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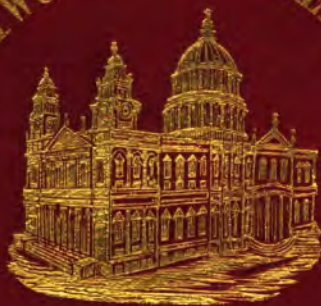
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THE TWO CITY APPRENTICES.

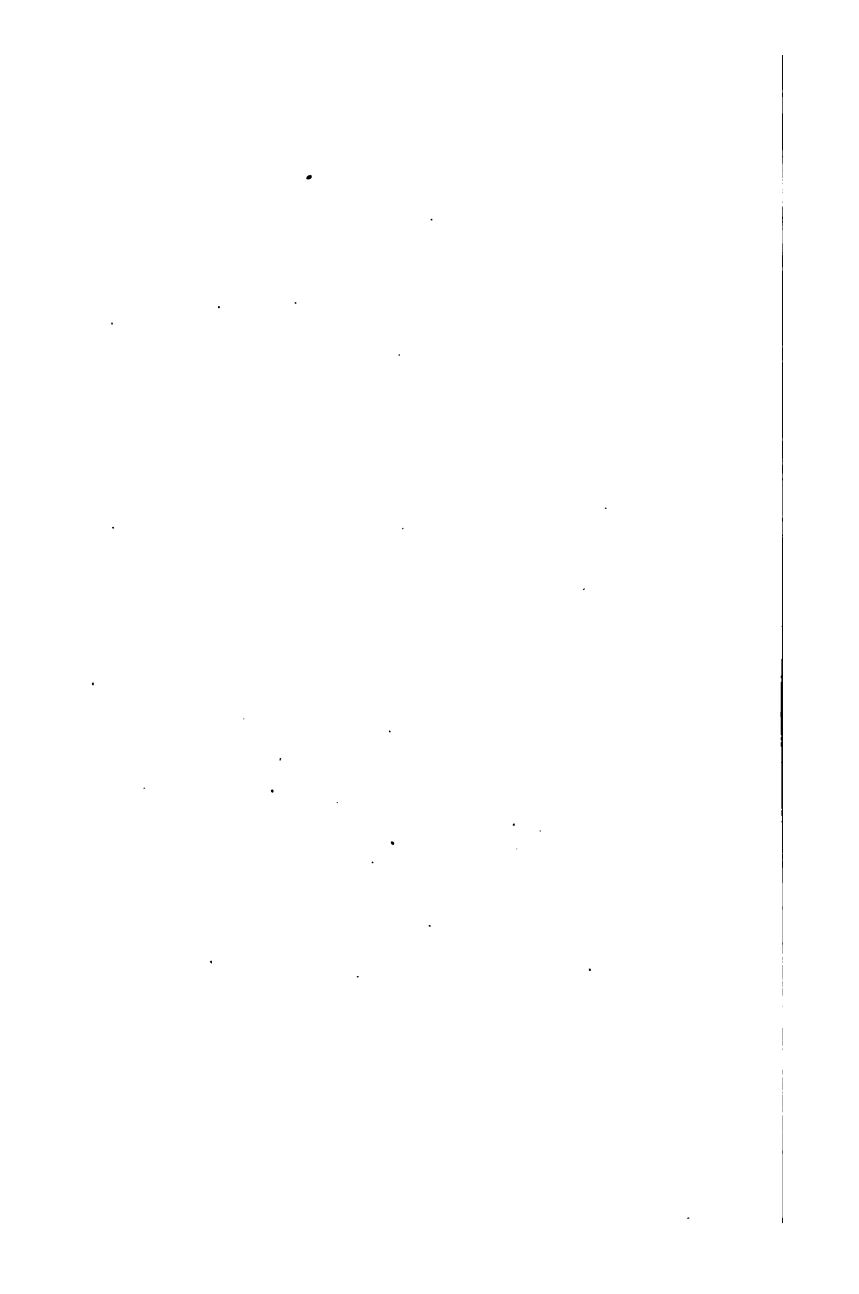


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THE
Two City Apprentices;
OR,
INDUSTRY AND IDLENESS EXEMPLIFIED;

A LONDON HISTORY.

BY
THE REV. T. B. MURRAY, M.A.

Domine, dirige nos.



LONDON :
FRANCIS & JOHN RIVINGTON,
ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.
1846.

1234.

LONDON :
B. CLAY, PRINTER, BREAD STREET HILL.

TO THE READER.

HEALTH to thee, gentle Reader; health of body and soul! How greatly this blessing, "our being's end and aim," is promoted by INDUSTRY, and prevented by IDLENESS, observation and experience sufficiently show.

But perhaps you are young, and have not yet seen in the realities of human life the actual effects of Industry and Idleness on the condition of man. Take then, in good part, this little help, this series of reflections, which certain striking scenes from the pencil of William Hogarth have suggested to my mind.

The following general description of them is stated by Mr. John Ireland, in his Illustrations of Hogarth, to have been copied from the artist's own hand-writing:—

“ Industry and Idleness exemplified in the conduct of two fellow-prentices ; where the one, by taking good courses, and pursuing points for which he was put apprentice, becomes a valuable man, and an ornament to his country : the other, by giving way to idleness, naturally falls into poverty, and ends fatally. As the prints were intended more for use than ornament, they were done in a way that might bring them within the purchase of whom they might most concern.”

I cannot read this passage of Hogarth's, nor contemplate his “ Industry and Idleness,” without feeling that in these works he designed the moral and religious well-being of the young. Such is my design also in this humble effort ; and may the blessing of God attend it !

LONDON,

November, 1846.

The Two City Apprentices.



THOMAS IDLE AND FRANCIS GOODCHILD
AT THEIR LOOMS.

“WHAT! sound asleep, when duty claims
The labour of thine hands?”

’Tis thus the angry master blames
The breach of his commands.

“This morning I thy task assign’d ;
And now the noontide sun,
As usual, finds thy work behind,
Thy business all undone !”

As speeches utter'd to the dead,
The loud complaint was vain,
Intemperance, as dull as lead,
Had clogg'd the Idler's brain.

Those tatter'd leaves, that silent loom,
Yon shuttle out of place,
(A kitten's sport) declare the doom
Of folly and disgrace.

