the humiliation of beggary. It is easier to prevent poverty and crimes, by instruction and employment, than to relieve and suppress them, by charity and punishments. There ought to be a public agricultural and manufacturing institution, in every County; where every male or female capable of digging potatoes, turning a wheel, or working a loom, or of performing any kind of mechanical or other labor, may be employed and suitably rewarded, whenever application shall be made.—Schools and moral libraries ought to form a department in all such institutions.

The expenditure of such enormous sums of money as are continually dissipated in play houses, balls, novel-reading and other idle amusements, is totally unjustifiable; even if health and virtue were not at the same time impaired.—It is surprising that people of refined taste, should be wil-

ling to breathe the vitiated air of crowded theatres and circuses.

Chief Justice Hale says, "Beware of too much recreation—Gaming, taverns, and plays, are pernicious, and corrupt youth. If they had no other fault, they are justly to be declined, in respect to their excessive expense of time, and habituating men to idleness, vain thoughts, and disturbing passions, when they are past, as well as while they are used."

"That creation of refined and subtile feeling, reared by the authors of that species of novels called the *Sentimental*, has an ill effect, not only on our ideas of virtue, but also on our estimate of happiness. That sickly sort of refinement creates imaginary evils and distresses, and imaginary blessings and enjoyments, which embitter the common disappointments, and depreciate the common enjoyments of life. This affects the temper doubly, both with respect to ourselves and others: with respect to ourselves, from what we think ought to be our lot; with regard to others, from what we think ought to be their sentiments. It inspires a certain childish pride of our own superior delicacy, and an unfortunate contempt of the plain worth, the ordinary but useful occupations and ideas of those around us.

"I have purposely pointed my observations, not to that common herd of novels, (the wretched offspring of circulating libraries) which are despised for their insignificance, or proscribed for their immorality; but to the errors, as they appear to me, of those admired ones, which are frequently put into the hands of youth, for imitation as well as amusement. Of youth it is essential to preserve the imagination sound as well as pure, and not allow them to forget, amidst the intricacies of Sentiment, or the dreams of Sensibility, the truths of Reason, or the laws of principle."

LOUNGER.

The act of injuring one's own mind or health, is a vice; and therefore it is the duty of parents and instructors, to prevent youth, peremptorily, from contracting the alluring habit of reading novels; which besides destroying the health, by incessant night reading, fits the mind for a world of fiction and romance, instead of a world of realities. If youth could be prevailed on first to taste the salutary

sweets of Biography, History, Travels, Morality, Natural Philosophy and Geography, they would ever after, with rare exceptions, view a Novel with as much disgust as the mother of beautiful living children would a *doll*.

The consummation of human folly and *madness* is to be found in the *beastly* custom of nominally civilized as well as savage nations, to settle their differences, through the medium of iron cannon, muskets, swords, bayonets, balls, and leaden bullets; fire and brimstone, salt-petre and charcoal; and *human blood* the final product of the whole. This method of obtaining justice or injustice, incurs an incalculable sacrifice of wealth and morals, as well as of life. Victors as well as the vanquished, are inevitably losers in the aggregate, unless in the only justifiable case of war—defence of life, liberty and country, against tyrants, or murderous invaders.

National military establishments swallow up a vast proportion of the revenues of a country, even in time of peace. Is there no alternative? If not, then let man cease to boast his *moral* superiority to tygers and dogs. O ye *mad* nations! retrieve your abused divine legacy, *reason!* Commence your retreat from the horrid game of folly, blood and death, simultaneously. Dismantle all your war-ships, frigates, &c. and sink in the ocean, or destroy, every engine or instrument of human destruction. Dismiss your war servants, and abolish military schools. Institute a perpetual Congress of delegates, from each nation respectively, to which all national disputes, not amicably arranged by agents of the parties, shall be referred for final decision.

LABOR AND EXERCISE INDISPENSIBLE FOR HEALTH.

Pray for a sound mind in a sound body.—*Juv.*

BODILY labor is of two kinds, either that which a man submits to for his livelihood, or that which he undergoes for his pleasure. The latter of them generally changes the name of labor for that of exercise, but differs only from ordinary labor as it rises from another motive.

A country life abounds in both these kinds of labor, and for that reason gives a man a greater stock of health, and consequently a more perfect enjoyment of himself, than any other way of life.

I consider the body as a system of tubes and glands, or to use a more rustic phrase, a bundle of pipes and strainers, fitted to one another after so wonderful a manner, as to make a proper engine for the soul to work with. This description does not only comprehend the bowels, bones, tendons, veins, nerves and arteries, but every muscle and every ligature, which is a composition of fibres, that are so many imperceptible tubes or pipes interwoven on all sides with invisible glands or strainers.

This general idea of a human body, without considering it in its niceties of anatomy, lets us see how absolutely necessary labor is for the right preservation of it. There must be frequent motions and agitations, to mix, digest, and separate the juices contained in it, as well as to clear and cleanse that infinitude of pipes and strainers of which it is composed, and to give their solid parts a more firm and lasting tone. Labor or exercise ferments the humors, casts them into their proper channels, throws off redundancies, and helps nature in those secret distributions, without which the body cannot subsist in its vigor, nor the soul act with cheerfulness.

I might here mention the effects which this has upon all the faculties of the mind, by keeping the understanding clear, the imagination untroubled, and refining those spirits that are necessary for the proper exertion of our intellectual faculties, during the present laws of union between soul and body. It is to a neglect in this particular that we must ascribe the spleen, which is so frequent in men of stu-

dious and sedentary tempers, as well as the vapors to which those of the other sex are so often subject.

