

Cottage economy : containing information relative to the brewing of beer, making of bread, keeping of cows, pigs, bees, ewes, goats, poultry and rabbits, and relative to other matters deemed useful in the conducting of the affairs of a labourer's family / by William Cobbett.

Contributors

Cobbett, William, 1763-1835.
University of Leeds. Library

Publication/Creation

London : Printed and published by C. Clement, 1822.

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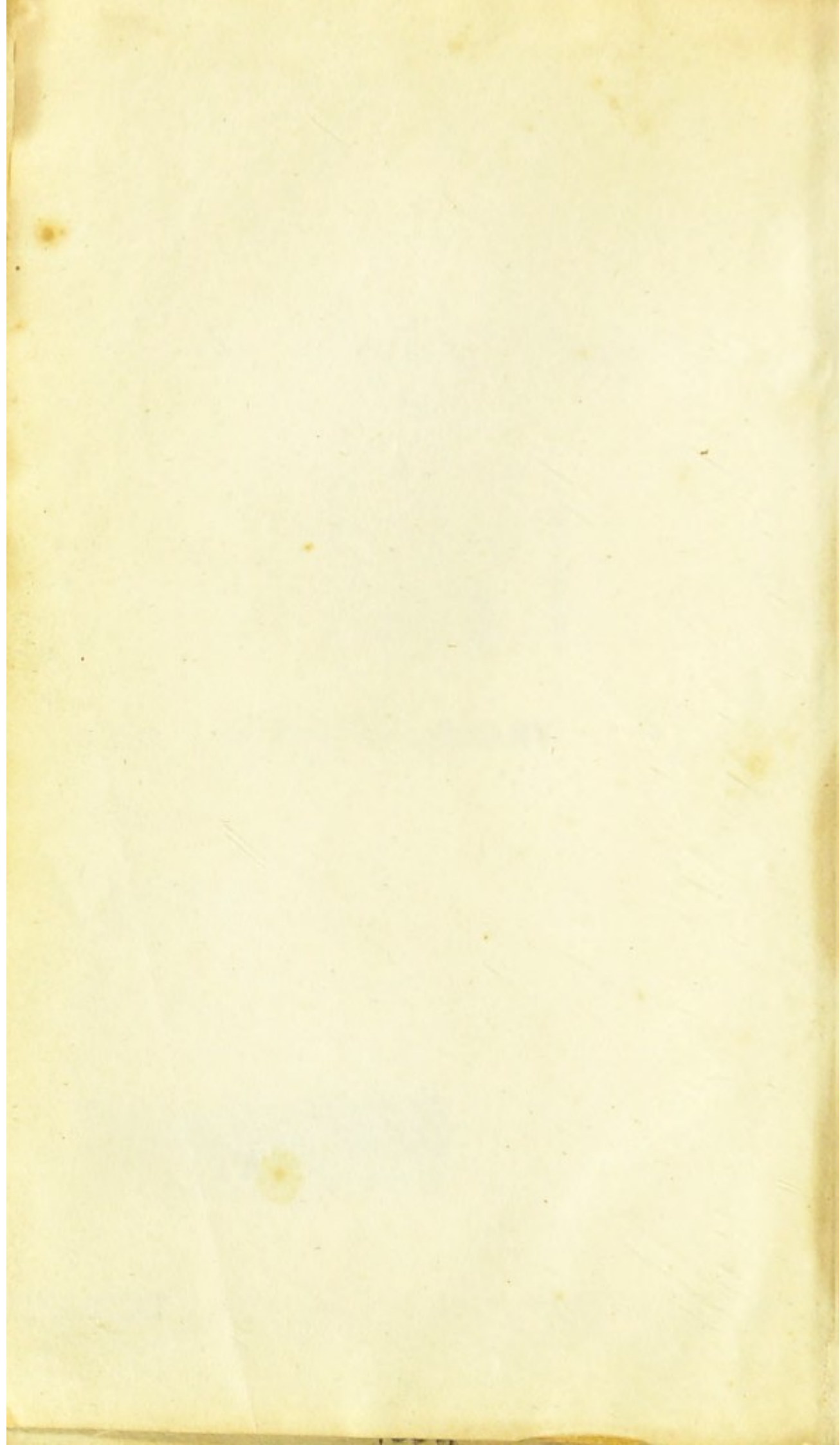
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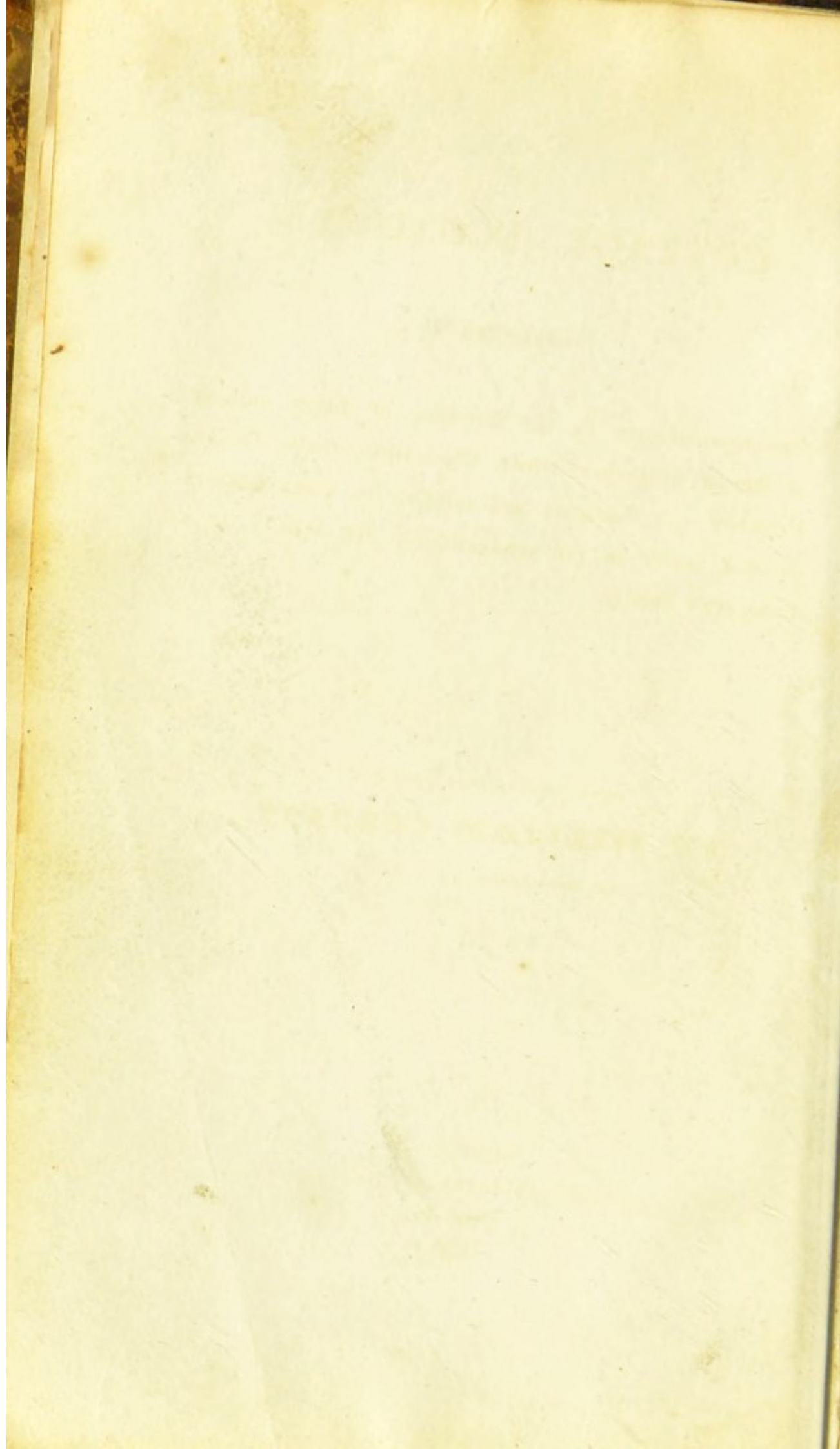
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COTTAGE ECONOMY :

CONTAINING

Information relative to the brewing of BEER, making of BREAD, keeping of COWS, PIGS, BEES, EWES, GOATS, POULTRY and RABBITS, and relative to other matters deemed useful in the conducting of the Affairs of a Labourer's Family.

~~~~~  
**BY WILLIAM COBBETT.**  
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LONDON :

Printed and Published by C. Clement, No. 183, Fleet Street.

1822.

COTTAGE ECONOMY

BY

Information relative to the progress of Cottage Economy in Great Britain, Scotland, and Ireland, and a summary of the results of the various experiments in the different parts of the Kingdom.

BY WILLIAM COBBETT

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Cobbett's Cottage Economy.

INTRODUCTION

To the Labouring Classes of this Kingdom.

1. THROUGHOUT this little work, which is intended to be comprised in *Six Numbers*, I shall *number* the Paragraphs, in order to be able, at some stages of the work, to refer, with the more facility, to parts that have gone before. The last number will contain an *Index*, by the means of which the several matters may be turned to without loss of time; for, when *Economy* is the subject, *time* is a thing, which ought by no means to be overlooked.

2. The word *Economy*, like a great many others, has, in its application, been very much abused. It is generally used as if it meant parsimony, stinginess, or niggardliness; and, at best, merely the refraining from expending money. Hence misers and close-fisted men disguise their propensity and conduct under the name of *Economy*; whereas the most liberal disposition, a disposition precisely the contrary of that of the miser, is perfectly consistent with economy.

3. *ECONOMY* means, *management*, and nothing more; and it is generally applied to the affairs of a house and family, which affairs are an object of the

labourer the half of his earnings, was what no industry and care could make head against. I do not pretend, that this was done *by design*. But, no matter for the *cause* ; such was the effect.

8. Better times, however, are approaching. The Labourer now appears likely to obtain that hire of which he is worthy ; and, therefore, this appears to me to be the time to press upon him the *duty* of using his best exertions for the rearing of his family in a manner that must give him the best security for happiness to himself, his wife and children, and to make him, in all respects, what his forefathers were. The people of England have been famed, in all ages, for their *good living* ; for the *abundance of their food* and *goodness of their attire*. The old sayings about English roast beef and plumb-pudding, and about English hospitality, had not their foundation in *nothing*. And, in spite of all the refinements of sickly minds, it is *abundant living* amongst the people at large, which is the great test of good government, and the surest basis of national greatness and security.

9. If the Labourer have his fair wages ; if there be no false weights and measures, whether of money or of goods, by which he is defrauded ; if the laws be equal in their effect on all men ; if he be called upon for no more than his due share of the expences necessary to support the government and defend the country, he has no reason to complain. If the largeness of his family demand extraordinary labour and care, these are due from him to it. He is the cause of the existence of that family ; and, therefore, he is not, except in cases of accidental calamity, to throw upon others the burthen

of supporting it. Besides, "little children are as arrows in the hands of the giant, and blessed is the man that hath his quiver full of them." That is to say, children, if they bring their *cares*, bring also their *pleasures* and *solid advantages*. They become, very soon, so many assistants and props to the parents, who, when old age comes on, are amply repaid for all the toil and all the cares that children have occasioned in their infancy. To be without sure and safe friends in the world makes life not worth having; and whom can we be so sure of as of our children. Brothers and sisters are a mutual support. We see them, in almost every case, grow up into prosperity, when they act the part that the impulses of nature prescribe. When cordially united, a father and sons, or a family of brothers and sisters, may, in almost any state of life, set what is called misfortune at defiance.

10. These considerations are much more than enough to sweeten the toils and cares of parents, and to make them regard every additional child as an additional blessing. But, that children may be a blessing and not a curse, care must be taken of their *education*. This word has, of late years, been so perverted, so corrupted, so abused, in its application, that I am almost afraid to use it here. Yet I must not suffer it to be usurped by cant and tyranny. I must use it; but, not without clearly saying what I mean.

11. *Education* means *breeding up*, *bringing up*, or *rearing up*; and nothing more. This includes every thing with regard to the *mind* as well as the *body* of the child; but, of late years, it has been so used as to

have no sense applied to it but that of *book-learning*, with which, nine times out of ten, it has nothing at all to do. It is, indeed, proper, and it is the duty, of every parent, to teach, or cause to be taught, their children as much as they can of books, *after*, and not before, all the measures are safely taken for enabling them to get their living by labour, or, for *providing them a living without labour*, and that, too, out of the means obtained and secured by the parents out of their own income. The taste of the times unhappily, is to give to children something of *book-learning* with a view of placing them to live, in some way or other, *upon the labour of other people*. Very seldom, comparatively speaking, has this succeeded, even during the wasteful public expenditure of the last thirty years; and, in the times that are approaching, it cannot, I thank God, succeed at all. When the project has failed, what disappointment, mortification and misery, to both parent and child! The latter is spoiled as a labourer; his book-learning has only made him conceited; into some course of desperation he falls; and the end is but too often not only wretched but ignominious.

12. Understand me clearly here, however; for, it is the duty of parents to give, if they be able, book-learning to their children, having *first* taken care to make them capable of earning their living by *bodily labour*. When that object has once been secured, the other may, if the ability remain, be attended to. But, I am wholly against children wasting their time in the idleness of what is called *education*; and particu-

larly in schools over which the parents have no controul, and where nothing is taught but the rudiments of servility, pauperism and slavery.

13. The *education* that I have in view is, therefore, of a very different kind. You should bear constantly in mind, that nine tenths of us are, from the very nature and necessities of the world, born to gain our livelihood by the sweat of our brow. What reason have we, then, to presume, that our children are not to do the same? If they be, as now and then one will be, endued with extraordinary powers of mind, those powers may have an opportunity of developing themselves; and, if they never have that opportunity, the harm is not very great to us or to them. Nor does it hence follow, that the descendants of labourers are *always* to be labourers. The path upwards is steep and long, to be sure. Industry, care, skill, excellence in the present parent lays the foundation of a *rise*, under more favourable circumstances, for his children. The children of these take *another rise*; and, by and by, the descendants of the present labourer become gentlemen.

14. This is the natural progress. It is by attempting to reach the top at a *single leap* that so much misery is produced in the world; and the propensity to make such attempts has been cherished and encouraged by the strange projects that we have witnessed of late years for making the labourers *virtuous* and *happy* by giving them what is called *education*. The education which I speak of consists in bringing children up to labour with *steadiness*, with *care*, and with *skill*; to show them how to do as many useful things as possible;

to teach them to do them all in the best manner; to set them an example in industry, sobriety, cleanliness and neatness; to make all these *habitual* to them, so that they never shall be liable to fall into the contrary; to let them always see a *good living* proceeding from *labour*, and thus to remove from them the temptation to get at the goods of others by violent or fraudulent means, and to keep far from their minds all the inducements to hypocrisy and deceit.

15. And, bear in mind, that, if the state of the labourer has its disadvantages when compared with other callings and conditions of life, it has also its advantages. It is free from the torments of ambition, and from a great part of the causes of ill-health, for which not all the riches in the world and all the circumstances of high rank are a compensation. The able and prudent labourer is always *safe*, at the least, and that is what few men are who are lifted above him. They have losses and crosses to fear, the very thought of which never enters his mind, if he act well his part towards himself, his family and his neighbour.

16. But, the basis of good to him, is, *steady and skilful labour*. To assist him in the pursuit of this labour, and in the turning of it to the best account, are the principal objects of the present little work. I propose to treat of Brewing Beer, making Bread, keeping Cows and Pigs, rearing Poultry, Rabbits, Pigeons, keeping Bees and the uses of the Honey; and to all these things, too, in a mere Cottage Establishment; and to show, that, while, from a very small piece of ground, a large part of the food of a considerable family may be raised, the very act of raising it will be the best pos-

sible foundation of *education* of the children of the labourer; that it will teach them a great number of useful things, *add greatly to their value when they go forth from* their father's home, make them start in life with all possible advantages, and give them the best chance of leading happy lives. And, is it not much more rational for parents to be employed in teaching their children how to cultivate a garden, to feed and rear animals, to make bread, beer, bacon, butter, and cheese, and to be able to do these things for themselves, or for others, than to leave them to prowl about the lanes and commons or to mope at the heels of some crafty, sleek-headed pretended saint, who while he extracts the last penny from their pockets, bids them be contented with their misery, and promises them, in exchange for their pence, everlasting glory in the world to come? It is upon the hungry and the wretched that the fanatic works. The dejected and forlorn are his prey. As an ailing carcass engenders vermin, a pauperized community engenders teachers of fanaticism, the very foundation of whose doctrines is, that we are to care nothing about this world, and that all our labours and exertions are in vain.

17. The man, who is doing well, who is in good health, who has a blooming and dutiful and cheerful and happy family about him, and who passes his day of rest amongst them, is not to be made to believe, that he was born to be miserable, and that poverty, the certain reward of laziness, is to secure him a crown of glory. Far be it from me to recommend a disregard of even the outward observances of the ceremonies of religion; but, can it be *religion* to believe, that

God has made us to be wretched and dejected, and to regard as marks of his grace the poverty and misery that invariably attend our neglect to use the means of obtaining a competence in worldly things? Can it be *religion* to regard as blessings those things, those very things, which God expressly numbers amongst his curses? Poverty never finds a place amongst the *blessings* promised by God. His blessings are of a directly opposite description; flocks, herds, corn, wine and oil; a smiling land; a rejoicing people; abundance for the body and gladness of the heart: these are the blessings which God promises to the industrious, the sober, the careful, and the upright. Let no man, then, believe, that to be poor and wretched is a mark of God's favour; and let no man remain in that state, if he, by any honest means, can rescue himself from it.

18. Poverty leads to all sorts of evil consequences. *Want*, horrid want, is the great parent of crime. To have a dutiful family, the father's principle of rule must be *love* not *fear*. His sway must be gentle, or he will have only an unwilling and short-lived obedience. But, it is given to but few men to be gentle and good-humoured amidst the various torments attendant on pinching poverty. A competence is, therefore, the first thing to be thought of; it is the foundation of all good in the labourer's dwelling; without it little but misery can be expected. "*Health, peace and competence,*" one of the wisest of men regards as the only things needful to men; but the two former are scarcely to be had without the latter. *Competence* is the foundation of happi-

ness and of exertion. Beset with wants, having a mind continually harassed with fears of starvation, who can act with energy, who can calmly think? To provide a *good living* therefore, for himself and family, is the *very first duty* of every man. "Two things," says AGUR, "have I asked; deny me them not before I die: remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny thee; or lest I be poor and steal."

19. A *good living*, therefore, a *competence*, is the first thing to be desired and to be sought after; and, if this little work should have the effect of aiding only a small portion of the Labouring Classes in securing that competence, it will afford great gratification to their friend,

WM. COBBETT.

Kensington, 19. July, 1821.

BREWING BEER.

20. Before I proceed to give any directions about brewing, let me mention some of the inducements to do the thing. In former times, to set about to show to Englishmen that it was good for them to brew beer in their houses would have been as impertinent as gravely to insist, that they ought to endeavour not to lose their breath; for, in those times (only forty years ago) to have a *house* and not to brew was a rare thing indeed. Mr. ELLMAN, an old man and a large farmer, in Sussex,

has recently given in Evidence before a Committee of the House of Commons this fact, that *forty years ago*, there was not a labourer in his parish that did not *brew his own beer*; and that *now*, there is *not one that does it*, except by chance the malt be given him. The cause of this change has been the lowering of the wages of labour, compared with the price of provisions, by the means of the paper money, the enormous tax upon the barley when made into *malt*, and the increased tax upon *hops*. These have quite changed the customs of the English people as to their drink. They still drink *beer*, but, in general, it is of the brewing of *common brewers*, and in public houses, of which the common brewers have become the owners, and have thus, by the aid of paper-money, obtained a *monopoly* in the supplying of the great body of the people with one of those things, which to the hard-working man, is almost a necessary of life.

21. These things will be altered. They must be altered. The nation must be sunk into nothingness, or, a new system must be adopted; and the nation will not sink into nothingness. The malt now pays a tax of 4s. 6d. a bushel, and the barley costs only 3s. This brings the bushel of malt to 8s. including the malster's charge for malting. If the tax were taken off the malt, malt would be sold, at the present price of barley, for about 3s. 3d. a bushel; because a bushel of barley makes more than a bushel of malt, and the tax, besides its amount, causes great expences of various sorts to the malster. The hops pay a tax of about 4d. a pound; and a bushel of malt requires, in general, a pound of hops. If these two taxes were taken off, therefore,

the consumption of barley and of hops would be exceedingly increased ; for double the present quantity would be demanded, and the land is always ready to send it forth.

22. It appears impossible that the landlords should, much longer, submit to these intolerable burthens on their estates. In short, they must get off the malt tax, or lose those estates. They must do a great *deal more*, indeed ; but that they must do at any rate. The paper-money is fast losing its destructive power ; and things are, with regard to the Labourers, coming back to what they were *forty years ago*, and, therefore, we may prepare for the making of beer in our own houses, and take leave of the poisonous stuff served out to us by common brewers. We may begin *immediately* ; for, even at *present prices*, home-brewed beer is the *cheapest* drink that a family can use, except *milk*, and that can be applicable only in certain cases.

23. The drink, which has come to supply the place of beer has, in general, been *tea*. It is notorious, that *tea* has no *useful strength* in it ; that it contains nothing *nutricious* ; that it, besides being *good* for nothing, has *badness* in it, because it is well known to produce want of sleep in many cases, and, in all cases, to shake and weaken the nerves. It is, in fact, a weaker kind of laudanum, which enlivens for the moment and deadens afterwards. At any rate it communicates no strength to the body ; it does not, in any degree, assist in affording what labour demands. It is, then, of no use. And, now, as to its *cost*, compared with that of *beer*. I shall make my comparison applicable to a year, or three hundred and sixty five days. I shall

suppose the tea to be only five shillings the pound ; the sugar only seven pence ; the milk, only two pence a quart. The prices are at the very lowest. I shall suppose a tea pot to cost a shilling, six cups and saucers two shillings and sixpence, and six pewter spoons eighteen pence. How to estimate the firing I hardly know ; but certainly there must, in the course of the year, be two hundred fires made that would not be made, were it not for tea drinking. Then comes the great article of all, the *time* employed in this tea making affair. It is impossible to make a fire, boil water, make the tea, drink it, wash up the things, sweep up the fire place and put all to rights again in a less space of time, upon an average, than *two hours*. However, let us allow *one hour* ; and here we have a woman occupied no less than three hundred and sixty five hours in the year, or, thirty whole days, at twelve hours in the day ; that is to say, one month out of the twelve in the year, besides the waste of the man's time in hanging about waiting for the tea ! Needs there any thing more to make us cease to wonder at seeing labourers' children with dirty linen and holes in the heels of their stockings ? Observe, too, that the time thus spent, is one half of it, the best time of the day. It is the top of the morning, which, in every calling of life, contains an hour worth two or three hours of the afternoon. By the time that the clattering tea tackle is out of the way, the morning is spoiled ; its prime is gone ; and any work that is to be done afterwards lags heavily along. If the Mother has to go out to work, the tea affair must all first be over. She comes into the field, in Summer time, when

the sun has gone a third part of his course. She has the heat of the day to encounter, instead of having her work done and being ready to return home at an early hour. Yet early she must go, too; for, there is the fire again to be made, the clattering tea tackle again to come forward; and even in the longest day she must have *candle light*, which never ought to be seen in a cottage (except in case of illness) from March to September.

24. Now, then, let us take the bare cost of the use of tea. I suppose a pound of tea to last twenty days which is not nearly half an ounce every morning and evening. I allow for each mess half a pint of milk. And I allow three pounds of the red dirty sugar to each pound of tea. The account of expenditure would then stand very high; but to these must be added the amount of the tea tackle, one set of which will upon an average, be demolished every year. To these outgoings must be added the cost of beer at the public house; for some the man will have after all, and the woman, too, unless they be upon the point of actual starvation. Two pots a week is as little as will serve in this way; and here is a dead loss of ninepence a week, seeing that two pots of beer, full as strong, and a great deal better can be brewed at home for three pence. The account of the year's tea drinking will, then, stand thus:

18lb. of Tea	-	-	-	£4	10	0
54lb. of Sugar	-	-	-	1	11	6
365 Pints of Milk	-	-	-	1	10	0
Tea Tackle	-	-	-	0	5	0
200 Fires	-	-	-	0	16	8
80 Day's works	-	-	-	0	15	0
Loss by going to public house				1	19	0
				£11	7	2

25. I have here estimated every thing at its very lowest. The entertainment which I have here provided is as poor, as mean, as miserable as any thing short of starvation can set forth; and yet the wretched thing amounts to a good third part of a good and able labourer's wages. For this money, he and his family may drink good and wholesome beer, and in a short time, out of the mere savings from this waste, may drink it out of silver cups and tankards. In a labourer's family, *wholesome* beer, that has a little life in it, is all that is wanted in *general*. Little children, that do not work, should not have beer. [Broth, porridge, or something in that way is the thing for them. However, I shall suppose, in order to make my comparison as little complicated as possible, that he brews nothing but beer as strong as the generality of beer to be had at the public house, and divested of the poisonous drugs which that beer but too often contains; and I shall further suppose that he uses in his family two quarts of this beer every day from the first of October to the last day of March inclusive; three quarts a day during the months of April and May; four quarts a day during the months of June and September; and five quarts a day during the months of July and August; and if this be not enough it must be a family of drunkards. Here are 1097 quarts, or, 274 gallons. Now, a bushel of malt will make eighteen gallons of better beer than that which is sold at the public houses. And this is precisely a gallon for the price of a quart. People should bear in mind, that the beer, bought at the public house is loaded with a *beer tax*, with the tax on the public house keeper, in

the shape of license, with all the taxes and expences of the brewer, with all the taxes, rent and other expences of the publican, and with all the *profits* of both brewer and publican; so that when a man swallows a pot of beer at the public house he has all these expences to help to defray, besides the mere tax on the malt and on the hops.

26. Well, then, to brew this ample supply of good beer for a labourer's family; these 274 gallons, requires *fifteen* bushels of malt and (for let us do the thing well) *fifteen pounds of hops*. The malt is now eight shillings a bushel, and very good hops may be bought for less than a shilling a pound. The *grains* and *yeast* will amply pay for the labour and fuel employed in the brewing; seeing that there will be pigs to eat the grains, and bread to be baked with the yeast. The account will then stand thus:

			£	s.	d.
15 bushels of Malt	-	-	-	6	0
15 pounds of Hops	-	-	-	0	15
Wear of Utensils	-	-	-	0	10
			£7	5	0

27. Here, then, is four pounds, two shillings and two pence saved every year. The utensils for brewing are, a brass kettle, a mashing tub, coolers (for which washing tubs may serve), a half hogshead, with one end taken out for a tun tub, about four nine gallon casks, and a couple of eighteen gallon casks. This is an ample supply of utensils, each of which will last with proper care a good long life time or two, and the whole of which, even if purchased new from the shop, will only exceed by a few shillings, if they exceed at all, the amount of the saving arising *the very first year*, from

quitting the troublesome, and pernicious practice of drinking tea. The saving of each succeeding year would, if you chose it, purchase a silver mug to hold half a pint at least. However, the saving would naturally be applied to purposes more conducive to the well being and happiness of a family.

28. It is not, however, the *mere saving* to which I look. This is, indeed, a matter of great importance, whether we look at the amount itself, or at the ultimate consequences of a judicious application of it; for, *four pounds* makes a great *hole* in a man's wages for the year; and when we consider all the advantages that would arise to a family of children from having these four pounds, now so miserably wasted, laid out upon their backs in the shape of decent dress, it is impossible to look at this waste without feelings of sorrow not wholly unmixed with those of a harsher description.

29. But, I look upon the thing in a still more serious light. I view the tea drinking as a destroyer of health, an enfeebler of the frame, an engenderer of effeminacy and laziness, a debaucher of youth, and a maker of misery for old age. In the fifteen bushels of malt, there are 570 pounds weight of *sweet*; that is to say of nutritious matter, unmixed with any thing injurious to health. In the 730 tea messes of the year there are 54 pounds of sweet in the sugar and about thirty pounds of matter equal to sugar in the milk. Here are eighty four pounds, instead of five hundred and seventy, and even the good effect of these eighty four pounds is more than over ballanced by the corrosive, gnawing, the poisonous powers of the tea.

30. It is impossible for any one to deny the truth of this statement. Put it to the test with a lean hog: give him the fifteen bushels of malt, and he will repay you in ten score of bacon or thereabouts. But give him the 730 tea messes, or rather begin to give them to him, and give him nothing else, and he is dead with hunger, and bequeaths you his skeleton at the end of about seven days. It is impossible to doubt in such a case. The tea drinking has done a great deal in bringing this nation into the state of misery in which it now is; and the tea drinking, which is carried on by "dribs" and "drabs;" by pence and farthings going out at a time; this miserable practice has been gradually introduced by the growing weight of the taxes on Malt and on hops, and by the everlasting penury amongst the labourers, occasioned by the paper money.

31. We see better prospects, however, and therefore let us now rouse ourselves, and shake from us the degrading curse, the effects of which have been much more extensive and infinitely more mischevius than men in general seem to imagine.

32. It must be evident to every one that the practice of tea drinking must render the frame feeble, and unfit to encounter hard labour or severe weather, while, as I have shown, it deducts from the means of replenishing the belly and covering the back. Hence succeeds a softness, an effeminacy, a seeking for the fire side, a lurking in the bed, and, in short, all the characteristics of idleness, for which, in this case, real want of strength furnishes an apology. The tea drinking fills the public house, makes the frequenting of it habitual,

corrupts boys as soon as they are able to move from home, and does little less for the girls to whom the gossip of the tea table is no bad preparatory school for the brothel. At the very least, it teaches them idleness. The everlasting dawdling about with the slops of the tea tackle gives them a relish for nothing that requires strength and activity. When they go from home, they know how to do nothing that is useful. To brew, to bake, to make butter, to milk, to rear poultry; to do any earthly thing of use they are wholly unqualified. To shut poor young creatures up in Manufactories is bad enough; but there at any rate, they do something that is useful; whereas the girl that has been brought up merely to boil the tea kettle, and to assist in the gossip inseparable from the practice, is a mere consumer of food, a pest to her employer, and a curse to her husband, if any man be so unfortunate as to fix his affections upon her.

33. But, is it in the power of any man, any good labourer who has attained the age of fifty, to look back upon the last thirty years of his life, without cursing the day in which tea was introduced into England? Where is there such a man, who cannot trace to this cause, a very considerable part of all the mortifications and sufferings of his life? When was he ever *too late* at his labour; when did he ever meet with a frown, with a turning off and with pauperism on that account, without being able to trace it to the tea kettle? When reproached with lagging in the morning, the poor wretch tells you, that he will make up for it by *working during his breakfast time*! I have heard this a hundred and a hundred times over. He was up time

enough; but the tea kettle kept him lolling and lounging at home; and now instead of sitting down to a breakfast upon bread, bacon and beer, which is to carry him on to the hour of dinner, he has to force his limbs along under the sweat of feebleness, and at dinner time to swallow his dry bread, or sleek his half feverish thirst at the pump or the brook." To the wretched tea kettle he has to return at night with legs hardly sufficient to maintain him; and thus he makes his miserable progress towards that death which he finds ten or fifteen years sooner than he would have found it had he made his wife brew beer instead of making tea. If he now and then gladdens his heart with the drugs of the public house, some quarrel, some accident, some illness is the probable consequence; to the affray abroad succeeds an affray at home; the mischievous example reaches the children, corrupts them or scatters them, and misery for life is the consequence.

34. I should now proceed to the *details* of Brewing; but, these, though they will not occupy a large space, must be put off to the *second number*. The custom of brewing at home has so long ceased, amongst labourers, and, in many cases, amongst tradesmen, that it was necessary for me fully to state my reasons for wishing to see the custom revived. I shall, in my next, clearly explain how the operation is performed; and, it will be found to be so *easy a thing*, that I am not without hope, that many *tradesmen*, who now spend their evenings at the public-house amidst tobacco smoke and empty noise, may be induced, by the finding of better

drink at home for a quarter part of the price, to perceive that home is by far the pleasantest place wherein to pass their hours of relaxation.

35. My work is intended chiefly for the benefit of cottagers, who must, of course, have some *land*; for, I propose to show, that a large part of the food or even a large family may be raised, without any diminution of the labourer's earnings abroad, from 40 rod, or a quarter of an acre. of ground; but, at the same time, what I have to say will be applicable to larger establishments, in all the branches of domestic economy; and especially to that of providing a family with *beer*.

36. The *kind of beer* for a labourer's family; that is to say, the *degree of strength*, must depend on circumstances; on the numerousness of the family, on the season of the year, and various other. But, generally speaking, beer *half* the strength of that mentioned in Paragraph 25 will be quite strong enough; for that is, at least, one-third stronger than the farm-house "*small-beer*," which, however, as long experience has proved, is best suited to the purpose. A judicious labourer would, probably, always have some *ale* in his house, and have small beer for the general drink. There is no reason why he should not keep *Christmas* as well as the farmer; and when he is *mowing, reaping, or, at any other hard work*, a quart, or three pints, of

really good fat ale a-day is by no means too much. However, circumstances vary so much with different labourers, that, as to the *sort* of beer and the number of brewings and the times of brewing no general rule can be laid down.

37. Before I proceed to explain the uses of the several parts of the Machine, I should speak of the *quality* of the materials of which beer is made, that is, the *malt*, *hops*, and *water*. Malt varies very much in quality, as, indeed, it must, with the quality of the *barley*. When good it is full of flour, and in biting a grain asunder, you find it bite easily, and see the *shell thin* and filled up well with flour. If it bite *hard* and *steely*, the malt is bad. There is *pale* malt and *brown* malt; but, the difference in the two arises merely from the different degrees of heat employed in the drying. The main thing to attend to, is, the *quantity of flour*. If the barley was bad; *thin*, or *steely*, whether from unripeness or blight, or any other cause, it will not *malt* so well; that is to say, it will not send out its roots in due time, and a part of it will still be barley. Then the world is wicked enough to think, and even to say, that there are maltsters in the world, who, when they send you a bushel of malt, *put a little barley amongst it*, the malt being *taxed* and the barley *not*! Let us hope, that this is seldom the case; yet, when we *do know* that this terrible system of taxation induces the beer-selling gentry to supply their customers with stuff little better than poison, it is

not very uncharitable to suppose it possible for some maltsters to yield to the temptations of the Devil so far as to play the trick above-mentioned. To detect this trick, and to discover what portion of the barley is in an unmalted state, take a handful of the *unground* malt, and put it into cold water. Mix it about with the water a little; that is, let every grain be *wet all over*; and whatever part of them *sink* are not *good*. If you have your malt *ground*, there is not, that I know of, any means of detection. Therefore, if your brewing be considerable in amount, *grind your own malt*, the means of doing which is very easy, and neither expensive nor troublesome, as will appear, when I come to speak of *flour*. If the barley be all *well malted*, there is still a variety in the quality of the malt; that is to say, a bushel of malt from fine, plump, heavy barley, will be better than the same quantity from thin and light barley. In this case, as in the case of wheat, the *weight* is the criterion of the quality. Only, bear in mind, that as a bushel of wheat, weighing *sixty-two* pounds, is better worth *six* shillings, than a bushel, weighing *fifty-two* is worth *four* shillings, so a bushel of malt weighing *forty-five* pounds is better worth *nine* shillings, than a bushel, weighing *thirty-five* is worth *six* shillings. In malt, therefore, as in every thing else, the word *cheap* is a deception, unless the quality be taken into view. But, bear in mind, that, in the case of *unmalted* barley mixed with the malt, the *weight* can be no rule; for *barley is heavier than malt*.

Cobbett's Cottage Economy.

MAKING BEER.

(Concluded from Paragraph 37.)

38. AS to using *barley* in the making of beer, I have given it a full and fair trial twice over; and, I would recommend it to neither rich nor poor. The barley produces *strength*, though nothing like the malt; but, the beer is *flat*, even though you use half malt and half barley; and, flat beer lies heavy on the stomach, and, of course, besides the bad taste, is unwholesome. To pay 4s. 6d. tax upon every bushel of our own barley turned into malt, when the barley itself is not worth 3s. a bushel, is a horrid thing; but, as long as the owners of the land shall be so dastardly as to suffer themselves to be thus deprived of the use of their estates to favour the slave-drivers and plunderers of the East Indies, we must submit to the thing, incomprehensible to foreigners, and even to ourselves, as the submission may be.

39. With regard to *Hops* the quality is very various. At times when some sell for 5s. a pound, others sell for *sixpence*. Provided the purchaser understands the article, the quality is, of course, in proportion to the price. There are two things to be considered in hops: the *power of preserving beer*, and that of giving it a *pleasant flavour*. Hops may be *strong*, and yet not *good*. They

should be *bright*, have no *leaves* or bits of branches amongst them. The hop is the *hush*, or *seed pod*, of the hop-vine, as the *cone* is that of the fir-tree ; and the *seeds* themselves are deposited, like those of the fir, round a little soft stalk, enveloped by the several folds of this pod, or cone. If, in the gathering, leaves of the vine or bits of the branches, are mixed with the hops, these not only help to make up the *weight*, but they give a *bad taste* to the beer ; and, indeed, if they abound much, they spoil the beer. Great attention is, therefore, necessary in this respect. There are, too, numerous *sorts* of hops, varying in size, form, and quality, quite as much as *apples*. However, when they are in a state to be used in brewing, the marks of goodness are, an absence of *brown colour* (for that indicates *perished* hops), a colour *between green and yellow* ; a great *quantity of the yellow farina* ; seeds *not too large or hard* ; a *clammy feel* when rubbed between the fingers ; and a *lively* pleasant smell. As to the *age* of hops, they retain for twenty years, probably, their *power of preserving beer* ; but not of giving it a pleasant flavour. I have used them at *ten years old*, and should have no fear of using them at twenty. They lose none of their *bitterness* ; none of their power of preserving beer ; but, they lose the other quality ; and, therefore, in the making of fine ale or beer, new hops are to be preferred. As to the *quantity* of hops, it is clear, from what has been said, that that must, in some degree depend upon their *quality* ; but, supposing them to be good in quality, a pound of hops to a bushel of malt is about the quantity.

A good deal, however depends upon the length of time that the beer is intended to be kept, and upon the season of the year in which it is brewed. Beer intended to be kept a long while should have the full pound, also beer brewed in warmer weather, though for present use. Half the quantity may do under an opposite state of circumstances.

40. The *Water* should be *soft* by all means. That of brooks, or rivers, is best. That of a *pond*, fed by a rivulet, or spring, will do very well. *Rain-water*, if just fallen, may do; but stale rain-water, or stagnant pond-water, makes the beer *flat* and difficult to keep; and *hard* water, from wells is very bad: it does not get the sweetness out of the malt nor the bitterness out of the hops, like soft water; and the wort of it does not ferment well, which is a certain proof of its unfitness for the purpose.

41. There are two descriptions of persons whom I am desirous to see brewing their own beer; namely, *tradesmen*, and *labourers* and *journeymen*. There must, therefore, be two *distinct scales* treated of. In the former editions of this work, I spoke of a *Machine* for brewing, and stated the advantages of using it in a family of any considerable consumption of beer; but, while, from my desire to promote *private brewing*, I strongly recommended the *machine*, I stated, that, “if
“ any of my readers could point out any method, by
“ which we should be more likely to restore the practice
“ of private brewing, and especially to the *Cottage*, I
“ should be greatly obliged to them to communicate it

"to me." Such communications have been made, and I am very happy to be able, in this new edition of my little work, to avail myself of them. There was, in the *Patent Machine*, always an objection on account of the *expense*; for, even the machine for *one bushel of malt* cost, at the reduced price, *eight pounds*, a sum far above the reach of a *cottager*, and even above that of a small tradesman. Its *convenience*, especially in *towns*, where room is so valuable, was an object of great importance; but, there were *disadvantages* attending it, which, until after some experience, I did not ascertain. It will be remembered, that the method by the *Brewing Machine* requires the malt to be put into *the cold water*, and for the water to make the malt *swim*, or, at least, to be in such proportion as to prevent the fire beneath from burning the malt. We found, that our beer was *flat*, and that it did *not keep*. And this arose, I have every reason to believe, from this process. The malt should be *put into hot water*, and the water, at first, should be but just sufficient in quantity to *stir the malt in*, and *separate it well*. Nevertheless, when it is merely to make *small beer*; beer *not wanted to keep*; in such cases the *Brewing Machine* may be of use; and, as will be seen by-and-by, a moveable *boiler* (which has nothing to do with the *patent*) may, in many cases, be of great convenience and utility.

42. The two *scales*, of which I have spoken above, are now to be spoken of, and, that I may explain my meaning the more clearly, I shall suppose, that, for the tradesman's family, it will be requisite to brew eighteen

gallons of ale and thirty-six of small beer, to fill three casks of eighteen gallons each. It will be observed, of course, that, for larger quantities, larger utensils of all sorts will be wanted. I take this quantity as the one to give directions on. The utensils wanted here will be, **FIRST**, A *copper* that will contain *forty gallons* at least; for, though there be to be but thirty-six gallons of small beer, there must be space for the hops, and for the liquor that goes off in steam. **SECOND**, A *mashing tub* to contain sixty gallons; for the malt is to be in this along with the water. **THIRD**, An *underbuck*, or shallow tub to go under the mash-tub for the wort to run into when drawn from the grains. **FOURTH**, A *tun-tub*, that will contain thirty gallons, to put the ale into to work, the mash-tub, as we shall see, serving as a tun-tub for the small beer. Besides these, a couple of *coolers*, shallow tubs, which may be the heads of wine butts, or some such things, about a foot deep; or, if you have *four* it may be as well, in order to effect the cooling more quickly.