How different his companion's way,
Whose labour is delight ;
Whose round of duties fills the day,
Refreshing sleep the night.

The good advice his master gave
He keeps in constant view ;
My youthful reader, thus behave,
And thou'lt be happy too.

Be faithful ! and the Lord shall bless
Thy toil with wealth and fame ;*
But negligence and idleness
Shall bring a man to shame.†

* Prov. x. 4 ; xii. 24 ; xxi. 5 ; xxviii. 19.

† Ibid. xxiii. 21.



FRANCIS GOODCHILD AT CHURCH.

ASSEMBLED in thy temple, Lord,
We feel, with thankful mind,
The meaning of thy gracious word,
That they who seek shall find.*

We ask before thy mercy-seat
For benefits from heaven ;
And when in earnest we intreat,
How freely they are given !

Repentance, charity, and peace,
Submission to thy will,
These blessings by our pray'rs increase,
And keep increasing still.

* Matt. vii. 7.

O! then, with hands and heart each day,
Uplifted in thy sight,
To Thee will I devoutly pray
For grace to pray aright.

And when my steps to church I bend,
Thy sacred dwelling-place,
My heart shall rise, my thoughts ascend,
To seek the Saviour's face.

All idle musings, plans of gain,
High looks, be banish'd thence!
How ill they suit the pleading strain
Of pray'r and penitence.

Do Thou who reign'st in light above
To us thy favours give ;
Teach us to feel the Saviour's love,
And in his law to live.



**THOMAS IDLE AND HIS COMPANIONS AT PLAY
IN THE CHURCHYARD DURING DIVINE
SERVICE.**

THIS is the day of holy rest,
The day which God himself hath made ;
To those who keep his high behest,
Shall countless blessings be repaid.

Contentment, health, and peace at home,
Shall bloom and flourish more and more ;
Whilst, treasur'd in the life to come,
Are higher, better things in store.

Such heav'nly hope, such comfort wait
(Fruits of the well-spent Sabbath-day)
On those who seek His temple-gate,
And with his faithful people pray.

But who are these,—what motley band,
That hither bring their godless leaven ?
And, sinning with audacious hand,
Insult the majesty of heaven ?

Deaf to the sweet and solemn sound
Ascending from the house of prayer,
They violate the sacred ground,
And drive their lawless pastime there.

Behold the Idler's outstretch'd form ;
Mark well the yawning grave beneath ;
Survey the triumphs of the worm,
The ravages of sin and death.

Yon harden'd wretches scorn to see
The dreadful fate this scene portends ;
O worse than taint of leprosy,
The fellowship of wicked friends ! *

From fever and from plague we fly,
To keep the body sound and whole ;
Alas ! how little do we try
To shun the sickness of the soul. †

Yet they who mock the law of God
Must often smart from human rules ;
E'en now doth justice ply the rod,
And scourges stripe the back of fools. ‡

* 1 Cor. xv. 33. † Matt. xvi. 6. ‡ Prov. xix. 29.



**FRANCIS GOODCHILD IS A FAVOURITE WITH HIS
MASTER THE MERCHANT.**

Of all the gifts that youth can gain
Next to the praise of God above,
Is this,—by virtue to obtain
The confidence of those we love.

There is a fairly-written book,
Whose type is clear, whose language just ;
That volume is the open book
Of stedfast, clear, undoubting trust.

Deserve this look, this kindness prize,
And learn, ere youth and time be flown,
To read in thy Employer's eyes
His growing honours, and thine own.

Come Industry, and bring along
Thy helpmate Patience, faithful found,
Dispatch and Neatness, join the throng,
With Carefulness, that stands its ground.

But chief and foremost will I hold,
Bright-ey'd Integrity, to thee,
Nor let thee go ;* for what is gold
With meanness stain'd, and infamy ?

O reader, seek by frequent pray'r
Thy God to please, in Him to trust,
Without whose blessing all thy care
Must fail, and crumble into dust ! †

Then, who can tell but, hand in hand,
With one who loves and finds thee true,
Thou to thy master's house shalt stand
An ornament and column too ? ‡

* Job xxvii. 5, 6; Prov. xi. 3. † Psalm cxxvii. 1.

‡ See note A.



THOMAS IDLE, HAVING FORFEITED HIS INDENTURE, IS TURNED AWAY AND SENT TO SEA.

UNFIT to live on English ground,
Dishonoured in his opening day,
Behold the graceless Idler bound
For shipman's service far away.

Cast forth on life's uncertain wave,
At manhood's dawn compell'd to roam,
He spurns the sacred bond which gave
His youth a guardian and a home.*

* See Note B.

Destroy'd are now the mutual ties
That bound him to his master's hands ;
Nor strange that they who God despise
Should learn to scoff at man's commands.

With what a look of horrid glee
He scorns the counsel of a friend,*
Who, pointing to the gallows-tree,
Reminds him of the culprit's end.

A hand he sees not serves to show,
That wrath and punishment are near ;
Thus justice, with her coming blow,
Attends on folly's mad career.

And they, whose converse he preferr'd,—
. His comrades ? They are fled and gone ;
False friends are like the selfish herd
That turn and leave the wounded one.

Now mark the pallid, woe-worn face
Of her whose tears are trickling fast,†
Who, 'midst these hours of deep disgrace,
Remains a mother to the last.

What will not gentle mothers do ?
Let others frown, as frown they will ;
To womanhood and nature true,
A mother is a mother still.

* See Note C.

† Prov. x. 1.

Hast thou a mother? Prize the boon!
Art still in life's eventful morn?
Revere her, love her! soon, too soon,
The precious gift may be withdrawn.

Trust in the Lord's providing hand;
Do well, and seek thy daily bread;
Dwell in thy own, thy native land;
And verily thou shalt be fed.*

* Psalm xxxvii. 3.



FRANCIS GOODCHILD IS OUT OF HIS TIME, AND
IS MARRIED TO HIS MASTER'S DAUGHTER.

O HAPPY course of time and tide,
When honesty, that faithful guide,
Brings blessings to our home ;
When manners bland, and conduct right,
Not only prove their own delight,
But usher joys to come.