Had not exercise been absolutely necessary for our well being, nature would not have made the body so proper for it, by giving such an activity to the limbs, and such a pliancy to every part, as necessarily produce those compressions, extensions, contortions, dilations, and all other kinds of motions that are necessary for the preservation of such a system of tubes and glands as has been before-mentioned. And that we might not want inducements to engage us in such an exercise of the body as is proper for its welfare, it is so ordered, that nothing valuable can be procured without it.—Not to mention riches and honor, even food and raiment are not to be come at without the toil of the hands and sweat of the brows.

Providence furnishes materials, but expects that we should work them up ourselves. The earth must be labored before it gives its increase, and when it is forced into its several products, how many hands must they pass through before they are fit for use? Manufactures, trade, and agriculture, naturally employ more than nineteen parts of the species in twenty; and as for those who are not obliged to labor, by the condition in which they are born, they are more miserable than the rest of mankind, unless they indulge themselves in that voluntary labor which goes by the name of exercise.

There is no kind of exercise which I would so recommend to my readers of both sexes as that of riding, as there is none which so much conduces to health, and is every way accommodated to the body, according to the idea which I have given of it. Dr. *Sydenham* is very lavish in its praises; and if the *English* reader will see the mechanical effects of it described at length, he may find them in a book published not many years since, under the title of *Medicina Gymnastica.*

For my own part when I am in town, for want of these opportunities, I exercise myself an hour every morning upon a dumb bell that is placed in a corner of my room, and pleases me the more because it does every thing I require in the most profound silence. My landlady and her daughters are so well acquainted with my hours of exercise, that

they never come into my room to disturb me while I am ringing.

To conclude, as I am a compound of soul and body, I consider myself as obliged to a double scheme of duties; and think I have not fulfilled the business of the day when I do not thus employ the one in labor and exercise, as well as the other in study and contemplation.

SPECTATOR, NO. 115—ADDISON.

EXERCISE AND TEMPERANCE PRESERVE HEALTH AND PROLONG LIFE.

Fools not to know that half exceeds the whole,
How blest the sparing meal and frugal bowl.—*HES.*

THERE is a story in the Arabian Nights Tales, of a king who had long languished under an ill habit of body, and had taken abundance of remedies to no purpose. At length, says the fable, a physician cured him by the following method: he took an hollow ball of wood, and filled it with several drugs; after which he closed it up so artificially that nothing appeared. He likewise took a mall, and after having hollowed the handle, and that part which strikes the ball, inclosed in them several drugs after the same manner as in the ball itself.

He then ordered the sultan who was his patient, to exercise himself early in the morning with these rightly prepared instruments, till such time as he should sweat; when, as the story goes, the virtue of the medicaments perspiring through the wood, had so good an influence on the sultan's constitution that they cured him of an indisposition which all the compositions he had taken inwardly had not been able to remove.

This eastern allegory is finely contrived to show us how beneficial bodily labor is to health, and that exercise is the most effectual physic. I have described in my hundred and fifteenth paper, from the general structure and mechanism of a human body, how absolutely necessary exercise is for its preservation; I shall in this place recommend another

great preservative of health, which in many cases produces the same effects as exercise, and may in some measure, supply its place, where opportunities of exercise are wanting.

The preservative I am speaking of is Temperance, which has those particular advantages above all other means of health, that it may be practised by all ranks and conditions, at any season, or in any place. It is a kind of regimen into which every man may put himself without interruption to business, expense of money, or loss of time. If exercise throws off all superfluities, temperance prevents them: if exercise clears the vessels, temperance neither satiates nor over-strains them: if exercise raises proper ferments in the humors, and promotes the circulation of the blood, temperance gives nature her full play, and enables her to exert herself in all her force and vigor: if exercise dissipates a growing distemper, temperance starves it.

Physic, for the most part, is nothing else but the substitute of exercise or temperance. Medicines are indeed absolutely necessary in acute distempers, that cannot wait the slow operations of these two great instruments of health: but did men live in an habitual course of exercise and temperance, there would be but little occasion for them. Accordingly we find that those parts of the world are the most healthy, where they subsist by the chace; and that men lived longest when their lives were employed in hunting, and when they had little food besides what they caught.

Blistering, cupping, bleeding, are seldom of use to any but to the idle and intemperate; as all those inward applications, which are so much in practice among us, are, for the most part, nothing else but expedients to make luxury consistent with health. The apothecary is perpetually employed in countermining the cook and the vintner. It is said of *Diogenes*, that meeting a young man who was going to a feast, he took him up in the street, and carried him home to his friends, as one who was running into imminent danger, had he not prevented him.

What would that philosopher have said, had he been present at the gluttony of a modern meal? Would not he have thought the master of a family mad, and have begged his servant to tie down his hands, had he seen him devour

fowl, fish, and flesh; swallow oil and vinegar, wines and spices; throw down sallads of twenty different herbs, sauces of an hundred ingredients, confections and fruits of numberless sweets and flavors? What unnatural motions and counter-ferments must such a medley of intemperance produce in the body? For my part, when I behold a fashionable tablet set out in all its magnificence, I fancy, that I see gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes.

Nature delights in the most plain and simple diet. Every animal, but man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon every thing that comes in his way; not the smallest fruit or excrescence of the earth, scarce a berry, or a mushroom, can escape him.