43. You begin by filling the copper with water and next by making the water *boil*. You then put into the mashing-tub water sufficient *to stir and separate the malt in*. But, now let me say more particularly what this mashing-tub is. It is, you know, to contain *sixty gallons*. It is to be a little broader at top than at bottom, and not quite so deep as it is wide across the bottom. In the middle of the bottom there is a hole about two inches over, to draw the wort off through.

Into this hole goes a stick a foot or two longer than

the tub is high. This stick is to be about two inches through, and *tapered* for about eight inches upwards, at the end that goes into the whole, which at last it fills up closely as a cork. Upon the whole, before any thing else be put into the tub, you lay a little bundle of *fine birch* (heath or straw *may* do) about half the bulk of a birch broom, and well tied at both ends. This being laid over the hole (to keep back the grains as the wort goes out) you put the tapered end of the stick down through it into the hole, and thus *cork* the hole up. You must then have something of weight sufficient to keep the birch steady at the bottom of the tub, with a hole through it to slip down the stick; otherwise when the stick is raised it will be apt to raise the birch with it, and when you are stirring the mash you would move it from its place. The best thing for this purpose will be a *leaden collar* for the stick, with the hole plenty large enough, and it should weigh three or four pounds. The thing they use in some farm-houses is the stock of a wheel. Any thing will do that will slide down the stick, and lie with weight enough on the birch to keep it from moving. Now, then you are ready to begin brewing. I allow *two bushels* of malt for the brewing I have supposed. You must now, then, put into the mashing-tub as much boiling water as will be sufficient to *stir the malt in and separate it well*. But, here occurs one of the nicest points of all: namely, the *degree of heat* that the water is to be at, before you put in the malt. This heat is *one hundred and seventy degrees* by the thermometer; If you have a thermometer, this is ascertained easily.

but, without one, take this rule, by which so much good beer has been made in England for hundreds of years : when you can, by looking down into the tub, *see your face clearly in the water*, the water is become cool enough ; and you must not put the malt in before. Now put in the malt and *stir it well in the water*. To perform this stirring, which is very necessary, you have a stick, somewhat bigger than a broom-stick, with a couple or three smaller sticks, eight or ten inches long, put through the lower end of it at about three or four inches asunder, and sticking out on each side of the long stick. These small cross sticks serve to search the malt and separate it well in the stirring or *mashing*. Thus, then, the *malt is in* ; and, in this state it should continue for about a quarter of an hour. In the meanwhile you will have filled up your copper, and made it *boil* ; and now (at the end of the quarter of an hour) you put in boiling water sufficient to give you your eighteen gallons of *ale*. But, perhaps, you must have thirty gallons of water in the whole ; for, the grains will retain at least ten gallons of water ; and it is better to have rather too much wort than too little. When your proper quantity of water is in, stir the malt again well. Cover the mashing-tub over with *sacks*, or something that will answer the same purpose ; and there let the mash stand for *two hours*. When it has stood the two hours you draw off the wort. And now, mind, the mashing-tub is placed on a *couple of stools*, or on something, that will enable you to put the *underbuck* under it, so as to receive the wort, as it comes out of the hole

before-mentioned. When you have put the underbuck in its place, you let out the wort by pulling up the stick that corks the hole. But, observe, this stick (which goes six or eight inches through the hole) must be raised by degrees, and the wort must be let out *slowly*, in order to keep back the *sediment*. So that, it is necessary to have something to *keep the stick up* at the point where you are to raise it, and wish to fix it at for the time. To do this, the simplest, cheapest and best thing in the world is a *cleft stick*. Take a rod of ash, hazle, birch, or almost any wood; let it be a foot or two longer than your mashing-tub is wide over the top; *split* it, as if for making hoops; tie it round with a string at each end; lay it across your mashing-tub; pull it open in the middle and let the upper part of the wort-stick through it; and, when you raise that stick, by degrees as before directed, the cleft stick *will hold it up* at whatever height you please.

44. When you have drawn off the *ale-wort*, you proceed to put into the mashing-tub water for the *small-beer*. But, I shall go on with my directions about the *Ale*, till I have got it into the *cask* and *cellar*; and shall then return to the small-beer.

45. As you draw off the ale-wort into the underbuck you must lade it out of that into the tun-tub, for which, as well as for various other purposes in the brewing, you must have a *bowl-dish* with a handle to it. The underbuck will not hold the whole of the wort. It is, as before described, a shallow tub, to go *under* the mashing-tub to draw off the wort into. Out of this

underbuck you must lade the ale-wort into the *tun-tub*; and there it must remain till your *copper* be emptied and ready to receive it.

46. The copper being empty, you put the wort into it, and put into the wort, or before it, *a pound and a half of good hops*, well rubbed and separated as you put them in. You now make the copper boil, and keep it, with the lid off, at a good *brisk* boil for a *full hour*, and if it be an hour and a half, it is none the worse.

47. When the boiling is done, put out your fire, and put the liquor into the *coolers*. But it must be put into the coolers *without the hops*. Therefore, in order to get the hops out of the liquor, you must have a *strainer*. The best for your purpose is a small *clothes-basket*, or any other wicker-basket. You set your coolers in the most convenient place. It may be indoors or out of doors, as most convenient. You lay a couple of sticks across one of the coolers, and put the basket upon them. Put your liquor, hops and all, into the basket, which will *keep back the hops*. When you have got enough liquor in one cooler, you go to another with your sticks and basket, till you have got all your liquor out. If you find your liquor deeper in one cooler than the other, you can make an alteration in that respect, till you have the liquor so distributed as to cool equally fast in both, or all, the coolers.

48. The next stage of the liquor is in the *tun-tub*, where it is *set to work*. Now, a very great point is, the *degree of heat* that the liquor is to be at, when it

is set to working. The proper heat is seventy degrees, so that a thermometer makes this matter sure. In the country they determine the degree of heat by merely putting a finger into the liquor. Seventy degrees is but *just warm*, a gentle *luke-warmth*. Nothing like *heat*. A little experience makes perfectness in such a matter. When at the proper heat, or nearly (for the liquor will cool a little in being removed) put it into the *tun-tub*. And, now, before I speak of the act of setting the beer to work, I must describe this *tun-tub*, which I first mentioned in Paragraph 37. It is to hold *thirty gallons*, as you have seen; and nothing is better than an old *cask* of that size, or somewhat larger, with the head taken out, or cut off. But, indeed, any tub of sufficient dimensions, and of about the same depth proportioned to the width, as a cask or barrel has, will do for the purpose. Having put the liquor into the *tun-tub*, you put in *the yeast*. About *half a pint* of good yeast is sufficient. This should first be put into a thing of some sort that will hold about a gallon of your liquor; the thing should then be nearly filled with liquor and with a stick or spoon, you should mix the yeast well with the liquor in this bowl, or other thing, and stir in along with the yeast, a handful of *wheat or rye flour*. This mixture is then to be poured out clean into the *tun-tub*, and the whole mass of the liquor is then to be agitated well, by lading up and pouring down again with your bowl-dish, till the yeast be well mixed with the liquor. Some people do the thing in another manner. They mix up the yeast and flour with

some liquor (as just mentioned) taken out of the coolers; and then they set the little vessel that contains this mixture down *on the bottom of the tun-tub*; and, leaving it there, put the liquor out of the coolers into the tun-tub. Being placed at the bottom, and having the liquor poured on it, the mixture is, perhaps, more perfectly effected in this way than in any way. The *flour* may not be necessary; but, as the country-people use it, it is, doubtless, of some use; for, their hereditary experience has not been for nothing. When your liquor is thus properly put into the tun-tub and set a working, cover over the top of the tub by laying a sack or two across it, and then a sack or two, or something that will answer the purpose.

49. We now come to the *last stage*; the *cask* or *barrel*. But, I must first speak of the place for the tun-tub to stand in. The place should be such as to avoid too much warmth or cold. The air should, if possible, be at about 55 degrees. Any cool place in summer, and any *warmish* place in winter. If the weather be *very cold*, some cloths or sacks should be put round the tun-tub while the beer is working. In about six or eight hours a *frothy* head will rise upon the liquor; and it will keep rising, more or less slowly, for about forty-eight hours. But, the *length of time* required for the working depends on various circumstances; so that no precise time can be fixed. The best way is, to take off the froth (which is indeed *yeast*,) at the end of about twenty-four hours, with a common skimmer, and put it in a pan or vessel of some sort; then, in

twelve hours time, take it off again in the same way; and so on till the liquor has *done working*, and sends up no more yeast. Then it is *beer*; and, when it is *quite cold* (for *ale* or *strong beer*) put it into the *cask* by means of a *funnel*. It must be cold before you do this; or, it will be what the country-people call *foxed*; that is to say, have a rank and disagreeable taste. Now, as to the *cask*, it must be *sound* and *sweet*. I thought, when writing the former edition of this work, that the *bell-shaped* were the best casks. I am now convinced that that was an error. The *bell-shaped*, by contracting the width of the top of the beer, as that top descends in consequence of the draft for use, certainly prevents the *head* (which always gathers on beer as soon as you begin to draw it off) from breaking and mixing in amongst the beer, which is an advantage in the *bell-shape*; but, then, the *bell-shape*, which places the widest end of the cask uppermost, exposes the cask to the admission of *external air* much more than the other shape. This danger is from the *ends* of the cask; and, in the *bell-shape*, you have the *broadest* end wholly exposed the moment you have drawn out the first gallon of beer, which is not the case with the casks of the common shape. Directions are given, in the case of the *bell-casks*, to put *damp sand* on the top to keep out the air. But, it is very difficult to make this effectual; and, yet, if you do not keep out the air, your beer will be *flat*; and, when flat, it really is good for nothing but the pigs. It is very difficult to *fill* the *bell cask*, which

you will easily see if you consider its shape. It must be placed on the *level* with the greatest possible *truth*, or there will be a space left; and, to place it with such truth is, perhaps, as difficult a thing as mason, or bricklayer, ever has to perform. And yet, if this be not done, there will be an *empty space* in the cask, though it may, at the same time, run over. With the common casks, there are none of these difficulties. A common eye will see when it is well placed; and, at any rate, any little vacant space that may be left is not at an *end* of the cask, and will, without great carelessness, be so small as to be of no consequence. We now come to the act of putting in the beer. The cask should be placed on a stand with legs about a foot long. The cask, being round, must have a little wedge, or block, on each side to keep it steady. *Bricks* do very well. Bring your beer down into the cellar in buckets, and pour it in through the funnel, until the cask be full. The cask should *lean a little on one side* when you fill it; because the beer will *work again* here, and send more yeast out of the bung-hole; and, if the cask were not a little on one side, the yeast would flow over both sides of the cask, and would not descend in *one stream* into a pan, put underneath to receive it. Here the bell-cask is extremely inconvenient; for the yeast works up all *over the head*, and *cannot run off*, and makes a very nasty affair. This *alone*, to say nothing of the other disadvantages would decide the question against the bell-casks. Something will *go off in this working*, which may

continue for two or three days. When you put the beer in the cask, you should have a *gallon or two left*, to keep filling up with as the working produces emptiness. At last, when the working is completely over, *right* the cask. That is to say, block it up to its level. Put in a handful of *fresh hops*. Fill the cask quite full. Put in the bung, with a bit of *coarse linen* stuff round it; hammer it down tight; and, if you like, fill a coarse bag with sand, and lay it, well pressed down, over the bung.

50. As to the length of time that you are to keep the beer before you begin to use it, that must, in some measure, depend on taste. *Such beer* as this *ale* will keep almost any length of time. As to the mode of *tapping*, that is as easy almost as *drinking*. When the cask is *empty*, great care must be taken to cork it *tightly up*, so that no air gets in; for, if it do, the cask is *moulded*, and when once moulded it is *spoiled for ever*. It is never again fit to be used about beer. Before the cask be used again, the grounds must be poured out, and the cask cleaned by several times scalding; by putting in *stones* (or a *chain*), and rolling and shaking about, till it be quite clean. Here again the round casks have the decided advantage; it being almost impossible to make the bell-casks thoroughly clean without *taking the head out*, which is both troublesome and expensive; as it cannot be well done by any one but a *cooper*, who is not always at hand, and who, when he is, must be *paid*.

51. I have now done with the *ale*, and it remains for

me to speak of the *small beer*. In Paragraph 40, I left you drawing off the *ale-wort*, and with your copper full of boiling water. Thirty-six gallons of that boiling water are, as soon as you have got your ale-wort out and put down your mash-tub stick to close up the hole at the bottom; as soon as you have done this, 36 gallons of the boiling water are to go into the mashing-tub; the grains are to be well stirred up, as before; the mashing-tub is to be covered over again, as mentioned in Paragraph 38; and the mash is to stand in that state for *an hour*; and not two hours as for the ale-wort.

52. Your ale liquor will now be boiling in the copper. When the small-beer mash has stood its hour, draw it off as in Paragraph 40, and put it into the tun-tub, as you did the ale-wort.

53. By this time your copper will be *empty* again, by putting your ale-liquor to cool, as mentioned in Paragraph 42. And you now put the small-beer wort *into the copper* with the hops that you used before, and with *half a pound of fresh hops* added to them; and this liquor you boil briskly for *an hour*.

54. By this time you will have taken the grains and the sediment clean out of the mashing-tub, and taken out the bunch of birch twigs, and made all clean. Now put in the birch twigs again, and put down your stick as before. Lay your two or three sticks across the mashing-tub, put your basket on them, and take your liquor from the copper (putting

the fire out first) and pour it down into the mashing-tub through the basket. Take the basket away, throw the hops to the dunghill, and leave the small-beer liquor *to cool in the mashing-tub*.

55. Here it is to remain to be *set to working* as mentioned for the ale in Paragraph 43 ; only, in this case, you will want *more yeast in proportion* ; and should have for your 36 gallons of small-beer, three half pints of good yeast.

56. Proceed, as to all the rest of the business, as with the ale, only, in the case of the small-beer, it should be put into the cask, not *quite cold* ; but a *little warm* ; or else it will not work at all in the barrel, which it ought to do. It will not work so strongly nor so long as the ale ; and may be put in the barre much sooner ; in general the next day after it is brewed.

57. All the utensils should be well cleaned and put away as soon as they are done with ; the *little things* as well as the great things ; for it is *loss of time* to make new ones. And, now, let us see the *expense* of these utensils. The copper, *new*, 5*l.* the mashing-tub, *new*, 30*s.* the tun-tub, not new, 5*s.* the underbuck and three coolers, not new, 20*s.* The whole cost is, 7*l.* 10*s.* which is ten shillings less than the *one bushel Machine*. I am now in a farm-house, where the *same set* of utensils has been used for *forty years* ; and the owner tells me, that, with the same use, they may last for *forty years longer*. The Machine will not, I think, last *four years*, if in any thing like regular use.

It is of sheet-iron, *tinned on the inside*, and this tin *rusts* exceedingly, and is not to be kept clean without such *rubbing* as must soon take off the tin. The great advantage of the Machine is, that it can be *removed*. You can brew without a *brew-house*. You can set the boiler up against any fire-place, or any window. You can brew under a cart-shed, or, even out of doors. But, all this may be done with *these utensils*, if your *coppe*. be moveable. Make the boiler of *copper*, and not of sheet-iron, and fix it on a stand with a fire-place and stove-pipe; and then you have the whole to brew out of doors with as well as in-doors, which is a very great convenience.

58. Now, with regard to the *other scale* of brewing, little need be said; because, all the principles being the same, the utensils only are to be proportioned to the *quantity*. If only one sort of beer is to be brewed at a time, all the difference is, that, in order to extract the whole of the goodness of the malt, the mashing ought to be at *twice*. The two worts are then put together, and then you boil them together with the hops.

59. A Correspondent at *Morpeth* says, the whole of the utensils used by him are a twenty-gallon *pot*, a mashing-tub, that also answers for a tun-tub, and a shallow tub for a cooler; and that these are plenty for a person who is any thing of a contriver. This is very true; and these things will cost not more, perhaps, than *forty shillings*. A nine gallon cask of beer can be brewed very well with such utensils. Indeed, it is what used to be done by almost every labouring

man in the kingdom, until the high price of malt and comparatively low price of wages rendered the people too poor and miserable to be able to brew at all. A Correspondent at Bristol has obligingly sent me the model of utensils for *brewing on a small scale*; but, as they consist chiefly of *brittle ware*, I am of opinion, that they would not so well answer the purpose.

60. Indeed, as to the country labourers, all they want is the ability to *get the malt*. Mr. ELMAN, in evidence before the Agricultural Committee, said, that, when he began farming, forty-five years ago, there was not a labourer's family in the parish that did not brew their own beer and enjoy it by their own fire-sides; and that, *now, not one single family did it from want of ability to get the malt*. It is the *tax* that prevents their getting the malt; for, the barley is cheap enough. The tax causes a *monopoly* in the hands of the masters, who, when the tax is *two and sixpence*, make the malt cost *7s. 6d.* though the barley costs but *2s. 6d.*; and though the malt, tax and all, ought to cost but about *5s. 6d.* If the tax were taken off this *pernicious monopoly* would be destroyed.

61. The reader will easily see, that, in proportion to the quantity wanted to be brewed must be the size of the utensils; but, I may observe here, that the above utensils are sufficient for three, or even four, bushels of malt, if stronger beer be wanted.

62. When it is necessary, in case of falling short in the quantity wanted to fill up the ale-cask, some may be taken from the small-beer. But, upon the *whole*

brewing, there ought to be no falling short ; because, if the casks be not *filled up*, the beer will not be good, and certainly will not *keep*. Great care should be taken as to the *cleansing* of the *casks*. They should be made perfectly *sweet* ; or it is impossible to have good beer.

63. The cellar, for beer to keep any length of time, should be cool. Under a *hill* is the best place for a cellar ; but, at any rate, a cellar of a good depth, and *dry*. At certain times of the year, beer that is kept long will ferment. The vent pegs must, in such cases, be loosened a little, and afterwards fastened.

64. Small-beer may be tapped almost directly. It is a sort of joke, that it should *see a Sunday* ; but, that it may do before it be two days old. In short, any beer is better than water ; but, it should have some strength and some *weeks* of age at any rate.

65. I cannot conclude this Essay, without expressing my ardent wish, that the Bill, which *Mr. Brougham* has promised to bring in to authorize the *general retail of Beer* will become a law. This really seems necessary to prevent the King's subjects from being *poisoned*. The Brewers and Porter Quacks have carried their tricks to such an extent, that there is *no safety* for those who drink Brewer's beer.

66. The best and most effectual thing is, however, for people to *brew their own beer*, to enable them and induce them to do which I have done all that lies in my power. A longer Treatise on the subject would have been of no use. These few plain directions will suffice for those who have a disposition to do the thing ; and,

for those who have not, no directions would have been of any use.

67. There seems to be a *great number of things to do* in brewing; but, the greater part of them require only about a *minute* each. A brewing such as I have given the detail of above may be completed in a *day*; but, by the word *day* I mean to include the *morning*, beginning at four o'clock.

68. The putting of the beer into barrel is not more than an hour's work for a servant woman, or a tradesman or farmer's wife. There is no *heavy* work, no work too heavy for a woman in any part of the business; otherwise I would not recommend it to be performed by the women, who, though so amiable in themselves, are never quite so amiable as when they are *useful*; and, as to beauty, though men may fall in love with girls *at play*, there is nothing to make them stand to their love like seeing them *at work*. In conclusion of these remarks on beer brewing, I once more express my most anxious desire to see abolished for ever the accursed tax on *malt*, which, I verily believe, has done more harm to the people of England than was ever done to any people by plague, pestilence, famine and civil war.

69. In Paragraph 76, in Paragraph 108, and, perhaps, in another place or two, I have spoken of the *Machine* for brewing. The Work being *stereotyped* it would be troublesome to alter those Paragraphs; but, of course, the Public, in reading them, will bear in mind what has been *now* said relative to the *Machine*. The inventor of that Machine deserves great praise for

his efforts to promote private brewing; and, as I said before, in certain confined situations, and where the beer is to be merely *small-beer*, and for *immediate* use, and where *time* and *room* are of such importance as to make the *cost* of the Machine comparatively of trifling consideration, the Machine may, possibly, be found to be an useful utensil.—For the reason above stated, this Work having been stereotyped, an error made in Paragraph 21, relative to the tax on hops remains, and is corrected in Paragraph 202, at the end of the Work.

70. Having stated the inducements to the brewing of beer, and given the plainest directions that I was able, to give for the doing of the thing, I shall, next, proceed to the subject of *Bread*. But, this subject is too large and of too much moment to be treated with brevity, and must, therefore, be put it off till my next Number. I cannot, in the mean while, dismiss the subject of *Brewing Beer* without once more adverting to its many advantages, as set forth in the foregoing Number of this Work.

71. The following instructions for the making of *Porter* will clearly show what sort of stuff is sold at *public-houses* in London; and we may pretty fairly suppose, that the public-house beer in the country is not superior to it in quality. “A quarter of malt, all the ingredients, “will make *five barrels* of good *porter*. Take one quar- “ter of high-coloured malt, eight pounds of hops, nine “pounds of *treacle*, eight pounds of *colour*, eight “pounds of sliced *liquorice-root*, two drams of *salt of tartar*, two ounces of *Spanish-liquorice*, and half an

“ounce of *capsicum*.” The author says, that he merely gives the ingredients, as *used by many persons*.

72. This extract is taken from a *book on brewing*, recently published in London. What a curious composition! What a mess of drugs! But, if the brewers *openly avow* this, what have we to expect from the *secret practices* of them, and the *retailers* of the article! When we know, that *Beer-doctor* and *Brewers'-drug-gist* are *professions*, practised as openly as those of *Bug-man* and *Rat-killer*, are we simple enough to suppose, that the above-named are the *only* drugs, that people swallow in those potions, which they call *pots of beer*? Indeed we know the contrary; for, scarcely a week passes without witnessing the detection of some greedy wretch, who has used, in making or in *doctoring* his beer, drugs, forbidden by the law. And, it is not many weeks since one of these was convicted, in the Court of Excise, for using potent and dangerous drugs, by the means of which and a suitable quantity of water, he made *two butts of beer into three*. Upon this occasion it appeared, that no less than *ninety* of these worthies were in the habit of pursuing the same practices. The drugs are not unpleasant to the taste: they sting the palate: they give a present relish: they communicate a momentary exhilaration: but, they give no force to the body, which, on the contrary, they enfeeble, and, in many instances, with time, destroy; producing diseases from which the drinker would otherwise have been free to the end of his days.

73. But, look again at the receipt for making Porter

Here are *eight* bushels of malt to 180 gallons of beer; that is to say, 25 gallons from the bushel. Now, the malt is eight shillings a bushel, and allowing eight pounds of the very *best hops*, they will cost but a shilling a pound. The malt and hops, then, for the 180 gallons, cost but *seventy-two shillings*; that is to say, only a little more than *fourpence three farthings a gallon*, for stuff which is now retailed for *twenty pence a gallon*! If this be not an abomination, I should be glad to know what is. Even if the treacle, colour and the drugs be included, the cost is not *fivepence a gallon*; and, yet, not content with this enormous extortion, there are wretches, who resort to the use of other, and pernicious drugs, in order to increase their gains!

74. To provide against this dreadful evil there is, and there can be, no *law*; for, it is *created by the law*. The *law* it is, that imposes the enormous tax on the *malt* and *hops*; the *law* it is, that imposes the *licence tax* and places the power of granting the licence at the discretion of persons appointed by the government; the *law* it is that checks, in this way, the private brewing, and that prevents *free and fair competition* in the selling of beer, and, as long as the *law* do these, it will in vain endeavour to prevent the people from being destroyed by slow poison.

75. Innumerable are the benefits that would arise from a repeal of the taxes on malt and on hops. Tippling houses might then be shut up with justice and propriety. The Labourer, the Artizan, the Tradesman, the Landlord, all would instantly feel the benefit. But the

Landlord more, perhaps, in this case, than any other member of the community. The four or five pounds a year which the day-labourer now drizzles away in tea-messes, he would divide with the farmer, if he had *un-taxed* beer. His wages would *fall*, and fall to his *ad-vantage* too. The fall of wages would be not less than 40*l.* upon a hundred acres. Thus 40*l.* would go, in the end, a fourth, perhaps, to the farmer, and three-fourths to the Landlord. This is the kind of work to *reduce poor-rates*, and to restore *husbandry to prosperity*. Undertaken this work *must* be, and *performed too*; but whether we shall see this until the estates have passed away from the *present race* of Landlords, is a question which must be referred to *time*.

76. In *America* how useful the *brewing-machine*! No tax on malt or hops; no patent on the machine! Barley at about 18*d.* our money, a bushel! Surely we may hope, that when the American farmers shall see this little Essay, they will begin seriously to think of leaving off the use of the liver-burning and palsy-producing *Spirits*.

END OF NO. II.

Cobbett's Cottage Economy.

[To be comprised in about Six Numbers, to be published Monthly.]

No. 3.] London, published at No. 1, Clement's Inn. [Price 3d.

1. OCTOBER, 1821.

MAKING BREAD.

77. LITTLE time need be spent in dwelling on the necessity of *this* article to all families; though, on account of the modern custom of using *potatoes* to supply the place of *bread*, it seems necessary to say a few words here on a subject, which, in another work, I have so amply, and, I think, so triumphantly discussed. I am the more disposed to revive the subject, for a moment in this place, from having read, in the Evidence recently given before the Agricultural Committee, that many labourers, especially in the West of England, use potatoes *instead* of bread to a very great extent. And I find, from the same evidence, that it is the custom to allot to labourers “*a potatoe ground*” in part-payment of their wages! This has a tendency to bring English labourers down to the state of the Irish, whose mode of living, as to food, is but one remove from that of the pig, and of the ill-fed pig too.

78. I was, in reading the above-mentioned Evidence, glad to find, that Mr. EDWARD WAKEFIELD, the best informed and most candid of all the wit-

nesses, gave it as his opinion, that the increase which had taken place in the cultivation of potatoes was “*injurious to the country* ;” an opinion, which must, I think, be adopted by every one who takes the trouble to reflect a little upon the subject. For, leaving out of the question, the slovenly and beastly habits engendered amongst the labouring classes by constantly lifting their principal food at once out of the earth to their mouths, by eating without the necessity of any implements other than the hands and the teeth, and by dispensing with every thing requiring skill in the preparation of the food and cleanliness in its consumption or preservation ; leaving these out of the question though they are all matters of great moment, when we consider their effects in the rearing of a family, we shall find, that, in mere quantity of food ; that is to say, of *nourishment*, bread is the preferable diet.

79. An acre of land, that will produce 300 bushels of potatoes, will produce 32 bushels of wheat. I state this as an average fact, and am not at all afraid of being contradicted by any one well acquainted with husbandry. The potatoes are supposed to be of a *good sort*, as it is called, and the wheat may be supposed to weigh 60 pounds a bushel. It is a fact clearly established, that, after the *water*, the *stringly* substance, and the *earth*, are taken from the potatoe, there remains only one *tenth* of the rough raw weight, of nutritious matter, or matter which is deemed equally nutritious with bread, and, as the raw potatoes weigh 56 lb. a bushel, the acre will yield 1,830 lb. of nutri-

tious matter. Now mind, a bushel of wheat, weighing 60 lb. will make of *household bread* (that is to say, taking out only the *bran*) 65 lb. Thus, the acre yields 2080 lb. of bread. As to the *expenses*, the seed and act of planting are about equal in the two cases. But, while the potatoes *must* have cultivation during their growth, the wheat needs none; and, while the wheat straw is worth from three to five pounds an acre, the haulm of the potatoes is not worth one single truss of that straw. Then, as to the expence of gathering, housing and keeping the potatoe, crop it is enormous, besides the risk of loss by frost, which may be safely taken, on an average, at a tenth of the crop. Then comes the expence of *cooking*. The thirty-two bushels of wheat, supposing a bushel to be baked at a time (which would be the case in a large family) would demand *thirty-two heatings of the oven*. Suppose a bushel of potatoes to be cooked every day in order to supply the place of this bread, then we have *nine hundred boilings of the pot*; unless *cold potatoes* be eaten at some of the meals; and, in that case, the diet must be *cheering* indeed! Think of the *labour*; think of the *time*; think of all the peelings and scrapings and washings and messings attending these *nine hundred boilings of the pot*! For it must be a considerable time before English people can be brought to eat potatoes in the Irish style; that is to say, scratch them out of the earth with their paws, toss them into a pot without washing, and when boiled, turn them out upon a dirty board, and then sit round

that board, peel the skin and dirt from one at a time and eat the inside. Mr. Curwen was delighted with "*Irish hospitality*," because the people there receive no parish relief; upon which I can only say, that I wish him the exclusive benefit of such hospitality.

80. I have here spoken of a large quantity of each of the sorts of food. I will now come to a comparative view more immediately applicable to a labourer's family. When wheat is *ten* shillings the bushel, potatoes, bought at best hand (I am speaking of the country generally,) are about *two* shillings a bushel. Last Spring the average price of wheat might be *six and sixpence*; and the average price of potatoes (in small quantities) was about *eighteen pence*; though, by the wagon load, I saw potatoes bought at a *shilling* a bushel, to give to sheep; then, observe, these were of the coarsest kind, and the farmer had to fetch them at a considerable expence. I think, therefore, that I give the advantage to the potatoes when I say that they sell upon an average, for full a *fifth* part as much as the wheat sells for, per bushel, while they contain five pounds less weight than the bushel of wheat; while they yield only five pounds and a half of nutritious matter equal to bread; and while the bushel of wheat will yield *sixty-five pounds of bread*, besides the ten pounds of bran. Hence it is clear, that, instead of that *saving*, which is everlastingly dinned in our ears, from the use of potatoes, there is a *waste of more than one half*; seeing that, when wheat is *ten shillings* the bushel you can have

sixty-five pounds of bread for the ten shillings; and can have out of potatoes only five pounds and a half of nutritious matter equal to bread for *two shillings*! This being the case, I trust, that we shall soon hear no more of those *savings*, which the labourer makes by the use of potatoes; I hope we shall, in the words of DOCTOR DRENNEN, “Leave Ireland to her *lazy root*,” if she choose still to adhere to it. It is the root, also, of slovenliness, filth, misery and slavery; its cultivation has increased in England with the increase of the paupers: both, I thank God, are upon the decline. Englishmen seem to be upon the return to beer and bread, from water and potatoes; and, therefore, I shall now proceed to offer some observations to the cottager, calculated to induce him to bake his own bread.

81. As I have before stated, sixty pounds of wheat; that is to say, where the Winchester bushel weighs sixty pounds, will make sixty-five pounds of bread, besides the leaving of about ten pounds of bran. This is household bread, made of flour from which the bran only is taken. If you make fine flour, you take out pollard, as they call it, as well as bran, and then you have a smaller quantity of bread and a greater quantity of offal; but, even of this finer bread; bread equal in fineness to the baker's bread, you get from *fifty-eight to fifty-nine* pounds out of the bushel of wheat. Now, then, let us see, how many quartern loaves you get out of the bushel of wheat, supposing it to be fine flour, in the first place. You get thir-

teen quartern loaves and a half, these cost you, at the present average price of wheat (seven and sixpence a bushel,) in the first place that is 7s. 6d. ; then 3d. for yeast ; then not more than 3d. for grinding ; because you have about thirteen pounds of offal, which is worth more than a $\frac{1}{2}$ a pound, while the grinding is 9d. a bushel. Thus, then, the bushel of bread of fifty-nine pounds cost you *eight shillings* ; and it yields you the weight of thirteen and a half quartern loaves. These quartern loaves now sell at Kensington, at the baker's shop at a 1s. $\frac{1}{2}$; that is to say, the thirteen quartern loaves and a half cost 14s. 7 $\frac{1}{2}$ d. I omitted to mention the salt, which would cost you 4d. more. So that, here is 6s. 3 $\frac{1}{2}$ d. saved upon the baking of a bushel of bread. The baker's quartern loaf, is, indeed, cheaper in the country than at Kensington, by, probably, a penny in the loaf ; which would still, however, leave a saving of 5s. upon the bushel of bread. But, besides this, pray think a little of the materials of which the baker's loaf is composed. The *alum*, the *ground potatoes*, and other materials, it being a notorious fact, that the bakers, in London, at least, have *mills*, wherein to grind their potatoes ; so large is the scale upon which they use that material. It is probable that, out of a bushel of wheat, they make between *sixty* and *seventy* pounds of bread, though they have no more *flour*, and, of course, no more nutritious matter, than you have in your fifty-nine pounds of bread. But, at the least, supposing their bread to be as good as yours in quality, you

have, allowing a shilling for the heating of the oven, a clear 4s. saved upon every bushel of bread. If you consume half a bushel a week, that is to say, about a quartern loaf a day, this is a saving of 5*l.* 4s. a year, or full a sixth part, if not a fifth part of the earnings of a labourer in husbandry.

82. How wasteful, then, and, indeed, how shameful, for a labourer's wife to go to the baker's shop; and how negligent, how criminally careless of the welfare of his family must the labourer be, who permits so scandalous an use of the proceeds of his labour! But I have, hitherto, taken a view of the matter the least possibly advantageous to the home-baked bread. For, ninety-nine times out of a hundred, the fuel for heating the oven costs very little. The hedgers, the copers, the woodmen of all descriptions, have fuel for little or nothing. At any rate, to heat the oven cannot, upon an average, take the Country through, cost the labourer more than 6*d.* a bushel. Then, again, fine flour need not ever be used, and ought not to be used. This adds six pounds of bread to the bushel, or nearly another quartern loaf and a half, making nearly fifteen quartern loaves out of the bushel of wheat. The finest flour is by no means the most wholesome; and, at any rate, there is more nutritious matter in a pound of household bread, than in a pound of baker's bread. Besides this, rye, and even barley, especially when mixed with wheat, make very good bread. Few people upon the face of the earth live better than the Long Islanders. Yet,

nine families out of ten, seldom eat wheaten bread. Rye is the flour that they principally make use of. Now, rye, is seldom more than two-thirds the price of wheat, and barley is seldom more than half the price of wheat. Half rye and half wheat, taking out a little more of the offal, make very good bread. Half wheat, a quarter rye and a quarter barley; nay, one-third of each make bread that I could be very well content to live upon all my lifetime; and, even barley alone; if the barley be good, and none but the finest flour taken out of it, has in it, measure for measure, ten times the nutrition of potatoes. Indeed the fact is well known, that our forefathers used barley bread to a very great extent. Its only fault, with those who dislike it, is its sweetness, a fault which we certainly have not to find with the baker's loaf, which has in it, no more of the *sweetness* of grain than is to be found in the offal which comes from the sawings of deal boards. The nutritious nature of barley is amply proved by the effect, and very rapid effect of its meal, in the fattening of hogs and of poultry of all descriptions. They will fatten quicker upon a meal of barley than upon any other thing. The flesh, too, is sweeter than that proceeding from any other food, with the exception of that which proceeds from *buck wheat*, a grain little used in England. That proceeding from Indian Corn is, indeed, still sweeter and finer, but this is wholly out of the question with us.

83. I am by and by to speak of the *cow* to be kept

by the labourer in husbandry. Then there will be *milk* to wet the bread with, an exceedingly great improvement in its taste as well as in its quality! This, of all the ways of using skim milk is the most advantageous; and, this great advantage must be wholly thrown away, if the bread of the family be bought at the shop. With milk, bread with very little wheat in it, may be made far better than baker's bread; and, leaving the milk out of the question, taking a third of each sort of grain, you would get bread weighing as much as fourteen quartern loaves, for about 5s. 9d. at present prices of grain; that is to say, you would get it for about 5d. the quartern loaf, all expences included; thus you have nine pounds and ten ounces of bread a day for about 5s. 9d. a week. Here is enough for a very large family. Very few labourers' families indeed can want so much as this, unless indeed there be several persons in it capable of earning something by their daily labour. Here is cut and come again. Here is bread always for the table. Bread to carry afield; always a hunch of bread, ready to put into the hand of a hungry child. We hear a great deal about "*children crying for bread*," and objects of compassion they and their parents are, when the latter have not the means of obtaining a sufficiency of bread. But I should be glad to be informed, how it is possible for a labouring man, who earns, upon an average, 10s. a week, who has not more than four children (and if he have more some ought to be doing something;)

who has a garden of a quarter of an acre of land (for that makes part of my plan;) who has a wife as industrious as she ought to be; who does not waste his earnings at the alehouse or the tea shop. I should be glad to know how such a man, while wheat shall be at the price of about 6s. a bushel, *can possibly have children crying for bread!*

84. Cry, indeed, they must if he will persist in giving thirteen shillings for a bushel of bread instead of 5s. 9d. Such a man is not to say that the bread which I have described is *not good enough*. It was good enough for his forefathers who were too proud to be paupers, that is to say, abject and willing slaves. "Hogs eat barley." And hogs will eat wheat, too, when they can get at it. Convicts in condemned cells eat wheaten bread; but we think it no degradation to eat wheaten bread, too. I am for depriving the labourer of none of his rights; I would have him oppressed in no manner or shape; I would have him bold and free; but to have him such, he must have bread in his house, sufficient for all his family, and whether that bread be fine or coarse must depend upon the different circumstances which present themselves in the cases of different individuals.

85. The married man has no right to expect the same plenty of food and of raiment that the single man has. The time before marriage is the time to lay by, or, if the party choose, to indulge himself in the absence of labour. To marry is a voluntary act, and it is attended, in the result, with great pleasures

and advantages. If, therefore, the laws be fair and equal ; if the state of things be such, that a labouring man can, with the usual ability of labourers, and with constant industry, care and sobriety ; with decency of deportment towards all his neighbours, cheerful obedience to his employer, and a due subordination to the laws : if the state of things be such, that such a man's earnings be sufficient to maintain himself and family with food, raiment and lodging needful for them ; such man has no reason to complain, and no labouring man has reason to complain, if the numerousness of his family should call upon him for extraordinary exertion, or for economy uncommonly rigid. The man with a large family, has, if it be not in a great measure his own fault, a greater number of pleasures and of blessings, than other men. If he be wise, and just as well as wise, he will see that it is reasonable for him to expect less delicate fare than his neighbours, who have a less number of children or no children at all. He will see the justice as well as the necessity of his resorting to the use of coarser bread, and thus, endeavour to make up that, or, at least, a part of that which he loses in comparison with his neighbours. The quality of the bread ought, in every case, to be proportioned to the number of the family and the means of the head of that family. Here is no injury to health proposed ; but, on the contrary, the best security for its preservation. Without bread, all is misery. The Scripture truly calls it the staff of life ; and it may be called, too, the

pledge of peace and happiness in the labourers' dwelling.

86. As to the act of making bread, it would be shocking indeed, if that had to be taught by the means of books. Every woman, high or low, ought to know how to make bread. If she do not, she is unworthy of trust and confidence; and, indeed, a mere burthen upon the community. Yet, it is but too true, that many women, even amongst those who have to get their living by their labour, know nothing of the making of bread; and seem to understand little more about it than the part which belongs to its consumption. A Frenchman, a Mr. CUSAR, who had been born in the West Indies, told me, that till he came to Long Island, he never knew *how the flour came*; that he was surprised when he learnt that it was squeezed out of little grains that grew at the tops of straw; for that he had always had an idea that it was got out of some large substances, like the yams that grow in tropical climates. He was a very sincere and good man, and I am sure he told me truth. And this may be the more readily believed, when we see so many women in England, who seem to know no more of the constituent parts of a loaf than they know of those of the Moon. Servant women in abundance appear to think that loaves are made by the baker, as knights are made by the king; things of their pure creation, a creation, too, in which no one else can participate. Now, is not this an enormous evil? And whence does it come? Servant

women are the children of the labouring classes : and they would all know how to make bread and know well how to make it, too, if they had been fed on bread of their mother's and their own making.

87. How serious a matter, then, is this, even in this point of view ! A servant that cannot make bread is not entitled to the same wages as one that can. If she can neither bake nor brew ; if she be ignorant of the nature of flour, yeast, malt and hops, what is she good for ? If she understand these matters well ; if she be able to supply her employer with bread and with beer ; she is really *valuable* ; she is entitled to good wages, and to consideration and respect into the bargain ; but if she be wholly deficient in these particulars, and can merely dawdle about with a bucket and a broom, she can be of very little consequence : to lose her is merely to lose a consumer of food, and she can expect very little indeed in the way of desire to make her life easy and pleasant. Why should any one have such desire ? She is not a child of the family. She is not a relation. Any one as well as she can take in a loaf from the baker, or a barrel of beer from the brewer. She has nothing whereby to bind her employer to her. To sweep a room any thing is capable of that has got two hands. In short, she has no useful skill, no useful ability, she is an ordinary drudge and she is treated accordingly.