Th' industrious youth, whose onward race
In virtue's paths we love to trace ;
This day may well rejoice,
That she in whose deportment sweet
The Christian graces love to meet,
Consents to be his choice.*

* Prov. xii. 4 ; xxxi. 10, to the end.

In holy wedlock's mystic bands
Two youthful lovers' hearts and hands
Have just been join'd in one ;
The merry bells ring round, and say,
Our prosp'rous merchant gains to-day
A partner and a son ! *

The music bring, the feast prepare,
And let thy poorer neighbours share
The comforts of thy store ;
When good men thrive, the poor rejoice ; †
Spurn not their sympathizing voice,
Nor thrust them from thy door.

The men of wealth who condescend
The weak and needy to befriend,
Our country's good increase :
They serve the various ranks to hold,
With rivets better than of gold,
In unity and peace.

And ye, whose troth is pledg'd and given,
A contract register'd in Heaven,
Your vow perform aright !
Respect it for each other's sake,
Be kind, be true, and try to make
Each duty a delight.

* See Note D.

† Prov. xi. 10.

With mutual honour, constant love,
Th' events of every day improve,
 Whatever may betide ;
Then marriage shall your portion bless,
Shall double all your happiness,
 And all your cares divide.

Where'er a happy match is found,
'Tis Christian friendship forms the ground
 Of pure connubial bliss ; *
Thus may your cup of joy o'erflow,
Till Heav'n in mercy shall bestow
 A better life than this.

* See "Few Happy Matches," a poem, by Dr. Isaac Watts.



THOMAS IDLE HAVING RETURNED FROM SEA, IS
GUILTY OF ROBBERY AND MURDER.

THERE is a stern but faithful friend,
Whose word of counsel never fails ;
Whose soft, but earnest whispers blend
With rustling leaves and gentle gales.

And often in the dead of night,
When all around is hush'd and lone,
He shows, in truth's appalling light,
The follies of the day that's gone.

He seeks the youthful ear to win
With kind intreaties such as these ;
"This is the way ; walk thou therein,
Remember *now* thy God to please.

“Or else a sad and lonesome day,
 A day of pain and inward strife,
 Will surely come, when thou shalt say,
 I have no pleasure in my life.”*

That friend is Conscience! 'tis the voice
 Of God's blest Spirit in the soul,
 Who fain would fix our wandering choice
 To rest within his safe control.

Thrice happy he, whom timely fear,
 When conscience doth its warnings give,
 Inclines, with humbled heart and ear,
 To listen, that his soul may live.†

Soon are these breathings of the morn
 Drown'd in the pealing thunders' crash;
 The touch that woke at early dawn
 Is soon the furies' torturing lash. ‡

The men of old who fear'd the Lord,
 For shelter from the tempest fled;
 But they who cared not for his word
 Felt all its fury on their head.§

* Isa. xxx. 21; Eccl. xii. 1.

† See Note E.

‡ Isa. lv. 3.

§ Exod. ix. 20, 21.

Such terrors wait, such pangs and woe,
On him who conscience long withstood ;
Who bent on plunder, aim'd a blow,
Which steep'd his guilty soul in blood !

“ And are they come ? ” he wildly cries,
“ What else can all this clamour mean ? ”
’Tis thus the sinking heart’s surprise
Gives presage of the coming scene.*

* Lev. xxvi. 36. Prov. xxviii. 1.



**THOMAS IDLE IS IMPEACHED BY HIS ACCOMPLICE
BEFORE ALDERMAN GOODCHILD.**

God, give me grace to win the young,
And heav'nly wisdom to impart,
In language meet for pastor's tongue,
In tones to strike the tender heart.

My lessons, with their theme, belong
To life itself, not fancy's show ;
For 'midst this guilty city's throng
The scenes I paint are passing now.

Stay, reader ! for a moment here :
The prentice lads you saw of late,
Together entering life's career,
Have risen now to man's estate.

One labour'd while the other slept ;
 One was a fool, the other wise ;
 One lov'd not God ; the other kept
 The law of God before his eyes.

Now, mark the difference ; one is grac'd
 With scarlet robe, and golden chain ;*
 And, in the chair of justice plac'd,
 He beareth not the sword in vain. †

Love, honour, duty, crown his days,
 His children rise and call him bless'd ; ‡
 His name is sweet with good men's praise,
 And charity's a welcome guest.

The other—nay, behold him there,
 By false companions spoil'd, betray'd :
 O'erwhelm'd with horror and despair,
 His tott'ring knees refuse their aid.

Shun bad associates ! fly in time ! §
 For like the fiend who work'd our woe,
 The heartless wretch who tempts to crime
 Becomes in turn th' accusing foe.

O tremble, lest the seeming friend,
 Who flatters and corrupts to-day,
 Should prove a traitor in the end,
 And swear his victim's life away. ||

* See Note F. † Rom. xiii. 4. ‡ Prov. xxxi. 28.

§ Prov. xiii. 20.

|| Prov. vi. 26.



THOMAS IDLE IS BROUGHT TO EXECUTION AT
TYBURN.

THE hurrying crowd, the tolling bell,
The frame of death erected nigh,
All, with a fatal meaning, tell,
Yon wretched culprit comes to die.*

O could we but explore his mind,
And read the history grav'd therein,
What worlds of sorrow should we find ;
What thorns that hedge the way of sin ! †

What broken hearts, what hopes destroy'd ;
What talents lost, what deep regret ;
What houses desolate and void,
Where happy groups were lately met !

* See Note G.

† Prov. xiii. 15.

O judgment! is it come to this?
The mother dear, with sorrow wild,
Hath not bestow'd a parting kiss,
Nor blessing on her froward child.

The damps of death are on his brow;
What sins hath he upon his head!
Is feeling left? and doth he know
That she is dwelling with the dead?

Yes, it was only yesternight,
That, startled at his dreadful doom,
Her gentle spirit took its flight:
To-day her body waits the tomb.

Hast thou a parent? be it seen
That filial love burns bright and strong;
That reverend form shall step between,
To stay thee from the act of wrong.*

And, parents! to your office true,
Train up your little ones in time;
Think what a task devolves on you,
To check the faults which lead to crime.

With firmness, temper'd well with love,
Inform their childhood and their youth;
And let your own example prove
A living lesson of the truth.

* See Note H.