It is impossible to lay down any determinate rule for temperance, because what is luxury in one may be temperance in another; but there are few that have lived any time in the world, who are not judges of their own constitutions, so far as to know what kinds and what proportions of food do best agree with them.

Were I to consider my readers as my patients, and to prescribe such a kind of temperance as is accommodated to all persons, and such as is particularly suitable to our climate and way of living, I would copy the following rules of a very eminent physician. Make your whole repast out of one dish. If you indulge in a second, avoid drinking any thing strong till you have finished your meal: at the same time abstain from all sauces, or at least such as are not the most plain and simple.

It is observed by two or three ancient authors,* that *Socrates*, notwithstanding he lived in *Athens* during that great plague, which has made so much noise through all ages, and has been celebrated at different times by such eminent hands; I say, notwithstanding that he lived in the time of this devouring pestilence, he never caught the least infection, which those writers unanimously ascribe to that uninterrupted temperance which he always observed.

* Diogenes Laertius in Vit. Socratis.—Elian in Var. &c.

And here I cannot but mention an observation which I have often made, upon reading the lives of the philosophers, and comparing them with any series of kings or great men of the same number. If we consider these ancient sages, a great part of whose philosophy consisted in a temperate and abstemious course of life, one would think the life of a philosopher and the life of a man were of two different dates. For we find, that the generality of these wise men were nearer a hundred than sixty years of age at the time of their respective deaths.

But the most remarkable instance of the efficacy of temperance towards the procuring of long life, is what we meet with in a little book published by *Lewis Cornaro* the *Venetian;* which I the rather mention, because it is of undoubted credit, as the late *Venetian* ambassador, who was of the same family, attested more than once in conversation, when he resided in *England*. *Cornaro*, who was the author of the little treatise I am mentioning, was of an infirm constitution, till about forty, when by obstinately persisting in an exact course of temperance, he recovered a perfect state of health; insomuch that at fourscore he published his book which has been translated into English, under the title of *Sure and certain methods of attaining a long and healthy life.*

He lived to give a third or fourth edition of it, and after having passed his hundredth year, died without pain or agony, and like one who falls asleep. The treatise I mention has been taken notice of by several eminent authors, and is written with such a spirit of cheerfulness, religion and good sense, as are the natural concomitants of temperance and sobriety. The mixture of the old man in it is rather a recommendation than a discredit to it.

Having designed this paper as the sequel to that upon exercise, I have not here considered temperance as it is a moral virtue, which I shall make the subject of a future speculation, but only as it is the means of health.

SPECTATOR NO. 195—ADDISON.

PROSPECTS OF IMPROVING THE CONDITION OF MANKIND, BY THE UNIVERSAL DISPERSION OF LETTERS, AND KNOWLEDGE.

HITHERTO I had indulged the sad sentiment, that but a very limited success could be anticipated, from the most zealous attempts to educate and rescue mankind from the labyrinths of ignorance and vice, after the *Rubicon* of maturity is passed.

But truth is invincible, and a concomitant phalanx of *positive facts*, form an argument, before which the chimeras of speculative supposition and doubt, vanish, as mist in presence of the rays of the sun.

The extraordinary revolution of morals and habits produced by the mode of familiar and friendly instruction, adopted by Robert Owen, at New Lanerk in Scotland, and the experiments of Adult, Sunday, and other Free Schools, warrant the probability; that with the aid of the printing press and Free Libraries; a universal coalition of philanthropists in the cause of knowledge and virtue, might accomplish the indescribably glorious and delightful purpose of reclaiming the whole fraternity of man to the enjoyment of liberty and peace, reason and religion, virtue and happiness. The following information chiefly from Dr. Pole's history of the Origin, Progress, and beneficial effects of adult and other free schools in England and Wales cannot fail to be interesting to every *good man*.

A few years since, it would have been deemed a whimsical and chimerical project to have collected a school of persons from twenty to eighty years of age, under the expectation of being able to teach them to read; and the man who should have undertaken this object, would have subjected himself to the ridicule of his neighbors; but happy will it be for tens of thousands, I trust I may say, that there are men whose benevolence has induced them to disregard the sneers of the scornful and incredulous, and make that experiment which has been crowned with success far exceeding their most sanguine expectations, and opened a most cheering prospect to our view, in the animating contemplation of the moral and religious benefits capable of resulting from it.

It is proved, that the first school exclusively for the in-

struction of adults, was opened in North Wales, by the benevolent efforts of Thomas Charles, A. B. Episcopal Minister of Bala, Merionetshire; this commenced in the summer of 1811. He observes, "We had no school particularly for their instruction *exclusively* till then, though many attended the Sunday Schools with the children, in different parts of the country previous to that time.—What induced me first to think of establishing such an Institution, was the aversion I found in the adults to associate with the children in their schools."—This truly philanthropic man, by way of experiment, established one exclusively for adults; and he says, "the first attempt succeeded wonderfully, and far beyond my most sanguine expectation, and still continues in a prosperous state. The report of the success of this school soon spread over the country and, in many places, the illiterate adults began to *call for instruction*. In one county, after a public address had been delivered to them on that subject, the adult poor, even the aged, flocked to the Sunday Schools in crowds; and the shopkeepers could not supply them with an adequate number of spectacles."*

It was about the year 1730, that the Circulating Schools† commenced in Wales. The plan originated with a clergyman (the Rev. Griffith Jones, of Llandovery, Carmarthenshire) in a poor country congregation, with no other fund to defray the expense than that which could be spared out of the charitable contributions of the people in his own parish. This money was expended first in supporting one and in a little time afterwards, two schools. After this, assistance was received from various quarters, and, in the course of seven years, the number of schools had increased to thirty-seven. The same Clergyman continued to superintend the schools till his death, in 1761; but before that event, the schools had increased to the amazing number of two hundred and eighteen, which in the course of a single year, had been the means of instructing nearly ten thousand persons to read the Scriptures in their native tongue.