88. But, if such be her state in the house of an employer, what is her state in the house of a *hus-*

band? The lover is blind ; but the husband has eyes to see with. He soon discovers that there is something wanted besides dimples and cherry cheeks ; and I would have fathers seriously to reflect, and to be well assured, that, the way to make their daughters to be long admired, beloved and respected by their husbands, is to make them skilful, able and active in the most necessary concerns of a family. Eating and drinking come three times every day ; the preparations for these, and all the ministry necessary to them belong to the wife, and I hold it to be impossible, that, at the end of two years, a really ignorant, sluttish wife, should possess any thing worthy of the name of love from her husband. This, therefore, is a matter of far greater moment to the father of a family, than whether the Parson of the parish or the Methodist Priest be the most "*Evangelical*" of the two ; for, it is here a question of the daughter's happiness or misery for life. And I have no hesitation to say, that if I were a labouring man, I should prefer teaching my daughters to bake, brew, milk, make butter and cheese, to teaching them to read the Bible till they had got every word of it by heart ; and I should think, too ; nay, I should know, that I was in the former case doing my duty towards God as well as towards my children.

89. When we see a family of dirty, ragged little creatures, let us enquire into the cause, and ninety-nine times out of every hundred we shall find, that the parents themselves have been brought up in the

same way. But a consideration which ought of itself to be sufficient, is the contempt in which a husband will naturally hold a wife that is ignorant of the matters necessary to the conducting of a family. A woman who understands all the things above-mentioned is really a skilful person; a person worthy of respect, and that will be treated with respect, too, by all but brutish employers or brutish husbands; and such, though sometimes, are not very frequently found. Besides, if natural justice and our own interests, had not the weight which they have, such valuable persons will be treated with respect. They know their own worth; and, accordingly, they are more careful of their character, more careful not to lessen by misconduct the value which they possess from their skill and ability.

90. Thus, then, the interest of the labourer; his health; the health of his family; the peace and happiness of his home; the prospects of his children through life; their skill, their ability, their habits of cleanliness, and even their moral deportment; all combine to press upon him the adoption and the constant practice of this branch of domestic economy. "Can she *bake*?" Is the question that I always put. If she can, she is *worth a pound or two a year more*. Is that nothing? Is it nothing for a labouring man to make his four or five daughters worth eight or ten pounds a year more; and that, too, while he is by the same means, providing the more plentifully for himself and the rest of his family? The reasons on

the side of the thing that I contend for are endless; but if this one motive be not sufficient, I am sure all that I have said, and all that I could say, must be wholly unavailing.

91. Before I dismiss, however, this subject, let me say a word or two to those persons, who do not come under the denomination of labourers. In London, or in any very large Town, where the space is so confined, and where the proper fuel is not handily to be come at and stored for use, to bake your own bread may be attended with too much difficulty; but, in all other situations there appears to me to be hardly any excuse for not baking bread at home. If the family consist of twelve or fourteen persons, the money actually saved in this way (even at present prices) would be little short of from twenty to thirty pounds a year. At the utmost here is only the time of one woman occupied, one day in the week. Now mind, here are twenty-five pounds to be employed in some way different from that of giving it to a baker. If you add five of these pounds to a woman's wages. Is not that full as well employed as giving it in wages to the baker's men? Is it not better employed for you; and is it not better employed for the community? It is very certain, that, if the practice were as prevalent as I could wish, there would be a large deduction from the regular baking population; but, would there be any harm if less alum were imported into England, and if some of those youths were left at the plough who are now bound in apprentice-

ships to learn the art and mystery of doing that which every girl in the kingdom ought to be taught to do by her mother? It ought to be a maxim with every Master and every Mistress, never to employ another to do, that which can be done as well by their own servants. The more of their money that is retained in the hands of their own people the better it is for them all together. Besides, a man of a right mind must be pleased with the reflection that there is a great mass of skill and ability under his own roof. He feels stronger and more independent on this account, all pecuniary advantage out of the question. It is impossible to conceive any thing more contemptible than a crowd of men and women living together in a house and constantly looking out of it for people to bring them food and drink, and to fetch their garments to and fro. Such a crowd resemble a nest of unfledged bids, absolutely dependent for their very existence on the activity and success of the old ones.

92. Yet, on men go from year to year in this state of wretched dependence, even when they have all the means of living within themselves, which is certainly the happiest state of life that any one can enjoy. It may be asked, where is the mill to be found; where is the wheat to be got? The answer is, where is there not a mill; where is there not a market? They are every where, and the difficulty is to discover what can be the particular attractions contained in that luminous manuscript, a baker's half-yearly bill.

93. With regard to the Mill, in speaking of families of any considerable number of persons, the mill has, with me, been more than once a subject of observation in print. I for a good while experienced the great inconvenience and expence of sending my wheat and other grain to be ground at a mill. This expence, in case of a considerable family, living at only a mile from a mill is something; but the inconvenience and uncertainty, are great. In my "Year's Residence in America," from paragraphs 1031 and onwards, I give an account of a horse-mill, which I had in my farm-yard; and I showed, I think very clearly, that corn could be ground cheaper in this way than by wind or water, and that it would answer well to grind for sale in this way as well as for home use. Since my return to England I have seen a mill, erected in consequence of what the owner had read in my book. This mill belongs to a small farmer, who, when he cannot work on his land with his horses, or, in the season when he has little for them to do, grinds wheat, sells the flower; and he takes in grist to grind as other millers do. This mill goes with three small horses; but, what I would recommend to gentlemen with considerable families, or to farmers, is a mill, such I myself have at present.

94. With this mill, turned by a man and a stout boy, I can grind six bushels of wheat in a day, and dress the flour. The grinding of six bushels of wheat at ninepence a bushel comes to four and sixpence, which pays the man and the boy, supposing them

(which is not and seldom can be the case) to be hired for the express purpose, out of the street. With the same mill you grind meat for your pigs; and of this you will get eight or ten bushels ground in a day. You have no trouble about sending to the mill; you are sure to have your *own wheat*; for, strange as it may seem, I used sometimes to find that I sent white Essex wheat to the mill, and that it brought me flour from very coarse red wheat. There is no accounting for this, except by supposing that wind and water power has something in it to change the very nature of the grain; as, when I came to grind by horses, such as the wheat went into the hopper, so the flour came out into the bin.

95. But mine now is only on the petty scale of providing for a dozen of persons and a small lot of pigs. For a farm-house, or a gentleman's house in the country, where there would be *room* to have a walk for a horse, you might take the labour from the men, clap any little horse, poney, or even ass to the wheel; and he would grind you off eight or ten bushels of wheat in a day, and both he and you would have the thanks of your men into the bargain.

96. The cost of this Mill is twenty pounds. The Dresser is four more; the horse path and wheel might, possibly, be four or five more; and I am very certain, that to any farmer living at a mile from a mill (and that is less than the average distance, perhaps;) having twelve persons in family; having forty pigs to feed and twenty hogs to fatten,

the savings of such a mill would pay the whole expences of it the very first year. Such a farmer cannot send less than *fifty times* a year to the mill. Think of that, in the first place ! The elements are not always propitious. Some times the water fails, and sometimes the wind. Many a farmer's wife has been tempted to vent her spleen on both. At best, there must be horse and man or boy, and, perhaps, cart, to go to the mill ; and that, too, observe, in all weathers, and in the harvest as well as at other times of the year. The case is one of imperious necessity : neither floods nor droughts, nor storms, nor calms will allay the cravings of the kitchen, nor quiet the clamorous uproar of the sty. Go, somebody must, to some place or other, and back they must come with flour and with meal. One summer many persons came down the country more than fifty miles to a mill that I knew in Pennsylvania ; and I have known farmers in England, carry their grist more than fifteen miles to be ground. It is surprising that, under these circumstances, hand-mills and horse mills, should not, long ago, have become of more general use ; especially when one considers that the labour, in this case, would cost the farmer next to nothing. To grind would be the work of a wet day. There is no farmer, who does not, at least fifty days in every year, exclaim, when he gets up in the morning, " What shall I set *them* at to-day !" If he had a mill, he would make them pull off their shoes, sweep all out clean, winnow up some corn if he had not it already done, and grind and

dress, and have every thing in order. No scolding within doors about the grist; no squeaking in the stye; no boy sent off in the rain to the mill.

97. But, there is one advantage which I have not yet mentioned, and which is the greatest of all; namely, that you would have the power of supplying your married labourers, your blacksmiths' men sometimes, your wheelwrights' men at other times; and, indeed, the greater part of the persons that you employed, with good flour, instead of their going to purchase this flour, after it had passed through the hands of a Corn Merchant, a Miller, a Flour Merchant, and a Huckster, every one of whom, does and must, have a profit out of the flour, arising from wheat grown upon, and sent away from, your very farm! I used to let all my people have flour at the same price that they would otherwise have been compelled to give for worse flour. *Every Farmer* will understand me when I say, that he ought to pay for nothing in *money*, which he can pay for in any thing but money. Their maxim is to keep the money that they take as long as they can. Now here is a most effectual way of putting that maxim in practice to a very great extent. Farmers know well that it is the Saturday night which empties their pockets; and here is the means of cutting off a good half of the Saturday night. The

men have better flour for the same money, and still the Farmer keeps at home those profits which would go to the maintaining of the Dealers in wheat and in flour.

98. The maker of my little mill is Mr. HILL, of Oxford-street. The expense is what I have stated it to be. I, with my small establishment, find the thing convenient, and advantageous; what then must it be to a gentleman, in the country, who has room and horses, and a considerable family to provide for. The Dresser is so contrived as to give you, at once, meal, of four degrees of fineness; so that, for certain purposes, you may take the very finest; and indeed, you may have your flour, and your bread of course, of what degree of fineness you please.

99. In concluding this part of my treatise, I cannot help expressing my hope of being instrumental in inducing a part of the labourers, at any rate, to bake their own bread; and, above all things, to abandon the use of "Ireland's *lazy root*." Nevertheless, so extensive is the erroneous opinion relative to this villanous root, that I really began to despair of all hope of checking its cultivation and use, till I saw the declaration, which Mr. WAKEFIELD had the good sense and the spirit to make before the "AGRICULTURAL COMMITTEE." Be it observed, too, that Mr. WAKEFIELD had, himself, made a survey of the

state of Ireland. What he saw there did not encourage him, doubtless, to be an advocate for the growing of this root of wretchedness. It is an undeniable fact, that, in the proportion that this root is in use, as a *substitute for bread*, the people are wretched; the reasons for which I have explained and enforced, a hundred times over. Mr. WILLIAM HANNING told the Committee that the labourers in his part of Somersetshire were “almost wholly supplied with “potatoes, *breakfast and dinner*, brought them in “*the fields*, and nothing but potatoes; and that they “used, in better times, to get a certain portion of “bacon and cheese, which, on account of their “poverty, they do not eat now.” It is impossible that men can be *contented* in such a state of things: it is unjust to desire them to be contented: it is a state of misery and degradation to which no part of any community can have any shew of right to reduce another part: men so degraded have no protection; and it is disgrace to form part of a community to which they belong. This degradation has been occasioned by a silent change in the value of the Country. This has purloined the wages of the labourer; it has reduced him by degrees to housel with the spider and the bat and to feed with the pig. It has changed the habits and, in a great measure, the character, of the

people. The sins of this terrible system are enormous and undescribable; but, thank God! they seem to be approaching to their end! Money is resuming its value, labour is recovering its price; let us hope that the wretched potatoe is disappearing, and that we shall, once more, see the knife in the labourer's hand and the loaf upon his board.

100. In my next number I shall treat of the *keeping of cows*. I have said that I will teach the Cottagers how to keep a cow all the year round, upon the produce of a quarter of an acre, or, in other words, *forty rod*, of land; and, in my next, I will make good my promise.

END OF NO. III.

Cobbett's Cottage Economy.

[To be comprised in about Six Numbers, to be published Monthly.]

No. 4.] London, published at No. 1, Clement's Inn. [Price 3d.

1. NOVEMBER, 1821.

MAKING BREAD.

(Concluded from paragraph 100.)

101. IN the last Number, at paragraph 86, I observed, that I hoped it was unnecessary for me to give any directions as to the mere *act* of making bread. But, several correspondents inform me, that, without these directions, a conviction of the utility of baking bread at home is of *no use to them*. Therefore, I shall here give those directions, receiving my instructions here from one, who, I thank God, does know how to perform this act.

102. Suppose the quantity be a bushel of flour. Put this flour into a *trough* that people have for the purpose, or, it may be in a clean smooth tub of any shape, if not too deep, and sufficiently large. Make a pretty deep hole in the middle of this heap of flour. Take (for a bushel) a pint of good fresh yeast, mix it and stir it well up in a pint of *soft* water milk-warm.

Pour this into the hole in the heap of flour. Then take a spoon and work it round the outside of this body of moisture so as to bring into it by degrees flour enough to make it form a *thin batter*, which you must stir about well for a minute or two. Then take a handful of flour and scatter it thinly over the head of this batter, so as to *hide* it. Then cover the whole over with a cloth to keep it *warm*; and this covering, as well as the situation of the trough as to distance from the fire must depend on the nature of the place and state of the weather as to heat and cold. When you perceive that the batter has risen enough to make *cracks* in the flour that you covered it over with, you begin to form the whole mass into *dough*, thus: you begin round the hole containing the batter, working the flour into the batter, and pouring in, as it is wanted to make the flour mix with the batter, soft water milk-warm, or milk, as hereafter to be mentioned. Before you begin this, you scatter the *salt* over the heap at the rate of *half a pound* to a bushel of flour. When you have got the whole *sufficiently moist*, you *knead it well*. This is a grand part of the business; for, unless the dough be *well worked*, there will be *little round lumps of flour in the loaves*; and, besides, the original batter, which is to give fermen-

tation to the whole will not be duly mixed. The dough must, therefore, be well worked. The *fists* must go heartily into it. It must be rolled over; pressed out; folded up and pressed out again, until it be completely mixed, and formed into a *stiff* and *tough* dough. This is *labour*, mind. I have never quite liked baker's-bread since I saw a great heavy fellow, in a bake-house in France, kneading bread with his *naked feet*! His feet looked very *white* to be sure: whether they were of that colour *before he got into the trough* I could not tell. God forbid, that I should suspect that this is ever done *in England*! It is *labour*; but, what is *exercise* other than labour? Let a young woman bake a bushel once a week, and she will do very well without phials and gallipots.

103. Thus, then, the dough is made. And, when made, it is to be formed into a lump in the middle of the trough, and, with a little dry flour thinly scattered over it, covered over again to be kept warm and to ferment; and in this state, if all be done rightly, it will not have to remain more than about 15 or 20 minutes.

104. In the mean while *the oven is to be heated*; and this is much more than half the art of the operation. When an oven is properly heated can be

known only by *actual observation*. Women who understand the matter, know when the heat is right the moment they put their faces within a yard of the oven-mouth; and, once or twice observing is enough for any person of common capacity. But this much may be said in the way of *rule*: that the fuel (I am supposing a brick oven) should be *dry* (not *rotten*) wood, and not mere *brush-wood*, but rather *fagot-sticks*. If larger wood, it ought to be split up into sticks not more than two, or two and a half inches through. Brush-wood that is *strong*, not green and not too old, if it be hard in its nature and has some *sticks* in it may do. The *woody* parts of Furze, or Ling, will heat an oven very well. But, the thing is, to have a *lively* and yet *somewhat strong* fire; so that the oven may be heated in about 15 minutes, and retain its heat sufficiently long.

105. The oven should be hot by the time that the dough, as mentioned in paragraph 103, has remained in the lump about 20 minutes. When both are ready, take out the fire and wipe the oven out clean, and, at nearly about the same moment, take the dough out upon the lid of the baking trough, or some proper place, cut it up into pieces, and make it up into loaves, kneading it again in these separate parcels;

and; as you go on, shaking a little flour over your board, to prevent the dough adhering to it. The loaves should be put into the oven as *quickly* as possible after they are formed; when in, the oven-lid, or door, should be fastened up *very closely*; and, if all be properly managed, loaves of about the size of quartern loaves, will be sufficiently baked in about *two hours*. But, they usually take down the *lid*, and *look* at the bread, in order to see how it is going on.

106. And, what is there, worthy of the name of *plague*, or *trouble*, in all this? Here is no dirt, no filth, no rubbish, no *litter*, no *slop*. And, pray, what can be pleasanter to *behold*? Talk, indeed, of your pantomimes and gaudy shows; your processions and installations and coronations! Give me, for a beautiful sight, a neat and smart woman, heating her oven and setting in her bread! And, if the bustle do make the sign of labour glisten on her brow, where is the man that would not kiss that off, rather than lick the plaster from the cheek of a duchess?

107. And, what is the *result*? Why, good, wholesome food, sufficient for a considerable family; for a week, prepared in three or four hours. To get this quantity of food, fit to be *eaten*, in the shape of potatoes, *how many fires*; what a washing, what a boil-

ing, what a peeling, what a slopping and what a messing ! The cottage everlastingly in a litter ; the woman's hands everlastingly wet and dirty ; the children grimed up to the eyes with dust fixed on by the potatoe-starch ; and ragged as colts, the poor mother's time all being devoted to the everlasting boilings of the pot ! Can any man, who knows any thing of the labourer's life, deny this ? And will, then, any body, except the old shuffle-breeches band of the Quarterly Review, who have, all their lives, been moving from garret to garret, who have seldom seen the sun, and never the dew except in print ; will any body except these men say, that the people ought to be taught to use potatoes as a *substitute for bread* !

BREWING BEER.

108. This matter has been fully treated of in the two first Numbers. But, several correspondents, wishing to fall upon some means of rendering the practice beneficial to those who are *unable to purchase* brewing machines, have recommended the *lending* of the machine, or letting it out, round a neighbourhood. Another correspondent has, therefore, pointed out to me *an act of parliament* which

touches upon this subject ; and, indeed, between Ex-
cise-laws and Custom-Laws and Combination-Laws
and Libel-Laws, a human being in this country
scarcely knows what he dares do or what he dares
say. What father, for instance, would have imagined,
that, having a brewing-machine, which two men can
carry from house to house as easily as they can a
basket, *he dared not lend that machine to his son,*
living in the next street, or at the next door? Yet
such really is the law ; for according to the Act, 5th
of the 22 & 23 of that honest and sincere gentle-
man, Charles II. there is a penalty of 50*l.* for lend-
ing or letting brewing utensils. However, it has this
limit ; that the penalty is confined to *Cities, Corpo-*
rate Towns and *Market Towns*, WHERE THERE IS A
PUBLIC BREW-HOUSE. So that, in the first place,
you may let, or lend, in *any place* where there is *no*
public brew-house ; and, in all towns not *corporate*
or *market*, and in all villages, hamlets and scattered
places.

109. Another thing is, can a man, who has brewed
beer at his own house in the country, bring that beer
into town to his own house and for the use of his family
there? This has been asked of me. I cannot give a
positive answer without reading about *seven large vo-*

Times in quarto of taxing laws. The best way would be to *try it*; and, if any penalty, pay it by *subscription*, if that would not come under the law of *conspiracy*! However, I *think*, there can be no danger here. So monstrous a thing as this can, surely, not exist. If there be such a law, it is daily violated; for nothing is more common than for country gentlemen, who have a dislike to die by poison, bringing their home-brewed beer to London.

110. Another correspondent recommends *parishes to make their own malt*. But, surely, the landlords mean to get rid of the *malt and salt tax*! Many dairies, I dare say, pay 50*l.* a year each in salt tax. How, then, are they to contend against Irish butter and Dutch butter and cheese? And, as to the *malt-tax*, it is a dreadful drain from the land. I have heard of labourers, living in "*unkent places*," making *their own malt*, even now! Nothing is so easy as to make your own malt, if you were permitted. You soak the barley about three days (according to the state of the weather;) and then you put it upon stones [or bricks, and *keep it turned*, till the root *shoots out*; and, then, to know when to *stop*, and to put it to dry, take up a corn (which you will find nearly transparent), and look through the skin of it. You will see

the *spear*, that is to say, the shoot that would come out of the ground, pushing on towards the *point* of the barley-corn. It starts from the bottom, where the root comes out; and it goes on towards the other end; and would, if *kept moist*, come out at that other end when the root was about an inch long. So that, when you have got the *root to start* by soaking and turning in heap, the spear is *on its way*. If you look in through the skin, you will see it; and, now observe; when the *point of the spear* has got along as far as the *middle of the barley-corn*, you should take your barley and *dry it*. How easy would every family, and especially every farmer, do this, if it were not for the punishment attached to it! The persons, in the “unkent places” before mentioned, dry the malt in their *oven*! But, let us hope, that the labourer will soon be able to get malt without exposing himself to punishment as a *violater of the law*.

KEEPING COWS.

III. As to the *use of milk*, and that which proceeds from milk, in a family, very little need be said. At a certain age bread and milk is *all* that a child wants.

At a later age they furnish one meal a day for children. Milk is, at all seasons, good to *drink*. In the making of puddings, and in the making of *bread* too, how useful is it! Let any one who has eaten none but baker's bread for a good while, taste bread home-baked, mixed with milk instead of with water; and he will find what the difference is. There is this only to be observed, that, in *hot weather*, bread mixed with milk will not *keep so long* as that mixed with water. It will of course turn *sour* sooner.

112. Whether the milk of a cow is to be consumed by a cottage-family in the shape of milk, or whether it be to be made to yield butter, skim-milk, and buttermilk, must depend on circumstances. A woman that has no child, or only one, would, perhaps, find it best to make *some butter* at any rate. Besides, skim-milk and bread (the milk being boiled) is quite strong food enough for any children's breakfast, even when they begin to go to work; a fact which I state upon the most ample and satisfactory experience, very seldom having ever had any other sort of breakfast myself till I was more than ten years old, and I was at work in the fields full four years before that. I will here mention that it gave me singular pleasure to see a boy, just turned of *six*, helping his father *reap*, in

Sussex, this last summer. He did little, to be sure ; but it was *something*. His father set him into the ridge at a great distance before him ; and, when he came up to the place, he found a *sheaf* cut ; and, those who know what it is to reap, know how pleasant it is to find now and then a sheaf cut ready to their hand. It was no small thing to see a boy fit to be trusted with so dangerous a thing as a reap-hook in his hands, at an age when “ young masters ” have nursery-maids to cut their victuals for them, and to see that they do not fall out of window, tumble down stairs, or run under carriage-wheels or horses’ bellies. Was not this father discharging his duty by this boy much better than he would have been by sending him to a place called a *school*? The boy is in a school here, and an excellent school too ; the school of useful labour. I must hear a great deal more than I ever have yet heard, to convince me, that teaching children to *read*, tends so much to their happiness, their independence of spirit, their manliness of character, as teaching them to *reap*. The creature that is in *want* must be a *slave*; and to be habituated to *labour cheerfully* is the only means of preventing nineteen-twentieths of mankind from being in want. I have digressed here ; but observations of this sort can, in my opinion, never

be too often repeated ; especially at a time when all sorts of mad projects are on foot for what is falsely called *educating* the people, and when one projector would do this by a *tax* that would compel the single man to give part of his earnings to teach the married man's children to read and write.

113. Before I quit the *uses* to which milk may be put, let me mention, that, as mere *drink*, it is, unless, perhaps, in case of heavy labour, better in my opinion, than any beer, however good. I have drank little else for the last five years, at any time of the day. Skim-milk I mean. If you have not milk enough to wet up your bread with (for a bushel of flour requires about 16 or 18 pints,) you make up the quantity with water, of course ; or, which is a very good way, with water that has been put, boiling hot, upon *bran*, and then drained off. This takes the goodness out of the bran to be sure ; but, *really good bread* is a thing of so much importance, that it always ought to be the very first object in domestic economy.

114. The cases vary so much, that it is impossible to lay down rules for the application of the produce of a cow, which rules shall fit all cases. I content myself, therefore, with what has already been said on this subject ; and shall only make an observation on

the *act of milking*, before I come to the chief matter ; namely, the *getting of the food for the cow*. A cow should be milked *clean*. Not a drop, if it can be avoided, should be left in the udder. It has been proved, that the half pint that comes out *last* has *twelve times* I think it is, as much butter in it, as the half pint that comes out *first*. I tried the milk of ten Alderney cows, and, as nearly as I, without being very nice about the matter, could ascertain, I found the difference to be about what I have stated. The udder would seem to be a sort of milk-pan ; in which the cream is uppermost, and, of course, comes out last, seeing that the drain is at the bottom. But, besides this, if you do not milk clean, the cow will give less and less milk, and will become dry much sooner than she ought. The *cause* of this I do not know, but experience has long established the fact.

115. In providing food for a cow we must look, first, at the *sort of cow* ; seeing that a cow of one sort will certainly require more than twice as much food as a cow of another sort. For a cottage, a cow of the smallest sort common in England is, on every account, the best ; and such a cow will not require above 70 or 80 pounds of good moist food in the twenty four hours.

116. Now, how to raise this food in 40 rods of ground is what we want to know. It frequently happens that a labourer has *more* than 40 rods of ground. It more frequently happens, that he has some *common*, some *lane*, some little out-let or other, for a part of the year, at least. In such cases he may make a different disposition of his ground ; or may do with less than the 40 rods. I am here, for simplicity's sake, to suppose, that he have 40 rods of clear unshaded land, besides what his house and sheds stand upon ; and that he have nothing further in the way of means to keep his cow.

117. I suppose the 40 rods to be *clean* and *unshaded* ; for, I am to suppose, that when a man drinks of 5 *quarts of milk a day*, on an average, all the year round, he will not suffer his ground to be encumbered by apple trees that give him only the means of treating his children to fits of the belly-ache, or with currant and gooseberry bushes, which, though their fruit do very well to *amuse*, really give nothing worthy of the name of *food*, except to the Blackbirds and Thrushes. The ground is to be *clear* of trees ; and, in the spring we will suppose it to be *clean*. Then dig it up *deeply*, or, which is better, *trench* it, keeping, however, the top *spit* of the soil *at the top*. Lay it in

ridges in April or May about 2 feet apart, and made high and sharp. When the weeds appear about three inches high, turn the ridges into the furrows (*never moving the ground but in dry weather*) and bury all the weeds. Do this as often as the weeds get 3 inches high; and, by the fall, you will have really clean ground, and not poor ground.

118. There is the ground, then, ready. About the 26th of August, but *not earlier*, prepare a rod of your ground, and put some *manure* in it (for *some* you must have,) and sow one half of it with Early York Cabbage Seed, and the other half with Sugar-Loaf Cabbage Seed, both of the *true* sort, in little drills at 8 inches apart, and the seeds thin in the drill. If the plants come up at two inches apart (and they should be thinned if thicker) you will have a plenty. As soon as fairly out of ground, hoe the ground nicely, and pretty deeply, and again in a few days. When the plants have six leaves, which will be very soon, dig up, make fine, and manure another rod or two, and prick out the plants, 4000 of each, in rows at 8 inches apart and 3 inches in the row. Hoe the ground between them often, and they will grow fast and be *straight* and strong. I suppose that these beds for plants take 4 rods of your ground. Early in November, or

as the weather may serve, a little earlier, or later, lay some manure (of which I say more hereafter) between the ridges in the other 36 rods, and turn the ridges over in this manure, and then transplant your plants on the ridges, at 15 inches apart. Here they will stand the winter; and you must see that the slugs do not eat them. If any plants fail, you have plenty in the bed where you pricked them out; for your 36 rods will not require more than 4000 plants. If the winter be very hard, and bad for plants, you cannot *cover* 36 rods; but, you may the *bed* where the rest of your plants are. A little litter, or straw, or dead grass, or fern, laid along between the rows and the plants, not to cover the leaves, will preserve them completely. When people complain of *all* their plants being "*cut off*," they have, in fact, nothing to *complain* of but their own extreme carelessness. If I had a gardener who complained of *all* his plants being cut off, I should cut him off pretty quickly. If those in the 36 rods fail, or fail in part, fill up their places, later in the winter by plants from the bed.

119. If you find the ground dry at top during the winter, hoe it, and particularly near the plants, and rout out all slugs and insect's. And, when March comes, and the ground is *dry*, hoe deep and well,

and earth the plants up close to the lower leaves. As soon as the plants begin *to grow*, dig the ground with a spade clean and well, and let the spade go as near to the plants as you can without actually *displacing the plants*. Give them another digging in a month; and, if weeds come in the mean while, *hoe*, and let not one live a week. “Oh! what a deal of *work!*” Well! but, it is for *yourself*; and, besides, it is not all to be done in a day; and, we shall, by-the-by, see what it is all together.

120. By the first of June; I speak of the South of England, and there is also some difference in seasons and soils; but, generally speaking, by the first of June you will have *turned-in* cabbages; and soon you will have the Early Yorks *solid*. And, by the first of June you may get your cow, one that is about to calve, or that has just calved, and at this time such a cow as you will want will not, thank God, cost above five pounds.

121. I shall speak of the place to keep her in and of the manure and litter by-and-by. At present I confine myself to her mere food. The 36 rods, if the cabbages all stood till they got *solid*, would give her food for 200 days at 80 pounds weight per day, which is more than she would eat. But, you must use some

at first, that are not solid; and, then some of them will split before you could use them. But, you will have pigs to help off with them, and to gnaw the heads of the stumps. Some of the sugar-loaves may have been planted out in the spring; and thus these 36 rods will get you to some time in September.

122. Now, mind, in March, and again in April, sow more *early Yorks* and get them to be fine stout plants, as you did those in the fall. Dig up the ground and manure it, and, as fast as you cut cabbages, plant cabbages; and in the same manner and with the same cultivation as before. Your last planting will be about the middle of August, with *stout plants*, and these will serve you into the month of November.

123. Now we have to provide from *December to May inclusive*; and that, too, out of this same piece of ground. In November there must be, arrived at perfection, 3000 turnip plants. These, *without the greens*, must weigh, on an average, 5 pounds, and this, at 80 pounds a day will keep the cow 187 days; and there are but 182 days in these six months. The greens will have helped out the latest cabbages to carry you through November; and, perhaps, into December. But, for these six months you must *depend* on nothing but the Swedish turnips.

124. And now how are these to be had *upon the same ground that bears the cabbages*? That we are now going to see. When you plant out your cabbages in the fall, put first a row of Early Yorks, then a row of Sugar-Loaves, and so on throughout the piece. Of course, as you are to use the Early Yorks first you will cut every other row; and the Early Yorks that you are to plant in summer will go into the intervals. By-and-by the Sugar Loaves are cut away, and in their place will come Swedish turnips, you digging and manuring the ground as in the case of the cabbages; and, at last, you will find about 16 rods where you will have found it too late, and *unnecessary* besides, to plant any second crop of cabbages. Here the Swedish Turnips will stand in rows at 2 feet apart (and always a foot apart in the row;) and thus you will have three thousand turnips; and, if these do not weigh 5 pounds each on an average, the fault must be in the *seed* or in the management.

125. The Swedish Turnips are raised in this manner. You will bear in mind the *four rods* of ground, in which you have sowed and pricked out your cabbage plants. The plants that will be left there will, in April, serve you for *greens*, if you ever eat any,

though bread and bacon are very good without greens, and rather better without than with. At any rate, the pig, which has strong powers of digestion will consume this herbage. In a part of these few rods you will, in March and April, as before directed, have sown and raised your Early Yorks for the summer planting. Now, in the *last week of May*, prepare a quarter of a rod of this ground, and sow it, precisely as directed for the Cabbage-seed, with Swedish turnip seed; and, sow a quarter of a rod *every three days*, till you have sowed *two rods*. If the *fly appear*, cover the rows over in the *day time* with cabbage leaves, and take the leaves off at night; hoe well between the plants; and, when they are safe from the fly, *thin* them to 4 inches apart in the row. The 2 rods will give you nearly *five thousand plants*, which is 2,000 more than you will want. From this bed you draw your plants to transplant in the ground where the cabbages have stood, as before directed. You should transplant none much *before* the middle of July, and not much *later* than the middle of August. In the 2 rods, whence you take your turnip plants, you may leave plants to come to perfection, at 2 feet distances each way; and this will give you, *over and above*, 840 pounds weight of

turnips. For the other two rods will be ground enough for you to sow your cabbage plants in at the end of August, as directed for last year.

126. I should now proceed to speak of the manner of harvesting, preserving, and using the crops ; of the manner of feeding the cow ; of the shed for her, the managing of the manure, and several other less important things ; but, these, for want of room here, must be reserved for the beginning of my next Number. After, therefore, observing, that the Turnip plants must be transplanted in the same way that Cabbage plants are ; and that both ought to be transplanted in *dry* weather and in ground just *fresh-digged*, I shall close this Number with the notice of two points which I am most anxious to impress upon the mind of every reader.

127. The first is, whether these crops give an *ill taste* to milk and butter. It is very certain, that the taste and smell of certain sorts of cattle-food will do this ; for, in some parts of America, where the wild *garlick*, of which the cows are very fond, and which, like other bulbous rooted plants, springs before the grass, not only the milk and butter have a strong taste of garlick, but even the *veal*, when the calves suck milk from such sources. None can be more com-

mon expressions, than, in Philadelphia market, are those of *Garlicky Butter* and *Garlicky Veal*. I have distinctly tasted the *Whiskey* in milk of cows fed on distiller's wash. It is also certain, that if the cow eat *putrid* leaves of cabbages and turnips, the butter will be offensive. And the white-turnip, which is, at best but a poor thing and often half putrid, makes miserable butter. The large *cattle-cabbage*, which, when loaved hard, has a strong and even an offensive smell, will give a bad taste and smell to milk and butter, whether there be putrid leaves or not. If you boil one of these rank cabbages the water is extremely offensive to the smell. But, I state upon positive and recent experience, that Early York and Sugar-loaf Cabbages will yield as sweet milk and butter *as any food that can be given to a cow*. During this last summer I have, with the exception about to be noticed, kept, from the 1st of May to 22nd October, *five cows* upon the grass of *two acres and a quarter of ground*, the grass being generally cut up for them and given them in the stall. I had in the spring 5,000 cabbage plants, intended for my pigs, eleven in number. But, the pigs could not eat *half* their allowance, though they were not very small when they began upon it. We were compelled to

resort to the aid of the cows ; and, in order to see *the effect on the milk and butter*, we did not *mix* the food ; but gave the cows two *distinct spells* at the cabbages, each spell about 10 *days in duration*. The cabbages were cut off the stump with little or no care about *dead leaves*. And sweeter, finer butter, butter of a finer colour, than these cabbages made, never was made in this world. I never had better from cows feeding in the sweetest pasture. Now, as to *Swedish turnips*, they do give a little taste, (unless *completely ripe*, for which reason they ought not to be given till the spring;) especially if boiling of the milk pans be neglected, and if the greatest care be not taken about *all* the dairy tackle. Yet, we have, for months together, had the butter so fine from Swedish turnips, that nobody could well distinguish it from grass-butter. But, to secure this, there must be no *sluttishness*. Churn, pans, pail, shelves, wall, floor, and all about the dairy must be clean ; and, above all things, the pans must be *boiled*. However, after all, it is not here a case of delicacy of smell so refined as to faint at any thing that meets it except the stink of perfumes. If the butter do taste a little of the Swedish turnip, it will do very well where there is plenty of that sweet sauce which early rising and bodily labours are ever sure to bring.

128. The *other point* (about which I am still more anxious) is, the *seed*; for, if the seed be not *sound*, and especially if it be not *true to its kind*, all your labour is *in vain*. It is best, if you can do it, to get your seed from some friend, or some one that you know and can trust. If you save seed, observe all the precautions mentioned in my book on *gardening*. This very year I have some Swedish turnips, *so called*, about 7,000 in number, and should, if my seed had been *true*, have had about *twenty tons* weight; instead of which I have about *three*! Indeed they are *not Swedish turnips*, but a sort of mixture between that plant and *rape*. I am sure the seedsman did not wilfully deceive me. He was deceived himself. The truth is, that seedsmen are compelled to *buy* their seed of this plant. *Farmers* save it; and, they but too often pay very little attention to the manner of doing it. The best way is to get a dozen of fine turnip plants, perfect in all respects, and plant them in a situation where the smell of the blossoms of nothing of the cabbage or rape or turnip or even *charlock* kind can reach them. The seed will keep perfectly good for *four years*.

END OF NO. IV.

Printed and Published by C. Clement, No. 1, Clement's Inn.

Cobbett's Cottage Economy.

[To be comprised in about Six Numbers, to be published Monthly.]

No. 5.] London, published at No. 1, Clement's Inn. [Price 3d.

1. DECEMBER, 1821.

KEEPING COWS.

(Concluded from paragraph 123.)

129. I HAVE now, in the conclusion of this article, to speak of the manner of *harvesting* and *preserving* the *Swedes*; of the *place to keep the cow in*; of the *manure* for the land; and of the *quantity of labour*, that the cultivation of the land and the harvesting of the crop will require.

130. *Harvesting and preserving the Swedes.* When they are ready to take up, the tops must be cut off, if not cut off before, and also the *roots*; but, neither tops nor roots should be cut off *very close*. You will have room for ten bushels of the *bulbs* in the house, or shed. Put the rest into ten-bushel heaps. Make

the heap *upon* the ground, in a *round form*, and let it rise up to a point. Lay over it a little litter, straw, or dead grass, about three inches thick; and then earth upon that about six inches thick. Then cut a thin round *green turf* about eighteen inches over, and put it upon the crown of the heap to prevent the earth from being washed off. Thus these heaps will remain till wanted for use. When given to the cow, it will be best to *wash* the Swedes and cut each into two or three pieces with a spade or some other tool. You can take in ten bushels at a time. If you find them *sprouting* in the spring, open the remaining heaps, and expose them to the sun and wind; and cover them again slightly with straw or litter of some sort.

131. *As to the place to keep the cow in*, much will depend upon *situation* and circumstances. I am always supposing that the cottage is a real *cottage*, and not a house in a town or village street; though, wherever there is the quarter of an acre of ground, the cow *may* be kept. Let me, however, suppose that which will generally happen; namely, that the cottage stands by the side of a road, or lane, and

amongst fields and woods, if not on the side of a common. To pretend to tell a country-labourer how to build a shed for a cow, how to stick it up against the end of his house, or to make it an independent erection; or, to dwell on the materials, where poles, rods, wattles, rushes, furze, heath, and cooper-chips are all to be gotten by him for nothing or next to nothing, would be useless; because a man, who, thus situated, can be at any loss for a shed for his cow, is not only unfit to keep a cow, but unfit to keep a cat. The warmer the shed is the better it is. The floor should *slope*, but not too much. There are *stones*, of some sort or other, every where, and about six wheel-barrowfulls will *pave* the shed, a thing to be by no means neglected. A broad trough, or box, fixed up at the head of the cow is the thing to give her food in; and she should be fed three times a day, at least; always at *day-light* and at *sun-set*. It is not *absolutely necessary* that a cow ever quit her shed, except just at calving time, or when taken to the bull. In the former case the time is, nine times out of ten, known to within forty-eight hours. Any enclosed field or place, will do for her during a day or two; and, for such purpose,

if there be not room at home, no man will refuse place for her in a fallow field. It will, however, be good, where there is no *common* to turn her out upon, to have her led by a string, two or three times a week, which may be done by a child five years old, to graze, or pick, along the sides of roads and lanes. Where there is a *common*, she will, of course, be turned out in the day time, except in very wet or severe weather; and, in a case like this, a smaller quantity of ground will suffice for the keeping of her. According to the present practice, a miserable "*tallet*" of bad hay is, in such cases, the winter provision for the cow. It can scarcely be called food; and, the consequence is, the cow is both *dry* and *lousy* nearly half the year; instead of being dry only about fifteen days before calving, and being sleek and lusty at the end of the winter, to which a *warm lodging* greatly contributes. For, observe, if you keep a cow, any time between September and June out in a field, or yard, to endure the chances of the weather, she will not, though she have food precisely the same in quantity and quality, yield above *two-thirds* as much as if she were lodged in house; and in *wet* weather, she will not yield *half* so much,

It is not so much the *cold* as the *wet* that is injurious to all our stock in England.

132. *The Manure.* At the *beginning* this must be provided by collections made on the road; by the results of the residence in a cottage. Let any man clean out *every place* about his dwelling; rake and scrape and sweep all into a heap; and he will find, that he has a *great deal*. Earth of almost any sort that has long lain on the surface and has been trodden on is a species of manure. Every act that tends to neatness round a dwelling tends to the creating of a mass of manure. And, I have very seldom seen a cottage, with a plat of ground of a quarter of an acre belonging to it, round about which I could not have collected a pretty large heap of manure. Every thing, of animal or vegetable substance, that comes into a house, must *go out of it again*, in one shape or another. The very emptying of vessels, of various kinds, on a heap of common earth, makes it a heap of the best of manure. Thus goes on the work of *reproduction*; and thus is verified the words of the Scripture: "*Flesh is grass; and there is nothing new under the*

sun." Thus far as to the *out-set*. When you have *got the cow*, there is no more care about manure; for, and especially if you have a *pig* also, you must have enough annually for *an acre* of ground. And, let it be observed, that, after a time, it will be unnecessary, and would be injurious, to manure *for every crop*; for that would produce more stalk and green than substantial part; as it is well known, that wheat-plants, standing in ground too full of manure, will yield very thick and long *straws*, but grains of little or no substance. You ought to depend more on the spade and the hoe than on the dung-heap. Nevertheless, the greatest care should be taken to preserve the manure; because you will want *straw*, unless you be by the side of a common which gives you rushes, grassy furze, or fern; and to get straw you must give a part of your dung from the cow-stall and pig-stye. The best way to preserve manure, is to have a pit of sufficient dimensions close behind the cow-shed and pig-stye, for the run from these to go into, and from which all runs of *rain-water* should be kept. Into this pit would go the emptyings of the shed and of the stye, and the produce of all sweepings and cleanings round the house; and

thus a large mass of manure would soon grow together. Much too large a quantity for a quarter of an acre of ground. One good load of wheat or rye straw is all that you would want for the winter, and half a one for the summer; and you would have more than enough dung to exchange against this straw.