No man was reprobate at first ; *
 Faults grow and ripen by degrees
 To great offences ; and the worst
 May oft be trac'd to steps like these.

The first neglect of sabbath-days ;
 The first intoxicating draught ;
 The first unfairness in his ways ;
 The first attempt at fraud and craft :

The first indulg'd desire to share
 A false and momentary joy
 With one whose honied words and fair
 Would lure thee, chain thee, and destroy. †

“RESIST BEGINNINGS !” Golden words,
 Although from heathen lips they fell, ‡
 Our code a larger rule affords,
 Flee thou from evil, and do well. §

* See Note I.

† Prov. ii. 16, &c. ; vi. 26.

‡ See Note K.

§ Isa. i. 16, 17 ; 1 Pet. iii. 11.



**ALDERMAN SIR FRANCIS GOODCHILD IS ELECTED
LORD MAYOR.**

COME, honour'd citizen, whose fame
Has duly reach'd the highest state ; *
Whom crowds applaud with loud acclaim !
They know thee good, they hail thee great. †

Thine be the praise with gentle force,
Our peace and order to maintain ;
To bar oppression's selfish course,
And make the schemes of party vain.

* See Note L.

† Prov. iii. 16.

Full well thy task is understood,
To walk in truth with soul serene ;
Teach men to love the brotherhood,
Fear God, and honour England's Queen.*

Good service to the Church thou'lt bear,†
And ere thy well-spent year is done,
The city from thy lips will hear,
That Clerks' and Laymen's creed is one.

Keep sterling men and true, in sight ;
Let such be welcome to thy board :
Their smiles shall give thee more delight
Than glare and fashion can afford.

With manly soul thou'lt love to guard
The humble, and their rights secure ;
Thou know'st the wants that press'd thy Ward,‡
And wilt not now forget the poor.

Oft will compassion's fervent prayer
Be heard within thy splendid hall ;
The hospitals will claim thy care ;§
And thou wilt hear the sufferers' call.

* 1 Pet. ii. 17.

† See Note M.

‡ See Note N.

§ See Note O.

O may your ancient zeal revive,
Ye Greshams, Whittingtons, and Moores;*
True Christian men, who loved to give,
Like merchant princes, from your stores.†

Ye worthies, too, of later days,
Who strongly felt and understood,
Above all earthly things, the praise,
The luxury of doing good ;

Salt of the earth ! ye serv'd the cause
To stop corruption and decay ;
Ye taught men to obey the laws,
And gave them means to live and pray.

Were churches needed ? they arose !
Were schools and colleges to rise ?
Did age and misery seek repose ?
Did art and science ask their prize ?

Wealth, rank, and influence combin'd,
With earnest heart and ready hand,
To elevate the English mind,
And spread examples through the land.‡

* See Note P.

† Isa. xxiii. 8.

‡ See Note Q.

O thou whose coffers plenty yield
For all thy state, and some to spare ;
Look round, and see the spacious field,
That claims a Christian merchant's care.*

Look on our teeming crowds, and heed
A duty long and loudly prest ;
INSTRUCTION for their steps they need ;
Let that instruction be the best.

Leaven, ere too late, the mighty mass
With reverence for His power above,
Whose will apportion'd every class ;
And draw the poor with bands of love.

Hoard not thy riches for the tomb !
Sow them—but not beneath a stone ;
For heavenly charity shall bloom
When other gifts are dead and gone.†

* Matt. xiii. 45, 46.

† 1 Cor. xiii. 8.

N O T E S.

NOTE A, P. 12.

"Then, who can tell but, hand in hand," &c.

It has been remarked, that in this print a partnership on the eve of taking place is intimated by the joined gloves (both right hand gloves) on the writing-desk.

NOTE B, P. 13.

"He spurns the sacred bond which gave
His youth a guardian and a home."

The Idle Apprentice here throws away his indenture, having first broken the engagements by which he was bound to his master.

A FEW words respecting the apprentices of London may be useful in this place. The word Apprentice is derived from the French, *Apprendre*, which signifies, *to learn*; whence apprentice means a learner; as he to whom he is bound is his *Master*, or teacher. The indenture between the master and apprentice is a civil contract, engaging that, for the true and faithful service of the apprentice for seven years, the master should teach him his own trade and mystery, thereby enabling him to gain an honest livelihood, and raise himself in the world.

A COPY OF INDENTURE OF APPRENTICESHIP,

Which ought to be frequently read by Apprentices.

TASS Indenture Witnesseth, that _____ Son of _____ of _____ doth put himself Apprentice to _____, Citizen and _____ of London, to learn his art, and with him after the manner of an Apprentice to serve

from the day of the date hereof, until the full end and term of Seven Years from thence next following to be fully compleat and ended: during which term the said Apprentice his said master faithfully shall serve, his secrets keep, his lawful commands everywhere gladly do. He shall do no damage to his said Master, nor see to be done of others, but that he to his power shall let, or forthwith give warning to his said Master of the same. He shall not waste the Goods of his said Master, nor lend them unlawfully to any. He shall not commit Fornication, nor contract Matrimony within the said term. He shall not play at Cards, Dice, Tables, nor any other unlawful Games, whereby his said Master may have any loss. With his own goods or others during the said term, without license of his said Master, he shall neither buy nor sell. He shall not haunt Taverns nor Play-houses, nor absent himself from his said Master's service day nor night unlawfully; but in all things as a faithful Apprentice he shall behave himself towards his said Master, and all his, during the said term. And the said Master, in consideration of _____ his said Apprentice in the same art and mystery which he useth, by the best means that he can, shall teach and instruct, or cause to be taught and instructed; finding unto his said Apprentice meat, drink, apparel, lodging, and all other necessaries, according to the custom of the City of London, during the said term. And to the true performance of all and every the said Covenants and Agreements either of the said parties bindeth himself unto the other by these presents. In Witness whereof the parties above named to these Indentures interchangeably have put their hands and seals, the _____ day of _____ in the _____ year of the reign of our Sovereign Lady _____ of the United Kingdom of *Great Britain and Ireland* Queen, Defender of the Faith, and in the year of our Lord, &c.