* These accounts are selected from a letter of T. Charles to Dr. Pole, dated Jan. 4, 1814.

† These were schools for Children.

At those Circulating Schools, so anxious were the people to learn their own ancient language, that persons of all ages attended, from six years of age to above seventy. In several places, indeed, the old people formed about two thirds of the number in attendance. Persons above sixty, attended every day; and often lamented, nay, even wept, that they had not learned forty or fifty years sooner. Not unfrequently the children actually taught their parents; and sometimes the parents and children of one family resorted to the same Circulating School, during its short continuance in a district.

From the preceding information, it appears that the laurel of honor belongs to Thomas Charles, as the first establisher and father of Adult Schools. The benevolent pressed forward with avidity and joined hand to hand in this new work of charity and love.

The successful exertions of WILLIAM SMITH have proved him to be a well-wisher to his country, and to mankind at large. *This is the first person who collected the learners, engaged the teachers, and opened the two first schools in England, for instructing adults exclusively, in borrowed rooms, and with borrowed books.* Thus commenced the schools for adults in Bristol.

The morning of prosperity now dawned upon the efforts of that useful man whom we cannot but hold in esteem, and consider as the founder of adult schools in England.

Dr. Ford, ordinary of Newgate, attributes the commission of crimes to the want of education amongst the poor, and their consequent ignorance of religion.

By the report of the Borough school it appears that none of the children who have been there educated have been charged before a civil magistrate for any misdemeanor.

In the year 1814, there were twenty one schools for men and twenty-three for women. They were allowed, by a vote of the society, to practice writing on sabbath days as well as other days.

We have no one school belonging to the Bristol Society, in which adults are instructed with children;—it is peculiarly unpleasant to persons of mature age, to expose their

ignorance and awkwardness before children, consequently, they do not like to attend under such circumstances.

In the French prison at Stapleton, near this city, one Frenchman and one American have evinced a great solicitude to instruct their fellow prisoners of each respective country, and have actually entered upon that laudable employment. This circumstance, it is to be hoped, will be productive of important benefits; at some period, perhaps not very far distant, to the poor both of France and America, where the good cause in which these two instructors have voluntarily engaged, may spread as it is now doing in this country.

The name of this humane American prisoner is Benjamin Burritt, who is a native of Connecticut. In a letter which he wrote to Dr. Pole he says, "A number of my scholars sell part of their allowance of beef, to pay me for their instruction; by which means our expenses are defrayed; some pay nothing, and from some I get six pence per month; many have quitted their profane language and levity, and appear to be more agreeable companions."

To the honor of human nature, "a little private society of benevolent females." in the city of Bristol, have established a school denominated "*The School of Refuge*," exclusively for the benefit of such miserable victims of vice and seduction, of their own sex, as are willing to renounce their iniquitous courses. "They have now twenty-three persons of this description under their care."*

Annexed to the printed Rules of the Bristol Royal Lancasterian Free School for Girls, are a few observations, worthy of being more widely disseminated than amongst the subscribers to that laudable Institution; with this view I give them an insertion here.

"The Committee can hardly suppose it necessary, at this time, to bring forward arguments to prove the benefits which would result to the community in general, from the

* In justice to my own country, and native state, I will here record a fact, which I learned several years ago, in the city of New-York;—that female beneficence has there also provided an Asylum for this unfortunate section of the human race.

universal education of the poor. But the following facts are so important, that it would be inconsistent with their duty not to call the attention of the public to them.

"By a comparison of the criminal calendars of England and Scotland, laid before Parliament, it is found that criminal offences are ELEVEN times more frequent in England in equal portions of the population, than they are in Scotland!—These countries are governed by the same laws, and influenced by the same manners. What then constitutes the difference? In Scotland, the poor are educated—in England, they are not.

"Of the many thousand children that have been educated in Christ's Hospital, and Lancaster's school, in the Borough Road, it is not known that *one* was ever arraigned at a criminal bar. And it has been ascertained by an examination of the prisons in London, instituted by one of the Sheriffs, that, of the criminals contained in them, the natives of Ireland were the most numerous; of England the next; and incomparably the fewest were natives of Scotland. The numbers thus bearing an exact proportion to the means provided in each country for the instruction of the poor."*

EXTRACTS FROM THE REPORTS OF THE COMMITTEE OF THE "STOCKPORT SUNDAY SCHOOL."

IGNORANCE is the bane of society; it is the greatest foe against which a nation has to contend—destroy its reign, and a tyrant falls. Who is the midnight murderer?—Who are the disturbers of the peace?—Are they the well-instructed?—Against whom is the strong hand

* Upwards of 900 schools, on the Lancasterian plan, are now in operation in France; and allowing only 150 pupils to each school, 135,000 children are educated upon that beneficent plan. These schools have been established since 1815.

A London paper of October 22d, states, that the total number of Sunday scholars in Great Britain and Ireland, is about 550,000, attended by 60,000 teachers.

of the magistrate uplifted?—against the man who knows his duty?—No; but against him whom ignorance has made brutish.—Where is the person that will plead for Ignorance as for Virtue?—Who will say that she is the mother of devotion; or the source of subordination?—She is the mother of no good thing. Bigotry and superstition are her offspring. She is the parent of cruelty, and the nurse of crimes. Read, in the history of the world, the effects of ignorance. The wandering Arab, the fierce and barbarous Indian, are what they are from ignorance. England, when barbarous, was the abode of misery: every man's hand was lifted against his neighbor.