133. Now, as to *the quantity of labour* that the cultivation of the land will demand *in a year*. We will suppose the whole to have *five complete diggings*, and say nothing about the little matters of sowing and planting and hoeing and harvesting, all which are a mere trifle. We are supposing the owner to be *an able labouring-man*; and such a man will dig 12 rod of ground in a day. Here are 200 rods to be digged, and here are a little less than 17 days of work at 12 hours in the day; or, 200 *hours* work, to be done in the course of the long days of spring and summer, while it is light long before *six* in the morning and long after six at night. What *is it*, then! Is it not better than time spent in the ale-house, or in creeping about after a miserable hare? Frequently, and most

frequently, there will be a *boy*, if not two, big enough to help. And (I only give this as a *hint*) I saw, on the 7th of November, a *very pretty woman*, in the village of *Hannington in Wiltshire*, digging a piece of ground and planting it with Early Cabbages, which she did as handily and as neatly as any gardener that I ever saw. The ground was *wet*, and, therefore, to avoid treading the digged ground in that state, she had her line extended, and put in the rows as she advanced with her digging, standing in the trench while she performed the act of planting, which she did with great nimbleness and precision. Nothing could be more skillfully or beautifully done. Her clothes were neat, clean, and tight about her. She had turned her handkerchief down from her neck, which, with the glow that the work had brought into her cheeks, formed an object which I do not say would have made me *actually stop my chaise*, had it not been for the occupation in which she was engaged; but, all taken together, the temptation was too strong to be resisted. But, there is the *Sunday*; and I know of no law human or divine, that forbid

a labouring man to dig or plant his garden on Sunday, if the good of his family demand it ; and if he cannot, without injury to that family, find other time to do it in. Shepherds, carters, pigfeeders, drovers, coachmen, cooks, footmen, printers, and numerous others, work on the Sundays. Theirs are deemed by the law, *works of necessity*. Harvesting and haymaking are allowed to be carried on on the Sunday, in certain cases; when they always are carried on by *provident farmers*. And, I should be glad to know the case which is more a *case of necessity*, than that now under our view. In fact, the labouring people *do work on the Sunday* morning in particular, all over the country, at something or other, or they are engaged in pursuits a good deal less religious than that of digging and planting. So that, as to *the 200 hours*, they are easily found, without the loss of any of the time required for constant daily labour.

134. And, what a *produce* is that of a cow! I suppose only an average of *5 quarts of milk a day*. If made into butter it will be *equal every week to 2 days of the man's wages*, besides the value of the

skim milk; and this can hardly be of less value than another day's wages. What a thing, then, is this cow, if she earn half as much as the man! I am greatly under-rating her produce; but I wish to put all the advantages at the lowest. To be sure, there is work for the wife, or daughters, to milk and make butter. But, the former is done at the two ends of the day, and the latter only about once in the week. And, whatever these may subtract from the *labours of the field*, which all country women ought to be engaged in whenever they conveniently can; whatever the cares created by the cow may subtract from these is amply compensated for by the *education* that these cares will give to the children. They will *all* learn to milk, and the girls to make butter. And, which is a thing of the very first importance, they will all learn, from their infancy, to *set a just value upon dumb animals*, and will grow up in the *habit* of treating them with gentleness and feeding them with care. To those who have not been brought up in the midst of rural affairs, it is hardly possible to give an adequate idea of the importance of this part of *education*. I

should be very loath to entrust the care of my horses, cattle, sheep or pigs to any one, whose father never had cow or pig of his own. It is a general complaint that servants, and especially farm-servants, are not *so good as they used to be*. How should they? They were formerly the sons and daughters of *small farmers*; they are now the progeny of miserable property-less labourers. They have never seen an animal in which they had any interest. They are careless by habit. This monstrous evil has arisen from causes which I have a thousand times described; and which causes must now be speedily removed; or, they will produce a dissolution of society, and give us a *beginning afresh*.

135. The circumstances vary so much, that it is impossible to lay down precise rules suited to all cases. The cottage may be on the side of a forest or common; it may be on the side of a lane or great road distant from town or village; it may be on the skirts of one of these latter: and, then, again, the family may be few or great in number,

the children small or big: according to all which circumstances the extent and application of the cow-food and also the application of the produce will naturally be regulated. Under some circumstances half the above crop may be enough; especially where good commons are at hand. Sometimes it may be the best way to sell the calf as soon as calved; at others, to fat it; and, at others, if you cannot sell it, which sometimes happens, to knock it on the head as soon as calved; for, where there is a family of small children, the price of a calf at 2 months old cannot be equal to the half of the value of the two months' milk. It is pure weakness to call it "*a pity.*" It is a much greater pity to see hungry children crying for the milk that a calf is sucking to no useful purpose; and as to the cow and the calf, the one must lose her young and the other its life after all, and the respite only makes an addition to the sufferings of both.

136. As to the pretended *unwholesomeness* in certain cases; as to its not being adapted to *some constitutions*, I do not believe one word of the matter.

When we talk of the *fruits*, indeed, which were formerly the chief food of a great part of mankind, we should recollect, that those fruits grew in countries that had a *sun to ripen* the fruits and to put nutritious matter into them. But, as to *milk*, England yields to no country upon the face of the earth. Neat cattle will touch nothing that is not wholesome in its nature ; nothing that is not wholly innoxious. Out of a pail that has ever had grease in it they will not drink a drop, though they be raging with thirst. Their very breath is fragrance. And how, then, is it possible, that unwholesomeness should distil from the udder of a cow ! The milk varies, indeed, in its quality and taste according to the variations in the nature of the food ; but, no food will a cow touch that is in any way hostile to health. Feed young puppies upon *milk from the cow*, and they never die with that ravaging disease called "*the distemper*." In short, to suppose that milk contains any thing essentially unwholesome is monstrous. When, indeed, the appetite becomes vitiated ; when the organs have been long accustomed to food of a more stimulating nature ; when it has been resolved to eat ragouts at dinner and drink wine, and to swallow a "devil" and a glass of strong grog at

night ; then milk for breakfast may be “ *heavy* ” and disgusting, and the feeder may stand in need of tea or laudanum, which differ only as to degrees of strength. But, and I speak from the most ample experience, milk is not “ *heavy*,” and much less is it *unwholesome*, when he who uses it rises early, never swallows strong drink, and never *stuffs* himself with flesh of any kind. Many and many a day I scarcely taste of meat, and then chiefly at *breakfast*, and that, too, at an early hour. Milk is the natural food of *young people* : if it be too rich, *skim* it again and again till it be not too rich. This is an evil easily cured. If you are now to *begin* with a family of children, they may not like it at first. But, *persevere* ; and the parent who does not do this, having the means in his hands, shamefully neglects his duty. A son who prefers a “ devil ” and a glass of grog to a hunch of bread and a bowl of cold milk, I regard as a pest ; and for this pest the father has to thank himself.

137. Before I dismiss this article, let me offer an observation or two to those persons, who live in the

vicinity of towns, or in towns, and who, though they have *large gardens*, have “*no land to keep a cow*,” a circumstance which they “*exceedingly regret*.” I have, I dare say, witnessed this case at least a thousand times. Now, how much garden ground does it require to supply even a large family with *garden vegetables*? The market gardeners round the metropolis of this wen-headed country; round this wen of all wens; round this prodigious and monstrous collection of human beings: these market gardeners have about *three hundred thousand families to supply with vegetables*, and these they supply well too, and with summer-fruits into the bargain. Now, if it demanded *ten rods to a family*, the whole would demand, all but a fraction, *nineteen thousand acres of garden ground*. We have only to cast our eyes over what there is, to know, that there is not a *fourth* of that quantity. A *square mile* contains, leaving out parts of a hundred, 700 acres of land; and 19,000 acres occupy more than *twenty-two square miles*. Are there 22 square miles covered with the Wen’s market gardens? The very question is absurd. The whole of the market gardens from Brompton to Hammersmith, ex-

tending to Battersea Rise on the one side and to the Bayswater road on the other side, and leaving out roads, lanes, nurseries, pastures, cornfields, and pleasure grounds, do not, in my opinion, cover *one square mile*. To the north and south of the Wen there is very little in the way of market garden; and if, on both sides of the Thames, to the eastward of the Wen, there be *three square miles* actually covered with market gardens, that is the full extent. How, then, could the Wen be supplied, if it required *ten rods* to each family? To be sure, potatoes, carrots and turnips, and especially the first of these, are brought, for the use of the Wen, from a great distance, in many cases. But, so they are for the use of the persons I am speaking of; for a gentleman thinks no more of raising a large quantity of these things in his *garden* than he thinks of *raising wheat there*. How is it, then, that it requires half an acre, or 80 rods, in a *private* garden to supply a family, while these market-gardeners supply all these families (and so amply too) from ten, or more likely, five rods of ground to a family? I have shown, in the last Number, that nearly fifteen tons of vegetables can be raised in a

year upon forty rods of ground ; that is to say *ten loads* for a *wagon and four good horses*. And is not a fourth, or even an eighth, part of this weight, sufficient to go down the throats of a family in a year ? Nay, allow that only *a ton* goes to a family in a year, it is more than *six pounds weight a day* ; and what a sort of family must that be that really *swallows* six pounds weight a day ; and this a market-gardener will raise for them upon less than *three rods* of ground ; for he will raise, in the course of the year, even more than fifteen tons upon forty rods of ground. What is it, then, that they *do* with the eighty rods of ground in a private garden ? Why, in the first place, they have *one crop* where they ought to have *three*. Then they do not half *till* the ground. Then they grow things that are *not wanted*. Plant cabbages and other things, let them stand till they are good for nothing, and then wheel them to the rubbish heap. Raise as many radishes, lettuces, and as much endive and as many kidney-beans as would serve for ten families ; and finally throw nine-tenths of them away.. I once saw not less than three rods of ground, in a garden of this sort, with lettuces all bearing *seed*. Seed enough for

half a county. They cut a cabbage *here* and a cabbage *there*, and so let the whole of the piece of ground remain undug, till the *last* cabbage is cut. But, after all, the produce, even in this way is so great, that it never could be gotten rid of, if the main part were not *thrown away*. The rubbish heap always receives four-fifths even of the *eatable* part of the produce.

138. It is not thus that the market-gardeners proceed. Their rubbish heap consists of little besides mere cabbage-stumps. No sooner is one crop *on* the ground than they settle in their minds what is to follow it. They *clear as they go* in taking off a crop, and, as they clear they dig and plant. The ground is never without seed in it or plants on it. And thus in the course of the year, they raise a prodigious bulk of vegetables from 80 rods of ground. Such vigilance and industry are not to be expected in a *servant*; for, it is foolish to expect, that a man will exert himself for another as much as he will for himself. But, if I were situated as one of the persons is that I have spoken of in paragraph 137;

that is to say, if I had a garden of 80 rods, or even of 60 rods, of ground, I would, out of that garden, draw a sufficiency of vegetables for my family, and would make it yield enough for a *cow* besides. I should go a short way to work with my gardener. I should put *Cottage Economy* into his hands, and tell him, that, if he could furnish me with vegetables and my cow with food, he was my man; and, that, if he could not, I must get one that could and would. I am not for making a man toil like a slave; but, what would become of the world, if a well-fed healthy man could exhaust himself in tilling and cropping and clearing half an acre of ground! I have known many men *dig* 30 rods of garden-ground in a day; I have, before I was fourteen, digged 20 rods in a day for more than ten days successively; and I have heard of, and believe the fact, of a man, at Portsea, who digged 40 rods in one single day, between day-light and sun-set. So that it is no slavish toil that I am here recommending.

KEEPING PIGS.

139. Next after the *cow* comes the *pig*; and, in many cases, where a cow cannot be kept a pig or pigs may be kept. But, these are animals not to be ventured on without due consideration as to the means of *feeding* them; for, a starved pig is a great deal worse than none at all. You cannot make bacon, as you can milk, merely out of the garden. There must be *something more*. A couple of flitches of bacon are worth fifty thousand methodist sermons and religious tracts. The sight of them upon the rack tends more to keep a man from poaching and stealing than whole volumes of penal statutes, though assisted by the terrors of the hulks and the gibbet. They are great softeners of the temper and promoters of domestic harmony. They are a great blessing; but, they are not to be had from *herbage* or *roots* of any kind; and, therefore, before a *pig* be attempted, the means ought to be considered.

140. *Breeding sows* are great favourites with Cot-

tagers in general ; but, I have seldom known them to answer their purpose. Where there is an outlet, the sow will, indeed, keep herself by grazing in summer, with a little *wash* to help her out ; and, when her pigs come, they are many in number ; but, they are a heavy expence. The sow must live as well as a *fattening hog*, or the pigs will be good for little. It is a great mistake, too, to suppose, that the condition of the sow *previous to pigging* is of no consequence ; and, indeed, some suppose, that she ought to be rather *bare of flesh* at the pigging time. Never was a greater mistake ; for, if she be in this state, she presently becomes a mere rack of bones ; and then, do what you will, the pigs will be poor things. However fat she may be before she farrows, the pigs will make her lean in a week. All her fat goes away in her milk, and, unless the pigs have a *store* to draw upon, they pull her down directly ; and, by the time they are three weeks old, they are starving for want ; and then they never come to good.

141. Now, a cottager's sow cannot, without great expence, be kept in a way to enable her to meet the

demands of her farrow. She may *look* pretty well; but the flesh she has upon her is not of the same nature as that which the *farm yard* sow carries about her. It is the result of grass, and of poor grass, too, or other weak food; and not made partly out of corn and whey and strong wash, as in the case of the farmer's sow. No food short of that of a fatting hog will enable her to keep her pigs *alive*; and, this she must have for *ten weeks*, and that at a great expence. Then comes the operation, upon the principle of *Parson Malthus*, in order to *check population*; and there is some risk here, though not very great. But, there is the *weaning*; and who, that knows any thing about the matter, will think lightly of the weaning of a farrow of pigs! By having nice food given them, they seem, for a few days, not to miss their mother. But, their appearance soon shews the want of her. Nothing but the very best food, and that given in the most judicious manner, will keep them up to any thing like good condition; and, indeed, there is nothing short of *milk* that will effect the thing well. How should it be otherwise? The very richest cow's milk is poor compared with that of the

sow ; and, to be taken from this and put upon food one ingredient of which is *water*, is quite sufficient to reduce the poor little things to bare bones and staring hair, a state to which cottagers' pigs very soon come in general ; and, at last, he frequently drives them to market, and sells them for less than the cost of the food which they and the sow have devoured since they were farrowed. It was, doubtless, pigs of this description that were sold, the other day at Newbury Market, for *fifteen pence a piece*, and which were, I dare say, dear even as a gift. To get such a pig to *begin* to grow will require *three months*, and with good feeding too, in winter time. To be sure it does come to be a hog at last ; but, do what you can, it is a dear hog.

142. The *Cottager*, then, can hold no competition with the *Farmer* in the *breeding* of pigs, to do which, with advantage, there must be *milk*, and milk, too, that can be advantageously applied to no other use. The cottager's pig must be bought ready weaned to his hand, and, indeed, at *four months old*, at which age, if he be in good condition, he

will eat any thing that an old hog will eat. He will graze, eat cabbage leaves and almost the stumps, Swedish turnip tops or roots ; and such things, with a little wash, will keep him along in very good growing order. I have now to speak of the time of purchasing, the manner of keeping, of fattening, killing and curing ; but these I must reserve till my next Number.

END OF NO. V.

Cobbett's Cottage Economy.

[To be comprised in about Six Numbers, to be published Monthly.]

No. 8.] London, published at No. 1, Clement's Inn. [Price 3d.]

JANUARY 1, 1822.

KEEPING PIGS.

(Concluded from paragraph 142.)

143. AS in the case of cows so in that of pigs, much must depend upon the situation of the cottage; because all pigs will *graze*; and, therefore, on the skirts of forests or commons, a couple or three pigs may be kept, if the family be considerable; and especially if the cottager brew his own beer, which will give him grains to assist the wash. Even in *lanes*, or on the sides of great roads, a pig will find a good part of his food from May to November; and, if he be *yoked*, the occupiers of the neighbourhood must be churlish and brutish indeed, if they give the owner any annoyance.

144. Let me break off here for a moment to point out to my readers the truly excellent conduct of Lord WINCHELSEA and Lord STANHOPE, who, as I read,

have taken great pains to make the labourers on their estates comfortable by allotting to each a piece of ground sufficient for the keeping of a cow. I once proposed to the copy-holders and other farmers in my neighbourhood, that we should petition the Bishop of Winchester, who was Lord of the Manors thereabouts, to grant titles to all the numerous persons called *trespassers on the wastes*; and also to give titles to others of the poor parishioners, who were willing to make on the skirts of the wastes, enclosures not exceeding an acre each. This, I am convinced would have done a great deal towards relieving the parishes then greatly burdened by men out of work. This would have been better than digging holes one day to fill them up the next. Not a single man would agree to my proposal! One, a bull-frog farmer (now, I hear, pretty well sweated down,) said it would only make them *saucy*! And one, a true disciple of *Malthus*, said, that to facilitate their rearing of children *was a harm*! This man had, at the time, in his own occupation, land that had formerly been *six farms*, and he had, too, ten or a dozen children. I will not mention names; but, this farmer will now, perhaps, have occasion to call to mind what I told

him on that day, when his opposition, and particularly the ground of it, gave me the more pain as he was a very industrious, civil and honest man. Never was there a greater mistake than to suppose, that men are made saucy and idle by just and kind treatment. *Slaves* are always lazy and saucy: nothing but the lash will extort from them either labour or respectful deportment. I never met with a *saucy* Yankee (New Englander) in my life. Never servile; always civil. This must necessarily be the character of *free men living in a state of competence*. They have nobody to envy; nobody to complain of; they are in good humour with mankind. It must, however, be confessed, that very little, comparatively speaking, is to be accomplished by the individual efforts, even of benevolent men like the two noblemen before mentioned. They have a strife to maintain against the *general tendency of the national state of things*. It is by general and indirect means, and not by partial and direct and positive regulations, that so great a good as that which they generously aim at can be accomplished. When we are to see such means adopted, God only knows; but, if much longer delayed, I am of opinion, that they will come too

late to prevent something very much resembling a dissolution of society.

145. The cottager's pig should be bought in the spring, or late in winter; and, being then four months old, he will be a year old before killing time; for, it should always be borne in mind, that this age is required in order to insure the greatest quantity of meat from a given quantity of food. If a hog be more than a year old, he is the better for it. The flesh is more solid and more nutritious than that of a young hog, much in the same degree that the mutton of a full-mouthed wether is better than that of a younger wether. The pork or bacon of young hogs, even if fatted on corn, is very apt to *boil out*, as they call it; that is to say, come out of the pot smaller in bulk than it goes in. When you begin to fat, do it by degrees, especially in the case of hogs under a year old. If you feed *high* all at once, the hog is apt to *surfeit*, and then a great loss of food takes place. Peas, or barley-meal, is the food; the latter rather the best, and does the work quicker. Make him *quite fat* by all means. The last bushel, even if he sit as he eats, is the most profitable. If he can walk two hundred yards at a

time, he is not well-fatted. Lean bacon is the most wasteful thing that any family can use. In short, it is uneatable, except by drunkards, who want something to stimulate their sickly appetite. The man who cannot live on *solid fat* bacon, well fed and well cured, wants the sweet sauce of labour, or is fit for the hospital. But, then, it must be *bacon*, the effect of barley or peas (not beans,) and not of whey, potatoes, or *messes* of any kind. It is frequently said, and I know that even farmers say it, that bacon, thus made, *costs more than it is worth!* Why do they take care to have it, then? They know better. They know well, that it is the very *cheapest* they can have; and they, who look at both ends and both sides of every cost, would as soon think of shooting their hogs as of fattening them on *messes*; that is to say, for *their own use*, however willing they might now-and-then be to regale the Londoners with a bit of potatoe-pork.

146. About *Christmas*, if the weather be coldish, is a good time to kill. If the weather be very mild, you may wait a little longer; for the hog cannot be too fat. The day before killing, he should have no food. To kill a hog nicely is so much of a business,

that it is better to pay a shilling for having it done, than to stab and hack and tear the carcass about. I shall not speak of *pork*; for I would by no means recommend it. There are two ways of going to work to make bacon; in the one you take off the hair by *scalding*. This is the practice in most parts of England and all over America. But, the *Hampshire* way, and best way, is to *burn the hair off*. There is a great deal of difference in the consequences. The first method slackens the skin, opens all the pores of it, makes it loose and flabby by drawing out the roots of the hair. The second tightens the skin in every part, contracts all the sinews and the veins in the skin, makes the flitch a solider thing, and the skin a better protection to the meat. The taste of the meat is very different from that of a scalded hog; and to this chiefly it was that Hampshire bacon owed its reputation for excellence. As the hair is to be *burnt off*, it must be *dry*, and care must be taken, that the hog be kept on dry litter of some sort the day previous to killing. When killed he is laid upon a narrow bed of straw, not wider than his carcass, and only two or three inches thick. He is then covered all over thinly with straw, to which, according as the

wind may be, the fire is put at one end. As the straw burns, it burns the hair. It requires two or three coverings and burnings, and care is taken, that the skin be not, in any part burnt, or parched. When the hair is all burnt off close, the hog is *scraped* clean, but never touched with *water*. The upper side being finished, the hog is turned over, and the other side is treated in like manner. This work should always be done *before day-light*; for, in the day-light, you cannot so nicely discover whether the hair be sufficiently burnt off. The light of the fire is weakened by that of the day. Besides, it makes the boys get up very early for once at any rate, and that is something; for boys always like a bonfire.

147. The *inwards* are next taken out, and, if the wife be not a slattern, here, in the mere offal, in the mere garbage, there is food, and delicate food too, for a large family for a week; and hogs-puddings for the children, and some for neighbours' children who come to play with them; for these things are by no means to be overlooked, seeing that they tend to the keeping alive of that affection in children for their parents, which, later in life, will be found absolutely

necessary to give effect to wholesome precept, especially when opposed to the boisterous passions of youth.

148. The butcher, the next day, cuts the hog up ; and then the house is *filled with meat* ! Souse, griskins, blade-bones, thigh-bones, spare-ribs, chines, belly-pieces, cheeks, all coming into use one after the other, and the last of the latter not before the end of about four or five weeks. But, about this time, it is more than possible, that the Methodist parson will pay you a visit. It is remarked in America, that these gentry are attracted by the squeaking of the pigs as the fox is by the cackling of the hen. This may be slander ; but, I will tell you what I did know to happen. A good honest, careful fellow had a spare-rib, on which he intended to sup with his family after a long and hard day's work at coppicing. Home he came at dark with his two little boys, each with a nitch of wood that they had carried four miles, cheered with the thought of the repast that awaited them. In he went, found his wife, the Methodist parson and a whole troop of the sisterhood, engaged in prayer, and on the table lay scattered the clean-polished bones of

the spare-rib ! Can any reasonable creature believe, that, to save the soul, God requires us to give up the food necessary to sustain the body ? Did Saint Paul preach this ? He, who, while he spread the Gospel abroad, *worked himself*, in order to have to give to those who were unable to work ? Upon what, then, do these modern Saints, these Evangelical gentlemen, found their claim to live on the labour of others ?

149. All the other parts taken away, the two sides that remain, and that are called *flitches*, are to be cured for *bacon*. They are first rubbed with salt on their insides, or flesh sides, then placed, one on the other, the flesh sides uppermost, in a salting-trough, which has a gutter round its edges to drain away the *brine* ; for, to have sweet and fine bacon, the flitches must not lie sopping in brine, which gives it that sort of taste barrel-pork and sea-jonck have, and than which nothing is more villanous. Every one knows how different is the taste of fresh dry salt, from that of salt in a dissolved state. The one is savoury, the other nauseous. Therefore, *change the salt often*. Once in four or five days. Let it melt, and sink ; but, let it

not lie too long. Change the flitches. Put that at bottom which was first put on the top. Do this a couple of times. This mode will cost you a great deal more in salt, or rather in *taxes*, than the *sopping* mode; but, without it, your bacon will not be sweet and fine, and *will not keep so well*. As to the *time* required for making the flitches sufficiently salt, it depends on circumstances; the thickness of the flitch, the state of the weather, the place wherein the salting is going on. It takes a longer time for a thick than for a thin flitch; it takes longer in dry than in damp weather; it takes longer in a dry than in a damp place. But, for the flitches of a hog of twelve score, in weather not very dry or very damp, about six weeks may do; and, as yours is to be *fat*, which receives little injury from over-salting, give time enough; for you are to have bacon till Christmas comes again.

The places for salting should, like a dairy, always be cool, but always admit a *free circulation of air*: *confined* air, though *cool*, will taint meat sooner than the mid-day sun accompanied with a breeze. Ice [will not melt in the hottest sun so soon as in a close and damp cellar. Put a lump of ice in *cold water*, [and one of the same size before a *hot fire*, and the

former will dissolve in half the time that the latter will. Let me take this occasion of observing, that an ice-house should never be *under ground*, nor *under the shade of trees*. That the bed of it ought to be three feet above the level of the ground; that this bed ought to consist of something that will admit the drippings to go instantly off; and that the house should stand in a place *open to the sun and air*. This is the way that they have ice-houses under the burning sun of Virginia; and here they keep their fish and meat as fresh and sweet as in winter, when, at the same time, neither will keep for twelve hours, though let down to the depth of a hundred feet in a well. A Virginian, with some poles and straw, will stick up an ice-house for ten dollars, worth a dozen of those ice-houses, each of which costs our men of taste as many scores of pounds. It is very hard to imagine, indeed, what any one should want *ice for* in a country like this, except for clodpole boys to slide upon and to drown cockneys in skating-time; but, if people must have ice in summer, they may as well go a right way as a wrong way to get it.

150. However, the patient that I have, at this

time, under my hands, wants nothing to cool his blood, but something to warm it, and, therefore, I will get back to the flitches of bacon, which are now to be hung up to be *smoked*; for, smoking is a great deal better than merely *drying*, as is the fashion in the dairy-countries in the West of England. When there were plenty of *farm-houses*, there were plenty of places to smoke bacon in; since farmers have lived in gentlemen's houses and the main part of the farm-houses have been knocked down, these places are not so plenty. However, there is scarcely any neighbourhood without a chimney left to hang bacon up in. Two precautions are necessary: first to hang the flitches where no *rain* comes down upon them: second, not to let them be so near the fire as to *melt*. These precautions taken, the next is, that the smoke must proceed from *wood*, not turf, peat, or coal. Stubble, or litter, might do; but the trouble would be great. *Fir*, or *deal*, smoke, is not fit for the purpose. I take it, that the absence of wood, as fuel, in the dairy countries, and in the North, has led to the making of pork and dried bacon. As to the *time* that it requires to smoke a flitch, it must depend a good deal upon whether there be

a *constant fire* beneath, and whether the fire be large or small. A month may do, if the fire be pretty constant and such as a farm-house fire usually is. But, over-smoking, or rather, too long hanging in the air, makes the bacon *rust*. Great attention should, therefore, be paid to this matter. The flitch ought not to be dried up to the hardness of a board, and yet it ought to be perfectly dry. Before you hang it up, lay it on the floor, scatter the flesh-side pretty thickly over with bran, or with fine saw-dust other than that of deal or fir. Rub it on the flesh, or pat it well down upon it. This keeps the smoke from getting into the little openings, and makes a sort of crust to be dried on; and, in short, keeps the flesh cleaner than it would otherwise be.

151. To keep the bacon sweet and good and free from nasty things that they call *hoppers*: that is to say, a sort of skipping maggots, engendered by a fly which has a great relish for bacon. To provide against this mischief, and also to keep the bacon from becoming rusty, the Americans, whose country is so hot in summer, have two methods. They smoke no part of the hog except the hams, or gammons. They cover these with coarse linen cloth, such as the

finest hop-bags are made of, which they sew neatly on. They then *white-wash* the cloth all over with *lime* white-wash, such as we put on walls, their lime being excellent stone-lime. They give the ham four or five washings, the one succeeding as the former gets dry; and, in the sun, all these washings are put on in a few hours. The flies cannot get through this; and thus the meat is preserved from them. The *other* mode, and that is the mode for you, is, to sift *fine* some clean and dry *wood-ashes*. Put some at the bottom of a box, or chest, which is long enough to hold a flitch of bacon. Lay in one flitch. Then put in more ashes. Then the *other flitch*; and then cover this with six or eight inches of the ashes. This will effectually keep away all flies; and will keep the bacon as fresh and good as when it came out of the chimney, which it will not be for any great length of time, if put on a rack, or kept hung up in the open air. *Dust*, or even *sand*, very very *dry*, would, perhaps, do as well. The object is, not only to keep out the flies but the *air*. The place where the chest, or box, is kept, ought to be *dry*; and, if the ashes should get damp (as they are apt to do from the salts they contain) they should be put in the fire-place to dry, and

then be put back again. Peat-ashes, or turf-ashes, might do very well for this purpose. With these precautions, the bacon will be as good at the end of the year as on the first day; and it will keep two and even three years perfectly good, for which, however, there can be no necessity.

152. Now, this hog is, altogether, a capital thing. The other parts will be meat for about four or five weeks. The *lard*, nicely put down, will last a long while for all the purposes for which it is wanted. To make it keep well there should be some salt put into it. Country-children are badly brought up, if they do not like sweet lard spread upon bread, as we spread butter. Many a score hunch of this sort have I eaten, and I never knew what poverty was. I have eaten it for luncheon at the houses of good substantial farmers in France and Flanders. I am not now frequently so hungry as I ought to be; but, I should think it no hardship to eat *sweet* lard instead of butter. But, now-a-days, the labourers, and especially the female part of them, have fallen into the taste of *nice-ness* in food and *finery in dress*; a quarter of a belly full and rags are the consequence. The food of their

choice is high-priced, so that, for the greater part of their time, they are half-starved. The dress of their choice is *showy* and *flimsy*, so that, to-day they are *ladies*, and to-morrow ragged as sheep with the scab. But, has not nature made the country girls as pretty as ladies? Oh, yes! (bless their rosy cheeks and white teeth!) and a great deal prettier too! But, are they *less* pretty, when their dress is plain and substantial, and when the natural presumption is, that they have smocks as well as *gowns*, than they are when drawn off in the frail fabric of Sir Robert Peel, "where tawdry colours strive with dirty white," exciting violent suspicions, that all is not as it ought to be nearer the skin, and calling up a train of ideas extremely hostile to that sort of feeling which every lass innocently and commendably wishes to awaken in her male beholders? Are they prettiest when they come through the wet and dirt safe and neat; or, when their draggled dress is plastered to their backs by a shower of rain? However, the fault has not been theirs nor that of their parents. It is *the system* of managing the affairs of the nation. This system has made all *flashy* and *false*, and has put all things out of their place. Pomposity, bombast, hyperbole, redundancy,

and obscurity both in speaking and in writing; mock-delicacy in manners; mock-liberality, mock-humanity, and, mock-religion. Pitt's false money, Peel's flimsy dresses, Wilberforce's potatoe diet, Castlereagh and Mackintosh's oratory, Walter Scott's poems, Walter's and Stoddart's paragraphs, with all the bad taste and baseness and hypocrisy which they spread over this country; all have arisen, grown, branched out, bloomed and borne together; and we are now beginning to taste of their fruit. But, as the fat of the adder is, as is said, the antidote to its sting; so in the Son of the great worker of Spinning-Jennies, we have, thanks to the Proctors and Doctors of Oxford, the author of that *Bill*, before which this false, this flashy, this flimsy, this rotten system will dissolve as one of his father's pasted calicoes does at the sight of the washing-tub.

153. "What," says the Cottager, "has all this to do with hogs and bacon?" Not directly with hogs and bacon, indeed; but, it has a great deal to do, my good fellow, with your affairs, as I shall, probably, hereafter more fully show, though I shall now leave you to the enjoyment of your flitches of bacon,

which, as I before observed, will do ten thousand times more than any Methodist parson, or any other parson (except, of course, those of *our* church) to make you happy, not only in this world, but in the world to come. *Meat in the House* is a great source of *harmony*, a great preventer of the temptation to commit those things, which, from small beginnings, lead, finally, to the most fatal and atrocious results; and, I hold that doctrine to be *truly damnable*, which teaches, that God has made any selection, any condition relative to belief, which is to save from punishment those who violate the principles of *natural justice*.

154. *Some other meat you may have; but, bacon is the great thing. It is always ready; as good cold as hot; goes to the field or the coppice conveniently; in harvest and other busy times demands the pot to be boiled only on a Sunday; has twice as much strength in it as any other thing of the same weight; and, in short, has in it every quality that tends to make a labourer's family able to work and well off. One pound of bacon, such as that which I have described, is, in a labourer's family, worth four or*

five of ordinary mutton or beef, which are great part *bone*, and which, in short, are gone in a moment. But, always observe, it is *fat bacon* that I am talking about. There will, in spite of all that can be done, be *some* lean, though comparatively very little, in the gammons; and, therefore, you ought to begin at that end of the flitches; for, *old lean bacon* is not good.

155. Now, as to the *cost*. A pig (a *spayed sow* is best) bought, in March, four months old, can be had now for fifteen shillings. The cost till fatting time is next to nothing to a Cottager; and then the cost, at the present price of corn, would, for a hog of twelve score, not exceed *three pounds*; in the whole four *pounds five*; a pot of poison a week bought at the public house comes to *twenty-six shillings* of the money; and more than *three times the remainder* is generally flung away upon the miserable *tea*, as I have clearly shewn in the First Number, at Paragraph 24. I have, indeed there shown, that, if the tea were laid aside, the labourer might supply his family well with beer all the year round, and have a fat hog of even *fifteen score* for the *cost of the tea*, which does him and can do him *no good at all*.

156. The feet, the cheeks, and other bone being considered, the *bacon and lard*, taken together, would not exceed *sixpence a pound*. Irish bacon is "*cheaper*." Yes, *lower priced*. But, I will engage, that a pound of mine, when it comes *out* of the pot (to say nothing of the *taste*) shall weigh as much as a *pound and a half* of Irish, or any dairy or shop-fed bacon, when that comes out of the pot. No, no: the farmers joke, when they say, that their bacon *costs them more than* they could buy bacon for. They know well what it is that they are doing; and besides, they always forget, or, rather, remember not to say, that the fattening of a large hog yields them three or four load of dung, really worth more than ten or fifteen of common yard dung. In short, without hogs, farming *could not go on*; and it never has gone on in any country in the world. The hogs are the great *stay* of the whole concern. They are *muck in small space*; they make no *show*, as flocks and herds do; but, without them, the cultivation of the land would be a poor, a miserably barren concern.

SALTING MUTTON AND BEEF.

157. *Very fat* Mutton may be salted to great advantage, and also smoked, and may be kept thus a long while. Not the shoulders and legs, but the *back* of the sheep. I have never made any flitch of *sheep-bacon*; but, I will; for, there is nothing like having a *store* of meat in a house. The running to the butcher's daily is a ridiculous thing. The very idea of being fed, of a *family* being fed, by daily supplies, has something in it perfectly *tormenting*. One-half of the time of a mistress of a house, the affairs of which are carried on in this way, is taken up in talking about what is to be got for dinner, and in negotiations with the butcher. One single moment spent at table beyond what is absolutely necessary is a moment very shamefully spent; but, to suffer a system of domestic economy, which unnecessarily wastes daily an hour or two of the mistress's time in hunting for the provision for the repast, is a shame indeed; and, when we consider, how much time is generally spent in this and in equally absurd ways; it is no wonder, that we see so little performed by

numerous individuals as they do perform during the course of their lives.

158. *Very fat parts of Beef* may be salted and smoked in like manner. Not the *lean*; for that is a great waste, and is, in short, good for nothing. Poor fellows on board of ships are compelled to eat it; but, it is a very bad thing.

N.B. The next Number of this Work, to treat of divers matters, will be the last. The whole will then be bound in a volume, and sold at 2s. 6d.

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MARCH 1, 1822.

159. I NOW proceed to treat of objects of less importance than the foregoing, but still such as may be worthy of great attention. If all of them cannot be expected to come within the scope of the care of a labourer's family, some of them must, and others may; and, it is always of great consequence, that children be brought up to set a just value upon all useful things, and especially upon all *living things*; to know the *utility* of them: for, without this, they never, when grown up, are worthy of being entrusted with the *care* of them. One of the greatest, and, perhaps, the very commonest, fault of servants, is, their inadequate care of animals committed to their charge. It is a well-known saying, that "the *master's eye* makes the horse fat;" and the remissness, to which this alludes, is generally owing to the servant not having been brought up to feel *an interest* in the well-being of animals.

BEES.

160. It is not my intention to enter into a history of this insect, about which so much has been written, especially by the frivolous French naturalists. It is the *useful* that I shall treat of, and that is done in not many words. The best *hives* are those made of clean, unblighted *rye-straw*. Boards are too cold in England. A swarm should always be put into a *new* hive, and the sticks should be *new* that are put into the hive for the bees to work on; for, if the hive be old, it is not so *wholesome*, and a thousand to one but it contains the embyons of *moths* and other insects injurious to bees. Over the hive itself there should be a cap of thatch, made also of clean rye-straw; and it should not only be *new* when first put on the hive; but, a new one should be made to supply the place of the former one every three or four months; for, when the straw begins to get rotten, as it soon does, insects breed in it, its smell is bad, and its effect on the bees is dangerous.

161. The hives should be placed on a bench, the legs of which mice and rats cannot creep up. Tin

round the legs is best. But, even this will not keep down *ants*, which are mortal enemies of bees. To keep these away, if you find them infest the hive, take a green stick and twist it round in the shape of a ring, to lay on the ground, round the leg of the bench, and at a few inches from it ; and cover this stick with *tar*. This will keep away the ants. If the ants come from one home, you may easily *trace them to it* ; and when you have found it, pour *boiling water* on it in the night, when all the family are at home. This is the only effectual way of destroying ants, which are frequently so troublesome. It would be cruel to cause this destruction, if it were not necessary to preserve the honey, and, indeed, the bees too.

162. Besides the hive and its cap, there should be a sort of shed, with top, back, and ends, to give additional protection in winter ; though, in summer, hives may be kept *too hot*, and, in that case the bees become sickly and the produce light. The *situation* of the hive is to face the South-east ; or, at any rate, to be sheltered from the *North* and the *West*. From the North always, and from the West in winter. If it be a very dry season in summer, it contributes greatl to the success

of the bees, to place clear water near their home, in a thing that they can conveniently drink out of; for, if they have to go a great way for drink, they have not much time for work.

163. It is supposed, that bees live only a year; at any rate, it is best never to keep the same stall, or family, over two years, except you want to increase your number of hives. The swarm of *this summer* should always be taken in the autumn of next year. It is whimsical to *save* the bees when you take the honey. You must *feed* them; and, if saved, they will die of old age before the next fall; and though young ones will supply the place of the dead, this is nothing like a good swarm put up during the summer.

164. As to the things that bees make their collections from, we do not know a thousandth part of them perhaps; but of all the blossoms that they seek the most eagerly, that of the *Buck-wheat* stands foremost. Go round a piece of this grain just towards sunset, when the Buck-wheat is in bloom, and you will see the air filled with bees, going home from it in all directions. The Buck-wheat, too, continues in bloom a long while;

for, the grain is dead ripe on one part of the plant, while there are fresh blossoms coming out on the other part.

165. A good stall of bees, that is to say, the produce of one, is always worth about *two bushels of good wheat*. The *cost* is nothing to the labourer. He must be a stupid countryman indeed, who cannot make a bee-hive; and a lazy one indeed if he *will* not if he can. In short, there is nothing but *care* demanded; and there are very few situations in the country, especially in the South of England, where a labouring man may not have half a dozen stalls of bees to take every year. The main things are to keep away insects, mice, and birds, and especially a little bird, called the bee-bird; and to keep all clean and fresh as to the hives and coverings. Never put a swarm into an *old hive*. If wasps, or hornets, annoy you, watch them home in the day time; and, in the night kill them by fire, or by boiling water. Fowls should not go where bees are, for they eat them.

166. Suppose a man get three stalls of bees in a year. Six bushels of wheat give him bread for an *eighth part of the year*. Scarcely any thing is a greater

misfortune than *shiftlessness*. It is an evil little short of the loss of eyes, or of limbs.

GEESE.

167. They can be kept to advantage only where there are *green commons*, and there they are easily kept; live to a very great age; and are amongst the hardiest animals in the world. If *well kept*, a goose will lay a hundred eggs in a year. The French put their eggs under large hens of common fowls, to each of which they give four or five eggs; or under turkeys, to which they give nine or ten goose-eggs. If the goose herself sit, she must be well and *regularly fed*, at, or near to, her nest. When the young ones are hatched, they should be kept in a warm place for about four days, and fed on barley-meal, mixed, if possible, with milk; and then they will begin to *graze*. Water for them, or for the old ones, to *swim* in, is by no means *necessary*, nor, perhaps, ever even *useful*. Or, how is it, that you see such fine flocks of fine geese all over Long Island (in America) where there is scarcely such a thing as a pond or a run of water?

168. Geese are raised by *grazing*; but, to *fat* them something more is required. Corn of some sort, or boiled swedish turnips. Some corn and some raw swedish turnips, or carrots, or white cabbages or lettuces, make the best fattening. The modes that are resorted to by the French for fattening geese, *nailing* them down by their webs, and other acts of cruelty, are, I hope, such as Englishmen will never think of. They will get fat enough without the use of any of these unfeeling means being employed. He who can deliberately inflict *torture* upon an animal in order to heighten the pleasure his palate is to receive in eating it, is an abuser of the authority which God has given him, and is, indeed, a tyrant in his heart. Who would think himself safe, if at the *mercy* of such a man?