The following "Instructions for the Apprentices of the City of London" are printed in Strype's edition of Stow's *Survey*, and may be read with profit by many young men, as well apprentices as others, at the present day:—

"Ye shall constantly and devoutly on your knees every day serve God, morning and evening, and make conscience in the due hearing of the word preached, and endeavour the right practice thereof in your life and conversation. You shall do diligent and faithful service to your master for the time of your apprenticeship, and deal truly in what you shall be trusted. You shall often read over the Covenants of your Indenture, and see and endeavour yourself to perform the same to the uttermost of your power. You shall avoid all evil company, and all occasions which may tend to draw you to the same; and make speedy return when you shall be sent of your master's and mistress's business. You shall be of

fair, gentle, and lowly speech and behaviour towards all men, and especially to all your governors. And, according to your carriage, expect your reward for good, or ill, from God and your friends."

NOTE C, P. 14.

"With what a look of horrid glee
He scorns the counsel of a friend!"

THE remarkable characters of vice stamped on the countenance of the Idle Apprentice, in Hogarth's original plate of this scene on the river Thames, did not escape the notice of Lavater, who says,—“Here are the traits of drunkenness combined with thoughtless stupidity. Who can look without disgust? Would these wretches have been what they are, had they not by vice erased virtue's marks? Can perversion be more apparent than in the middle profile?”

A good set of these prints may be seen in the Chamberlain's Office, Guildhall.

NOTE D, P. 17.

“Our prosp'rous merchant gains to-day
A partner and a son!”

Hogarth, in his general description of this engraving, tells us that the industrious apprentice is now out of his time.

“Such apprentices,” says Strype, “as have justly served their term of seven years, and not broken their indentures by marrying, &c. are made free.”

A Copy of the Testimony given to the Chamberlain by every Master when he makes his Apprentice Free of the City of London.

“YOU declare upon the oath that you took at the time of your admission into the Freedom of London, that R. B. did serve you seven years from the date of his Indenture after the manner of an Apprentice, and according to the covenants in his Indenture, and in that time did not marry nor take wages to his own use, as you know or believe.”

No apprentice can be made free by servitude until his master (or, in case he is dead or in parts beyond the seas,

some freeman of London) has testified as above; and therefore it is incumbent on every apprentice carefully to observe and perform the covenants of his Indenture, that he may not, by misbehaviour, disable his master from giving that testimony without which he cannot obtain the freedom of London.

Masters swear, on the oath of a freeman, to enrol their apprentices at the Chamberlain's Office within twelve months from the date of their Indentures; it being for their mutual advantage; the master thus securing the service of the apprentice, and a fine being saved to the latter, on his taking up freedom.

It is the office of the Chamberlain of London to enrol and make free all apprentices in the city; "insomuch," says Strype, "that none can set up a shop or follow a trade within the city and liberties, if not a freeman, and sworn before him. Neither can any one turn over an apprentice to another master but by the Chamberlain's licence. To him all complaints are brought for differences betwixt apprentices and their masters, who reconciles their differences, and may punish, by imprisonment, those that disobey his summons, or any apprentice that misdemean himself to his master or mistress, and send him to Bridewell, &c."

Apprentices have been discharged from the service of their masters for several causes, which are upon record. One, because his master had no shop; another, because his master did not teach him; another, because his master was in Ludgate prison; another, because he had not been enrolled within a year; another, because his master was distracted in his mind; another, because his master devoted himself to other occupations than his own mystery; another, because his master was a leper; another, because his master inordinately chastised him.

The laws and regulations regarding apprentices were more strict and were far more rigorously observed in former days, when these young persons formed a large portion of the population of London, and in times of political excitement often proved a very formidable body.

At one period of our history, the apprentices "did affect to

go in costly apparel, and wear weapons, and to frequent schools of dancing, fencing, and music." Therefore, by an Act of Common Council, in May, 1582, these things were forbidden, as appears by the Lord Mayor's proclamation. In this remarkable document, all expensive dresses, silk, velvet, jewels, pumps, and pantofles,* as well as swords and daggers, or other weapons "than convenient meate knives," are expressly interdicted in the case of "servantes and apprentices."

NOTE E, P. 20.

"The touch that woke at early dawn
Is soon the furies' torturing lash."

"GUILT still alarms, and conscience ne'er asleep,
Wounds with incessant strokes, 'not loud but deep,'
While the vex'd mind, its own tormentor, plies
A scorpion scourge, unseen by human eyes !
Trust me, no tortures which the poets feign
Can match the fierce, th' unutterable pain
He feels, who, night and day, devoid of rest,
Carries his own accuser in his breast."

GIFFORD'S *Juvenal*, Sat. XIII.

The writer gladly embraces the opportunity of introducing this and a few other passages from Juvenal, concerning some of whose verses his translator, William Gifford, remarks,—
"Neither Thales, nor Chrysippus—no, nor his great master, Zeno, ever taught, or even conceived, doctrines of such pure, such sublime morality, as are there delivered; doctrines, in short, which the light of nature alone was incapable of discovering; and which the author undoubtedly derived from that 'true light' † which now began to glimmer through the Roman

* The old word *Pumps* is defined by Bailey, "a sort of shoes without heels." *Pantofles* are slippers.

† John i. 9.

world, and by which many sincere lovers of truth and virtue already began to direct their ways, while they were yet unconscious of the medium through which they received the illumination." Juvenal was born about A.D. 38.

NOTE F, P. 23.

"One is grac'd
With scarlet robe, and golden chain."

THE apprentices whose conduct rendered the restrictions necessary which we have noticed in the preceding page, were doubtless the idle and refractory ones. It is time that we turn to a more agreeable view of this numerous and important class. Our Annalist observes: "Apprentices, according to the esteem of our commonwealth, when first they come to be apprentices, first begin to be somebody, who before were young men without any vocation in the world; and so by other ascents or steps come to be freemen of London, or citizens; thence to be of their companies' liveries; governors of companies, as wardens and masters; and governors in the city, as common-councilmen, aldermen's deputies, sheriffs, and aldermen; and, lastly, the principal governors or heads of the city, that is, Lord Mayors. And some also have been advanced from being citizens to be counsellors of estate to the prince. So that the very being a citizen is an honour."*

NOTE G. P. 24.

"Yon wretched culprit comes to die."