That crimes diminish in proportion to the cultivation of knowledge, has been already urged; in addition to the proofs before adduced, 'In one of the protestant Cantons of Switzerland, the poor were so well instructed that the executioner was called upon to perform his hateful office but once in the long space of *twenty years*. Such are some of the fruits of knowledge, which ripen into an immediate harvest, and amply repay the cultivator.'

The numerous Reports of the uniform salutary effects of these schools, on the morals and dispositions of men, hitherto ignorant, vicious, intemperate, quarrelsome, dissolute, profane, slovenish, and even sometimes thievish, &c. &c. present a decisive and an exemplified verification of a grand moral axiom, of which I have been a devout believer and admirer, for 15 years, viz: *that national virtue and happiness are invariably concomitant with the progress of science and intelligence.*

SUNDAY SCHOOLS.

IT might appear a paradox in politics, if we were not daily accustomed to absurdities, that those innocent institutions called Sunday Schools, have been discountenanced because they have a tendency to cause people to think, and expose them to the risk of reading incendiary publications. People who reason after this manner may be divided into two classes. The first would confine all knowledge within

the factitious arrangements of fortune, and consequently, would make fortune only the test of moral obligation, and of ability. The second, actuated by milder sentiments, although by timorous motives, are apprehensive of evils arising from the abuse of the principle. Their opinions, therefore, are to be respected, while the former merit contempt and abhorrence. Wise and virtuous magistrates would rather govern thinking men, than mechanical brutes; but knaves prefer legislating for fools. Their sentiments are worthy of a Turkish Cadi, and of the meridian of Constantinople, but destructive of the happiness of a free community. If knowledge be a pernicious acquisition, it is evidently more dangerous in the hands of those who possess the gifts of fortune, and thereby power, than in the hands of the commonality, who are deprived of those accursed resources by which the fountains of honor, justice, and freedom, have been often corrupted and poisoned. If on the contrary, its efforts be beneficial, who will presume to limit its circulation? The law of England declares that ignorantia legis non excuset; [The ignorance of the law will not avail the delinqent,] this is the principle of all free governments. In what manner therefore we can reconcile the commission of a crime, and its punishment with utter ignorance, I leave to the explication of those political sophists, who delight to make a mystery of government, and to confound the plainest principles of common sense and justice. The governors of nations are not the less secure, because their subjects have sense and discernment. The ignorant alone are liable to be inflamed by the artifices of seditious demagogues. Of this melancholy truth, history affords numberless proofs. It cannot be denied that a disposition to obtain knowledge is common to all, and that talents display themselves to a very high degree among the unlettered parts of the community. Valor and address are alike common to the highwayman and the conqueror. The only difference between them, is, that the conqueror is an illustrious robber, and receives oblations of incense and crowns of laurel; the other is an obscure thief, and receives an halter as a reward for his villanies. Poverty is no more an evidence of incapacity, than wealth is, of capacity for knowledge; for many a Cicero has kept

sheep, many a Cæsar followed the plough, and many Virgil foddered cattle. This subject is beautifully illustrated, in the "Grave" of Blair. YORK.

EDUCATION OF THE POOR.

IT is a truth which cannot be too strongly impressed, that of all our exertions for the benefit of our fellow-creatures, the education of the poor is the most efficacious: It invigorates the body politic, and forms and prepares, from every class of Society, useful and active members, to fill the most important duties and stations of life.

Among the poorer ranks of people, two or three or ten or twenty neighbors, who are able to read and write, and who know the four first rules of arithmetic, may CLUB their mites, and by a well chosen set of BOOKS found a little college in every township, and bring home the advantages of a liberal education to every cottage fire-side. Where a taste for reading prevails, the most illiterate of the multitude, who enjoy the light of knowledge only by secondary reflection, are beings far superior to the ignorant inhabitant of the waste. MOIR.

BOOKS.

HAPPY are they, who being disgusted with all violent pleasures, know how to content themselves with the sweets of an innocent life. Happy are they, who are diverted at the same time that they are instructed, and please themselves by enriching their minds with knowledge. Wherever they may be thrown by adverse fortune, they carry their own entertainment with them; and the uneasiness which preys on others, even in the midst of their pleasures is unknown to those who can employ themselves in reading. Happy are they who love books and are not deprived of them! TELEM. b. ii.

POETRY.

THE WILDERNESS.—BY S. OSBORN.