DUCKS.

169. No water, to *swim* in, is necessary to the old, and is *injurious* to the very young. They never should be suffered to swim (if water be near) till *more than a month old*. The old Duck will lay, in the year, if *well kept*, ten dozen of eggs; and that is her best employment; for common hens are the best mothers. It is

not good to let young ducks out in the morning to eat *slugs* and *worms*; for, though they like them, these things kill them if they eat a great quantity. Grass, corn, white cabbages and lettuces, and especially Buckwheat, cut up, when half ripe, and flung down in the haulm. This makes fine ducks. Ducks will feed on garbage and all sorts of filthy things; but, their flesh is *strong* and bad in proportion. They are, in Long Island, fattened upon a coarse sort of *crab*, called a horse-foot fish, prodigious quantities of which are cast on the shores. The young ducks grow very fast upon this, and very fat; but, woe unto him that has to *smell* them when they come from the spit; and, as for *eating* them, a man must have a stomach indeed to do that!

170. When young they should be fed upon barley-meal, or *curds*, and kept in a warm place in the night time, and not let out *early* in the morning. They should, if possible, be kept from water to *swim* in. It always does them harm; and, if intended to be sold to be killed *young*, they should never go near ponds or ditches or streams.

TURKEYS.

171. These are *flying* things, and so are *common fowls*. But, it may happen, that a few hints respecting them may be of use. To raise turkeys in this chilly climate is a matter of much greater difficulty than in the climates that give great warmth. But, the great enemy to young turkeys (for old ones are hardy enough) is *the wet*. This they will endure in *no climate*; and so true is this, that, in America, where there is always "*a wet spell*" in April, the farmers' wives take care never to have a brood come out, until that spell is passed. In England, where the wet spells come at haphazard, the first thing is, to take care that young turkeys never go out, on any account, even in dry weather, till the *dew is quite off the ground*; and this should be adhered to, till they get to be of the size of an old partridge, and have their backs well covered with feathers. And, in wet weather, they should be kept under cover all day long.

172. As to the *feeding* them, when young, various nice things are recommended. Hard eggs, chopped

fine with crumbs of bread, and a great many other things; but, that which I have seen used, and always with success, and for all sorts of young poultry, is, milk *turned into curds*. This is the food for young poultry of all sorts. Some should be made *fresh every day*; and, if this be done, and the young turkeys kept warm, and especially *from wet*, not one out of a score will die. When they get to be strong, they may have meal and grain; but still they always love the curds.

173. When they get their *head feathers* they are hardy enough; and what they then want, is, *room*, to prowl about. It is best to breed them under a *common hen*; because she does not *ramble* like a hen-turkey; and, it is a very curious thing, that the turkeys, bred up by a hen of the common fowl, *do not themselves ramble much when they get old*; and for this reason, when they buy turkeys for *stock*, in America (where there are such large woods and where the distant rambling of turkeys is inconvenient,) they always buy such as have been bred under hens of the common fowl; than which a more complete proof of the great powers of *habit* is, perhaps, not to be found.

And, ought not this to be a lesson to fathers and mothers of families ? Ought not they to consider, that the habits which they give their children, are to stick by those children during their whole lives ?

174. The *hen* should be fed *exceedingly well* too, while she is *sitting* and *after* she has hatched ; for, though she does not give *milk*, she gives *heat* ; and, let it be observed, that, as no man ever yet saw healthy pigs with a poor sow ; so no man ever saw healthy chickens with a poor hen. This is a matter much too little thought of in the rearing of poultry ; but it is a matter of the greatest consequence. Never let a poor hen sit ; feed the hen well while she is sitting ; and feed her most abundantly when she has young ones ; for then her *labour* is very great ; she is making exertions of some sort or other during the whole twenty-four hours ; she has no rest ; is constantly doing something or other to provide food or safety for her young ones.

175. As to *fattening* turkeys, the best way is, never to let them be poor. *Cramming* is a nasty thing, and quite unnecessary. Barley-meal, mixed with skim-

milk, given to them, fresh and fresh, will make them fat in a short time, either in a coop, in a house, or running about. Boiled carrots and Swedish turnips will help, and it is a change of sweet food. In France they sometimes *pick turkeys alive* to make them *tender*; of which I shall only say, that the man that can do this, or order it to be done, ought to be skinned alive himself.

FOWLS.

176. These are kept for two objects; their *flesh* and their *eggs*. As to *rearing them*, every thing said about rearing turkeys is applicable here. They are best *fatted* too in the same manner. But, as to *laying hens*, there are some means to be used to secure the use of them in *winter*. They ought not to be *old hens*. Pullets, that is, birds hatched in the foregoing spring, are, perhaps, the best. At any rate, let them not be more than *two years old*. They should be kept in a *warm* place; and not let out, even in the day time, in *wet* weather; for one good sound wetting will keep them back for a fortnight. The dry cold, even the severest cold, if *dry*, is less injurious than even a

little *wet*, in winter time. If the feathers get wet, in our climate, in winter, or in short days, they do not get dry for a long time; and this it is that spoils and kills many of our fowls.

177. The French, who are great egg-eaters, take great pains as to the *food* of laying hens, in winter. They let them out very little, even in their fine climate, and give them very stimulating food: barley boiled, and given them warm; curds. *Buck-wheat* (which, I believe, is the best thing of all, except curds); parsley and other herbs chopped fine; leeks chopped in the same way; also apples and pears chopped very fine; oats and wheat cribbled; and sometimes they give them hemp-seed, and the seed of nettles; or dried nettles, harvested in summer, and boiled in the winter. Some give them ordinary food, and, once a day, toasted bread sopped in wine. White cabbages chopped up are very good, in winter, for all sorts of poultry.

178. This is taking a great deal of pains; but, the produce is also great and very valuable in winter; for, as to *preserved* eggs, they are things to run *from* and not after. All this supposes, however, a proper hen-

house, about which we, in England, take very little pains. The *vermin*, that is to say, the *lice*, that poultry breed, are their greatest annoyance. And, as our wet climate furnishes them, for a great part of the year, with no *dust* with which to get rid of these vermin, we should be very careful about *cleanliness* in the hen-houses. Many a hen, when sitting, is compelled to quit her nest to get rid of the lice. They torment the young chickens. And, in short, are a great injury. The fowl-house should, therefore, be very often cleaned out; and sand, or fresh earth, should be thrown on the floor. The nests should not be on *shelves*, or on any thing fixed; but, little flat baskets, something like those that the gardeners have in the markets in London, and which they call *sieves*, should be placed against the sides of the house upon pieces of wood nailed up for the purpose. By this means the nests are kept perfectly clean, because the baskets are, when necessary, taken down, the hay thrown out, and the baskets washed; which cannot be done, if the nest be made in any thing forming a part of the building. Besides this the roosts ought to be cleaned every week, and the hay changed in the nests of laying hens. It is good to *fumigate* the house frequently by burning dry herbs, juniper wood,

cedar wood, or with brimstone; for nothing stands so much in need of cleanliness as a fowl-house, in order to have fine fowls and plenty of eggs.

179. The *ailments* of fowls are numerous, but they would seldom be seen, if the proper care were taken. It is useless to talk of *remedies* in a case where you have complete power to prevent the evil. If well fed, and kept perfectly clean, fowls will seldom be sick; and, as to old age, they never ought to be kept more than a couple or three years; for they get to be good for little as layers, and no *teeth* can face them as food.

180. It is, perhaps, seldom that fowls can be kept conveniently about a cottage; but, when they can, three, four, or half a dozen, hens, to lay *in winter*, when the wife is at *home* the greater part of the time, are worth attention. They would require but little room, might be bought in November and sold in April, and six of them, with proper care might be made to clear every week the price of a gallon of flour. If the labour were great I should not think of it; but, it is *none*; and I am for neglecting nothing in the way of

pains in order to insure a hot dinner, every day in winter, when the man comes home from work. This is the great thing to think about; for, if there be not this, I defy the Methodist Parson, or any other parson, to make the family either happy or good. The laws relative to *poaching* are quite terrible; they make one shudder to think of them; they form a code such as the world never heard of before: but still, as a question of economy, ten times as much is to be gained by time spent in the care of tame animals as by the time spent in the pursuit of wild ones. Several little things amount to a great deal; and nothing, lawfully within our power, ought to be neglected in order to insure comfort at home; for without comfort there is *no home*.

PIGEONS.

181. A few of these may be kept about any cottage; for they are kept even in towns by labourers and artisans. They cause but little trouble. They take care of their own young ones; and they do not scratch, or do any other mischief in gardens. They

want feeding with Tares, Peas or small Beans, and Buck-wheat is very good for them. To *begin* keeping them, they must not have *flown at large* before you get them. You must keep them for two or three days, shut into the place which is to be their home; and then they may be let out, and will never leave you as long as they can get proper food, and are undisturbed by vermin, or unannoyed exceedingly by lice.

182. The common dove-house pigeon is the best to keep. They breed oftenest, and feed their young ones best. They begin to breed at about *nine months* old, and, if well kept, they will give you eight or nine pair in the year. Any little place, a shelf in the cow shed; a board or two under the eaves of the house; or, in short, any place under cover on the ground floor, they will sit and hatch and breed up their young ones in.

183. It is not supposed, that there could be much *profit* attached to them; but, they are of this use; they are very pretty creatures, very interesting in their manners; they are an object to delight *children* and to give them the *early habit* of fondness for animals and of *setting*

a value on them, which, as I have often had to observe, is a very great thing. A very considerable part of all the *property* of a nation consists of animals. Of course a proportionate part of the cares and labours of a people appertain to the breeding and bringing to perfection those animals; and, if you consult your experience, you will find, that a labourer is, generally speaking, of value in proportion as he is worthy of being entrusted with the care of animals. The most careless fellow cannot *hurt* a hedge or ditch; but, to trust him with the *team*, or the *flock*, is another matter. And, mind, for the *man* to be trust-worthy in this respect, the *boy* must have been in the *habit* of being kind and considerate towards animals; and nothing is so likely to give him that excellent habit as his seeing, from his very birth, animals taken great care of and treated with great kindness by his parents, and now-and-then having a little thing *to call his own*.

RABBITS.

184. In this case, too, the chief use, perhaps, is to give children those habits of which I have been just speaking. Nevertheless, Rabbits are really profitable. Three does and a buck will give you a rabbit to eat for

every three days in the year, which is a much larger quantity of food than any man will get by spending half his time in the pursuit of *wild* animals, to say nothing of the toil, the tearing of clothes, and the danger of pursuing the latter.

185. Every body knows how to knock up a rabbit hutch. The does should not be allowed to have more than *seven litters* in a year. Six young ones to a doe is all that ought to be kept; and then they will be fine. *Abundant food* is the main thing; and what is there that a rabbit will *not eat*? I know of nothing *green* that they will not eat; and, if hard pushed, they will eat *bark* and even wood. The best thing to feed the young ones on, when taken from the mother, is the *carrot*, wild or garden. Parsnips, Swedish Turnips, roots of Dandelion; for, too much green or *watery* stuff is not good for the *weaning* rabbits. They should remain as long as possible with the mother. They should have oats once a-day; and, after a time they may eat any thing with safety. But, if you give them too much *green* at first when they are weaned, they *rot* as sheep do. A *variety* of food is a great thing; and, surely, the fields and gardens and hedges furnish this variety! All

sorts of grasses, strawberry-leaves, ivy, dandelions, the *hog-weed*, or *wild parsnip*, in root, stem, and leaves. I have fed working horses, six or eight in number, upon this plant for weeks together. It is a tall bold plant that grows in prodigious quantities in the hedges and coppices in some parts of England. It is the *perennial parsnip*. It has flower and seed precisely like those of the parsnip; and hogs, cows, and horses are equally fond of it. Many a half-starved pig have I seen within a few yards of cart-loads of this pig-meat! This arises from want of the early habit of attention to such matters. I, who used to get hog-weed for pigs and for rabbits when a little chap, have never forgotten that the wild parsnip is good food for pigs and rabbits.

186. When the doe has young ones, feed her most abundantly with all sorts of greens and herbage and with carrots and the other things mentioned before, besides giving her a few oats once a-day. That is the way to have fine healthy young ones, which, if they come from the mother in good case, will very seldom die. But, do not think, that, because she is a small animal, a little food is sufficient! Rabbits eat a great deal more than cows or sheep in proportion to their bulk.

187. Of all animals rabbits are those that *boys* are most fond of. They are extremely pretty, nimble in their movements, engaging in their attitudes, and always completely under immediate controul. The produce has not long to be waited for. In short they keep an interest constantly alive in a little chap's mind ; and, they really *cost nothing* ; for, as to the *oats*, where is the boy that cannot, in harvest time, pick up enough along the *lanes* to serve his rabbits for a year ? The *care* is all ; and the habit of taking care of things is, of itself, a most valuable possession.

188. To those gentlemen who keep rabbits for the use of their family (and a very useful and convenient article they are) I would observe, that when they find their rabbits die, they may depend on it, that, ninety-nine times out of the hundred, *starvation* is the malady. And particularly short feeding of the doe, while, and before, she has young ones ; that is to say, short feeding of her *at all times* ; for, if she be poor, the young ones will be good for nothing. She will *live* being poor, but she will not, and cannot, breed up fine young ones.

GOATS AND EWES.

189. In some places, where a cow cannot be kept a goat may. A correspondent points out to me, that a Dorset ewe or two might be kept on a common near a cottage to give milk; and certainly this might be done very well; but, I should prefer a goat, which is hardier, and much more domestic. When I was in the army, in New Brunswick, where, be it observed, the snow lays on the ground seven months in the year, there were many goats that *belonged to the regiment*, and that went about with it on ship-board and every where else. Some of them had gone through nearly the whole of the *American War*. We *never fed* them. In summer they picked about wherever they could find grass; and in winter they lived on cabbage-leaves, turnip-peelings, potatoe-peelings, and other things flung out of the soldiers' rooms and huts. One of these goats belonged to me, and, on an average throughout the year, she gave me more than three half pints of milk a day. I used to have the kid killed when a few days old; and, for some time, the goat would give nearly, or quite, two quarts of milk a day. She was seldom dry more than three weeks in the year.

190. There is one great inconvenience belonging to goats; that is, they bark all young trees that they come near; so that, if they get into a *garden*, they destroy every thing. But, there are seldom trees on commons, except such as are too large to be injured by goats; and I can see no reason against keeping a goat, where a cow cannot be kept. Nothing is so hardy; nothing so little nice as to its food. Goats will pick peelings out of the kennel and eat them. They will eat mouldy bread or biscuit; fusty hay, and almost rotten straw; furze-bushes, heath, thistles; and, indeed, what will they not eat, when they will make a hearty meal on *paper*, brown or white, printed on or not printed on, and give milk all the while. They will lie in any dog-hole. Do very well clogged, or stumped out. And, then, they are very *healthy* things into the bargain, however closely they may be confined. When sea voyages are so stormy as to kill geese, ducks, fowls, and almost pigs, the goats are well and lively; and when a dog of no kind can keep the deck for a minute, a goat will skip about upon it as bold as brass.

191. Goats do not *ramble* from home. They come on regularly in the evening, and, if called, they come,

like dogs. Now, though Ewes, when taken great care of, will be very gentle, and though their milk may be rather more delicate than that of the goat, the Ewes must be fed with nice and clean food, and they will not do much in the milk-giving way upon a common; and, as to *feeding them*, provision must be made pretty nearly as for a cow. They will not endure *confinement* like goats; and they are subject to numerous ailments that goats know nothing of. Then the Ewes are done by the time they are about six years old; for they then lose their teeth; whereas a goat will continue to breed and to give milk in abundance for a great many years. The sheep is *frightened* at every thing, and especially at the least sound of a dog. A goat, on the contrary, will *face a dog*, and, if he be not a big and courageous one, beat him off.

192. I have often wondered how it happened that none of our labourers kept goats; and I really should be glad to see the thing tried. They are pretty creatures, domestic as a dog, will stand and watch, as a dog does, for a crumb of bread, as you are eating, give you no trouble in the milking; and I cannot help being of opinion, that it might be of great use to introduce them amongst our labourers.

CANDLES AND RUSHES.

193. We are not permitted to make Candles ourselves, and, if we were, they ought seldom to be used in a labourer's family. I was bred and brought up mostly by *Rush-light*, and I do not find that I see less clearly than other people. Candles certainly were not much used in English labourer's dwellings in the days when they had meat dinners and Sunday coats. Potatoes and taxed candles seem to have grown into fashion together; and, perhaps, for this reason: that, when the pot ceased to afford *grease* for the rushes, the potatoe-gorger was compelled to go to the chandler's shop for light to swallow the potatoes by, else he might have devoured peeling and all!

194. My grandmother, who lived to be pretty nearly ninety, never, I believe, burnt a candle in her house in her life. I know that I never saw one there, and she, in a great measure, brought me up. She used to get the meadow-rushes, such as they tie the hop-shoots to the poles with. She cut them when they had attained

their full substance, but were still *green*. The rush, at this age, consists of a body of *pith*, with a green *skin* on it. You cut off both ends of the rush, and leave the prime part, which, on an average, may be about a foot and a half long. Then you take off all the green skin, except for about a fifth part of the way round the pith. Thus it is a piece of pith all but a little strip of skin in one part all the way up, which, observe, is necessary to hold the pith together all the way along.

195. The rushes being thus prepared, the *grease* is melted, and put, in a melted state, into something that is as *long* as the rushes are. The rushes are put into the grease; soaked in it sufficiently; then taken out and laid in a bit of bark, taken from a young tree, so as not to be too large. This bark is fixed up against the wall by a couple of straps put round it; and there it hangs for the purpose of holding the rushes.

196. The rushes are carried about *in the hand*; but, to sit by, to work by, or to go to bed by, they are fixed in *stands* made for the purpose, some of which are high, to stand on the ground, and some low, to stand on a

table. These stands have an iron part something like a pair of *pliers* to hold the rush in, and the rush is shifted forward from time to time, as it burns down to the thing that holds it.

197. Now these rushes give a *better light* than a common small dip-candle; and they cost next to nothing, though the labourer may, with them, have as much light as he pleases, and though he must sit the far greater part of the winter evenings *in the dark*, even if he expend *fifteen shillings* a year in candles. You may do any sort of work by this light; and, if reading be your taste, you may read the foul libels, the lies and abuse, which are circulated gratis about *me* by the "Society for promoting *Christian Knowledge*," as well by rush-light as you can by the light of taxed candles; and, at any rate, you would have one evil less; for to be deceived and to pay a tax for the deception are a little too much for even modern loyalty openly to demand.

MUSTARD.

198. Why *buy* this, when you can *grow it* in your garden? The stuff you buy is half *drugs*, and is injurious to health. A *yard square* of ground, sown with common Mustard, the crop of which you would grind for use, in a little mustard-mill, as you wanted it, would save you *some money*, and probably save your *life*. Your mustard would look *brown* instead of *yellow*; but the former colour is as good as the latter; and, as to the *taste*, the *real* mustard has certainly a much better than that of the *drugs* and flour, which go under the name of mustard. Let any one *try* it, and I am sure he will never use the drugs again. The drugs, if you take them freely, leave a *burning at the pit of your stomach*, which the real mustard does not.

DRESS,

HOUSEHOLD GOODS AND FUEL.

199. In paragraph 152 I said, I think, enough to caution you, the English labourer, against the taste,

now too prevalent, for *fine* and *flimsy* dress. It was, for hundreds of years, amongst the characteristics of the English people, that their taste was, in all matters, for things solid, sound, and good; for the *useful*, the *decent*, the *cleanly* in dress, and not for the *showy*. Let us hope, that this may be the taste again; and let us, my friends, fear no troubles, no perils, that may be necessary to produce a return of that taste, accompanied with full bellies and warm backs to the labouring classes.

200. In *household goods* the *warm*, the *strong*, the *durable*, ought always to be kept in view. Oak-tables, bedsteads and stools, chairs of oak or of yew-tree, and never a bit of miserable deal board. Things of this sort ought to last several life-times. A labourer ought to inherit something besides his toil from his great-grandfather. As to bedding, and other things of that sort, all ought to be good in their nature, of a durable quality, and plain in their colour and form. The plates, dishes, mugs, and things of that kind, should be of *pewter*, or even of wood. Any thing is better than crockery-ware. Bottles to carry a-field should be

of wood. Formerly, nobody but the gipseys and mumpers, that went a hop - picking in the season, carried glass or earthern bottles. As to *glass* of any sort, I do not know, what business it has in any man's house, unless he be rich enough to live on his means. It pays a tax, in many cases, to the amount of two-thirds of its cost. In short, when a house is once furnished with sufficient goods, there ought to be no renewal of hardly any part of them wanted for half an age, except in case of destruction by fire. Good management in this way leaves the man's wages to provide an *abundance of good food and good raiment*; and these are the things that make happy families; these are the things that make a good, kind, sincere and brave people; not little pamphlets about "loyalty" and "content." A good man will be contented, fast enough, if he be fed and clad sufficiently; but, if a man be not well fed and clad, he is a base wretch to be contented.

201. *Fuel* should be, if possible, provided in summer, or at least some of it. Turf and peat must be got in summer, and some *wood* may. In the woodland

countries, the next winter ought to be thought of in *June*, when people hardly know what to do with the fuel-wood; and something should, if possible, be saved in the bark-harvest to get a part of the fuel for the next winter. Fire is a capital article. To have no fire, or a bad fire, to sit by, is a most dismal thing. In such a state man and wife must be something out of the common way to be in good humour with each other, to say nothing of colds, and other ailments which are the natural consequence of such misery. If we suppose the great Creator to condescend to survey his works in detail, what object can be so pleasing to him as that of the labourer, after his return from the toils of a cold winter day, sitting with his wife and children round a cheerful fire, while the wind whistles in the chimney and the rain pelts the roof? But, of all God's creation what is so miserable to behold or to think of as a wretched, half-starved family creeping to their nest of flocks or straw, there to lie shivering, till sent forth by the fear of absolutely expiring from want?

HOPS.

202. I treated of them before; but, before I conclude this little Work, it will be necessary to speak of them again. I made a mistake as to the *tax* on the Hops. The positive tax is 2*d.* a pound, and I stated it at 4*d.* However, in all such cases, there falls upon the *consumer* the *expenses* attending the paying of the tax. That is to say, the cost of interest of capital in the grower who pays the tax, and who must pay it, whether his hops be cheap or dear. Then the *trouble* it gives him, and the rules he is compelled to obey in the drying and bagging, and which cause him great *expense*. So that the tax on hops of our own English growth, may now be reckoned to cost the *consumer* about $3\frac{1}{4}$ a pound.

YEAST.

203. The *yeast* is a great thing in domestic management. I have once before published a receipt for making *yeast-cakes*, I will do it again here.

204. In Long Island they make *yeast cakes*. A parcel of these cakes is made *once a year*. That is often enough. And, when you bake, you take one of these cakes (or more according to the bulk of the batch) and with them raise your bread. The very best bread I ever eat in my life was lightened with these cakes.

205. The materials for a good batch of cakes are as follows: 3 ounces of good fresh Hops; $3\frac{1}{2}$ pounds of Rye-Flour; 7 pounds of Indian Corn Meal; and one Gallon of water.—Rub the hops, so as to separate them. Put them into the water, which is to be boiling at the time. Let them boil half an hour. Then strain the liquor through a fine sieve into an earthen vessel. While the liquor is hot, put in the Rye-Flour; stirring the liquor well, and quickly as the Rye-Flour goes into it. The day after, when it is working, put in the Indian-Meal, stirring it well as it goes in. Before the Indian-Meal be all in, the mess will be very stiff; and, it will, in fact, be *dough*, very much of the consistence of the dough that bread is made of.—Take this dough; knead it well, as you would for *pie-crust*. Roll it out with a rolling-pin, as you roll out *pie-crust*,

to the thickness of about a third of an inch. When you have it (or a part of it at a time) rolled out, cut it up into cakes with a tumbler-glass turned upside-down, or with something else that will answer the same purpose. Take a clean board (a *tin* may be better) and put the cakes *to dry in the sun*. Turn them every day; let them receive *no wet*; and they will become as hard as ship biscuit. Put them in a bag, or box, and keep them in a place *perfectly free from damp*.—When you bake, take two cakes, of the thickness abovementioned, and about 3 inches in diameter; put them in hot water, *over-night*, having cracked them first. Let the vessel containing them stand near the fire-place all night. They will dissolve by the morning, and then you use them in setting your sponge (as it is called) precisely as you would use the yeast of beer.

206. There are *three things*, which may be considered by the reader as obstacles. *FIRST*, it is directed to put *some yeast* into the liquor. The practice in America is to put in a *yeast-cake*. Even this *may be dispensed with*, and frequently is; but, as we, in England, have the yeast *to begin with*, it would be

silly not to use it.—SECOND, where are *we* to get the *Indian-Meal*? Indian-Meal is used merely because it is of a *less adhesive* nature than that of wheat. White pea-meal, or even barley-meal, would do just as well. But, to *dry* the cakes to make them; (and *quickly*, too, mind) as *hard as ship biscuit* (which is much harder than the timber of Scotch firs or Canada firs); and to do this *in the sun* (for it must not be *fire*), where are we, in this climate, to *get the sun*? In 1816 we could not; for, that year, melons rotted in the *glazed frames* and never ripened. But, in every nine summers out of ten, we have, in July or in August, a *fortnight of hot sun*; and that is enough. Nature has not given us a *peach-climate*; but we *get peaches*. The cakes, when put in the sun, may have a *glass sash*, or a *hand-light*, put over them. This would make their birth *hotter* than that of the hottest open-air situation in America. In short, to a farmer's wife, or any good housewife, all the little difficulties to the attainment of such an object would appear as nothing. The *will* only is required; and, if there be not that, it is useless to think of the attempt.

SOWING SWEDISH TURNIP SEED.

207. It is necessary to be a little more full than I have been before as to the *manner of sowing* this seed ; and, I shall make my directions such as to be applied on a small or a large scale.—Those that want to transplant on a large scale will, of course, as to the other parts of the business, refer to my larger work. —It is to get plants for *transplanting* that I mean to sow the Swedish Turnip Seed. The *time* for sowing must depend a little upon the nature of the situation and soil. In the north of England, perhaps early in April may be best ; but, in any of these southern counties, any time after the *middle of April* is quite early enough. The ground, which is to receive the seed, should be made very *fine*, and manured with wood-ashes, or with good compost well mixed with the earth. Dung is not so good ; for it breeds the fly more ; or, at least, I think so. The seed should be sown in drills *an inch deep*, made as pointed out under the head of *Sowing* in any book on *Gardening*. When deposited in the drills, *evenly* but *not thickly*, the ground should be raked across the drills, so as to fill them up ;

and then the whole of the ground should be *trod hard*, with shoes not nailed, and not very thick in the sole. The ground should be laid out in four-feet *beds* for the reasons mentioned in the "*Gardener*." When the seed come up, thin the plants to two inches apart as soon as you think them clear from the fly; for, if left thicker, they injure each other even in this infant state. Hoe frequently between the rows even before thinning the plants; and, when they are thinned, hoe well and frequently between them; for, this has a tendency to make them strong, and the hoeing *before thinning* helps to keep them off the fly. A rod of ground, the rows being eight inches apart, and plants two inches apart in the row, will contain about *two thousand two hundred* plants. An acre, in rows four feet apart, and the plants a foot apart in the row, will take ten thousand and about four hundred and sixty plants. So that to transplant an acre, you must sow about *five rod of ground*. The plants should be kept very clean; and, by the last week in June, or first in July, you put them out. I have put them out (in England) at all times between 7th of June, and middle of August. The first is certainly earlier than I like; and

the very finest I ever grew in England, and the finest I ever saw for a large piece, were transplanted on the 14th of July. But, one year with another, the last week in June is the best time.—For size of plants, manner of transplanting, intercultivation, preparing the land, and the rest, see “*Year's Residence in America*,” a new and *cheap* edition of which is now in the press.

CONCLUSION.

208. If, in the foregoing little Work, I shall have contributed, only in the smallest degree, to make one single labourer's family more comfortable than it would have been without this Work, and if the knowledge of having accomplished that end should reach me, I shall think myself amply rewarded for my pains. The *Great* know very well how to take care of themselves; but, who cares for the labourer, who *writes* for him, except for the purpose of making him contented with wretchedness? Thousands upon thousands and millions upon millions of *Tracts*, as they are called,

have been circulated, in order to coax and cajole the miserable labourers of England. Never one to give them instruction, calculated to better their lot. The taxes and the paper-money have, by degrees, brought them down to a state, from which it will be difficult to raise them; but, at any rate, every effort should be made to effect a thing so desirable. I have done my part; let others do theirs.

N. B. Having, in the former Numbers, spoken of *brewing-machines*, I cannot conclude my Work without stating, that further experience has induced me to resolve to *discontinue* the use of all sorts of brewing machines, and to use *the old sort of utensils*.

END OF COTTAGE ECONOMY.

COBBETT'S COTTAGE-ECONOMY.

[To be comprized in about Six Numbers, to be published
Monthly.]

No. 1.] London, published at No. 1, Clement's Inn. [Price 3d

1. AUGUST, 1821.

INTRODUCTION

To the Labouring Classes of this Kingdom.

1. **THROUGHOUT** this little work, which is intended to be comprized in *Six Numbers*, I shall *number* the Paragraphs, in order to be able, at some stages of the work, to refer, with the more facility, to parts that have gone before. The last number will contain an *Index*, by the means of which the several matters may be turned to without loss of time; for, when *Economy* is the subject, *time* is a thing, which ought by no means to be overlooked.

2. The word *Economy*, like a great many others, has, in its application, been very much abused. It is generally used as if it meant parsimony, stinginess, or niggardliness; and, at best, merely the refraining from expending money. Hence misers and close-fisted men disguise their propensity and conduct under the name of *Economy*; whereas the most liberal disposition, a disposition precisely the contrary of that of the miser, is perfectly consistent with economy.

3. **ECONOMY** means, *management*, and nothing more; and it is generally applied to the affairs of a house and family, which affairs are an object of the

greatest importance, whether as relating to individuals or to a nation. A nation is made powerful and honoured in the world not so much by the number of its people as by the ability and character of that people; and the ability and character of a people depend, in a great measure, upon the *economy* of the several families which, all taken together, make up the nation. There never yet was, and never will be, a nation *permanently great*, consisting, for the greater part, of wretched and miserable families.

4. In every view of the matter, therefore, it is desirable, that the families of which a nation consists should be happily off; and, as this depends, in a great degree, upon the *management* of their concerns, the present work is intended to convey to the families of the *Labouring Classes* in particular, such information as I think may be useful with regard to that management.

5. I lay it down as a maxim, that, for a family to be happy, they must be well supplied with *food* and *raiment*. It is a sorry effort that people make to persuade others, or to persuade themselves, that they can be happy in a state of *want* of the necessaries of life. The doctrines, which fanaticism preaches, and which teach men to be *content* with *poverty*, have a very pernicious tendency, and are calculated to favour tyrants by giving them passive slaves. To live well, to enjoy all things that make life pleasant, is the right of every man who constantly uses his strength judiciously and lawfully. It is to blaspheme God to suppose, that he created men to be miserable, to hunger, thirst, and perish with cold, in the midst of that abundance

which is the fruit of their own labour. Instead, therefore, of applauding "*happy poverty*," which applause is so much the fashion of the present day, I despise the man that is *poor* and *contented*; for, such content is a certain proof of a base disposition, a disposition which is the enemy of all industry, all exertion, all love of independence.

6. Let it be understood, however, that by *poverty* I mean *real want*, a real insufficiency of the food and raiment and lodging necessary to health and decency; and not that imaginary poverty, of which some persons complain. The man, who, by his own and his family's labour, can provide a sufficiency of food and raiment and a comfortable dwelling place, is not a *poor man*. There must be different ranks and degrees in every civil society, and, indeed, so it is even amongst the savage tribes. There must be different degrees of wealth; some must have more than others; and the richest must be a great deal richer than the least rich. But, it is necessary to the very existence of a people, that nine out of ten should live wholly by the sweat of their brow; and, is it not degrading to human nature, that all the nine tenths should be called *poor*; and, what is still worse, *call themselves poor*, and be *contented* in that degraded state?

7. The laws, the economy, or management, of a state may be such as to render it impossible for the Labourer, however skilful and industrious, to maintain his family in health and decency; and, such has, for many years past, been the management of the affairs of this once truly great and happy land. A system of paper-money, the effect of which was to take from the

labourer the half of his earnings, was what no industry and care could make head against. I do not pretend, that this was done *by design*. But, no matter for the *cause*; such was the effect.

8. Better times, however, are approaching. The Labourer now appears likely to obtain that hire of which he is worthy; and, therefore, this appears to me to be the time to press upon him the *duty* of using his best exertions for the rearing of his family in a manner that must give him the best security for happiness to himself, his wife and children, and to make him, in all respects, what his forefathers were. The people of England have been famed, in all ages, for their *good living*; for the *abundance of their food* and *goodness of their attire*. The old sayings about English roast beef and plumb-pudding, and about English hospitality, had not their foundation in *nothing*. And, in spite of all the refinements of sickly minds, it is *abundant living* amongst the people at large, which is the great test of good government, and the surest basis of national greatness and security.

9. If the Labourer have his fair wages; if there be no false weights and measures, whether of money or of goods, by which he is defrauded; if the laws be equal in their effect on all men; if he be called upon for no more than his due share of the expences necessary to support the government and defend the country, he has no reason to complain. If the largeness of his family demand extraordinary labour and care, these are due from him to it. He is the cause of the existence of that family; and, therefore, he is not, except in cases of accidental calamity, to throw upon others the burthen

of supporting it. Besides, "little children are as arrows in the hands of the giant, and blessed is the man that hath his quiver full of them." That is to say, children, if they bring their *cares*, bring also their *pleasures* and *solid advantages*. They become, very soon, so many assistants and props to the parents, who, when old age comes on, are amply repaid for all the toil and all the cares that children have occasioned in their infancy. To be without sure and safe friends in the world makes life not worth having; and whom can we be so sure of as of our children. Brothers and sisters are a mutual support. We see them, in almost every case, grow up into prosperity, when they act the part that the impulses of nature prescribe. When cordially united, a father and sons, or a family of brothers and sisters, may, in almost any state of life, set what is called misfortune at defiance.

10. These considerations are much more than enough to sweeten the toils and cares of parents, and to make them regard every additional child as an additional blessing. But, that children may be a blessing and not a curse, care must be taken of their *education*. This word has, of late years, been so perverted, so corrupted, so abused, in its application, that I am almost afraid to use it here. Yet I must not suffer it to be usurped by cant and tyranny. I must use it; but, not without clearly saying what I mean.

11. *Education* means *breeding up*, *bringing up*, or *rearing up*; and nothing more. This includes every thing with regard to the *mind* as well as the *body* of the child; but, of late years, it has been so used as to

have no sense applied to it but that of *book-learning*, with which, nine times out of ten, it has nothing at all to do. It is, indeed, proper, and it is the duty, of every parent, to teach, or cause to be taught, their children as much as they can of books, *after*, and not before, all the measures are safely taken for enabling them to get their living by labour, or, for *providing them a living without labour*, and that, too, out of the means obtained and secured by the parents out of their own income. The taste of the times unhappily, is to give to children something of *book-learning* with a view of placing them to live, in some way or other, *upon the labour of other people*. Very seldom, comparatively speaking, has this succeeded, even during the wasteful public expenditure of the last thirty years; and, in the times that are approaching, it cannot, I thank God, succeed at all. When the project has failed, what disappointment, mortification and misery, to both parent and child! The latter is spoiled as a labourer; his book-learning has only made him conceited; into some course of desperation he falls; and the end is but too often not only wretched but ignominious.

12. Understand me clearly here, however; for, it is the duty of parents to give, if they be able, book-learning to their children, having *first* taken care to make them capable of earning their living by *bodily labour*. When that object has once been secured, the other may, if the ability remain, be attended to. But, I am wholly against children wasting their time in the idleness of what is called *education*; and particu-

larly in schools over which the parents have no controul, and where nothing is taught but the rudiments of servility, pauperism and slavery.

13. The *education* that I have in view is, therefore, of a very different kind. You should bear constantly in mind, that nine tenths of us are, from the very nature and necessities of the world, born to gain our livelihood by the sweat of our brow. What reason have we, then, to presume, that our children are not to do the same? If they be, as now and then one will be, endued with extraordinary powers of mind, those powers may have an opportunity of developing themselves; and, if they never have that opportunity, the harm is not very great to us or to them. Nor does it hence follow, that the descendants of labourers are *always* to be labourers. The path upwards is steep and long, to be sure. Industry, care, skill, excellence in the present parent lays the foundation of a *rise*, under more favourable circumstances, for his children. The children of these take *another rise*; and, by and by, the descendants of the present labourer become gentlemen.

14. This is the natural progress. It is by attempting to reach the top at a *single leap* that so much misery is produced in the world; and the propensity to make such attempts has been cherished and encouraged by the strange projects that we have witnessed of late years for making the labourers *virtuous* and *happy* by giving them what is called *education*. The education which I speak of consists in bringing children up to labour with *steadiness*, with *care*, and with *skill*; to show them how to do as many useful things as possible;

to teach them to do them all in the best manner; to set them an example in industry, sobriety, cleanliness and neatness; to make all these *habitual* to them, so that they never shall be liable to fall into the contrary; to let them always see a *good living* proceeding from *labour*, and thus to remove from them the temptation to get at the goods of others by violent or fraudulent means, and to keep far from their minds all the inducements to hypocrisy and deceit.

15. And, bear in mind, that, if the state of the labourer has its disadvantages when compared with other callings and conditions of life, it has also its advantages. It is free from the torments of ambition, and from a great part of the causes of ill-health, for which not all the riches in the world and all the circumstances of high rank are a compensation. The able and prudent labourer is always *safe*, at the least, and that is what few men are who are lifted above him. They have losses and crosses to fear, the very thought of which never enters his mind, if he act well his part towards himself, his family and his neighbour.

16. But, the basis of good to him, is, *steady and skilful labour*. To assist him in the pursuit of this labour, and in the turning of it to the best account, are the principal objects of the present little work. I propose to treat of Brewing Beer, making Bread, keeping Cows and Pigs, rearing Poultry, Rabbits, Pigeons, keeping Bees and the uses of the Honey; and to all these things, too, in a mere Cottage Establishment; and to show, that, while, from a very small piece of ground, a large part of the food of a considerable family may be raised, the very act of raising it will be the best pos-

sible foundation of *education* of the children of the labourer; that it will teach them a great number of useful things, *add greatly to their value when they go forth from* their father's home, make them start in life with all possible advantages, and give them the best chance of leading happy lives. And, is it not much more rational for parents to be employed in teaching their children how to cultivate a garden, to feed and rear animals, to make bread, beer, bacon, butter, and cheese, and to be able to do these things for themselves, or for others, than to leave them to prowl about the lanes and commons or to mope at the heels of some crafty, sleek-headed pretended saint, who while he extracts the last penny from their pockets, bids them be contented with their misery, and promises them, in exchange for their pence, everlasting glory in the world to come? It is upon the hungry and the wretched that the fanatic works. The dejected and forlorn are his prey. As an ailing carcass engenders vermin, a pauperized community engenders teachers of fanaticism, the very foundation of whose doctrines is, that we are to care nothing about this world, and that all our labours and exertions are in vain.

17. The man, who is doing well, who is in good health, who has a blooming and dutiful and cheerful and happy family about him, and who passes his day of rest amongst them, is not to be made to believe, that he was born to be miserable, and that poverty, the certain reward of laziness, is to secure him a crown of glory. Far be it from me to recommend a disregard of even the outward observances of the ceremonies of religion; but, can it be *religion* to believe, that

God has made us to be wretched and dejected, and to regard as marks of his grace the poverty and misery that invariably attend our neglect to use the means of obtaining a competence in worldly things? Can it be *religion* to regard as blessings those things, those very things, which God expressly numbers amongst his curses? Poverty never finds a place amongst the *blessings* promised by God. His blessings are of a directly opposite description; flocks, herds, corn, wine and oil; a smiling land; a rejoicing people; abundance for the body and gladness of the heart: these are the blessings which God promises to the industrious, the sober, the careful, and the upright. Let no man, then, believe, that to be poor and wretched is a mark of God's favour; and let no man remain in that state, if he, by any honest means, can rescue himself from it.

18. Poverty leads to all sorts of evil consequences. *Want*, horrid want, is the great parent of crime. To have a dutiful family, the father's principle of rule must be *love* not *fear*. His sway must be gentle, or he will have only an unwilling and short-lived obedience. But, it is given to but few men to be gentle and good-humoured amidst the various torments attendant on pinching poverty. A competence is, therefore, the first thing to be thought of; it is the foundation of all good in the labourer's dwelling; without it little but misery can be expected. "*Health*, "*peace* and *competence*," one of the wisest of men regards as the only things needful to men; but the two former are scarcely to be had without the latter. *Competence* is the foundation of happi-

ness and of exertion. Beset with wants, having a mind continually harassed with fears of starvation, who can act with energy, who can calmly think? To provide a *good living* therefore, for himself and family, is the *very first duty* of every man. "Two things," says AGUR, "have I asked; deny me them not before I die: remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny thee; or lest I be poor and steal."