A SOLEMN exhortation was formerly given to the prisoners sentenced to die at Tyburn, in their way from Newgate. Robert Dow, merchant tailor, of St. Sepulchre's parish, who

* Strype's *Stow*.

died in 1612, left £1. 6s. 8d. yearly, for ever, for the bellman to deliver an admonition to the unhappy criminals as they went by in the cart. An exhortation was also read in the prison at Newgate the night before they suffered.

In *THE NEW VIEW OF LONDON*, 1708, we read as follows :—

“The night before their execution, about twelve, or midnight, these following words are spoken under the prison, in the hearing of those to be executed the next day :—

“You prisoners within, who, for your wickedness and sin, after many mercies shown you, are now appointed to be executed to death, to-morrow in the forenoon ; give ear, and understand, that to-morrow morning the greatest bell of St. Sepulchre’s parish shall toll for you from 6 till 10, in order and manner of a passing-bell ; which used to be tolled for those which lie at the point of death ; to the end that all godly people, hearing that bell, and knowing it is for you going to your deaths, may be stirred up to hearty prayer to God to bestow his grace and mercy upon you, whilst you yet live. Seeing the prayers of others will do you no good, unless you turn to God in true sorrow for your sins, and pray with them for yourselves also : I beseech you all, and every one of you, for Jesus Christ’s sake, to keep this night in watching and hearty prayer to God for the salvation of your own souls whilst there is yet time and place for mercy ; as knowing that to-morrow you must appear before the judgment-seat of your Creator, there to give an account of all things done in this life, and to suffer eternal torment for your sins committed against him, unless upon your hearty and unfeigned repentance you obtain mercy through the merits, and death, and passion of Jesus Christ, your only Mediator and Redeemer, who came into the world to save sinners, and now sits at the right hand of God, to make intercession for you, if you penitently return to him. So, Lord have mercy upon you ! Lord have mercy upon you all !”

THE WORDS SAID IN ST. SEPULCHRE'S CHURCHYARD, AS THE PRISONERS ARE DRAWN BY TO BE EXECUTED.

"All good people, pray heartily to God for these poor sinners going to their deaths, and for whom this great bell doth toll. And you that are condemned to die, repent yourselves with lamentable tears, and ask mercy of the Lord for the salvation of your own souls, through the merits, death, and passion of Jesus Christ, your only Mediator and Redeemer, who came into the world to save sinners, and now sits at the right hand of God, to make intercession for you, if you penitently return to him. So, Lord have mercy upon you ! Lord have mercy upon you all !"

NOTE H, p. 25.

"That reverend form shall step between,
To stay thee from the act of wrong."

THIS thought is met with in Juvenal, who, in very affecting language, urges on parents the duty of abstaining from evil, in consideration of their children.

"Reverence to children, as to Heaven, is due :
When you would, then, some darling sin pursue,
Think that your infant offspring eyes the deed,
And let the thought abate your guilty speed,
Back from the headlong steep your steps entice ;
And check you tottering on the verge of vice."

"I know not," says Mr. Gifford, "whether from right feeling, or with an allusion to this passage, Sir Antony Cooke used to observe, that there were two objects before whom he could never do any thing wrong—his conscience and his children. A slight glance at his own life, and that of those children, who were amongst the most exemplary characters of their age, will prove that his assertion was as just as it is important."

Sir A. Cooke, Preceptor to King Edward VI. was born about 1506. He was descended from Sir Thomas Cooke, Lord Mayor of London (A.D. 1462), and Knight of the Bath.

NOTE I, p. 26.

“ No man was reprobate at first.”

THE passage in Juvenal, of which this line conveys the sense, is pronounced by Mr. Gifford to be “ a most important one, which cannot be too frequently, nor too deeply, meditated upon.”

NOTE K, p. 26.

“ ‘ Resist beginnings ! ’ Golden words,
Although from heathen lips they fell.”

“ Principiis obsta ; sero medicina paratur,
Cum mala per longas convaluere moras.”—OVID.

NOTE L, p. 27.

“ Come, honoured citizen, whose fame
Has duly reach'd the highest state.”

THE artist has chosen for his concluding subject the Lord Mayor's Show on the 9th of November. In the original drawing are introduced two Members of the Royal Family (Frederick, Prince of Wales, and his Princess, the father and mother of King George the Third), on a balcony, at the Cheapside corner of St. Paul's Churchyard, witnessing the pageant.

In the leases of some houses in Cheapside, and other parts of the line through which this procession passes, clauses were formerly inserted, reserving to the landlord and his

friends the right of occupying the best rooms during the time of the shows or pastimes, upon the day commonly called the Lord Mayor's Day.

NOTE M, p. 28.

“ Good service to the Church thou'lt bear.”

THE benefits arising to the cause of religion from the aid and countenance of wealthy and influential persons, engaged in commerce, are great, and almost incalculable. The want of such sanction and support in behalf of the spiritual interests of the inhabitants of the infant colony of Virginia was severely felt in the reigns of Elizabeth and James the First. This gave rise to the following striking observations on those who disregarded the duty of ministering to the religious necessities of their less favoured brethren, in distant parts of the world. The passage occurs in a sermon preached, in 1609, by the Rev. Wm. Crashaw, B.D., Preacher at the Temple.

“ We may here learn the true cause why men are so negligent in performance of duties to others, even because themselves are unsanctified men ; for if a man were converted himself, his next care will be to do all the good he can to others. More particularly we here see the cause why no more come in to assist this present purpose of plantation in Virginia, even because the greater part of men are unconverted and unsanctified men, and seek merely the world and themselves, and no further. They make many excuses and devise objections ; but the fountain of all is because they may not have present profit. If other voyages be set afloat, wherein is certain and present profit, they run and make means to get in ; but this which is of a more noble and excellent nature, and of higher and worthier ends, because it yields not present profit, it must seek them ; and with much difficulty are some brought in,

and many will not at all. Tell them of getting XX. in the C. —oh! how they bite at it—oh! how it stirs them! But tell them of planting a Church; of converting 10,000 souls to God; they are senseless as stones; they stir no more than if men spoke of toys and trifles. Nay, they smile at the simplicity, and laugh in their sleeves at the silliness of such as engage themselves in such matters.*

NOTE N, p. 28.

“Thou know'st the wants that press'd thy Ward.”