THERE is a *wilderness*, more dark
Than groves of fir on Huron's shore;
And in that cheerless region, hark
What serpents hiss, what monsters roar!
It is not in the untrodden Isles
Of vast Superior's stormy lake,
Where social comfort never smiles,
Nor sunbeams pierce the tangled brake;
Nor is it in the deepest shade
Of India's tyger-haunted wood;
Nor western forests, unsurvey'd,
Where crouching panthers lurk for blood.
'Tis in the dark uncultur'd *soul*,
By Education unrefin'd,
(Where hissing Malice—vices foul,
And all the hateful passions prowl!)—
The frightful *wilderness of mind!*

GENERAL KNOWLEDGE EXTERMINATES VICE AND DESPOTISM

OUR states are united—let parricide cease—
We conquer'd in war and are modest in peace;
The Union our centre, each fair sister-state
Imparts in obtaining new lustre and weight.
The system republican—(many in one)—
What planet, not lawless, would jostle the sun;
When each star's connection secures its own form
Uncontroll'd by comets, or Anarchy's storm!
To know is to prize a free Empire like ours,
Extoll'd and belov'd for its blessings and pow'rs;
For th' aim of the Founders who brought it to pass
Was to fix the most good for the people in mass!
Let tyrants, to popular liberty foes,
Deem man a brute creature, sway'd only by blows;

But let us, rare freemen, distinguish our kind
By justice, good order, and well cultur'd mind.
There ne'er yet existed so vig'rous a race,
To vindicate freedom and tyrants to chace;
Because in no nation or any known shore
So much common sense was e'er cultur'd before.
'Tis ignorance mainly binds people in chains:
'Tis this too the empire of Folly maintains:
Vice shrinks from instruction, like ghost from the light:
And despots shun noon-tide and covet the night.
The soul of our nation is patriot fire;
This hallows the freedom we bled to acquire;
This renders bold freemen undaunted in fights,
Urged on by the impulse of knowledge and rights.
Swear, then, by the warning of millions in chains!
By iron oppression, that Europe sustains!
By the blood shed of *millions*—pour'd out *that a few*
May riot—as *tyrants* forever *will* do;
Swear, then, by the wreaths that encompass your head
When Burgoyne submitted and Cornwallis fled;
When giants, late hostile, from ocean emerg'd
Who came forth to bind you were conquer'd or scourg'd;
Swear, then, by the causes, efficient and grand,
That render'd you victors on ocean and land—
That GENERAL KNOWLEDGE and POPULAR LIGHTS
Shall mark and exalt both our freemen and rights.

KNOWLEDGE THE SOUL OF FREEDOM.

POSTPONE, O ye Sages, all meaner debates—
Convinced that 'tis light must establish our States;
Dispense and diffuse it—gild empire like day,
Convinced that with freemen full knowledge is sway!
'Tis lucid as sunshine, that ev'ry free race
Keen leaders of party plunge into disgrace;
Always more intent by its Ladder to rise,
Than render the multitude happy or wise.
So man, a machine and the tool of a few,
Stands ignorant, ready foul mischief to do;
In peace by rude clamor to barter coarse aid—
In war to make havoc a popular trade.

Man's general ignorance, old as the flood,
For ages on ages has steep'd him in blood:
Sesostris—or Ninus—Pul—Persian or Mede,
In turn domineer'd for whole nations to bleed.
See tyrants diversified, ravage the ball;
A Cyrus Assyria—a Cæsar the Gaul:
Mahomet or Gengis—Arabian or Hun,
Spur ignorance blindfold o'er nations undone.
The Turk or the Tartar—the Vandal or Jew,
Kept midnight for millions and sunshine for few:
By dark public mind was society slain
From man-hunting Nimrod to fierce Tamerlane.
The priests of old Egypt, from Tanis to Thin,
Monopoliz'd diet, law, physic, and sin;
No wonder the few had despotic control,
Engrossing all knowledge of *body* and *soul*.
Gross ignorant peasants rear'd idols in throng;
How could they have rights, who were tutor'd in wrong?
But *public miseulture* such danger imparts,
It *ruined that wonderful cradle of arts*.
Alexander the great that ambition had craz'd;
Who noble Tyre sack'd, and Persepolis raz'd;
Yet did not act Jupiter over mankind,
Till Greece had been stripp'd of her noble free mind.
Mark single bright Athens, ere liberty had ceas'd,
O'ermatch by her mind all the power of the east!
Her tyrant expell'd—see the light of the wise,
Lend basis to grandeur that tower'd to the skies.
Would Carthage have met her deplorable doom;
Bruis'd rival and massacred victim of Rome;
If *knowledge, man's rights, had to Carthage unroll'd—*
Instead of stern Oligarchs worshipping gold?
Magnificent Rome fell extinct in her turn;
But ne'er while her lights were permitted to burn:
While eagles of knowledge bright Pendects unfurl'd,
That queen of the Cities still govern'd the world.
Let tyrants detested fear popular thought,
Deem brass cannon reason, and intellect nought;
But ye that man's rank have restor'd to its source,
Will cherish high mind as invincible force.
Go stamp with sound doctrine from Orleans to Maine,
The precious crude ore that our precincts contain!
Grave knowledge on *gem* that no kingdom can boast,
The soul energetic of liberty's host!

All freemen instructed, the agents of all,
Will edify empire that never can fall!
Our flags o'er the lamps of bright science unfurl'd,
The rod of no tyrant can sway the new world.

THE HERMIT'S WAY TO BE HAPPY.

AN old hermit there was and he liv'd in a cave,
Who the way to be happy 'twas said he could pave;
Wanting sorely to learn it, I went to his cell,
And no sooner was there than the hermit said 'Well,
I perceive, by your looks, you ail something, young man;
Tell me, then, all your wants! I'll befriend if I can,'
'Why, dear Hermit,' I answered, 'you guess very right,
And I'll tell you the cause of this visit to-night.
The true way to be happy, I hear you can teach,
Which I want much to learn, so intreat you to preach;
Or, if simple, I beg you to write me the plan
In plain, legible characters, short as you can,'
Upon this, the old hermit then took up his pen,
Wrote these lines and said "read them again and again,"
"It is *being*, and *doing*, and *having*, that make
All the pleasures and pains of which mortals partake:
Now *to be* what God pleases, *to do* a man's best,
And *to have* a good heart, is THE WAY TO BE BLEST."