19. A *good living*, therefore, a *competence*, is the first thing to be desired and to be sought after; and, if this little work should have the effect of aiding only a small portion of the Labouring Classes in securing that competence, it will afford great gratification to their friend,

WM. COBBETT.

Kensington, 19. July, 1821.

BREWING BEER.

20. Before I proceed to give any directions about brewing, let me mention some of the inducements to do the thing. In former times, to set about to show to Englishmen that it was good for them to brew beer in their houses would have been as impertinent as gravely to insist, that they ought to endeavour not to lose their breath; for, in those times (only forty years ago) to have a *house* and not to brew was a rare thing indeed. Mr. ELLMAN, an old man and a large farmer, in Sussex,

has recently given in Evidence before a Committee of the House of Commons this fact, that *forty years ago*, there was not a labourer in his parish that did not *brew his own beer*; and that *now*, there is *not one that does it*, except by chance the malt be given him. The cause of this change has been the lowering of the wages of labour, compared with the price of provisions, by the means of the paper money, the enormous tax upon the barley when made into *malt*, and the increased tax upon *hops*. These have quite changed the customs of the English people as to their drink. They still drink *beer*, but, in general, it is of the brewing of *common brewers*, and in public houses, of which the common brewers have become the owners, and have thus, by the aid of paper-money, obtained a *monopoly* in the supplying of the great body of the people with one of those things, which, to the hard-working man, is almost a necessary of life.

21. These things will be altered. They must be altered. The nation must be sunk into nothingness, or, a new system must be adopted; and the nation will not sink into nothingness. The malt now pays a tax of 4s. 6d. a bushel, and the barley costs only 3s. This brings the bushel of malt to 8s. including the malster's charge for malting. If the tax were taken off the malt, malt would be sold, at the present price of barley, for about 3s. 3d. a bushel; because a bushel of barley makes more than a bushel of malt, and the tax, besides its amount, causes great expences of various sorts to the malster. The hops pay a tax of about 4d. a pound; and a bushel of malt requires, in general, a pound of hops. If these two taxes were taken off, therefore,

the consumption of barley and of hops would be exceedingly increased ; for double the present quantity would be demanded, and the land is always ready to send it forth.

22. It appears impossible that the landlords should, much longer, submit to these intolerable burthens on their estates. In short, they must get off the malt tax, or lose those estates. They must do a great *deal more*, indeed ; but that they must do at any rate. The paper-money is fast losing its destructive power ; and things are, with regard to the Labourers, coming back to what they were *forty years ago*, and, therefore, we may prepare for the making of beer in our own houses, and take leave of the poisonous stuff served out to us by common brewers. We may begin *immediately* ; for, even at *present prices*, home-brèwed beer is the *cheapest* drink that a family can use, except *milk*, and that can be applicable only in certain cases.

23. The drink, which has come to supply the place of beer has, in general, been *tea*. It is notorious, that tea has no *useful strength* in it ; that it contains nothing *nutricious* ; that it, besides being *good* for nothing, has *badness* in it, because it is well known to produce want of sleep in many cases, and, in all cases, to shake and weaken the nerves. It is, in fact, a weaker kind of *laudanum*, which enlivens for the moment and deadens afterwards. At any rate it communicates no strength to the body ; it does not, in any degree, assist in affording what labour demands. It is, then, of no *use*. And, now, as to its *cost*, compared with that of *beer*. I shall make my comparison applicable to a year, or three hundred and sixty five days. I shall

suppose the tea to be only five shillings the pound ; the sugar only seven pence ; the milk, only two pence a quart. The prices are at the very lowest. I shall suppose a tea pot to cost a shilling, six cups and saucers two shillings and sixpence, and six pewter spoons eighteen pence. How to estimate the firing I hardly know ; but certainly there must, in the course of the year, be two hundred fires made that would not be made, were it not for tea drinking. Then comes the great article of all, the *time* employed in this tea making affair. It is impossible to make a fire, boil water, make the tea, drink it, wash up the things, sweep up the fire place and put all to rights again in a less space of time, upon an average, than *two hours*. However, let us allow *one hour* ; and here we have a woman occupied no less than three hundred and sixty five hours in the year, or, thirty whole days, at twelve hours in the day ; that is to say, one month out of the twelve in the year, besides the waste of the man's time in hanging about waiting for the tea ! Needs there any thing more to make us cease to wonder at seeing labourers' children with dirty linen and holes in the heels of their stockings ? Observe, too, that the time thus spent, is one half of it, the best time of the day. It is the top of the morning, which, in every calling of life, contains an hour worth two or three hours of the afternoon. By the time that the clattering tea tackle is out of the way, the morning is spoiled ; its prime is gone ; and any work that is to be done afterwards lags heavily along. If the Mother has to go out to work, the tea affair must all first be over. She comes into the field, in Summer time, when

the sun has gone a third part of his course. She has the heat of the day to encounter, instead of having her work done and being ready to return home at an early hour. Yet early she must go, too; for, there is the fire again to be made, the clattering tea tackle again to come forward; and even in the longest day she must have *candle light*, which never ought to be seen in a cottage (except in case of illness) from March to September.

24. Now, then, let us take the bare cost of the use of tea. I suppose a pound of tea to last twenty days which is not nearly half an ounce every morning and evening. I allow for each mess half a pint of milk. And I allow three pounds of the red dirty sugar to each pound of tea. The account of expenditure would then stand very high; but to these must be added the amount of the tea tackle, one set of which will upon an average, be demolished every year. To these outgoings must be added the cost of beer at the public house; for some the man will have after all, and the woman, too, unless they be upon the point of actual starvation. Two pots a week is as little as will serve in this way; and here is a dead loss of ninepence a week, seeing that two pots of beer, full as strong, and a great deal better can be brewed at home for three pence. The account of the year's tea drinking will, then, stand thus:

18lb. of Tea	-	-	-	£4	10	0
54lb. of Sugar	-	-	-	1	11	6
365 Pints of Milk	-	-	-	1	10	0
Tea Tackle	-	-	-	0	5	0
200 Fires	-	-	-	0	16	8
30 Day's works	-	-	-	0	15	0
Loss by going to public house				1	19	0
				£11	7	2

25. I have here estimated every thing at its very lowest. The entertainment which I have here provided is as poor, as mean, as miserable as any thing short of starvation can set forth; and yet the wretched thing amounts to a good third part of a good and able labourer's wages. For this money, he and his family may drink good and wholesome beer, and in a short time, out of the mere savings from this waste, may drink it out of silver cups and tankards. In a labourer's family, *wholesome* beer, that has a little life in it, is all that is wanted in *general*. Little children, that do not work, should not have beer. [Broth, porridge, or something in that way is the thing for them. However, I shall suppose, in order to make my comparison as little complicated as possible, that he brews nothing but beer as strong as the generality of beer to be had at the public house, and divested of the poisonous drugs which that beer but too often contains; and I shall further suppose that he uses in his family two quarts of this beer every day from the first of October to the last day of March inclusive; three quarts a day during the months of April and May; four quarts a day during the months of June and September; and five quarts a day during the months of July and August; and if this be not enough it must be a family of drunkards. Here are 1097 quarts, or, 274 gallons. Now, a bushel of malt will make eighteen gallons of better beer than that which is sold at the public houses. And this is precisely a gallon for the price of a quart. People should bear in mind, that the beer, bought at the public house is loaded with a *beer tax*, with the tax on the public house keeper, in

the shape of license, with all the taxes and expences of the brewer, with all the taxes, rent and other expences of the publican, and with all the *profits* of both brewer and publican; so that when a man swallows a pot of beer at the public house he has all these expences to help to defray, besides the mere tax on the malt and on the hops.

26. Well, then, to brew this ample supply of good beer for a labourer's family; these 274 gallons, requires *fifteen* bushels of malt and (for let us do the thing well) *fifteen pounds of hops*. The malt is now eight shillings a bushel, and very good hops may be bought for less than a shilling a pound. The *grains* and *yeast* will amply pay for the labour and fuel employed in the brewing; seeing that there will be pigs to eat the grains, and bread to be baked with the yeast. The account will then stand thus:

			£	s.	d.
15 bushels of Malt	-	-	-	6	0
15 pounds of Hops	-	-	-	0	15
Wear of Utensils	-	-	-	0	10
			£7	5	0

27. Here, then, is four pounds, two shillings and two pence saved every year. The utensils for brewing are, a brass kettle, a mashing tub, coolers (for which washing tubs may serve), a half hogshead, with one end taken out for a tun tub, about four nine gallon casks, and a couple of eighteen gallon casks. This is an ample supply of utensils, each of which will last with proper care a good long life time or two, and the whole of which, even if purchased new from the shop, will only exceed by a few shillings, if they exceed at all, the amount of the saving arising *the very first year*, from

quitting the troublesome, and pernicious practice of drinking tea. The saving of each succeeding year would, if you chose it, purchase a silver mug to hold half a pint at least. However, the saving would naturally be applied to purposes more conducive to the well being and happiness of a family.

28. It is not, however, the *mere saving* to which I look. This is, indeed, a matter of great importance, whether we look at the amount itself, or at the ultimate consequences of a judicious application of it; for, *four pounds* makes a great *hole* in a man's wages for the year; and when we consider all the advantages that would arise to a family of children from having these four pounds, now so miserably wasted, laid out upon their backs in the shape of decent dress, it is impossible to look at this waste without feelings of sorrow not wholly unmixed with those of a harsher description.

29. But, I look upon the thing in a still more serious light. I view the tea drinking as a destroyer of health, an enfeebler of the frame, an engenderer of effeminacy and laziness, a debaucher of youth, and a maker of misery for old age. In the fifteen bushels of malt, there are 570 pounds weight of *sweet*; that is to say of nutritious matter, unmixed with any thing injurious to health. In the 730 tea messes of the year there are 54 pounds of sweet in the sugar and about thirty pounds of matter equal to sugar in the milk. Here are eighty four pounds, instead of five hundred and seventy, and even the good effect of these eighty four pounds is more than over ballanced by the corrosive, gnawing, the poisonous powers of the tea.

30. It is impossible for any one to deny the truth of this statement. Put it to the test with a lean hog : give him the fifteen bushels of malt, and he will repay you in ten score of bacon or thereabouts. But give him the 730 tea messes, or rather begin to give them to him, and give him nothing else, and he is dead with hunger, and bequeaths you his skeleton at the end of about seven days. It is impossible to doubt in such a case. The tea drinking has done a great deal in bringing this nation into the state of misery in which it now is ; and the tea drinking, which is carried on by “ dribs” and “ drabs ;” by pence and farthings going out at a time ; this miserable practice has been gradually introduced by the growing weight of the taxes on Malt and on hops, and by the everlasting penury amongst the labourers, occasioned by the paper money.

31. We see better prospects, however, and therefore let us now rouse ourselves, and shake from us the degrading curse, the effects of which have been much more extensive and infinitely more mischevius than men in general seem to imagine.

32. It must be evident to every one that the practice of tea drinking must render the frame feeble, and unfit to encounter hard labour or severe weather, while, as I have shown, it deducts from the means of replenishing the belly and covering the back. Hence succeeds a softness, an effeminacy, a seeking for the fire side, a lurking in the bed, and, in short, all the characteristics of idleness, for which, in this case, real want of strength furnishes an apology. The tea drinking fills the public house, makes the frequenting of it habitual,

corrupts boys as soon as they are able to move from home, and does little less for the girls to whom the gossip of the tea table is no bad preparatory school for the brothel. At the very least, it teaches them idleness. The everlasting dawdling about with the slops of the tea tackle gives them a relish for nothing that requires strength and activity. When they go from home, they know how to do nothing that is useful. To brew, to bake, to make butter, to milk, to rear poultry; to do any earthly thing of use they are wholly unqualified. To shut poor young creatures up in Manufactories is bad enough; but there at any rate, they do something that is useful; whereas the girl that has been brought up merely to boil the tea kettle, and to assist in the gossip inseparable from the practice, is a mere consumer of food, a pest to her employer, and a curse to her husband, if any man be so unfortunate as to fix his affections upon her.

33. But, is it in the power of any man, any good labourer who has attained the age of fifty, to look back upon the last thirty years of his life, without cursing the day in which tea was introduced into England? Where is there such a man, who cannot trace to this cause, a very considerable part of all the mortifications and sufferings of his life? When was he ever *too late* at his labour; when did he ever meet with a frown, with a turning off and with pauperism on that account, without being able to trace it to the tea kettle? When reproached with lagging in the morning, the poor wretch tells you, that he will make up for it by *working during his breakfast time*! I have heard this a hundred and a hundred times over. He was up time

enough; but the tea kettle kept him lolling and lounging at home; and now instead of sitting down to a breakfast upon bread, bacon and beer, which is to carry him on to the hour of dinner, he has to force his limbs along under the sweat of feebleness, and at dinner time to swallow his dry bread, or sleek his half feverish thirst at the pump or the brook. To the wretched tea kettle he has to return at night with legs hardly sufficient to maintain him; and thus he makes his miserable progress towards that death which he finds ten or fifteen years sooner than he would have found it had he made his wife brew beer instead of making tea. If he now and then gladdens his heart with the drugs of the public house, some quarrel, some accident, some illness is the probable consequence; to the affray abroad succeeds an affray at home; the mischievous example reaches the children, corrupts them or scatters them, and misery for life is the consequence.

34. I should now proceed to the *details* of Brewing; but, these, though they will not occupy a large space, must be put off to the *second number*. The custom of brewing at home has so long ceased, amongst labourers, and, in many cases, amongst tradesmen, that it was necessary for me fully to state my reasons for wishing to see the custom revived. I shall, in my next, clearly explain how the operation is performed; and, it will be found to be so *easy a thing*, that I am not without hope, that many *tradesmen*, who now spend their evenings at the public-house amidst tobacco smoke and empty noise, may be induced, by the finding of better

drink at home for a quarter part of the price, to perceive that home is by far the pleasantest place wherein to pass their hours of relaxation.

35. My work is intended chiefly for the benefit of *cottagers*, who must, of course, have some *land*; for, I propose to show, that a large part of the food of even a large family may be raised, without any diminution of the labourer's earnings abroad, from 40 rod, or a quarter of an acre, of ground; but, at the same time, what I have to say will be applicable to larger establishments, in all the branches of domestic economy; and especially to that of providing a family with *beer*. Where the family is of a description to consume at the rate of ten gallons a week, or more, there is a *brewing machine* of singular convenience and advantage and of very little expence. The use of this curtails the labour, narrows the space within which the operation may be performed, greatly diminishes the quantity of fuel; and renders the whole matter so easy as to be performed, without any inconvenience, in almost any tradesman's house in even the most crowded part of London.

36. The use of this machine was recommended to me by a gentleman living in the country, who is the very best *provider* (an excellent quality) that I ever knew. I have given it ample trial. The cost has been 12 pounds; and 200 would not, in my estimation compensate for the want of this machine. However, the de-

ail must be reserved for the next Number, with this reservation only, that in *six hours*, from first to last, I can brew 18 gallons of beer with this machine. And, observe, that, by this act, I save, if I make beer as strong as the common public-house beer, *one pound*, a golden sovereign, which will very soon buy the *sixth part of an acre of good land*! A larger quantity, with a larger machine, is brewed in the *same space of time*.

37. With this machine there is no *art* in brewing. The master of a family, or, indeed, more becomingly, the mistress, has only to explain the thing once to any servant, man or woman; and to *see the thing done* for that once. Not that I think that the mistress of a family can be better employed than in personally attending, as often as is necessary, to all the business of providing for that family. But, at any rate, the thing is so simple, it is so easy of execution, the security of obtaining proper degrees of heat (which is a great matter) is so completely provided for, that *once instructing* any servant is sufficient; always supposing, however, that the word *servant* describes a person who will act conformably to the orders of the master or mistress.

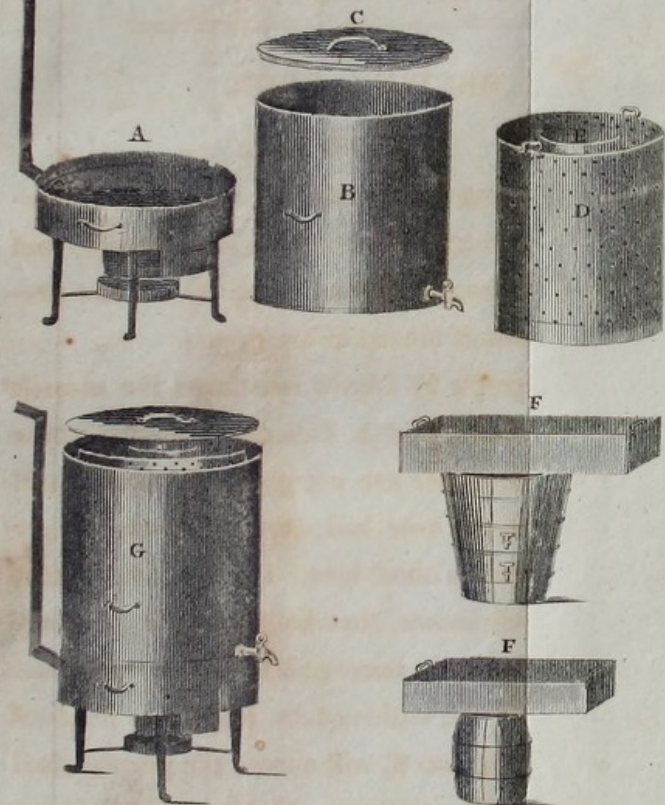
37. Of the use of barley *unmalted* in the making of beer, I shall give an account at the same time; but, I am all along supposing, that malt alone is to be used, and malt with the present enormous tax on it too. In my view of the economy of the cottage, brewing is com-

bined with cow and pig keeping and various other things; but, I am satisfied, that in *all families*; be they high or low, be they in country or in town, not to brew their own beer is a great waste of means, and, which is of still greater importance, a great injury to *health*.

THE END OF NO. I.



NEEDHAM & CO'S
PATENT BREWING MACHINE,
202, PICCADILLY.



- A. Moveable Fire place.
B. Cylindrical Boiler to be placed on A. C. Cover for B.
D. Extracting perforated Cylinder to be placed within B.
E. Centre.
FF. Cog wheels, one to pack within the other.
G. Machine ready for use, the Cover raised to shew the internal

Cobbett's Cottage Economy.

[To be comprised in about Six Numbers, to be published Monthly.]

No. 2.] London, published at No. 1, Clement's Inn. [Price 3d

1. SEPTEMBER, 1821.

BREWING BEER.

(Continued.)

38. IN the foregoing Number I stated the *inducements* to the brewing of beer in our own houses, and particularly in paragraphs from 24 to 30. I now proceed to the details of the act of brewing.

39. In paragraph 27 I have mentioned the *utensils* necessary for brewing in a Labourer's family. It is said, that *washing-tubs* are not good, as *coolers*, and that nothing that has ever had *soap*, or *grease* of any sort, in it, is fit to use about beer. I do not believe this; because it is well known, that boiling water, properly applied, will completely remove all the effects of grease. However, leaving the washing-tubs aside, two heads of any large old tubs, cut off, will answer the purpose, and the cost is very trifling indeed. If only one sort of beer is made at one time, no cooler at all is necessary; for the beer may go, *at once, into the tun-tub*, and remain there until it come down to the proper degree of heat to

be set to working, which degree will be mentioned by-and-by.

40. The *kind of beer* for a Labourer's family; that is to say, *the degree of strength*, must depend on circumstances; on the numerousness of the family, on the season of the year, and various other. But, generally speaking, beer *half* the strength of that mentioned in paragraph 25 will be quite strong enough; for that is, at least, one third stronger than the farm-house "*small beer*," which, however, as long experience has proved, is best suited to the purpose. A judicious Labourer would, probably, always have some *ale* in his house, and have small beer for the general drink. There is no reason why he should not keep *Christmas* as well as the farmer; and when he is *mowing, reaping*, or, at any other hard work, a quart, or three pints, of *really good fat ale* a day is by no means too much. However, circumstances vary so much with different Labourers, that, as to the *sort* of beer and the number of brewings and the times of brewing no general rule can be laid down.

41. The *process* of brewing has fixed rules, which are applicable to all circumstances. To give a certain degree of strength there must be so much malt. To make the beer keep the proper time, there must be so much hops. The quantity of yeast to produce fermenta-

tion is fixed. The degrees of heat are also settled on; as are the spaces of time, during which the wort is to stand, or to boil. Where the common wooden utensils are used, there must be a copper to boil in; but, perhaps, the best way for me to proceed will be, to *go through the whole process* by the Brewing-Machine, mentioned in paragraphs 35 and 36, a plate, representing the several parts of that machine being inserted in this present Number; for, as the quantity of the materials, the *heat*, the *spaces of time*, are, of course, the same, of whatever description the *utensils* may be, the directions for brewing with the machine will apply, as to all the essentials, to brewing with the ordinary utensils.

42. Those who are already in the constant practice of brewing ought to want no instructions from any body; yet, I know, that, at my house, we frequently had not good ale and small beer, though there was no sparing of materials or utensils. Our beer was frequently *not clear*, which arose from want of due attention to the *heats* and other little matters. Our beer, now that the "*master's eye*" is on it, is clear as soon as cold. The country-people do not use a *Thermometer*, and, therefore, as to the *heats*, they must, to have good beer, be very watchful and must have great experience. If they were to use a thermometer, the machine would, *as to the heats*, possess no advantage over the Wooden Utensils, though

it would still have many which are hereafter to be mentioned, and which will, indeed, manifestly enough appear.

43. Before I proceed to explain the uses of the several parts of the Machine, I should speak of the *quality* of the materials of which beer is made, that is, the *Malt*, *Hops*, and *Water*. Malt varies very much in quality, as, indeed, it must, with the quality of the Barley. When good it is full of flour, and in biting a grain asunder, you find it bite easily, and see the *shell thin* and filled up well with flour. If it bite *hard* and *steely*, the malt is bad. There is *pale* malt and *brown* malt; but, the difference in the two arises merely from the different degrees of heat employed in the drying. The main thing to attend to, is, the *quantity of flour*. If the barley was bad; *thin*, or *steely*, whether from unripeness or blight, or any other cause, it will not *malt* so well; that is to say, it will not send out its roots in due time, and a part of it will still be barley. Then the world is wicked enough to think, and even to say, that there are malsters in the world, who, when they send you a bushel of malt, *put a little barley amongst it*, the malt being *taxed* and the barley *not*! Let us hope, that this is seldom the case; yet, when we *do know* that this terrible system of taxation induces the beer-selling gentry to supply their customers with stuff little better than poison, it is

not very uncharitable to suppose it possible for some malsters to yield to the temptations of the Devil so far as to play the trick above-mentioned. To detect this trick, and to discover what portion of the barley is in an unmalted state, take a handful of the *unground* malt, and put it into cold water. Mix it about with the water a little; that is, let every grain be *wet all over*; and whatever part of them *sink* are not *good*. If you have your malt *ground*, there is not, that I know of, any means of detection. Therefore, if your brewing be considerable in amount, *grind your own malt*, the means of doing which is very easy, and neither expensive nor troublesome, as will appear, when I come to speak of *flour*. If the barley be all *well malted*, there is still a variety in the quality of the malt; that is to say, a bushel of malt from fine, plump, heavy barley, will be better than the same quantity from thin and light barley. In this case, as in the case of wheat, the *weight* is the criterion of the quality. Only, bear in mind, that as a bushel of wheat, weighing *sixty-two* pounds, is better worth *six* shillings, than a bushel, weighing *fifty-two* is worth *four* shillings, so a bushel of malt weighing *forty-five* pounds is better worth *nine* shillings, than a bushel, weighing *thirty-five* is worth *six* shillings. In malt, therefore, as in every thing else, the word *cheap* is a deception, unless the quality be taken into view. But,

bear in mind, that, in the case of *unmalted* barley mixed with the malt, the *weight* can be no rule; for, barley is *heavier* than malt.

44. As to using *barley* in the making of beer, I have given it a full and fair trial twice over; and, I would recommend it to neither rich nor poor. The barley produces *strength*, though nothing like the malt; but, the beer is *flat*, even though you use half malt and half barley; and, flat beer lies heavy on the stomach, and, of course, besides the bad taste, is unwholesome. To pay 4s. 6d. tax upon every bushel of our own barley turned into malt, when the barley itself is not worth 3s. a bushel, is a horrid thing; but, as long as the owners of the land shall be so dastardly as to suffer themselves to be thus deprived of the use of their estates to favour the slave-drivers and plunderers of the East Indies, we must submit to the thing incomprehensible to foreigners, and even to ourselves, as the submission may be.

45. With regard to *Hops* the quality is very various. At times when some sell for 5s. a pound, others sell for *sixpence*. Provided the purchaser understands the article, the quality is, of course, in proportion to the price. There are two things to be considered in hops: the *power of preserving beer*, and that of giving it a *pleasant flavour*. Hops may be *strong*, and yet not *good*. They

should be *bright*, have no *leaves* or bits of branches amongst them. The hop is the *husk*, or *seed pod*, of the hop-vine, as the *cone* is that of the fir-tree ; and the *seeds* themselves are deposited, like those of the fir, round a little soft stalk, enveloped by the several folds of this pod, or cone. If, in the gathering, leaves of the vine or bits of the branches, are mixed with the hops, these not only help to make up the *weight*, but they give a *bad taste* to the beer ; and, indeed, if they abound much, they spoil the beer. Great attention is, therefore, necessary in this respect. There are, too, numerous *sorts* of hops, varying in size, form, and quality, quite as much as *apples*. However, when they are in a state to be used in brewing, the marks of goodness are, an absence of *brown colour* (for that indicates *perished* hops) ; a colour *between green and yellow* ; a great *quantity of the yellow farina* ; seeds *not too large or hard* ; a *clammy feel* when rubbed between the fingers ; and a *lively* pleasant smell. As to the *age* of hops, they retain for twenty years, probably, their *power of preserving beer* ; but not of giving it a pleasant flavour. I have used them at *ten years old*, and should have no fear of using them at twenty. They lose none of their *bitterness* ; none of their power of preserving beer ; but, they lose the other quality ; and, therefore, in the making of fine ale or beer, new hops are to be preferred. As to

the *quantity* of hops, it is clear, from what has been said, that that must, in some degree depend upon their *quality*; but, supposing them to be good in quality, a pound of hops to a bushel of malt is about the quantity. A good deal, however depends upon the length of time that the beer is intended to be kept, and upon the season of the year in which it is brewed. Beer intended to be kept a long while should have the full pound, also beer brewed in warmer weather, though for present use. Half the quantity may do under an opposite state of circumstances.

46. The *Water* should be *soft* by all means. That of brooks, or rivers, is best. That of a *pond*, fed by a rivulet, or spring, will do very well. *Rain-water*, if just fallen, may do; but stale rain-water, or stagnant pond-water, makes the beer *flat* and difficult to keep; and *hard* water, from wells is very bad: it does not get the sweetness out of the malt nor the bitterness out of the hops, like soft water; and the wort of it does not ferment well, which is a certain proof of its unfitness for the purpose.

47. Having secured the proper materials, let us, referring to the *plate* as we proceed, give an explanation of the uses of the Machine. The two *figures*, F, F have nothing to do with the Machine. They represent *two coolers* of sheet-iron, placed on two beer-casks of

different sizes and shapes, and of these we shall speak by-and-by. The Machine complete is represented by *figure G*; and A, B, C, D and E, represent its several parts. A is the bottom, made of strong sheet-iron standing upon three legs. The hollow part of it contains the *fire*, put in at a door, of which you see the latch in front. The long thing that sticks up is a stove-pipe, to carry off the smoke, and the little thing under, between the legs, is a receptacle for the ashes or cinders that fall down through the grate above. B is a sheet-iron vessel, tinned on the inside, the bottom of which fits into the top of A; and the cock, in B, is to let off the wort, as will be seen hereafter. C is the lid to this vessel. D is made of sheet-iron tinned inside and out, and full of holes, to act as a strainer. It is to hold the *Malt* first and the *Hops* afterwards, and it *goes into B*, as will be seen if you look at G. In the middle of D is a round space, E, made of the same metal, and rising up from the bottom, having itself *no bottom*. It has holes in it all the way up, like those in D.

48. Let us now proceed to the act of brewing. You put the Machine together as in G, all but putting on the lid. Then the first thing is to put your malt, very *coarsely ground*, into D, and *no part of it into E*, or *into the space round between B and D*; for, if you do, D cannot act as a *strainer*, when you come to draw off

the liquor; and in this consists its use. Having put in your malt, you put in your *water*, which, of course, flows into any part of the vessel B. Stir the malt well with a stick, or with something that will separate it completely, so that there be no *lumps*, or little *balls*, formed by the flour of the malt. This is very apt to be the case, when *hot* water is poured on the malt, which is the case when a copper and the wooden utensils are used. The water being put in a cold state upon the malt, you have little trouble in causing the malt to be well and completely separated in the water.

49. Now, as to quantity of water, let me suppose, that the strength of the beer is to be that of three bushels to the hogshead (54 gallons), or a bushel to 18 gallons, which is a greater degree of strength than that of *London Porter*. There are machines to brew from *one* bushel to *six*; but, let me suppose that you are using the one-bushel machine. When your malt is in, you pour upon it *twelve* gallons of water.

50. Having stirred the malt very truly, you light your *fire*, and, as soon as you can, get the liquor to 170 or 180 degrees of heat. This you will ascertain by lifting off the lid, and dipping the thermometer, from time to time, into the centre E, and keeping it there a *full minute* to give the quick-silver time to rise. While the mash is coming to this heat, stir the malt well three

or four times. When you have got your proper heat, put out your fire, and cover the whole of the machine over with sacks, or with something to keep away external cold, especially in cold weather, or when you brew in the open air, which, as will be seen by-and-by, you may do if necessary.

51. In this state the mash remains for *two hours*. You turn the cock and draw off the wort, which will amount to about 9 gallons, for 3 will remain absorbed by the grains. Put this wort into a tub of some sort and keep it as warm as you can. Then put into the machine 12 gallons more of water. Re-kindle your fire; bring the heat to 170 degrees as soon as possible; let the mash now stand *an hour*; then put out your fire; draw off the second wort and put it aside as you did the first and, as we are supposing only *one* sort of beer, it may be put to the first.

52. You now take out the grains; lift out D; clean it well; clean also all the inside of B; then put D in again; put your hops into it as you did the malt before, as directed in paragraph 48; then put the whole of the wort into the machine; then, having put on the lid of the Machine, light your fire for the *third* time, and bring the liquor to a boil as quickly as possible. Let it boil a *full hour* with the lid off, and boil *briskly* all the time. And now you will see the use of the centre

E; for, the Machine being nearly full to the brim, the *bubbling* takes place in the centre E only, where there is *no hops*. There is a great *boiling over* in this centre, but the liquor sent up falls in D, and so there is no *boiling over* of B.

53. When the full hour of brisk boiling has expired, put out your fire; draw off the liquor, leaving, of course, the hops in D. The liquor is now to go into *coolers*, or a *cooler*. These may be the heads of large casks cut off, or shallow tubs, or vessels of any sort. The Patentee of the Brewing-Machine sells them made of sheet-iron tinned; and I have them. But, they may be almost any thing that is *shallow*; for, it is desirable to cool *quickly*, though it is not absolutely necessary.

54. You must now watch the liquor till the heat of it comes down to *seventy* degrees. Then take half a pint of *good yeast*, take out about a gallon of liquor from your coolers, or cooler, *mix the yeast well in it*, and then pour the whole into the cooler, or coolers, and, if two or more coolers, into each in proportion to its contents; and, when you have thus put the yeast in, mix the whole well up; and there leave the liquor till it comes down to about *sixty* degrees of heat.

55. The next removal is into the *Tun-tub*, in which capacity B, without D within it, serves you. While the liquor is cooling, you take out D and throw away the

spent hops ; you take off the stove, or fire, pipe ; you take away the ash-receiver ; and you remove B, standing upon A, into some convenient place, where, if it can be avoided, the heat should not be under about 55 degrees. The *cellar* itself is likely to be as good a place as any ; for, into it, the liquor must go at last.

56. Having fixed the Machine (now to act as tun-tub) in its proper place, and finding your liquor down at 60 degrees, you draw it off, or take it out of the coolers, and carry it and put it into the tun-tub, and put on the lid. If it be very cold weather, or, if the tun-tub be in a cold place, cover it over with sacks, or with any thing that may keep away the external cold. Here the *fermentation* takes place, sometimes sooner and sometimes later ; but it generally shows itself by a head beginning to rise in about eight or ten hours ; and, at the end of about forty-eight hours, you will perceive the head assume a *brownish* appearance and to get *smoother, more level*, than it was ; that is to say, it will be *yeast* rather than *froth*.

57. The moment you perceive these marks, you should put the beer into the *cask*. And now as to your *cask*, and the *quantity* of beer that you have got. As to the former, the *bell-shaped* is certainly the best, though the other does very well. The main things are *soundness* and *sweetness*, in both of which respects the

cask must be *perfect*, or all your labour and expense are thrown away ; and, therefore, of means of insuring these important points I shall speak fully by-and-by. With regard to the *quantity* of beer that you have got in the tun-tub, you will remember, that you put 12 gallons each time into the Machine ; and that you want but 18 to fill your cask ; but, there will be three gallons remain in the *grains* and the *hops* ; some will go off in *evaporation* ; some will be *spilled* in so many removals ; some will go away in the sediment in the Machine, some in the sediment in the tun-tub, some will go off in the yeast ; and some must be left to fill up, as we shall presently see, to the top of the cask after the working in the cask has ceased. So that, as experience has proved to me, the 24 gallons of water is none too much to yield 18 gallons of beer.

58. The cask being fixed on the stand in the cellar, and the beer ready, you first *skim off the head* of the beer, which is the *yeast*. This you put into some clean and rather deep than broad earthen vessel, and put it by for use. You should skim off very clean, which will take away a little of the beer, but it may be drained away afterwards. Having skimmed off the yeast, draw off the beer into a pail, and with the help of a funnel, fill the cask *quite full*. There may, or there ought to be, about a gallon over your quantity, which should be drawn off, and put by in something clean.

59. The beer will now ferment again more or less. and will, of course, send out froth and yeast from the bung-hole, which must, for that purpose, be left open. If the cask be of the *bell-shape* (See the *upper E* in the plate) the yeast will lodge on the top, whence it must be taken and put to what you skimmed off before. If a cask in the shape of that seen in the *figure* of the *lower E*, and if the bung-hole be in the side and not at the top, it must be laid *across* the stand, and the bung-hole, for the present, pointing a little towards *one side*, that the yeast may descend from that side into something placed to receive it.

60. When the working in the cask has ceased, there will be a *void*, occasioned by the working. You must now apply the remainder of your beer to fill the cask completely up. Having done that, you put in a handful of *fresh hops*, wrap some course linen cloth round the bung, put it in, and drive it close with a little mallet.

61. If the work, from first to last, have been properly performed, such a cask of beer will be *clear* in a week; and, as soon as clear, it may be tapped. *Small beer* may be tapped in less time.

62. Such a *number of things* are directed to be done in the brewing of this cask of beer, that, upon the perusal, the *time* and *trouble* would appear to be very great. But, it should be borne in mind, that the whetting of a

scythe requires, probably, as many words to describe it as the mowing of all the land of a farm. Several of the operations above described, take up less time to *perform* than to describe them. In fact the whole of the business, from the putting of the malt into the Machine, to the putting of it into the tun-tub, requires, under hardly any circumstances, not more than seven *hours*; and, during the greater part of that time, the brewer is inactive being merely *watching the fire*. And, as to the *labour*, it may be easily performed by any efficient *servant maid*.

63. The reader will observe, that, for the sake of avoiding complexity, I have here supposed only *one sort of beer* to be made from the same parcel of malt. On a larger scale, or with casks of a smaller size in this little scale, two sorts may be made, *ale* and *small beer*, taking the first wort for the former and the second for the latter. Even with this small machine more than a bushel of malt might be applied to the making of 18 gallons, but then, to get a sufficient quantity of liquor, there must be another mashing. I think, however, that, where two sorts of beer are wanted, the brewings would be best separate; and *one day* is enough for two brewings.

64. I observed, in paragraph 57, that the *soundness* and *sweetness* of the casks were points of great importance. If the cask be not sound, it will *leak*, and the defect is

easily seen. The *cooper* puts this to rights. But it is not so easy to discover defect in point of sweetness. *Scalding out* is hardly sufficient in any case. The safest way is to take out the head, and scower clean; and, if the cask be once *mouldy*, there is, I believe, *no cure*. So that people should be very cautious how they purchase *second-hand* beer casks, which are generally found to bear no distant resemblance to second-hand eggs in something of more consequence than the shape. Having good casks to begin with, *care*, and care only, is requisite to keep them good for a pretty long life time of a man. One thing above all others is necessary; the moment the beer is out, *cork up the cask as closely as possible*, unless it be to be used again immediately; and let it remain in that state, till it be taken to be prepared for use again. If this precaution be taken, and if, to good and repeated scaldings, be added the putting in of a *chain*, or a quart or two of *small stones*, not bigger than a walnut, and the rolling of the cask well about, with these within it, so as to rub off any particle of adhesive matter, a cask may be used a long while without taking out the head. At any rate, let the cask be *sweet*; for, if that be not the case, the beer is spoiled.

65. I am not writing a *treatise on beer*, but merely attempting to furnish some useful hints to those who may wish to supply themselves with *useful drink* of their

own preparing. Therefore I say nothing of *strong* beer; of *bottled* beer; or of *large cellars* and *rotation of brewings*. What I aim at is, to point out, as plainly as I can, how families may perform the work with as little trouble and as great advantage as is practicable.

66. For a small family, where only a couple of quarts of ale and four or five of small beer are wanted in a day, the *one-bushel* Machine and about five 18 gallon casks are sufficient; and this might require about eight brewings in the year, taking care always to have a cask, or nearly a cask, of each sort, *on hand*. If the family be somewhat larger, the *two-bushel* Machine; and so on to the *six-bushel* Machine.

67. Now, as to the *prices* of the Machines, the Patentee has, since the publication of the former Number of this work, reduced them to the following: The *one-bushel* Machine, 8*l*; the *two*, 13*l*; the *three*, 18*l*; the *four*, 24*l*; the *five*, 30*l*; the *six*, 33*l*. This is exclusive of *coolers*, which do not belong to the *patent*, of course, and which may be had with the machine or not, as the purchaser pleases.

68. The advantages that an utensil of this description possesses over the common utensils are as follow. With the common utensils, you must *remove* your water from the copper to the *mashing-tub*, while the Machine serves for copper and mashing tub. With the common uten-

sils the process is necessarily much *slower*, and the fuel consumed five times, or, perhaps, ten times, as much. But, the great thing of all is, the convenience as to *room*, and *place of brewing*. The common utensils require a great deal of room to use them in. There must be a *copper*, and that must be *fixed*, too, in brick-work. In short, a *brew-house* is wanted for a family of any considerable size. Whereas the Machine is set up opposite any fire place, and the pipe is put up, or into, the chimney, at any distance from the floor, or into the fire-place itself. There is no boiling over; no slopping about; and the thing may be done upon a boarded floor as well as on a brick or stone-floor. If you have *no fire-place*, you can place the Machine against a window, take out a pane of glass, and put the end of the pipe through the opening. If this be not convenient, you can put it through a wall, or through any outside of a building of any sort; only observing, that, if the opening be through *wood*, or any thing that will burn, it must be so large as to *prevent the pipe from touching it in any part*. Having no place at all in the house; a coach-house, a stable, a cart-house, a barn, a shed of any sort will do equally well; and, if you have *no covering at all*, the open air, in a garden walk, a court, a field, is just as good, provided there be *no rain*; and provided that you take the trifling precaution as to *cover-*

ing, pointed out in paragraph 50.—When the brewing is finished, the Machine should be well scalded, and *rubbed dry*, and put away in a *dry place*, to prevent *rust*.

69. The reader will observe, that I have no *private interest*, direct, or indirect, in the success of the proprietor of this Machine. I bought mine at the recommendation of a gentleman, who has long had a *six-bushel* one, and who gave me some beer, of different strengths and age, that he had made with it. In pointing out the many and great advantages of the Machine, I have solely the public good in view; and, if I were to-morrow, to discover, or to hear of, any thing preferable to this Machine for accomplishing the same ends, I should undoubtedly hasten to communicate the discovery to my readers. The Patentee has, of course, furnished the *Plate* and paid for the *advertizing* of his prices, on which advertizing I myself *pay a tax*. He has reduced the prices, I believe, in consequence of representations made to me by several persons, and with the substance of which representations I made him acquainted. But, these things excepted, I have no concern whatever with the Patentee; because it is manifest that this paper is calculated greatly to promote the sale of the Machine, and because I would leave no suspicion to operate against my recommendation, my

most anxious wish being to encourage the practice of private brewing, and especially amongst the Labouring Classes and the Class of Tradesmen. I am aware, that, even at *eight pounds*, the Machine is beyond the reach of the *Common Labourer*; and, it is him, before all, that I am desirous to assist. If, therefore, any of my readers can point out any method by which we should be likely to restore the practice of brewing to the *Cottage*, I shall be greatly obliged to them to communicate to me.

70. Having stated the inducements to the brewing of beer, and given the plainest directions that I was able to give for the doing of the thing, I shall, next, proceed to the subject of *bread*. But, this subject is too large and of too much moment to be treated with brevity, and must, therefore, be put off till my next Number. I cannot, in the mean while, dismiss the subject of *Brewing Beer* without once more adverting to its many advantages, as set forth in the foregoing Number of this work.