THE ancient division of the city was into *Wards* or *Aldermanries*. Each Ward has its Alderman, Deputy, and Common Councilmen. There are twenty-six of these Wards, as the following list, with the name of each Alderman annexed, will show:—

LORD MAYOR AND ALDERMEN OF THE CITY OF LONDON.
November 1846.

Candlewick, Rt. Hon. Sir George
Carroll, Knt. LORD MAYOR.
Bridge Without, Sir C. S. Hunter,
Bart.
Tower, M. P. Lucas, Esq.
Cheap, W. Thompson, Esq. M.P.
Langbourn, Sir J. Key, Bart.
Aldersgate, Sir P. Laurie, Knt.
Lime-street, Chas. Farebrother, Esq.
Bishopsgate, W. T. Copeland, Esq.
M. P.
Farringdon Within, Thomas Kelly,
Esq.
Castle Baynard, Samuel Wilson,
Esq.
Bridge Within, Sir C. Marshall, Knt.

Cornhill, Sir John Pirie, Bart.
Aldgate, John Humphery Esq. M.P.
Vintry, Sir William Magnay, Bart.
Walbrook, Michael Gibbs, Esq.
Dowgate, John Johnson, Esq.
Cordwainer, T. Wood, Esq.
Queenhithe, John K. Hooper, Esq.
Farringdon Without, Sir J. Duke,
Knt.
Bassishaw, T. Farncomb, Esq.
Broad-street, John Musgrove, Esq.
Coleman-street, Wm. Hunter, Esq.
Cripplegate, T. Challis, Esq.
Bread-street, W. H. Hughes, Esq.
Billingsgate, Thomas Sidney, Esq.
Portoken, F. G. Moon, Esq.

* See Rev. J. S. M. Anderson's History of the Colonial Church, vol. i. p. 235.

NOTE O, P. 28.

“The hospitals will claim thy care.”

CHRIST'S Hospital, St. Bartholomew's, Bethlem, Bridewell, and St. Thomas's; the government of these hospitals having been vested in the Lord Mayor and Commonalty, and citizens of London, before whom the *Spital* sermons, as they are called, are now delivered annually in Christ Church, Newgate Street, on the Monday and Tuesday in Easter-week. An ancient custom long prevailed, according to which, three eminent divines were appointed to preach on the doctrine of the Resurrection, at the pulpit-cross of St. Mary Spital, without Bishopsgate, on the Monday, Tuesday, and Wednesday in Easter-week. At these sermons the Lord Mayor and Aldermen attended; the children of Christ's Hospital forming a part of the procession. It was at their first appearance at the Spital that the boys were clad in the blue costume by which they have since been distinguished; their original dress having been russet cotton.* In the great rebellion the Spital pulpit was destroyed; and the sermons were discontinued till the Restoration; after which time the three Spital sermons were revived at St. Bride's Church, Fleet Street. They have subsequently been reduced to two, and have, since 1797, been preached in Christ Church, in commemoration of the objects of the five sister hospitals above mentioned. It is usual, on these occasions, to read a report of the number of children maintained and educated; and of sick, disorderly, and lunatic persons, for whom provision is made in the hospitals respectively. On each day the boys of Christ's Hospital walk in procession, with the legend,

He is risen,

attached to their left sides.

* Trollope's History of Christ's Hospital, p. 50.

NOTE P, p. 29.

“O may your ancient zeal revive,
Ye Greshams, Whittingtons, and Moores!”

THREE eminent city worthies.

SIR RICHARD WHITTINGTON was born in the year 1360. He followed the business of a mercer in the city of London, and acquired great wealth. He bore the office of Lord Mayor three times, namely, A.D. 1397, 1406, 1419. “This worshipful man,” says Grafton, “so bestowed his goods and substance to the honour of God, the relief of the poor, and the benefit of the commonweal, that he hath right well deserved to be registered in the book of fame.” After giving a full account of the good knight’s charities, his honest chronicler, Grafton, adds, “*Look upon this, ye Aldermen, for it is a glorious glass!*”

“Great London city, thrice beneath his sway,
Confirmed the presage of that happy day,
When echoing bells their greeting thus begun,
Return, thrice Mayor! Return, O Whittington!”—BISHOP.

The first Lord Mayor of London, Henry Fitz Alwyn, a man of noble family (A.D. 1189), served the office twenty-four times. Three Mayors served it seven times: two served it five times: others four times, &c. After the year 1390 Lord Mayors were usually knighted.

The name of SIR THOMAS GRESHAM, the founder of the Royal Exchange, Gresham College, &c., is well known. He died, after a well-spent life, in 1579, and was buried in St. Helen’s church, Bishopsgate. The following inscription, lately placed in the north-west corner recess of the colonnade of the Royal Exchange, records the services of this great man in first erecting a building for the meeting of merchants,

who had, previously, been accustomed to assemble in Lombard Street, in the open air, for the transaction of business.

"On this site Sir Thomas Gresham, Knt., citizen and mercer of London, erected the first building for the general meeting of merchants, which was named by Queen Elizabeth, on the 23d of January, in the 14th year of her reign, A. D. 1571, the Royal Exchange.

"It was destroyed in the Great Fire of London, on the 4th of September, 1666.

"Rebuilt and opened on the 28th of September, 1669, in the 21st year of the reign of King Charles II.

"Again destroyed by fire on the 10th of January, 1838.

"On the 17th of January, 1842, the first stone of this building was laid by Her Majesty's Consort, His Royal Highness Prince Albert.

"And the present edifice was opened by Her Majesty Queen Victoria, who was graciously pleased to proclaim it the Royal Exchange, on the 28th day of October, in the 8th year of her reign, A. D. 1844.

"William Tite, F. R. S., Architect."

It is a remarkable fact, recorded both by Evelyn and Pepys, that after the great fire of London, Sir Thomas Gresham's statue in the Royal Exchange was found entire, when all the effigies of the sovereigns from William the First inclusive, were broken to pieces.