A BRIEF SKETCH.

* * * * * A little peaceful home,
Bounds all my wants and wishes, add to this
My book and friend and this is happiness.
[*From the Spanish of Francisco de Rioje.*]

CONCLUSION.

BE intelligent, industrious, temperate, prudent, beneficent and virtuous, and you will be rich, prosperous, healthy, long-lived and happy.

APPENDIX.

TO PHILANTHROPISTS.

In the hope that the impulse of a disposition "*to do good*," may influence some patron of knowledge, or generous youth, in every neighborhood in which these sheets may be circulated; to volunteer his exertions for the institution of a Free Library, and Reading Society, I have procured for publication, a correct copy of the Constitution originally adopted by the Juvenile Library Society at New Lebanon. It was composed by the author of this work, at the age of 17 years. The language or plan can be varied as may be found expedient.

THE CONSTITUTION

Of the New Lebanon Juvenile Society for the Acquisition of Knowledge.

NEW LEBANON, *March* 12, 1804.

WHEREAS we the youth of New-Lebanon, are fully convinced that it is indispensibly necessary for our happiness and welfare, that we cultivate our understandings, improve our morals, and acquire useful knowledge while we are young, and while our minds are susceptible of improvement. And therefore we do hereby agree to associate, and form ourselves into a Society, for the purpose of establishing a Library, improving our minds and acquiring useful Knowledge.—And we do agree, ordain, and determine :—

I. That this Society shall meet together every first Monday in March, and choose from among themselves, a President, Librarian, Secretary, and a committee of five, who shall transact the business of the Society and continue in office until others are duly elected.

II. The President, or in his absence the Librarian and three others of the committee, shall form a board competent to transact all business of the Society ; or in the absence of the President and Librarian, four of the committee, who shall choose a chairman for the present meeting.

III. It shall be the duty of the President to preside at the meetings and superintend the concerns of the Society; and to give advice as to the purchase of suitable books, &c.

IV. It shall be the business of the Librarian to keep the books carefully that belong to this Society, and write on each of them, that it belongs to "The Library of the New Lebanon Juvenile Society for the Acquisition of Knowledge;" to receive all contributions of money or books that may be made by the friends of knowledge and virtue for the encouragement and benefit of the Society; to receive all books that may be lent to the society: to keep a separate catalogue of them, and an account of the fines received upon them, which shall be paid to the owners of the books; to collect fines and money subscribed, which money he shall lay out for books and such other articles as he shall deem necessary to promote the interest of the Society; to keep a record of the books drawn, and an account, of receipts and expenditures, and to keep all the papers and writings belonging to this Society.

V. It shall be the office of the secretary to write a record of the proceedings and resolutions of the Society. And as this association is formed with a view to diffuse useful knowledge, and promote virtue as extensively as possible, the Secretary shall exhibit on the meeting house of New Lebanon, once in every six months, an advertisement, inviting all the youth of New Lebanon, between the age of 12 and 21 years, to join this Society: and the Librarian is authorised to admit all such youth as members of the Society, on signing these articles; but no person shall be a member of the Society who is not between the aforesaid ages.

VI. It shall be the duty of the committee to examine the books returned at each meeting; and on all books damaged by ill usage, they shall lay such fines as they shall deem just and reasonable: tearing, greasing, dirtying, and turning leaves down to be considered as damages done by ill usage.

VII. The stated monthly meetings of this Society shall be held at the house of the Librarian, on the first Monday in every month in the year, at six o'clock in the afternoon; when every book before drawn out, shall be returned, in order that they may be inspected and that a new drawing of books may take place. And any member that draws a book and neglects to return it before the stated time aforesaid, shall pay a fine of six cents, and one cent per day thereafter until it is returned; and if not returned within two months

after it was drawn out, the delinquent shall pay for the book at the appraisal of the committee.

VIII. Any member that is indebted to the Society for fines or otherwise, and neglects to pay the debt within one month after it becomes due, shall be prohibited the use of the Library until it is paid.

IX. Any member returning a book, before drawn, to the Librarian, before another meeting, may draw any other one found in the library.

X. The members of this Society shall be divided into six classes, alphabetically, according to the first letters of their sir names, the beginning of the alphabet to draw first, the second class to draw next, and so on, at the first meeting; at the next meeting the first class to draw last, and the second class first, and so on from time to time, by just rotation, each class agreeing among themselves who shall draw first.

XI. This Constitution may at any time hereafter be amended or altered if found necessary, by the agreement and consent of two third parts of the members of this society and not otherwise.

XII. The Librarian may, if he shall see fit, hire out books to persons not members of this Society, at the rate of six cents per week for each book.

XIII. We do agree to pay to the Librarian, the sums of money or its value in such books as he will accept, set against our names, which money he shall lay out for books for the use of the society.

We whose names are subscribed do solemnly engage to conform ourselves to this Constitution. In witness whereof we have hereunto set our names."

Signed, } JESSE TORREY, JUN.
and by 147 others.

The following form of an instrument for subscription, is as nearly similar as I can recollect, to the one which I prepared and circulated among the citizens of New Lebanon, during the winter evenings in 1803 and 4. The amount generally subscribed by each was fifty cents; some subscribed a dollar and some 25 cents; others contributed books. The young persons of both sexes, who were possessed of means, also, generally subscribed from 12 cents to a dollar, on signing the articles of the constitution. But many were admitted who contributed nothing. A resolu-

tion was adopted by the society, that a reading meeting should be held on one evening of every week; for which purpose three of the members were appointed to select or prepare essays or any pieces containing useful instruction, and read them to the meetings, at which all persons were at liberty to attend. How much more rational and useful would be such social entertainment as this, than the usual diversions of youth, such as dancing, card playing, music and puerile plays.