71. The following instructions for the making of *Porter* will clearly shew what sort of stuff is sold at *public-houses* in London; and we may pretty fairly suppose, that the public-house beer in the country is not superior to it in quality. “A quarter of malt, all the ingredients, will make *five barrels* of *good porter*. Take one quarter of high-coloured malt, eight pounds of hops, nine pounds of *treacle*, eight pounds of *colour*, eight pounds of sliced *liquorice-root*, two drams of *salt of tartar*, two ounces of *Spanish-liquorice*, and half an

“ounce of *capsicum*.” The author says, that he merely gives the ingredients, as *used by many persons*.

72. This extract is taken from a *book on brewing*, recently published in London. What a curious composition! What a mess of drugs! But, if the brewers *openly avow* this, what have we to expect from the *secret practices* of them, and the *retailers* of the article! When we know, that *Beer-doctor* and *Brewers'-drug-gist* are *professions*, practised as openly as those of *Bug-man* and *Rat-killer*, are we simple enough to suppose, that the above-named are the *only* drugs, that people swallow in those potions, which they call *pots of beer*? Indeed we know the contrary; for, scarcely a week passes without witnessing the detection of some greedy wretch, who has used, in making or in *doctoring* his beer, drugs, forbidden by the law. And, it is not many weeks since one of these was convicted, in the Court of Excise, for using potent and dangerous drugs, by the means of which and a suitable quantity of water, he made *two butts of beer into three*. Upon this occasion it appeared, that no less than *ninety* of these worthies were in the habit of pursuing the same practices. The drugs are not unpleasant to the taste: they sting the palate: they give a present relish: they communicate a momentary exhilaration: but, they give no force to the body, which, on the contrary, they enfeeble, and, in many instances, with time, destroy; producing diseases from which the drinker would otherwise have been free to the end of his days.

73. But, look again at the receipt for making Porter.

Here are *eight* bushels of malt to 180 gallons of beer; that is to say, 25 gallons from the bushel. Now, the malt is eight shillings a bushel, and allowing eight pounds of the very *best hops*, they will cost but a shilling a pound. The malt and hops, then, for the 180 gallons, cost but *seventy-two shillings*; that is to say, only a little more than *fourpence three farthings a gallon*, for stuff which is now retailed for *twenty pence a gallon*! If this be not an abomination, I should be glad to know what is. Even if the treacle, colour and the drugs be included, the cost is not *fivepence a gallon*; and, yet, not content with this enormous extortion, there are wretches, who resort to the use of other, and pernicious drugs, in order to increase their gains!

74. To provide against this dreadful evil there is, and there can be, no *law*; for, it is *created by the law*. The *law* it is, that imposes the enormous tax on the *malt* and *hops*; the *law* it is, that imposes the *licence tax* and places the power of granting the licence at the discretion of persons appointed by the government; the *law* it is that checks, in this way, the private brewing, and that prevents *free and fair competition* in the selling of beer, and, as long as the *law* do these, it will in vain endeavour to prevent the people from being destroyed by slow poison.

75. Innumerable are the benefits that would arise from a repeal of the taxes on malt and on hops. Tippling houses might then be shut up with justice and propriety. The Labourer, the Artizan, the Tradesman, the Landlord, all would instantly feel the benefit. But the

Landlord more, perhaps, in this case, than any other member of the community. The four or five pounds a year which the day-labourer now drizzles away in tea-messes, he would divide with the farmer, if he had un-taxed beer. His wages would *fall*, and fall to his *advantage* too. The fall of wages would be not less than 40*l.* upon a hundred acres. Thus 40*l.* would go, in the end, a fourth, perhaps, to the farmer, and three-fourths to the Landlord. This is the kind of work to *reduce poor-rates*, and to restore *husbandry to prosperity*. Undertaken this work *must* be, and *performed too*; but whether we shall see this until the estates have passed away from the *present race* of Landlords, is a question which must be referred to *time*.

76. In *America* how useful the *brewing-machine*! No tax on malt or hops; no patent on the machine! Barley at about 18*d.* our money, a bushel! Surely we may hope, that when the American farmers shall see this little Essay, they will begin seriously to think of leaving off the use of the liver-burning and palsy-producing *Spirits*.

END OF NO. II.

COBBETT'S SERMONS

ON

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

LONDON

Printed and Published by C. Clement, No. 193, Fleet Street.

1822.

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COBBETT'S MONTHLY RELIGIOUS TRACTS.

VOL. I.—No. 1.] LONDON, MARCH 1, 1821. [Price 3d.

NABOTH'S VINEYARD;

OR,

GOD'S VENGEANCE AGAINST HYPOCRISY AND CRUELTY.

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

I Kings, Ch. XXI., V. 9, 10.

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

SECOND EDITION.

numerous are God's denunciations against it, and numerous are the instances, in which Holy Writ holds it up as visited with signal vengeance.

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

Hypocrisy, being a *false pretending*, may exist without any pretence to piety ; but, it is always prone to assume a *religious* garb ; that being the best calculated to deceive good, and therefore, unsuspecting, persons. When once the hypocrite has assumed this garb, there are few things that he will stick at ; the necessary preliminary being, a setting of the admonitions of conscience at defiance. Thus hardened, the hypocrite will proceed to almost any lengths. First, he endeavours to obtain his object by exciting in others a high opinion of his own purity ; but, should this fail him, should he be thwarted in his career, he will fall to comparisons between himself and those by whom he is thwarted. He next proceeds to slanders, calumnies, and even to false swearings against them ; and, rather than finally fail in attaining the fruit of his long pre-

meditated schemes, he will, without the least remorse, dip his hands in the blood of the innocent.

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

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

Thus, as was before observed, hypocrisy has generally *gainful fraud for it's object*. Hypocrisy is by no means a theoretical vice. It is practical; and it's object is always self interest. It sometimes proceeds by round about means. It's object is not always manifest to lookers on; there are steps, and sometimes steps hardly discernible; but it always is it's ultimate object, to get, or to preserve, possession of, something or other, which, in right and justice, the hypocrite ought not to possess. If this possession can be obtained, or preserved, without violence; if, to use the words, just quoted, of good Job, the hypocrite can take away a "house which he builded not;" if he can do this without violence, he will be content; but if he cannot, he will resort to the violence. If he can carry his point with a smaller degree of oppression, he will abstain from the larger degree; but if he cannot, he will exercise oppression even to the shedding of the blood of his unoffending neighbour.

These truths might be illustrated by thousands of examples; and, I may, hereafter, show the desolation which hypocrisy has occasioned in the latter ages of the world. I may, hereafter, show how this detestable vice has spread the rack, and furnished the stake, with not only innocent, but most virtuous human beings. At present, however, let me beseech the reader's best attention to that remarkable instance of hypocrisy and cruelty, recorded, in the 21st Chap. of the first Book of Kings, in the history of the tragical

death of NABOTH the Jezreelite. For, in this history we have a true and complete picture of the character of hypocrisy; of it's great and almost invariable object; and of the horrible means which it employs, when driven to it's last resort.

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

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

Very different, however, were the consequences with regard to poor NABOTH. The King, who was a weak and childish sort of being, became miserable on ac-

count of this refusal; appeared greatly dejected; was plunged into melancholy, and would neither eat nor drink. The Queen, JEZEBEL, however, was of a different character. She, who seems to have carried hypocrisy to it's state of deadly perfection, was not long in falling upon the means of gratifying the wishes of her husband, without consulting NABOTH, and without giving any thing for the Vineyard either in money or in kind. "Let thine heart be merry," said she, "for I will give thee the Vineyard of NABOTH the Jezee-
"lite."

And now, we are going to see how hypocrisy goes to work in order to effect it's object; which object, be it never forgotten, always is to preserve, or to obtain possession of, that which of right and injustice does not belong to the hypocrite. JEZEBEL saw clearly that it was useless to endeavour to prevail upon NABOTH by temptations of lucre; because, his refusal was founded upon principle. She, therefore, conceived the truly diabolical project of bringing against him a false accusation; and that the accusation might be such as to insure his destruction, and, at the same time, deprive him of the compassion of his fellow subjects, she caused him to be accused of blasphemy; a very horrid crime in the eyes of all good men; and, therefore, the best calculated for the effecting of her nefarious purpose. But, now, mark well the dreadful means that she resorted to. She wrote letters in her husband's name to the

Nobles and to the Elders ; that is to say, to the Nobles and the Magistrates, which Magistrates were also the *Judges*. In these letters she desired the persons to whom they were written to proclaim *a fast* ; or *religious festival* ; for, we always find that when injustice and cruelty of the most atrocious and horrible description are about to be committed, the pretence of extreme piety, and the most glaring outward show of religion, are put in the fore-ground. “ *Proclaim a fast* ;” said this wicked woman, “ And set NABOTH on high, “ amongst the people ; then set two men, sons of Belial” (that is to say, men of desperate wickedness) “ before him, to bear witness against him, saying, “ thou didst *blaspheme* God and the King ; and then “ carry him out and *stone him, that he may die.*”

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

Were it not for the information which history has afforded us, we should be led to believe, that this was an imaginary case, or parable, intended to illustrate

the workings of the most deadly hypocrisy, and to show, in the sequel, the consequences to the principal actors in the cruel and bloody scene. For, what do we behold here? We behold Nobles and Judges engaged coolly and deliberately in the work of finding out and hiring false witnesses to take away the life of an innocent man. We behold them resorting to the shameless act of employing the most infamous of mankind for this purpose. We behold them sitting in a mockery of judgment on this innocent man; and we behold them, with unmoved countenances, seeing him stoned to death, on their judgment, founded upon the evidence of wretches whom they had themselves hired to swear falsely against him. And, which is the finishing stroke to the picture, we behold them doing these things under the mask of religion; on the day of a solemn festival; and for the pretended purpose of punishing blasphemy!

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

But, with regard to the *instigators* to this crying sin, the Bible has taken care not to leave us to conjecture

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

Having slain the son and successor of AHAB, JEHU proceeded to the rest of his work, and slew all the children of the destroyer of NABOTH and his children. JEZEBEL was punished in a most signal manner. She was looking out of a window; and JEHU said, "throw
" her down. So they threw her down: and some of

“her blood was sprinkled on the wall, and on the
“horses; and he trod her under foot. And when he
“was come in, he did eat and drink, and said, Go, see
“now this cursed woman, and bury her: for she is a
“king's daughter: and they went to bury her: but
“they found no more of her than the scull, and the
“feet, and the palms of her hands. Therefore they
“came again, and told him. And he said, This is the
“word of the Lord which he spake by his servant
“ELIJAH the Tishbite, saying, in the portion of JEZ-
“REEL shall dogs eat the flesh of JEZEBEL. And the
“carcase of JEZEBEL shall be as dung upon the face
“of the field in the portion of JEZREEL; so that they
“shall not say, this is JEZEBEL.” 2 Kings. Chap. IX.

Thus we have the whole history: the object; the means of accomplishment; the manner of the accomplishment; the success of the contemplated crime; and finally the signal and awful punishment of the criminals. At first sight we are stricken with horror at the punishment inflicted upon JEZEBEL. But, looking back at her offence; viewing the coolness of her cruelty towards NABOTH; seeing her instigating Magistrates and Judges themselves to suborn wretches to swear away the life of an innocent man; and, above all things, seeing her effect this bloody purpose with all the insignia of religious ceremony drawn forth, and under a pretence of uncommon reverence for God,

and an uncommonly anxious desire to prevent his name from being blasphemed; when we consider these things, can we say that her punishment was too severe? can we say that her carcase ought not to have been “as dung upon the face of the field”?

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

It is material to observe, that the crime of *blasphemy* was selected, in preference to any other crime, for reasons which are obvious enough. In the first place, this crime consists in the utterance of *words* merely. If the crime, falsely imputed, had been that of robbery, or murder, it would have been more difficult to satisfy the minds of the people on the score of proof. The positive evidence must have been corroborated by facts and circumstances. There must have

been some one robbed ; there must have been some one killed. The bare words, or bare oaths, of two witnesses, would not have been sufficient to justify in the minds of the people the horrible act of stoning a man to death. Besides it was necessary to select a crime, with regard to which *reason* has much less to do, with the populace, than *passion*. Men do not reason upon subjects where their hopes and fears are deeply engaged. The mass of mankind, having adopted certain opinions with regard to their eternal happiness or misery, are not only shocked at, but are filled with anger against, any one who does or says any thing, which tends to shake those opinions. Besides this, self-love rises up, human pride pushes forward, with volumes of resentment on their tongues, against him, who ventures to treat with levity, and especially to hold up as fabulous, a thing which the mass of mankind have regarded, not only in the most serious light, but as an object worthy of their constant attention all their life through. To this may be added, that no small portion of every people will always think that they have a certain degree of merit with God, if they discover, particular zeal in the cause of religion ; and, it is by no means strange, if they discover, that it is much easier to give proof of this zeal by showing their decided and inveterate hostility to men accused of a want of religion, than by carefully, constantly, and quietly, practising

the christian virtues of gentleness, forbearance, and charity.

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

JEZEBEL, together with the Nobles and Magistrates of Samaria, seem to have been fully aware of this. They took special care to disguise the *real object* of the persecution of NABOTH. They said not a word about the Vineyard. They did not complain to the people, that NABOTH was an obstinate man ; that he had been rude to the King ; that he had refused to let him have the inheritance of his fathers, whether for money, or in the way of barter ; they did not let it transpire, that his life was sought because he would not part with

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

It is necessary for us to keep constantly in view, that the object of hypocrisy is *plunder*. Hypocrisy works in various ways ; it discovers itself in various forms ; it has halting places in it's career ; but it's ultimate object is *plunder*. It's means is persecution

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

What, then, could be the *motive* of these Priests? The crime which they imputed was precisely that which the base Nobles and the baser judges of Samaria imputed to the unfortunate NABOTH. These Priests, too, called the Protestants *blasphemers*; so that, according to them, we are a nation of *blasphemers*. But what was their *motive*, I ask again? They pretended, indeed, to punish Protestants for their offences against God: it was in the midst of *Solemn Fasts*, that they broke the bones of poor wretches upon the rack, or held the blazing faggots to their faces. Like the Nobles and Judges of Samaria, they invariably proclaimed a Solemn Fast, during which to perpetrate their horrid murders, the perpetration of

which murders, they, with *real blasphemy* on their lips, called an “*act of faith!*” But what was their *motive*, once more let me ask? Why, to *secure the possession and enjoyment of plunder*; the word plunder meaning, the inheritance of one man, or the fruit of his labour, wrongfully enjoyed by another.

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

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

There is another circumstance suggested by the history of the murder of NABOTH, proceeding, as it did, from a charge of *blasphemy* ; and that is, that this charge has, for the most part, been preferred, not only from motives of plunder, but by persons of the most profligate characters and lives ; and, for the far greater part, by those who were, themselves, real *blasphemers*. We find this same JEZEBEL, this accuser of NABOTH, an idolatress, and a bitter enemy of the Prophet ELIJAH. We find her plotting the destruction of the Prophet, and only missing her aim by the flight of the Prophet. We find her a most profligate person in all the walks of life ; setting at defiance every rule of decorum, and even of decency.

We shall, too, if we look into History, of more modern date, find, that, in general, the first to prefer accusations of *blasphemy* are persons, who, themselves, have not the smallest sense of religion. The Cardinal de RICHELIEU, who was Prime Minister of France as well as a Cardinal of Rome, was a man notorious for his profligacy; notorious even for his privately scoffing at religion; but not less notorious for his cruelties inflicted on pretended *blasphemers*. Upon one occasion this horrible hypocrite had been satirised in a little poem by a Parish Priest in the South of France. He was too cunning to proceed against the man as having written a *libel* on him. That would not have answered his purpose. It would have exposed him to jest, or have spread the jest wider. He found a more effectual mode, through a charge of *blasphemy*, of answering his ends. The astonished Priest found himself all of a sudden called upon to answer for a crime which had never entered his imagination; and, at last, after a series of proceedings, the iniquity and flagrancy of which make us shudder as we read, the man was brought to the stake, and burnt to ashes *amidst the plaudits of the people, who seemed, the history tells us, to enjoy his cries and his groans!*

This is a very poor compliment to human nature; but, thus it is. For the reasons before stated, the hypocrite has only to persuade the people that he is actuated by pious motives, and that the punishment he is inflicting is for the *support of religion*; he has only to take care of these two things, and he may almost skin his victim alive in the presence of the

populace. Good, gentle, kind, most benevolent and most humane persons; persons who shudder at the thought of cruelty under all other circumstances, are, in cases like this; in cases where religion is concerned; in cases where *blasphemy* is the charge preferred; in such cases, they are furious as beasts of prey; or, at best, unfeeling as stocks and stones.

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

The Christian's duty, when a charge of blasphemy is preferred against his neighbour; a charge so difficult to define, and so easily made; the Christian's duty, in such a case, and, indeed, in every other case where a charge is preferred against his neighbour, but more especially in this case, is, to divest himself wholly of all

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

Has such a man forgotten, that JESUS CHRIST himself was accused of *blasphemy*? Has he forgotten that the hypocrites accused him of being a *blasphemer*? How they bellowed out, "now you have heard his *blasphemy*?" Has such a man forgotten that *blasphemy* was the general charge preferred against CHRIST and his Apostles? And from what motive? Only because their teaching tended to put a stop to the plunder of the hypocrites of that day. Those whose gainful frauds CHRIST and his Apostles detected and exposed, took care like the Nobles and Judges of Samaria, *not to complain of this detection and exposure*. They affected not to have those in their eye,

ny more than the Judges of Samaria had the Vineyard of NABOTH in their eye. It was, however, the exposure in the one case, as it had been the Vineyard in the other, which constituted the real offence. But *blasphemy* was the efficient accusation: that seized hold of popular feeling: that hardened the hearts of the people against the pretended offenders; and thus hypocrisy indulged it's love of plunder under the garb of zeal for religion.

Is it not then our duty; is it not, with all these instances, all these lessons, all these admonitions of God himself, before us, our bounden duty to watch well our conduct; to keep a strict guard as to our actions, and even as to our words and thoughts, when our neighbours exhibited unto us under the hateful name of *blasphemer*? Does any Christian believe that the history of the abominations of JEZEBEL was put upon record by the command of God, without being intended to serve us as a guide in cases where charges of *blasphemy* shall be preferred? Does any man calling himself a Christian, look upon the 21st Chapter of the 1st Book of Kings, and upon the 9th Chapter of the 2d Book of Kings, as containing the beginning and the sequel of a sort of tragical fable, given to us for our diversion or amusement? No: he looks upon them as given to us for our instruction, to be sure; to caution us against acting as the people of Jezreel did; that is to say, against lending a ready ear to falsehoods preferred against our neighbour; and against joining in causing his destruction when we ought to come to his assistance and support.

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

With what care, then, ought we to proceed in the making, or in the giving of our countenance to, imputations of a crime so unnatural and so monstrous! The crime is great: the greater the caution, therefore, in giving credence to it's having been committed. If, indeed, we be ready prepared, like the base Judges of Samaria, to believe loose and vague charges, supported by perjured witnesses, or built upon far-fetched constructions and interpretations; then, there needs no

HYPOCRISY AND CRUELTY.

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

Let no one hope to escape the punishment due to hypocrisy by pleading that he has not himself been the false accuser of his neighbour: let him not, when he has expressly or tacitly, given his assent to the cruel deeds of hypocrisy, hope, with Pontius Pilate, to

escape by exclaiming : “ I am innocent of the blood
“ of this just person : *see ye to it.*” Let no one hope
to escape by a subterfuge like this. Pilate saw that
the judgment was unjust, and yet he assented to it in
order to avoid giving offence to the prosecutors, a
baser and more wicked act than which it is hardly pos-
sible to imagine. Yet, this is, in fact, the act of every
man who assists hypocrisy in the perpetration of its
injustice and cruelty, whether that assistance be
given actively or by a silent assent. Every man,
who, in any way, and from whatever motive, assents
to an unjust judgment on his neighbour, acts, not,
indeed, precisely the part of JUDAS ; but he acts the
part of the Chief Priests and Elders, which was by no
means less detestable : he acts the part, not exactly of
JEZEBEL and the sons of Belial ; but he acts the part
of AHAH, and of that pusillanimous and wretched king
he richly deserves the fate. In such a case there is
no neutrality. “ He that is not *for* us, is *against* us.”
Not to prevent robbery or murder, having the power
to do it, is to rob or to murder : not to endeavour to pre-
vent injustice is to be unjust ; and, not to use all the
means in our power to arrest the hypocrite in his cruel
career is to merit that just vengeance, which God has
denounced, and will not fail to execute, against hypo-
crisy and cruelty

END OF No. I.

COBBETT'S MONTHLY RELIGIOUS TRACTS.

VOL. 1.—No. 2.] LONDON, APRIL 1, 1821. [Price 3d.

THE SIN OF DRUNKENNESS,

IN
KINGS, PRIESTS, AND PEOPLE.

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

Proverbs, Ch. 31, V. 4, 5.

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

But, this is not the light in which religion ought to be viewed. To practise justice, mercy, charity and other virtues, is natural to uncorrupted and unper-

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verted human beings. That which strengthens this natural propensity, or arrests the effect of corruption and perversion, and does this through the means of reverence for God and an expectation of future rewards and punishments, is called RELIGION. So that, religion means *virtue* arising from considerations connected with a Supreme Being and with hopes and fears as to another world.

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

Vain is the notion, that *religion* consists in believing in the truth of the doctrines of the Bible: vain is the notion that what is generally called *faith* constitutes religion. It, in fact, makes but a very small part of what constitutes religion, properly so called. The Word of God has been given for a *rule of conduct*; and religion consists in *obeying* the rule, which is the best, and, indeed, the only, way, in which we can prove our faith, faith being neither more nor less than our belief in the Divine origin of the rule. “Thou believest:” says the Apostle JAMES, Ch. ii. V. 19, “thou doest well. The *Devils also believe.*” And, alas! How many men, who nearly resemble Devils in

their conduct, do we hear clamorously professing their *belief*, and persecuting, with fiend-like malice and cruelty, others whom they falsely call infidels! The same Apostle, in the same Chapter, says, that faith without works is nothing worth; and he illustrates his meaning by putting a case where the giving of the hungry and naked a *blessing* is substituted for a gift of *food and raiment*. "Thou," he adds, "hast faith, and I have works: show me thy faith without thy works; and I will show thee my faith *by* my works."

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

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

real religion in his heart, and, that, if he call himself religious, he is both hypocritical and impious.

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

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

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

name we are punished. If the King be so far beyond the reach of our unlawful efforts, how much farther beyond them is the King of Kings!

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

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

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

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

“Woe to thee O land, when thy King is a child, and thy Princes eat in the morning.” EECLES. Ch. x, V. 16. And in the next verse we are told, that the

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

Is it possible to imagine a being more contemptible, and at the same time more hateful than this? Well, therefore, may the inspired writer exclaim, “woe to thee O land, when thy King is a child, and when thy Princes eat, not for strength but for drunkenness!” Is it not enough to fill the heart with indignation, when we behold Kings or chief Magistrates, under whatever name, answering to the description above given? Is it not enough to excite even rage in the just mind to hear men addicted to such vices addressed with the appellation of *Majesty*, and to hear them called *most excellent*, and their persons called *sacred*, when it is

notorious to the world that they are distinguished from other men more by their vices than by any excellent quality; and that, by their chief characteristic, they are brought to a level with the brute?

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

To Kings and chief Magistrates are given all the means of enjoying ease and tranquillity. They possess innumerable advantages over other men. They have no cares for themselves or for their progeny. Lands, houses, equipages; every thing, which other

men seek to possess, is put into their possession without the smallest degree of trouble to themselves. Their wants and wishes are all anticipated. They are armed with authority to curb the disobedient, and are furnished with treasures for the doing of acts of grace and favour. They are the fountain of honours; and there are laws to give special protection to their persons. In return for all these do they owe nothing to the community? Can they ever do enough to discharge the debt of obligation, until they have done every good which they are capable of doing? At the least, are they not bound to abstain from wilfully doing evil; are they not bound to abstain from voluntarily rendering themselves unqualified for the discharging of their bounden duties? The Magistrate, says the Scripture, shall be a terror to evil doers, and a reward to those who do well; but in the debauched, in the drowsy, in the effeminate Magistrate; in him who is a child in mind and a giant in profligacy; in the unfeeling drunkard and glutton, who may unhappily be clothed with regal authority, what do we see but a rewarder of evil doers and a terror to those who do well?

But, it is not to this vice, when it is found in Kings, that evil consequences exclusively belong. If it were possible to suppose any thing more odious than a drunkard with a sceptre in his hand, it would assuredly be a drunkard in clerical robes. That priests should be sober; that they should abstain from all excess, whether in eating or drinking, is so manifest; this is so clearly their duty; that there seems to require neither the authority of Scripture nor the weight of argument to uphold or enforce it. ST. PAUL to TITUS, Ch. i. V.

7, and 8, says that a *Bishop* must be “sober and not given to wine.” The same is repeated in Ch. iii. of the Epistle to TIMOTHY. In this last mentioned Chapter the Apostle takes care to urge the necessity of sobriety in the case of teachers in general; and, indeed, though the first teachers were sent forth under numerous injunctions as to their own behaviour, that of being *sober* constantly finds a place in the commands laid upon them. They were told to preach the gospel; to be steadfast in the faith; but they were told with not less earnestness to abstain from pride, from vanity, from effeminacy, from filthy lucre; from every thing calculated to bring, by their evil example, reproach upon their calling; but more particularly were they urged to be *temperate*, to be *sober*, to abstain from *gluttony and drunkenness*.

Indeed, if we duly consider the matter, we shall find that the Priest, next after the King at least, is in duty bound to abstain from excesses of every description, and particularly those under contemplation at present. For, of what avail is the preaching, if the example of the Priest give the lie to his precepts? Can it be believed that the hearers will be deterred from indulging in drunkenness, when the sermon comes from the lips of a man whom they know to be a drunkard? It will not be contended, especially by Priests themselves, that the flock do not regard the pastor as a person of understanding superior to their own; because to contend for the affirmative of that proposition, would be to declare the functions of the Priest to be useless. Of what avail, then, can the precept be, if contradicted by the example? We are told sometimes, that we are to attend to what the Priest *says*,

and not to what he *does*; for that he merely tells us what is the will of God. But the hollowness of this will appear in a moment; for if the Priest tell us that we endanger our souls by getting drunk; if he call upon us, in the words of St. PAUL to the CORINTHIANS (1 CORIN. Ch. v., V. 9,) not even to *sit down at table with drunkards*; if he assure us, in the words of the same Apostle, in Ch. vi., V. 10, of the same book, that drunkards shall *not inherit the Kingdom of Heaven*; and if we know that he himself is a drunkard, and that his "God is his belly;" if we know this, must we not conclude, that, at bottom, there is not so much *sin* and not so much *danger* as his words would have us believe? Him we regard as our superior in point of understanding; and can we possibly believe, that, while he is warning us so earnestly against the danger of not inheriting the Kingdom of Heaven, he himself is wholly insensible to that danger?

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

The first quality, therefore, in a Priest is that of *exemplary life*. Without this his preaching is a great deal worse than vain; for it tends directly to shake all faith in the system of religion which he is teaching. He may, as long as he pleases, tell us, that, to be good Christians, we must be humble, meek, merciful and charitable; but, if he himself be haughty, insolent, hard-hearted and cruel, the necessary conclusion in our minds, is, that he is either an impostor or an

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

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

these promises he has sealed by *taking the sacrament*?

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

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

The mass of mankind are the creatures of habit; they generally follow in the track of their fathers; and to shake things long established is, therefore, diffi-

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

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

The Priests of France had made *vows* of chastity,

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

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

inflicting punishment on the daring and impious impostors !

If unbelief prevail, therefore, let it be ascribed to it's true cause. If divisions take place amongst Christians ; if sects arise, and feuds and deadly animosities succeed, let the Priesthood take the blame to themselves. Laws may be made, formulas may be promulgated ; penalties may be attached to defection or non-conformity ; but in the end, reason, justice, manifest right, are too strong for them all. Men will not believe him to be a saint who lives the life of a sinner. " To make others weep," says the Critic, " the poet must weep himself ;" and, certainly, to make others believe in the soundness of our teaching, we must ourselves practise what we teach. Did it ever yet happen, that, in order to induce his soldiers to enter the breach, the Commander himself turned his back and ran away ? To persuade men to labour, do we ever ourselves give striking proofs of our own laziness ? To induce our children to abstain from gaming and to give them a horror of that vice, do we ourselves take them to the gaming-table to see us place our fortunes upon the hazard of the die ? Who, then, is to expect that a gluttonous and a drunken Priest will have a temperate and sober congregation ; and, how necessary is it, then, that the law-giver and the Magistrate, in every community, take care that no protection, and especially that no grace or favour, be given to a Priesthood whose lives are a continual example of, and a continual encouragement to, an indulgence in this too prevalent and most pernicious of vice !

After all, however, were a Nation so unhappy ;

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

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

Never was a truer picture than this. Here are the effects and here is the cause. The drunkard, he who delights in drink, passes upon himself the sentence of poverty, and of unpitied poverty, too: he suffers all its pains and penalties without receiving and without meriting compassion; because he has sinned, as was before observed, against *nature* as well as against reason and the word of God. “*Drowsiness,*” says Solomon, “shall clothe a man with rags.” And of all the drowsiness and laziness that is witnessed in the world nine-tenths arise from an inordinate indulgence in drink. When once this vice has taken fast hold of a

man, farewell industry, farewell emulation, farewell attention to things worthy of attention, farewell the love of virtuous society, farewell decency of manners, and farewell, too, even an attention to person: every thing is sunk by this predominating and brutal appetite.

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

In the house of a drunkard there is no happiness for any one. All is uncertainty and anxiety. He is not

the same man for any one day at a time. No one knows any thing of his out-goings or of his in-comings. When he will rise or when lay down to rest is wholly a matter of chance. Whether he will be laughing or sullen at his return to his home no one can tell. At sometimes he is one man, at other times another. His time is chiefly divided between raving and melancholy. Well might the Apostle warn his Disciples not to sit down at table with drunkards; for, leaving the sin of drunkenness itself out of the question, what is so intolerable as the babble of a drunken man! What so uncertain as the consequences of communication with him! This minute he shakes you by the hand; the next he seeks your life; and the only recompense you receive for the injuries he inflicts, is, an acknowledgment, that, at the time of committing the injury, he had voluntarily put himself upon a level with the brute.

Of all the afflictions in this world, there is, perhaps, none that exceeds that of having a drunken husband; next to which comes that of having a drunken son. From the very earliest times this vice was held in the greatest abhorrence and marked out for the severest punishment. MOSES, in laying down laws for the Israelites, took care to invest parents and judges with power to punish a crime, which, if suffered to go unpunished, he foresaw must be productive of the most injurious consequences to the Community of which he was the law-giver. In the xxi. Chap. DEUTERONOMY, he commands the parents of a stubborn and rebellious Son to bring him before the elders: “and they shall say unto the Elders of his City, this our son will not obey our voice; he is a *glutton and a drunkard*.

“ And all the men of his City *shall stone him with stones that he die*: so shall thou put evil away from among you ; and all Israel shall hear, and fear.” Now, severe as this punishment was, who shall say, when we take into view the numerous and terrible consequences of the vice, and the total absence of all temptation to the commission of it ; who shall say, when these things are considered, that this punishment was too severe ? Before we pronounce this judgment, let us look at the aged father and mother, at brethren and sisters, all plunged into misery by the drunkenness and consequent squandering of one stubborn, profligate and brutal member of the family. Let us only consider the number of unfortunate mothers, who, in their widow-hood, have a son, to whom they ought to look for consolation and support, rendered doubly miserable by that son ; and, at last brought to absolute beggary by his drunkenness, drowsiness and squandering. Let us look at a mother thus situated ; let us see her for years wearing herself with anxiety, humouring him, indulging him, apologizing for him ; and at last, even when brought by him to want bread to put in her mouth, feeling, not for herself, but for him. We must look at a case like this ; a case, unhappily, but too frequent in this day ; we must look at a case like this ; we must look at the crimes of such a son ; at his ingratitude, his cruelty, at that hard-heartedness which has grown out of the wilful indulgence of his appetites ; and we must consider that this indulgence has been in defiance of reason and of nature, before we pronounce that the punishment allotted by the law of Moses was more than commensurate to the magnitude of the crime.

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

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

In this respect, however, let us hope that few parents are deficient; but, there is something besides parental affection due from a parent towards a child. The parent has to *act* as well as to *feel*. He is to consider that which is best to be done; that which is the best course to pursue, in order to provide, not only for the existence and health of his child, but also for his future welfare, and in welfare is included his good moral conduct. It is very certain that children are, in general, prone to follow, and with great exactness, the example of their parents. Where is the father whose sons have not told him, one after another, at the age of three years old, that they shall be big men *like him*; that they shall do this or that, *like him*? Where is the father that has not watched, and been very much pleased at, their constant attempts to *imitate him*, and who has not observed their contentions as to which was most *like him*?

Now, it is impossible not to see in these things,

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

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

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

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

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

There are few crimes, few offences against morals, which do not, in the end, bring their own punishment, even in this world. The thief, the robber, the murderer, the corrupt legislator, the unjust judge, the perjured juror, the tyrant king : each usually receives his due, in one way or another, before he be called to commune with the worms. But the punishment of the drunkard is not only certain to follow the offence, but it follows it immediately. That which he swallows for what he calls his pleasure brings the pain as surely as the night brings the morning. Poverty and misery are

in the train; a disgraceful and loathsome state of existence closes the scene; and when the besotted and bloated body is at last committed to the earth, not a tear, not a sigh is drawn forth even from parents or children. It has been deemed subject of deep lamentation when death is unaccompanied with the solitudes of friends and relations. There is scarcely a human being so unfortunate as not to leave some one to regret that he is no more. But the drunkard makes no void in society, except that of a nuisance, the removal of which is calculated to excite no other feeling than that of satisfaction.

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

END OF No. II.

COBBETT'S MONTHLY RELIGIOUS TRACTS.

VOL. I.—No. 3.] LONDON, MAY 1, 1821. [Price 3d.

FALL OF JUDAS ;

OR

GOD'S VENGEANCE AGAINST BRIBERY.

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

Acts, Ch. 1, V. 18.

BRIBERY is the giving, or the taking, of money, or some other thing of value, real or imaginary, as an inducement, or reward, to do, or to cause to be done, some act which the parties know to be wicked ; and, while there are few things more detestable than this in their nature, there are still fewer which have, in the affairs of mankind, effects so extensively mischievous. Yet, as in the case of drinking and gaming, the frequency of the crime renders it less generally and strongly reprobated than it ought to be ; though, if we duly consider it, either in its nature or in its consequences, we shall find that we are criminal, not only if we, directly or indirectly, give it our countenance, but if we neglect any means within our power to expose it to hatred and to bring down upon it some portion, at least, of that vengeance which the Scriptures teach us is its due.

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

The conduct of the Chief Priests, in the case of the traitor Judas, was inexpressibly base; but, it was not *more* base than that of Judas, who, like many, many others, offered his soul for sale. One or the other of

the parties must make the offer ; but, as to the magnitude of the crime, it signifies little which of them it is. To be sure, in this case of Iscariot, the circumstances were singularly shocking. The follower, the professed disciple, one of the chosen and honoured twelve, goes to the known deadly enemies of his gentle, kind, benevolent, unoffending Master, and asks them *how much they will give him* to betray that Master into their hands. They offer him a *bribe* of thirty pieces of silver. He takes the bribe ; becomes the *spy* of these hypocritical pretenders to piety ; and the sign, by which he points his Master out to the low and hardened myrmidons of the persecutors, is a *kiss*, the token of fidelity and affection ! The spy and traitor knows, that the death, the ignominious death, of his innocent and generous Master is to be the consequence ; but, still he coolly perseveres : he has taken a *bribe* ; and, having been capable of *that*, remorse could find no place in his bosom. But, God's justice was not tardy in overtaking him. He purchased a field with the wages of his perfidy ; and, upon that very spot “ he fell headlong, and all his bowels gushed out ; ” a lesson to spies and traitors to the end of the world. His accomplices in guilt, his employers and payers, were divested of their power ; and the *nation* who were so base as to wink at the crime, were scattered over the face of the earth ; destined to be in every country and to be owned by no country ; doomed to be accumulators of wealth, and to be, at the same time, the scorn even of the beggar.

But, though this particular act of bribery was so completely horrible in all its circumstances, we must take care not to suppose, that *precisely such circum-*

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

The Scripture takes care to warn us against this error; for, it holds up to our detestation bribery of every description, and bribery of no kind more distinctly and earnestly than that kind which works its way to our neighbour through a circuitous and general channel; and which destroys the peace and happiness of the community by corrupting the sources of law and of justice. When SAMUEL became old, he set his sons to judge, that is to say, to be rulers or guides, or chief magistrates to the Israelites. But (I. Sam. C. 8, V. 3.) his sons “took *bribes*, and *perverted judgment*.” That is to say, made partial laws and regulations. Whereupon the Israelites demanded a

king, in imitation of the neighbouring nations. They were remonstrated with upon this demand; Samuel told them of the sufferings and degradation that this would bring upon them. The answer to that eloquent, beautiful and affecting appeal which he made to them after SAUL was made king, clearly shows how much they revered him. "Behold," says he, "*here I am* : witness against me before the LORD and before his anointed : whose ox have I taken ? or whose ass have I taken ? or whom have I defrauded ? whom have I oppressed ? or of whose hand have I *received any bribe* to blind mine eyes therewith ? and I will restore it to you.—And, they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." I. SAM. Ch. 12, V. 3 and 4.

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

Bribery is every where, in Holy Writ, marked down amongst the most hateful of public offences. AMOS (Ch. 5. v. 10, 11, 12 and 13) well describes the state of things where bribery prevails. "They *hate*

“ *him* that rebuketh in the gate, and they abhor him
“ that speaketh *uprightly*. Forasmuch, therefore, as
“ your treading is *upon the poor*, and ye take from him
“ burdens of wheat; ye have built houses of hewn-
“ stone, but ye shall not dwell in them; ye have
“ planted pleasant vineyards, but ye shall not drink
“ wine of them. For I know your manifold trans-
“ gressions and your mighty sins : they afflict the just,
“ they take a bribe, and they turn aside the poor in
“ the gate from their right. Therefore, the *prudent*
“ *shall keep silence* in that time ; for it is an evil time.”

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

“ Gather not” says DAVID (Psalm, 26, V. 8 and 9)
“ my soul with sinners, nor my life with *bloody* men,
“ in whose hands is mischief, and *their right hand is*
“ *full of bribes.*” Thus it ever is : the man who can be guilty of *bribery*, is capable of any act of wickedness. Blood may, in some cases, not be necessary to effect his designs ; but the man, who will either give or take a bribe is capable of shedding innocent blood rather than not effect his purposes. His heart must be

corrupt in the first, and it must have become *perfectly callous*, before he can, to the face of another man, give or take, a bribe. ISAIAH adds his authority to that of DAVID. He describes the *good* man thus: "He that speaketh uprightly; he that *despiseth the gain of oppressions*, that *shaketh his hands from the holding of bribes*, and that stoppeth his ears from hearing of *blood*; he shall dwell on high; his place of defence shall be the munitions of rocks."

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

Hateful, therefore, as the thing is in itself, it becomes still more hateful when we take its *consequences* into view. When we reflect on the state of depravity, at which men must have arrived, before they can open to each other a transaction, the very name of which acknowledges infamy in the actors, how are we to refrain from abhorring the wretch guilty of the offence? In other crimes, accomplices fall gradually into each other's views; they undertake, and only undertake; and are involved in the sin frequently without perceiving the extent. But, in the case of bribery, the two parties meet; they negotiate, looking each other in the face by the light of God's sun; and they coolly make and ratify a *bargain*, which stamps villain on the front of both. Bribery, nine times out of ten, includes a breach of *trust*, or *confidence*: it is an act of perfidy, bought on the one side and sold on the other; and that, too, with the clear foreknowledge of its producing,

first or last, wrong to some part or other of the rest of mankind. But, still, we have but an imperfect idea of its wickedness till we come to contemplate its consequences ; till we consider the evils it brings in its train : the oppressions, the acts of cruelty, the ruin, the misery, the destruction of individuals, the disgrace and overthrow of nations, the rivers of human blood, which, through its means, are poured out on the sacrilegious altar of ambition and avarice. Luxury and effeminacy bring their evils ; superstition has also its scourge in its hand ; pride, folly, indolence, ignorance and insolence, have their chastisements for the nation that indulges in them ; but, let *bribery* once take root : let its corrupting fibres once get fast hold ; let its branches spread abroad, and all becomes poison and rottenness : the nation is doomed to suffer long and much ; and even half-destruction becomes a blessing, if it rid a people of the degrading and intolerable curse.

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

at all in the two. Both commit the act for their own selfish purposes; and neither is so ignorant as not to know, that the act is unjust and infamous.