SIR JOHN MOORE, the son of a husbandman at Norton, in Leicestershire, was a splendid benefactor and loyal citizen, who, in addition to many other munificent and charitable acts, erected at his own cost, at Christ's Hospital, of which he was President, a capacious writing-school, fitted for the reception of five hundred boys. He was alderman of Tower Ward; one of the representatives in Parliament for the city of London; and was elected Lord Mayor in 1681. He died in 1702, aged 82, and was buried in the church of St. Dunstan in the East, London, where an inscription on his monument describes his services to the crown, and to his fellow-citizens. His arms, above the monument, contain, on a canton, one of the lions of England, which King Charles II. allowed him to bear "for his great and exemplary loyalty." He is charac-

terised under the name of Ziloah, at the conclusion of the Second Part of Dryden's "Absalom and Achitophel:"—

"This year did Ziloah rule Jerusalem
And boldly all sedition's syrtes stem;"

And again:—

"Yet Ziloah's royal labour so prevail'd,
That faction, at the next election, fail'd."

"Sir John Moore," says Sir Walter Scott, in his edition of the works of Dryden, "was an aged and respectable citizen, of a mild character, and even hesitating and cautious in forming his measures, though sufficiently determined when once satisfied of their propriety." George Moore, Esq. of Appleby Parva, High Sheriff for Leicestershire in 1837, is the present head of this family.

It is interesting to observe, on reference to genealogical accounts, how many respectable, and even eminent families have owed their first distinction to industrious citizens, who have passed, by regular gradations, from the humble station of apprentices to the highest honours which the inhabitants of this great commercial city could bestow. Let us take, as an instance, the lineage of his grace the present Duke of Leeds.

This noble family, like many others in the peerage, traces its origin to the city of London, where the name first became of importance through SIR EDWARD OSBORNE, Knt. who was Sheriff in 1575, and filled the office of Lord Mayor in 1583. In a house on old London Bridge lived, in 1550, Sir William Hewit, of the Clothworkers' Company, one of the most considerable and wealthy merchants in London, and Lord Mayor in 1559. From a window overlooking the river, his only daughter Anne, then about eight or nine years of age, fell into the water, from which she was saved by the courage and presence of mind of Edward Osborne, her father's apprentice, who plunged into the river, and brought her out in safety, when but little hope remained of her rescue.

This event, says Jacob, in his Peerage (vol. i. p. 201), must have happened about the year 1551. The young lady had

afterwards several distinguished suitors: but her father's answer to them is said to have been, "Osborne saved her, and Osborne should have her." She accordingly became the wife of Edward Osborne, and brought him a plentiful fortune. By her he had issue, two sons and two daughters. Thus an exemplary London apprentice became the ancestor of a family which, in a few generations, attained to the highest dignity in the British peerage; his great grandson having been created Duke of Leeds, A.D. 1694.

The Clothworkers', of which these two eminent merchants were members, is one of the twelve great Companies. These twelve are the MERCERS, GROCERS, DRAPERS, FISHMONGERS, GOLDSMITHS, SKINNERS, MERCHANT-TAILORES, HABERDASHERS, SALTERS, IRONMONGERS, VINTNERS, and CLOTHWORKERS. The Master, Wardens, and Court of Assistants of these companies respectively, hold highly important and responsible offices as trustees of property to a large amount, and as representatives of bodies with which personages of the first distinction are associated. Ten of our Kings, and one Queen of England, have been free of the Merchant Tailors' Company. H. R. H. Prince Albert became free of this Company in 1845.

NOTE Q, P. 29.

"And spread examples through the land."

THE following ample testimony to the ancient zeal of the citizens of London in works of religion and charity, was borne by the Very Rev. Dr. White Kennett, afterwards Bishop of Peterborough:—

"We humbly presume that the honour, wealth, and happiness of this city have been owing, under God, to the piety and bounty of the former inhabitants thereof. It would be incredible to relate the immense treasures laid out by worthy citizens in manifold works of charity. By a list of them now in my hands, not perfected, it does appear that there have

been founded and endowed by eminent citizens of London above two hundred Hospitals and Alms-houses. There have been built, repaired, and beautified, on their account, above four-score Parish-churches and Chapels. There have been raised and established above one hundred and fifty Schools, and some ample Colleges; besides an infinite number of Gates, Bridges, Conduits, Prisons, Libraries, and other places of public use and service. The single benefactions of three or four several citizens have been computed at above one hundred thousand pounds a man. The special legacies of one private tradesman,* amounted to above thirty thousand pounds. Nor is that ancient spirit altogether sunk and gone." *From a Spital Sermon, by Dean Kennett, on "the Works of Charity," preached at St. Bride's, Fleet-street, before the Lord Mayor and Aldermen, on Tuesday in Easter-week, 1710.*

It is earnestly to be hoped, for the honour and happiness of the city, that this connexion of Religion and charity with commerce may ever be maintained. The recognition of this principle has been from ancient times a leading feature in the history of London. It may be traced in the mottoes chosen by the ancient guilds and companies. These express trust in God, and acknowledge Him as the Giver of all good things; or they sum up in a few words the pleasure and benefit of mutual concord and brotherly love. The motto of the City itself, *Domine, dirige nos*, is excellent. That which appears in large characters within the pediment of the great western end of the new Royal Exchange is well and happily chosen from the 24th Psalm, as showing God's sovereignty in the world, "THE EARTH IS THE LORD'S, AND THE FULNESS THEREOF."

A bill of lading, of former days, which illustrates the above remarks, will be read with interest. The original, with

* Mr. John Kendrick, Citizen and Draper of London, who died Dec. 30, A. D. 1624. He was buried in the parish church of St. Christopher, to which he was a great benefactor. His will is given in Strype's Edition of Stow.

the blanks duly filled up, is now in a counting-house in the city of London. It is dated July 12, A.D. 1727, and is as follows:—

“SHIPPED by the Grace of God, in good order and well-conditioned, by — in and upon the good ship called the Betty, whereof is Master, under God, for this present voyage, — and now riding at anchor in the port of —, and by God's Grace bound for the port of London, that is to say, [the goods are here specified,] being marked and numbered as in the margin; and to be delivered in the like good order and well conditioned, at the aforesaid port of London (the danger of the seas only excepted) unto —, or to his Assigns, he or they paying freight for the said goods £ — s. — d. — per ton, with primage and average accustomed.

“In witness whereof the Master or Purser of the said ship hath affirmed three Bills of Lading, all of this tenor and date; the one of which three Bills being accomplished, the other two to stand void. AND SO GOD SEND THE GOOD SHIP TO HER DESIRED PORT IN SAFETY. AMEN.”

THE END.

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