FORM OF SUBSCRIPTION FOR FREE LIBRARIES.

The subscribers, impressed with the belief, that the general dissemination of useful knowledge and instruction among the rising generation, would tend to the promotion of virtue and happiness, agree to contribute and pay to———— the amount or its value in useful books, set respectively against our names; to be appropriated to the institution of a free circulating library.

And whenever twelve youth, of either sex, between the age of 12 *and* 21 *years, shall have associated for the purpose of mental improvement, the aforesaid ———— is authorised to deliver the money or books by us subscribed and paid, to such agent or committee as shall be appointed by the society to receive the same for the above-mentioned purpose.*

Extracts from an Address delivered on the 26th *Feb.* 1819, *by Doct* INCREASE W. CHILD, *one of the Inspectors of common schools, in the town of Milton, (county of Saratoga) to an assemblage of six different schools.*

TO THE SCHOLARS.

YOU will shortly launch into active life—you will occupy the places your parents and guardians will leave vacant to you—you will then appreciate the importance of the education you are now receiving and regret any neglect on your part to improve the means put into your hands to acquire it. You all wish to be respectable men or women—your happiness and respectability depend on the courses you pursue: and not only your happiness and respectability, but the very existence of the great political and religious privi-

leges you enjoy.—Suffer your inspectors, therefore, to indulge in a few remarks on that course of conduct most likely to make you happy and respectable. Ignorance is a great enemy to happiness and respectability; and when it is accompanied with a consciousness that we have neglected opportunities of acquiring useful knowledge cannot but produce in our minds a sense of shame highly inimical to happiness. Be in earnest then while attending school—let not an idle moment interrupt your progress in your studies. Idleness in the scholar always produces ignorance in the man, and ignorance leads to shame and disrespectability. Youth is emphatically called the spring time of the human intellect;—the mind is then budding and blossoming and the fruit produced will make a man good, and great, or base and infamous. Shun then every vice that will interrupt your career to true greatness as you would the deadliest poison. The true boundaries of virtue and vice are illy defined in the human intellect and are to be determined only by a good education.

Organize among yourselves societies for the purpose of discussing questions in morals, philosophy, politics and agriculture: meet at stated times and discuss them, and in the intervals of meeting, spend your leisure hours in reading and writing on the subject before you. By these and other means, which will suggest themselves to you, you will make astonishing progress in the acquirement of useful information. And will there be no amusement in all this? for you I am confident it will be an useful and pleasing amusement—but for the ignorant and vicious a horse-race—the noise and bustle of a drunken-bout—dice or cards; or the profane and vulgar conversation some times called wit, will afford most amusement.

I am not over-rating the matter, when I say that by making science your amusement you will make astonishing progress in it. Do you believe I am? Look but for a moment to the immortal Franklin: with no better opportunities than you have, or may have, he astonished the world with his discoveries in philosphy. In political and domestic economy he was without a parallel and in most things a model for all of us.

TO THE PARENTS.

Do not depend entirely on the school-master: much must be done at home; and all parents are capable of doing much more than they are aware of. Let us furnish our children with useful books; let us spend our leisure hours in reading

to them, or in hearing them read to us; let us question them, and encourage them to endeavor to answer our questions; let us condescend to reason with them and make them feel that they have minds and reasoning faculties, by encouraging them to argue with us. Here much is to be gained and no hazard of losing. The parent's ingenuity will suggest hundreds of questions, which may be asked, and hundreds of subjects which may be discussed. Geography and History are easiest comprehended by children, and abound in questions that may be asked; with History is intimately connected the form of government and the policy of nations. The right and wrong of these should be well understood by every American. Morals and philosophy will also come in for a share; they should be well understood; but I am growing tedious; I must leave the matter with you. I cannot, however, refrain from asking if there would be nothing pleasing, amusing and useful in these methods of proceeding with our children. Would they not be a powerful means of strengthening the affection that would exist between parents and children? and would not our children be more attached to our fire-sides, and the virtues that hover around them, than to the corrupting and degrading company and conduct, which so often disgraces the inconsiderate, ignorant and unprincipled youth who are sometimes to be found in our country?

RAVAGES OF DISSIPATION.

NOT the jaws of Charybdis nor the hoarse rocks in Scylla.
Not all the fell dangers that lurk in the deep,
Not the earthquake's deep yawn, nor the volcano's lava,
Not the pestilence's breath, or the hurricane's sweep;
Not all the dread monsters that live thro' creation
Have caused such destruction, such mis'ry and wo,
As from that arch pest of mankind, Dissipation,
Through the civilized world incessantly flow.
'Tis a vortex insatiate on whose giddy bosom
The victim is whirl'd till his senses are gone,
Till, lost to all shame and the dictates of reason,
He lends not one effort to ever return.
Ah! view on its surface the ruins of genius,
The wreck of a scholar, the christian and friend!
The learning the wit, the graces that charm'd us,
In the mind-drowning bowl meet a premature end.
Ah! hear, drown'd in tears, the disconsolate mother,
Lament the lost state of a favorite son,
Hear the wife and the child, the sister and brother
Mourn a husband, a father, a brother undone.

[*THE END.*]