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

According with these principles are the awful denunciations of God, whose word pronounces condemnation more especially on the *takers* of bribes. Indeed the whole herd of givers and takers are sometimes

spoken of and put into one mass of horrible malefactors; but, at any rate, no distinction is made in favour of *takers*. In JOB, Ch. 15, V. 34. "The congregation of *hypocrites* shall be desolate, and fire shall consume the tabernacles of bribery." Now, with men (if there really be such) who are *blasphemers*; with men who *disbelieve the Scriptures*; with men who *ridicule revelation*; with such, this denunciation may be treated lightly. But, will any of those, who call the Bible the *word of God*, despise this denunciation; will they say, that a bribe may, in certain cases, be taken *without* incurring the vengeance of God? Such men there *may* possibly be; it is *possible*, that there are men who affect to look upon themselves as the elect, as endued with particular grace, as under the immediate guidance of the holy spirit, and who boast of a direct communication with heaven. It is possible, that there may be men, pretending to all these religious advantages, and who, at the same time, not only think lightly of bribery, but actually give and take bribes; and, if there really be such men, all that one can say is, that, to the most detestable of wickedness in practice, they join, in professions, the most loathsome hypocrisy. Such men are not only a scandal to religion, but a dishonour to human nature, and their erect attitude of body is a disgrace to the human form. There are monsters of the visionary as well as of the substantial creation; but, what monster ever existed in either equal to the inward man swoln with the grace of God and the outward man fingering a bribe?

It is worthy of remark, that, in almost every instance where *bribery* is mentioned in the Scriptures, *hypocrisy* also finds a place. They are, indeed, constant asso-

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

Sin, in all cases, endeavours to *disguise itself*. Satan is too crafty to present the wages of perdition in its naked form. A bribe, like poison, is frequently tendered, and as frequently asked for, under shapes that are calculated to disguise its real character from the eyes of common beholders. But, any benefit, profit, gain, advantage, or a *promise* to bestow any of these,

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

It is a poor excuse for a man to say, that he does not offend the *laws*, in a case like this. How many in-

juries can men commit against their neighbours, and yet keep within the verge of any laws that man can devise! If I, having the power to do an act to serve my neighbour, or my country (for they are the same), *fail* to do that act, in consequence of any *expectation*, or *hope*, or even *wish*, that some *benefit* will arise to me from this failure in my duty, I am my own briber, my motive is corrupt, and I am not entitled to exemption from the vengeance due to bribery. My conduct tends, and it has in view, to benefit myself at the expence of my neighbour. *Oppression* of my neighbour is the natural, and even the known consequence of my conduct; and, throughout the Scriptures, we find *bribery* and *oppression* inseparable associates. “ Who
 “ have I *oppressed*? From whose hand have I taken a
 “ *bribe*,” says the righteous SAMUEL. “ The up-
 “ right man,” says ISAIAH, “ despiseth the *gain* of
 “ *oppressions*, he shaketh his hands from the *holding*
 “ *of bribes*.” AMOS says, that the *bribers* “ *afflict the*
 “ *just*, and *turn aside the poor in the gate from their*
 “ *right*.” DAVID joins *bribery* and *cruelty* together as necessary companions. And thus, it certainly is, take the world throughout. Where there is bribery, there you will find oppression; and the extent of the latter is invariably in due proportion to the extent of the former. Reason tells us, that it must be thus; for, who is to pay the wages of iniquity? Who is to remunerate the bribed for his perfidy? Who is to pay

the price of his soul? *Not the bribers*; for, in that case, he could not gain by the transaction. He must throw the burden of *payment* on somebody else. He does, indeed, drive the bargain, make the purchase of the corrupt soul, advance the money or make the promise; but, it is from somebody else that the payment is *finally* to come: the means to compensate the mercenary seller is to come out of the fruit of the sweat of *other men's brows*. The crafty and greedy wretch, who expends a pound in bribery, does it with a view of gaining a thousand fold; and, to effect this, oppress somebody he necessarily must. Indeed, nine times out of ten, a bribe is neither more nor less than the *purchase money of the power to oppress*.

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

And, what has the taker of a bribe to offer in the way of *excuse* for his conduct? What justification, what apology has he to offer for receiving the wages

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

After having in vain sought for loop holes in religion and morality ; after having exhausted all the resources of chicanery, the wretch guilty of bribery resorts to the old, stale, hacknied excuse ; that *others do the same* ! What, then, and, because others rob and murder, will you rob and murder ? For, these you might do with a conscience not more foul than that which permits you to bribe or be bribed. *Others* ? who are those *others* ? They are men as well as you, and no more ; and, doubtless, they appeal to your example, as you do to theirs ; and thus whole crowds of thieves and man-slayers might find a justification in the fact that each has followed the example of all the rest. The augmentation of the number of bribers or of bribed does by no means diminish the guilt and infamy of the individuals. If the briber were to collect and range the base takers of bribes into companies and regiments ; were to draw them up in rank and file, two

deep or ten deep; were to go from rank to rank and from file to file with his muster-roll and his purse in his hand; were to dole out to every individual the sum agreed upon as the price of his corruption; would the portion of infamy appertaining to each of the soul-selling band be diminished by his being thus ranged and thus paid amongst numerous associates? Would not all his own share of shame and sin still adhere to him as firmly as it would were he paid in a corner, or if the bribe found its way into his hand through a hole in a wall, or from the hand of a briber, dressed in masquerade or hidden behind a curtain?

And, as to bribers, do they, who have given the price of power to oppress, injure, rob, insult, domineer over their neighbours; do they shift off any part of their crime by congregating; by getting together in a crowd? On the contrary, their power of oppressing and robbing being augmented by collecting the individual portions of it into a mass, a phalanx of bribers is of a character still more detestable, if possible, than that of an individual briber. As long, indeed, as they were in divan; as far as would relate to their intercommunication, they might keep each other in countenance, like the members of a banditti or those of a brothel. As towards each other they would be guilty of no wrong-doing. But, as towards the rest of mankind; as towards the laws and ordinances of God, the guilt of each individual would remain to him for his

possession, though none of his associates were to think the worse of him for it, and though the crime itself were as notorious as the Sun at noon day.

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

But, we must not dismiss this subject without a re-

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

The Psalmist has clearly taught us our *first* duty with regard to these corrupt wretches : “ Gather not
“ my soul with sinners, nor my life with bloody men,
“ in whose hands is mischief, and *whose right hand is*
“ *full of bribes.*” We are, then, at the very least, to keep aloof from them. We are not to associate with them. We are, every one of us according to his power, to set a mark of reprobation upon them. We are to warn our children, our brethren, our friends and neighbours against an intercourse so clearly tending to contamination, as well as so manifestly offensive to God. To associate with these wretches ; to live with them as with other men ; to treat them as it is our duty to treat the innocent and virtuous, is to be guilty of self-abasement, and, which is worse, to give countenance to a sin, mischievous to society and marked

out as an object of the wrath of God. We are warned, and with great propriety, not to associate with drunkards, with thieves and with murderers; but, it may be safely asserted, that associating with these, not excepting even the latter, is less dangerous, that is to say, leads to less evil in the end, than associating with the children of bribery; for, here the seeds of the most deadly corruption are sowed, and their fruit consists of every evil with which mankind can be afflicted. Oppression is the immediate consequence of bribery; oppression produces misery; and misery every species of crime. Fathers, if you would see your children virtuous and happy, keep them far away from the tabernacles of bribery; teach them to loathe the wretch, who has purchased the soul of another, or sold his own. Judas was a perjurer and traitor as well as a taker of bribes; and, what Judas was, such is every man guilty of bribery.

Nor is our hatred and contempt of the briber, or the taker of bribes, to be confined, in their effects, to merely keeping aloof from men so abandoned to work iniquity. To know of treason against our earthly sovereign and not to endeavour to bring punishment on the traitor, is, in the eye of the law, an offence punishable even with *death*. To know of an act of murder, and not to denounce the murderer, is, in the eye of the same law, to be an accessory in his horrid crime. This law is founded in reason and in justice; for, by screening these male-

factors by means of our silence, we give countenance and encouragement to the commission of the crimes of treason and murder. Does it become us, then, to be *silent* in the case of bribery known to us? Does it become us to give, in this way, countenance and encouragement to a crime, which, though not equal to treason or murder in point of horridness, surpasses them both in ultimate evil, seeing that it necessarily leads to the overthrow of civil society, and to the involving of the community in miseries and crimes? This does not become us. It is, on the contrary, a duty imperative upon us, to detect, expose, reprobate, and execrate, as far as our knowledge of the facts go, all who are abandoned to this detestable offence; this cause of all minor corruptions; this dry-rot of States; this destroyer of all morality and happiness, private and public; this “the *accursed thing*,” which, until it be cast forth from the camp, leaves a moment’s repose to none but the base trafficker in bribes.

In such a case, however, our indignation and reprobation are not sufficient, if we have more at our command. “A corrupt tree,” says our Saviour, (Matthew, C. 7, V. 17.) “bringeth forth evil fruit;” and, in v. 19, he says, “every tree that bringeth not forth good fruit is *hewn down and cast into the fire*.” Something more, therefore, than *words*, something more than *wishes*, is necessary, in such a case. Precisely what we ought to *do* must depend upon our own capa-

city as well as upon the nature of the circumstances, and the occasion. But, apprized, as we are, of the magnitude of the evil; knowing as we do the consequence of the crime; tasting as all men must of the bitter fruit whenever this tree of corruption flourishes, it must be the bounden duty of every man to employ all the means in his power to hew it down, or to tear it up by the roots. His duty to the community of which he is a member; his duty to those children to whom he has given life, and over whose morals and welfare nature bids him keep constant watch; and, above all, his duty to God, who has given him the earth to inherit, and reason to be his guide, command him to labour with all his heart, with all his soul and his strength in the destruction of this baneful tree.

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

man. It perverts the judgment; it enfeebles the public mind; it gives predominance to ignorance and fraud; it lays the foundation of that total ruin, which must, sooner or later, fall upon the community.

Yet, worse, more wicked, more detestable, even than such openly prostitute abusers of their mental faculties, are those, who assume the garb of godliness for the purpose of abetting, and covertly profiting in, the commission of acts of bribery. This is the very tip top twig of the tree of iniquity. Here, if to be found on earth, is real *blasphemy*. Here is a settled design to do injury to man and to make a mockery of God. Many and horrid are the acts of wickedness committed in the world; acts in defiance of all law human and divine; but, in his whole course, does the sun cast his rays upon a wretch so detestable as he, who, with the Bible in his hand, and with piety on his lips, undeviatingly pursues through life the path of oppression, practised through the means of bribery; who coolly and with inward delight enjoys the fruits of his corruption; and, dying, bequeaths his hypocrisy as an inheritance to his children? SAMUEL'S sons were abashed, and skulked from their high office: even Iscariot had some compunction; but, the habitual, the hypocritical briber, or bribe-taker, becomes, in time, wholly bereft of conscience: fire may consume his tabernacle; he may fall headlong; his bowels may tumble forth; but remorse, even at his latest gasp, finds no

way to his filthy soul. Like Judas he goes to his "proper place," where he finds, that, though hypocrisy gave him impunity with man, there is a God to inflict vengeance on bribery.

END OF NO. III.

COBBETT'S MONTHLY SERMONS.

VOL. I.—No. 4.] LONDON, JUNE 1, 1821. [Price 3d.

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

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

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

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SEEING that man is what we find him to be, the ex-
istence of *poverty* seems indispensable, whether a peo-
ple be in a wild or in a civilized state. God does not
actually furnish us with food and raiment: he only
tenders us the means of furnishing ourselves with even
the bare necessities of life. He sends the fowls, the
fishes, the beasts, the fruits, the trees, the rocks; but,
before we can apply them to our sustenance or our co-
vering, we must *perform labour upon them*. The
means are, indeed, most abundantly supplied; labour
is sure to be repaid a hundred fold for every movement

it duly makes ; but, still, there must be *labour* performed before any thing in the way of food or raiment can be obtained.

Man, and, indeed, it is the same with every living thing, delights in *ease*, and labour, though conducive to health, and, therefore, in the *end*, to pleasure, does, in itself, partake of the nature of *pain* : it fatigues the body, or the mind, and, therefore, to cause it to be performed a motive is requisite, and a motive, too, sufficient to outweigh the natural love of ease. In proportion as the labour is of a nature to cause fatigue, to give pain, to place the body in a state of risk, the motive to undertake and perform it must be strong. And *the fear of poverty* ; that is to say, the fear of being destitute of food and raiment, appears to be absolutely necessary to send the savage forth to hunt for the flesh of the deer and the skin of the bear, and to induce men to perform all the various functions necessary to their support in civil society, and not less necessary to the existence of civil society itself.

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

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

This being the view, which common sense, which natural justice, which the unenlightened mind of even the savage in the wilderness, takes of the matter, what are we to think of those, too many of whom are, alas! to be found, who, in the possession of a superabundance of good things of all kinds, affect to make the bare fact of poverty a presumption of the existence of crime; who drive the poor from the gate; and who, in the insolence arising from that opulence which ought to make them grateful to God and kind

to man, not only deny the poor to be their brethren, but look on them, speak of them, and, in some respects treat them, as a distinct and degraded kind of beings? And, if this insolence fills us with indignation and calls aloud for punishment, are even the thunders of Omnipotence too terrible for those, who thus think and act, while they are adding to their opulence by means like those described in the words of my text? Here is *oppression*. This is the very worst of oppression too, because practised by *fraudulent* means.

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

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

with justice will their *songs* be turned into *lamentations*.

It is in the nature of things, that those who are engaged in bodily labour should be the least capable of defending themselves against the effects of *oppression*, and especially when it approaches them in the frauds of *measures* and *prices*. Therefore it is the duty of the Elders, the Magistrates, the Law-givers, under whatever name they may go, to take care that those who labour be not thus defrauded, oppressed and enslaved: to take care that the *Ephah* be not made smaller and the *Shekel* larger: to take care that the measure be not diminished and the price augmented: to take care that the labourer be not, whether by force or by fraud, deprived of his fair and just wages. It is the *first* duty of all rulers to watch over the happiness of *the people at large*, civil society having been formed for the good of the whole of the people, and not for the profit, or honours of a few. And, can rulers, then, do their duty, and justify themselves at the tribunal of a God of justice, if they uphold, or suffer to exist, a state of things, which robs the labourer of his wages, grinds him down to the feet of the rich, renders him poor, and then makes him a slave? "Accursed," surely, are those, who cheat the poor by the means of fraudulent weights and measures, whether of goods or of money; but not less accursed are those, who are the *abbettors* or *screeners* of such as commit these sins, in defiance of the dictates of conscience and of the laws of God.

The BIBLE is strenuously recommended to our perusal, it is highly extolled, it is widely distributed. But, to what purpose, unless we attend to its contents,

and *act* up to its precepts? And, amongst all the numerous precepts that it contains are there any enjoined with so much force and so frequently repeated, as those of *acting justly towards the labourer* and mildly and tenderly towards the destitute and unfortunate?

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

him this just compensation, and we are to do it without delay, too; for the sun is not to go down upon it.

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

act to his mind, with what feelings must he place his head upon that pillow, who, after seeing the labourer toil through the week with sustenance hardly sufficient to support life, has, on the Saturday night, cheated him of part of the means of carrying home bread and raiment to his children. If such a man can reflect on his conduct without remorse, he must be lost to all sense of feeling, of honour as well as of honesty: it may fairly be presumed that nothing in this world can reclaim him, and that, in the next every curse awaits him that God has declared shall be the reward of the oppressor. If even the *Ox* is not to be muzzled when he treadeth out the corn. If even this is a transgression, what must be the amount of the sin of withholding food from our poorer brother who is labouring for our profit. To commit such acts under any circumstances is sufficiently detestable; but, to commit them while we affect zeal for religion, and expend money in the distribution of the bible is to add to all the rest of the sin, that hypocrisy which is to be blasted and withered like the “rush cut down in his greenness.”

But, it is not only bare *justice* which God requires at our hands towards our poorer brethren. He requires a great deal more. He is not content with bare justice in the legal sense of the contract; nor even with justice according to the spirit of the contract. His precepts go to the extent of our *sharing* the good things which he has bestowed upon us, with our poorer brother; “so that none suffer, and that all may be filled.” And this he grounds upon the principle, that he himself is the father of all, and that all the blessings that are enjoyed have been bestowed by him. Nothing

can be more reasonable than this, besides its being a positive command. For, previous to the formation of civil society, all men had an equal right to the earth, and to all its produce. In entering into society, therefore, men must have understood, and, as far as God himself condescended to give laws to particular people, this natural presumption is confirmed, that no human being in the community was to be without the means of effectual relief in case of want.

Very minute are the precepts of the bible in this respect. The Israelite Nation had been brought out of bondage; and God continually reminds them of that. He continually reminds the rich, that their fathers were all slaves; all poor; that they owed all to him; and that as he had freed and enriched them, so they should not enslave, but should be kind and generous to *their poorer brethren*, and even to the stranger. He warns the rich, not only not to oppress, but not to take *advantage* of the poor, in any manner or shape. He enjoins them to lend to the poor, and forbids them to take interest. "If there be among
" you," says he, "one of thy brethren within any of
" thy gates, thou shalt not harden thy heart, nor shut
" thine hand from thy poor brother; but thou shalt
" open thy hand wide unto him, and shalt surely lend
" him sufficient for his need." Deuteronomy, Chap. xv. v. 7 and 8. The text goes on to enjoin on the rich not to do this grudgingly; not to feel angry with the poor man; not to regard this lending as any thing but a duty; and even enjoins that, when the term of a bond servant is expired, he shall not only be suffered to go free, but shall not be sent away empty

but furnished liberally “out of thy flock, out of thy
“floor, and out of thy wine press;” and then follows
the principle upon which the precept is founded:
“thou shalt furnish him liberally of that wherewith
“the Lord thy God hath blessed thee; and thou shalt
“remember that thou wast a bondman in the land of
“Egypt, and the Lord thy God redeemed thee; and
“therefore, I command thee this thing to day.” All
this is to be done, too, with *good will*, and not
grudgingly. “It shall not seem hard unto thee,
“when thou sendest him away free from thee; for he
“hath been worth a double hired servant to thee in
“serving thee six years: and the Lord thy God shall
“bless thee in all that thou doest.”

Here is the precept; here is the principle on which
it is founded; here is the reward in case of obedience;
and, in case of disobedience the vengeance of God is
by no means less unequivocally stated. Here we have
a description of the manner in which servants; that is
to say, those who *labour* in any manner or way, ought
to be treated by their employers. It becomes em-
ployers, therefore, and especially if they pretend to
consider the bible as the word of God, to ask them-
selves whether they treat according to this rule, those
who labour for them. They should bear in mind that
the praising of the bible; that vehement reproach
against those who are bold enough to deny its divine
origin; that even the expending of money in order to
cause the bible to be distributed; that all these are not
sufficient; and, indeed, that they weigh not as a fea-
ther, without obeying the precepts which the bible con-
tains. Such persons should consider that, without an

obedience of the precepts, all their zeal with regard to the propagation of those precepts, is not only unavailing, but is a proof of the profoundest hypocrisy, and forms of itself more than sufficient ground to justify the punishment which they may have to endure.

It behoves such persons to reflect seriously; to examine very scrupulously into their own conduct, and to compare it with the rule laid down for their guidance. It is very easy to read the bible; to sit and hear it read; to condemn those who are inclined to do neither. Salvation would be a cheap thing indeed if it were to be obtained at such a price. But, every man who pretends to believe in the bible; to regard it as the word of God, and who, at the same time, sets its precepts at nought by his actions; shews that he regards them as something to be made use of to keep others in check, and to be no check or restraint upon himself, is really and truly a scorner; and however he may settle his account with God, richly merits the detestation of man. Besides the duties, which those who are blessed with wealth have to perform in the character of employers, there are others which they have to perform in the character of possessors of property. God has made ample provision for the poor, the fatherless and the widow. In the first place he allots to them the gleanings of the fields and the vineyards. In the next place he gives them a share, and a large share of the tythe of all the produce of the land. The Levite; that is to say the Priest, he also gives a share; but he gives a larger share to the stranger, the widow and the fatherless. If the Priest, therefore, refer us to the bible for proof of his claim to a share of the produce of the earth, shall not the poor also refer to the same bible for proof of the

justice of *their* claim? “ At the end of three years
“ thou shalt bring forth all the tythe of thine increase
“ the same year, and shalt lay it up within thy gates :
“ and the Levite (because he hath no part nor inherit-
“ ance with thee) and the stranger and the fatherless
“ and the widow, which are within thy gates, shall
“ come and shall eat and be satisfied ; that the Lord
“ thy God may bless thee in all the work of thy hand
“ which thou doest.” Deuteronomy, Chap. xiv.
V. 28 and 29.

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

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

If these parts of the bible be to be disregarded ; if

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

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

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

It is, therefore, the interest of the rich to act justly, mildly and tenderly towards the poor. Mere self interest, without any other motive ; without any regard had to sentiments of honour and to precepts of religion, teach the rich their duties towards their poorer brethren. All the good things of the world come from the Creator. They are held in trust for the whole family of mankind. If a son, having many brethren, were to possess an estate from his father ; were to take the whole for his own spending, and were to leave his brethren to toil, to beg or to starve, he would become, and justly become, a reproach amongst his neighbours. And what are the possessors of large property but the more fortunate brethren of a numerous family ? Would

not the man be truly detestable who could enjoy life, who could live in pleasure, who could think his state *honourable* while his unfortunate sisters and brothers were in rags; and yet, is such a man more detestable, than he who can be well satisfied; who can enjoy the effects of riches; who can think his condition honourable, while he is unable to stir a furlong from his door without seeing many of his poorer neighbours perishing for want? The mind of such a man must be shockingly perverted; or else he would perceive that he participated in the disgrace belonging to a state of things in which such misery could exist.

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

The great corrective of the insolence of riches is to be found in tracing them back to their source; that is to say, *to the labour of the poor*. This is the source of all riches; for, if the labourer received, at all times, the full value of his labour, no profit could arise from it to any other person. All the profit would remain

with himself, and no one would be puffed up into riches. It is not contended that this ought to be ; because the order of the world requires that there should be motives to exertion ; and these motives are the hope of riches and the fear of poverty. But, a state of things may arise when men are not content with moderate riches ; and this may lead to oppressions which may in time destroy the fear of poverty , which may in short make the labourer worse than a bondman ; make him a slave ; make him the property of his employer ; hang the lash over his back and deprive him of all fear but of that. Unhappy, indeed, is a people reduced to a state like this. The name of *poor* is in such a case hardly applicable ; and, indeed, the word *poor* does not belong, in reason, to the labourer. The state of the labourer is merely one of the links in the chain of society : it is one of the ranks of society ; and, rightly viewed, it is by no means the lowest. All property has its origin in labour. Labour itself is property ; the root of all other property ; and unhappy is that community, where labourer and poor man are synonymous terms. No man is *essentially* poor : poor and rich are relative terms ; and if the labourer have his due, and be in good health, in the vigour of life, and willing to labour, to make him a poor man, there must be some defect in the government of the community in which he lives. Because the produce of his labour would of itself produce a sufficiency of every thing needful for himself and family. The labouring classes must always form nine tenths of a people ; and, what a shame it must be, what an imputation on the rulers, if nine tenths of the people be worthy of the name of poor ! It is impos-

sible that such a thing can be, unless there be an unfair and an unjust distribution of the profits of labour. Labour produces every thing that is good upon the earth ; it is the cause of every thing that men enjoy of worldly possessions ; when, therefore, the strong and the young engage in labour and cannot obtain from it a sufficiency to keep them out of the ranks of the poor, there must be something greatly amiss in the management of the community ; something that gives to the few an unjust and cruel advantage over the many ; and surely, unless we assume the character of beasts of prey, casting aside all feelings of humanity, all love of country, and all regard for the ordinances of God, we must sincerely regret, and anxiously endeavour to remove, such an evil, whenever we may find it to exist. The prophet, in the words of my text, speaks of some of the causes of such an unnatural state of things. False measures, false balances, addition to the price of food ; the lessened Ephah and the augmented Shekel : these are amongst the means by which the labourer is oppressed ; by which he is crushed down into poverty and slavery. And, upon the supposition that men are not to be deterred from wicked acts by the threatened vengeance of God, are considerations connected with a love of country to have no weight ? Is all that we have heard at different periods of our lives ; and all that we have said about love of country ; about the honour of our country ; the greatness of our country : does all this mean nothing at last ? And what does country mean, disconnected with the people that inhabit the country ? And how can the people of the country be said to be in an honourable state ; to be renowned, to be glorious, if nine tenths of them be

worthy of the name of *poor*? The man who can talk about the honour of his country, at a time when its millions are in a state little short of famine; and when that is, too, apparently their permanent state, must be an oppressor in his heart; must be destitute of all the feelings, shame and remorse; must be fashioned for a despot, and can only want the power to act the character in its most tragical scenes.

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

But, the thing to be desired is, the duty for us to bear in mind, is the *prevention of the existence of the misery*. There is merit, certainly in relieving distress; and the merit is in itself so clear and so amiable, that

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

Few men are so situated as to be able to extend their exertions in this way beyond the circle of their own private connections and dependants ; but every man, who is not actually a labourer himself, has some one whom he has to employ to labour for him ; and, therefore, if every such man were to take and lay before him the great precept of the gospel, and were thereupon to do as he would be done unto, there would be very little of that poverty and misery, which is now to be seen in almost every country, and at almost every step. • To steal, to defraud, to purloin in any manner of way, to appropriate to one's own use the goods of another : these are all crimes, well known to the laws of God and man. And, is it not to steal ; is it not to

commit fraud ; is it not to purloin ; is it not, in short, to rob, if you take from the labourer more than the fair worth of the wages you pay him ? Even to overreach, to outwit your equals in point of wealth, though in transactions illegal in themselves, are deemed worthy of expulsion from society ; and yet to defraud the labourer, to defraud him who is the maker of your riches, who gives you ease and abundance, the profit of whose labour (and that alone) places you above him in the estimation of the world : to defraud him, to cheat him by the means of false measures and deceitful calculations, is thought nothing of, or if thought of, only as a matter of exultation, the criterion of cleverness being the greatest quantity of labour obtained in exchange for the smallest quantity of food !

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

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

It is, however, nothing more than shuffling and equivocating with our consciences to attempt to justify by such arguments the withholding from the labourer his fair share of the profits of his labour. The man who wholly disregards every moral and religious consideration; who tells you at once that he regards the labourers as cattle, and that he has a right to treat them in that way which shall be most conducive to his own advantage, is consistent enough: he is a brute in human shape; like a brute he acts, with the additional malignity of human refinement. But what are we to say of the pretended friend of religion; of the circulator of the Bible; of the propagator of the gospel, who, with brotherly love on his lips, sweats down to a skeleton, and sends nightly home to his starving children, the labourer out of whose bones he extracts even the means of his ostentatious display of piety? What are we to say of the bitter persecutor of "in-

“fidels,” who, while he says grace over his sumptuous meals, can hear, without the smallest emotion, the hectic coughs of the squalid crowds whose half-famished bodies pine away in the pestiferous air of that prison which he calls a factory?

Can such things be; and can such men know peace of mind? Can avarice and habit have so far obliterated reason, deadened the feelings of humanity, quieted the cries of conscience as to afford tranquillity to such men, on the miserable plea that their conduct squares with the maxims of commerce? So did the conduct of Judas Iscariot; for, to rob men of their blood differs only in degree from robbing them of their sweat; and, in some respects, the former is less cruel than the latter. Deliberately to take away man's life; coolly to betray him and sell his blood; patiently to lie in wait for the blood of our neighbour seems to admit of no comparison in point of atrocity. But, does even the murderous spy much exceed in iniquity the wretch who adopts and steadily pursues a system of fraud on those by whose labour he is enriched? To profit by deceits practised on the community at large; to cheat our neighbours and countrymen by means of short measures, false balances, and extortions; this bespeaks a heart odiously wicked; this bespeaks greediness, dishonesty and cruelty: what, then, must the man be, who can deliberately and systematically act in the same way towards those, who, in his field, or under his very roof, exert their strength and exhaust their ingenuity for his benefit; and who are content if they obtain a mere sufficiency of food and of raiment out of the fruits of that labour, which give him all the means of indulging in luxurious enjoyments? What must the man be, who

can see his table spread with dainties, with all that nature aided by art can set before him to pamper his appetite; who knows, that he owes no part of this to his own labour; and yet, who can, while he affects to thank God for the blessing, studiously defraud and degrade those whose labour has created all that he possesses, all that fills his heart with pride?

Oppressors, and especially oppressors of this description, seldom fail to be hypocrites, hypocrisy being necessary to screen them from public odium. In the ranks of feigned and ostentatious humanity such men generally stand amongst the foremost. But, will this avail them ought? Will this take them out of the purview of the prophet's denunciation? God has not said, nor has he left room for the oppressor to hope, that he who has delighted in, that he who has fattened on, "*the gain of oppressions*," is to purchase forgiveness by flinging his orts to the almost expiring oppressed, or by hiding their naked and shivering limbs with the cast-off coverings of his horse. God has commanded, that those who labour shall have their full share of the fruits of their labour; that they shall be liberally furnished out of the flock, the floor and the wine-press. He has most pointedly commanded, that this shall be as matter of *right*, and not of *favour*; and he has strictly forbidden the giver to make any *humiliation* of the receiver a condition of, or a circumstance belonging to, the gift. *Obedience* and *fidelity* in servants God strictly enjoins, but the compensation for these is not to consist of garbage, rags and beds of straw: out of that which arises from his labour the servant is to share, not only in all things needful unto him, but in all the pleasures springing from the same source. And, again, what must that man be, who can

enjoy festivity, arising out of the fruit of his servant's labour, while he knows that the limbs which have created the feast are perishing with cold: while he knows the feast to be the fruit of unrequited toil, and that that which fills his body and makes his heart glad, is, if traced home, the flesh, blood and bones of the labourer? To attempt persuasion, to reason, to expostulate, with such a man is vain. Give him the thing in kind: cut up the carcase and serve it him in a charger: he remains unmoved. Nothing short of the vengeance of God can touch his heart of flint: he has lowered the measure and heightened the price; he has made the Ephah small and the Shekel great; he has falsified the balance by deceit; he has robbed the hired servant of his hire; he has bought the poor for silver and the needy for a pair of shoes; he has fattened on the gain of oppressions; he has "eaten the flesh and drunk the blood of his poorer brother;" "his feasting shall be turned into mourning, saith the Lord God, and his songs into lamentations."

END OF NO. IV.

COBBETT'S MONTHLY SERMONS.

VOL. 1.—No. 5.] LONDON, JULY 1, 1821. [Price 3d.

GOD'S JUDGMENT

ON

UNJUST JUDGES.

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

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

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

TO JUDGE, when we are speaking of our conduct towards our neighbour, means, not only the exercise of the faculties of discernment and discrimination; not only the forming of an opinion, but also the giving of that opinion: and, in speaking of judicial matters, it, of course, includes, the acquittal, or condemnation, of any one whose conduct has been submitted to our examination and decision.

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

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

utterance to our censures on it, and thereby expose our neighbour to calamities that may arise out of our censure.

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

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

rupt, or partial judgment, he may be bereft of happiness, and plunged into misery all the days of his life!

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

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

When man sits in judgment on man, he exercises the highest of the functions that man can exercise. The judged party has been deprived of all his own power of acting in the case. He has been compelled to come and

submit his property, liberty or life to the judgment of another, or others. He is thus compelled to submit for the good of the whole community. He has had taken from him all power of resistance to the judgment, be that judgment what it may. He is man subjected to the absolute power of man. But, upon this express condition, laid down with such precision and such emphasis in the laws of God, *that the judgment shall be just*; that is to say, that it shall rest upon true grounds, that it shall be mixed up with no corrupt motive, and, above all things, that there shall, neither in the judgment itself nor in the degree of punishment, be any respect of persons, any favour or partiality.

Judges, under which appellation are included all persons by whatever name known, that have any thing to do in accusing, in pronouncing, or in condemning, in judicial cases; judges are fully and most awfully warned of the consequences of misconduct, whether arising from negligence or corruption. Judges are to make "*diligent inquisition*;" (DEUT. Ch. xix, V. 18.) and, in II CHRON. Ch. xix, V. 6. Jehoshaphat "said to the
" Judges, Take heed what ye do: for, ye judge not for
" man, but for the Lord, who is *with you* in the judg-
" ment. Wherefore now let the fear of the Lord be
" upon you; take heed and do it: for, there is no
" iniquity with the Lord our God, no respect of per-

“ sons, nor taking of gifts.” It were to be desired, that all those, who are clothed with judicial power, would bear these injunctions in mind ; and also bear in mind the judgment that await themselves, in case they prostitute their power to do injustice.

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

Holy Writ is full of injunctions, warnings, and denunciations as to this crying sin ; this cold-blooded offence against man, against the laws of God, against all the feelings of human nature. “ A wicked man taketh “ a *gift* out of his bosom to pervert the ways of judgment.” PROV. Chap. xvii, V. 23. Again in ISAIAH, Chap. i, V. 23. “ Thy princes are rebellious, and companions of thieves : every one *loveth gifts*, and fol-

“loweth after *rewards* : they judge not the fatherless,
“neither doth the cause of the widow come unto
“them.”

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

Yet, does he, in effect, do less, who finds guilt in his neighbour without cause, clearly established ; who inquires not diligently ; who determines from the *hope of any benefit*, certain or contingent, present or distant ; or who judges his neighbour from the fear of loss to himself from whatever cause the fear may be apprehended ? It is a very lively picture of the workings of corruption, in matters of judicial judgment, that is

given by the prophet MICAH, in the words of my text. "The *great man* uttereth his mischievous desire: so they *wrap it up*." That is to say; so they *disguise it*: so they carry on their frauds and abominations: so they do injustice in the name of justice: so they rob, so they mutilate, so they load with chains, so they murder; and all under the name and with the due forms of *law* and of *justice*.

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

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

Is God unjust? Is this doom too severe? Is this too much as a punishment for the cruelty and baseness of judicial injustice? In the first place, before a man who is vested with the power of judging can even *think* of acting unjustly, he must have made up, coolly made up, his mind to falsify his solemn promise, made before man and with God called to witness. Cruel he must be; for well he knows the sufferings that his injustice will occasion. And how *base* must that man be, who can see the unoffending victim before him, and coolly doom him to destruction! Thou callest thyself *a man*, doest thou, wretch! And, perchance, talkest of thy home, thy kindred, thy wife and children! And, the

poor victim, then? Has *he* not home and kindred and wife and children? And will you, for your own base purposes; to gratify your own greediness or vanity, or to hush your own coward fears, consign him to chains, or deliver him over to the axe? "Cursed" be thou, then, "and let all the people say, *Amen.*"

The perpetrators of injustice are not to imagine themselves free from guilt, because they do not *all at once* pounce upon their prey and tear it to pieces. Proceeding with muffled paw, they destroy the victim by degrees; but, it is *destruction*, nevertheless, that they occasion in the end. Like vultures, they merely, at first, wound the hapless creature, and then lay him by till their appetite demand him. The prophet ZEPHANIAH seems to have judges of this description in his eye, when he says: "Her judges are *evening* wolves; they gnaw not "the bones *till the morrow*;" a figure of speech most aptly applied to those, who, under the sacred names of law and justice, first, by slow degrees, deprive the victim of all means of defence, rob him even of the compassion of mankind; and then sacrifice him to their own selfish purposes. They are *slow* in their approaches: they appear smooth and soft: they gnaw out the bones "till the morrow;" but then they crush them between their teeth, and they revel in the indulgence of all their natural ferocity.

Cowardice is a quality universally despised, but not universally well defined. It is generally spoken of as

synonymous with timidity, or *bodily fear*; that is to say, a great reluctance to expose the body to the risk of being hurt. If the word were confined to this meaning, the quality is unjustly held in contempt; for, no man can help being timid, and a very great portion of women really are timid in this sense of the word. But, when one man sees his neighbour wholly at his mercy; when he sees even his enemy brought bound and laid prostrate before him; and can, then, take advantage of him to avenge himself (under the mask of *doing justice*) for some alarm which that neighbour has excited in his bosom; then, indeed, we see *cowardice* in its real and odious character. All the persecution of the Apostles; the imprisonment of St. PAUL; the stoning of St. STEPHEN to death; the crucifixion of Christ himself; and all the perfidy, bribery and false-swearing, put in practice to effect these purposes, had their foundation in this species of *cowardice*; the vengeance of corrupt men alarmed for the profits of their corruption, than which a motive more base never, surely, inhabited the human breast.

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

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

Hateful as unjust judgments are in all cases, they are never quite so hateful as when the perpetrators affect to be *religious*, and to appeal to God to witness their integrity. And, if we carefully examine Holy Writ, we shall find the cruelest of injustice and an affectation of the most profound respect for religion inseparable companions. This is well illustrated in the prophet MICAH, Chap. iii, V. 11. "The heads thereof judge for *reward*, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean *upon the Lord*, and say, Is not the Lord *among us*? "None evil can come upon us." And what says the

Lord, whose name they thus abused? "Therefore shall
"Zion for your sake be ploughed as a field, and Jeru-
"salem shall become heaps." God tells the Israelites,
by the mouth of the prophet Amos, not to insult him
with their religious ceremonies, but to practise *justice*
and *judgment*. "I hate, I despise your feast days,
"and I will not smell in your solemn assemblies. Though
"you offer me burnt offerings and your meat offerings,
"I will not accept them: neither will I regard the
"peace offerings of your fat beasts. Take thou away
"from me the noise of thy songs; for I will not hear the
"melody of thy viols. But let *judgment run down*
"as waters, and righteousness as a mighty stream."
Amos, Ch. v. V. 21.

What a rebuke! And, does not this rebuke address
itself to every man, who, while he is making an outward
profession and show of religion, is practising injustice
and seeking innocent blood; who, while he is sprinkling
the altar of God with tears of affected piety, is making
human sacrifices to his own greediness, vanity and
malice; or to the fear of giving offence to the "great
"man who uttereth his mischievous desire?" This
rebuke ought to sink deep into the mind of those, who
hope to balance their account by setting their outward
show of piety towards God against their injustice
towards man. If they deem their encouragment of
the distribution of the Bible a good work, let them, then,
observe the precepts of the Bible. If they cite the

Bible to prove, that to do justice on offenders is right; let them not forget the curse pronounced on those who shall, under the mask of justice, be guilty of oppression. Hypocrisy, always odious, is never quite so odious as when employed as a mask for judicial injustice: it is the garb of piety assumed for the purpose of committing cruelty; the garb of religion put on in order to sanctify a violation of all the laws of God and man. Against the petulant, the intemperate, the violent, the openly profligate perverter of judgment, the oppressed usually find some remedy, some means of arresting the progress of his iniquity: but, against the perversion of judgment by the cool, placid, deep-designing religious hypocrite, there is no redress other than that afforded by the interposition of the Almighty.

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

Decrees and ordinances are not *just* because they are *mild*; nor are they *unjust* because they are *severe*. The most mild become hateful by *partial* administra-

tion, and the most severe become respected when the administration of them is rigidly *impartial*. When the same measure of punishment is meted to every one, guilty of the same offence, no man has cause to complain: the law is then manifestly made and executed for *the good of the whole community*; and, upon no other right does the infliction of punishment stand. But, when *some* men are severely punished, loaded with many stripes, for offences, which, committed by *others*, bring no punishment at all; then it is equally manifest, that the laws are made solely for the benefit of a few, and that injustice and tyranny prevail. There can be, in such a case, neither lawful ruler, lawful judge, nor commonwealth. The bonds of the social compact are broken.

Accordingly the Judge and Ruler of the world, in giving laws to man, has taken care to warn him against this daring outrage on all the feelings of our nature. Who does not recollect, that the paternal rod has frequently given pain ten times more acute only because it has not fallen with *impartiality*? Who, that has seen even a largess from a father bestowed on a beloved brother, without his own participation, has failed to feel the force of that love of impartiality which is a native of the human breast? What kind and just father ever avoided pain, when compelled to do any thing that savoured of giving one child a preference before another? And, if so much solicitude is felt in a case like this, where the

judgment is to be exercised with regard to the wants of the parties, and where the thing to be bestowed belongs in full and exclusive right to the donor, what ought to be the solicitude in a *judge*, who is no more than a trustee of the community, who has to administer laws made for the general good, and who has none but an usurped and a tyrannical power, other than that which stands on the basis of *justice, due to all men alike?*

To enumerate all the injunctions of God to avoid partiality in judgment, would require a space of no small dimensions. Amongst them we may take a few, though one ought to suffice for the satisfaction of any but determined scorers, or men daringly wicked. "Thou shalt do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour." LEVITICUS, Ch. xix, V. 15. "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great: ye shall not be afraid of the face of man; for the judgment is God's." DEUT. Ch. i. V. 17. And again, Ch. xvi. V. 19. "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift." In PROV. Ch. xxiv. V. 23. "It is not good to have respect of persons in judgment." The apostle JAMES, Ch. ii. V. 4, reprobates *partiality* even in trifling ceremonies; and St. PAUL, to Timothy, Ch. i. V. 21, thus solemnly enjoins him: "I charge thee before God and the Lord

“ Jesus Christ and the elect angels, that thou observe
 “ these things, without preferring one before another,
 “ doing *nothing by partiality*.” Last comes the prophet MALACHI within the words of my text: “ There-
 “ fore, have I made you *contemptible and base* before
 “ all the people, according as you have not kept my
 “ ways, but have been *partial in the law*.”

Are these the *words of God*, or are they not ? The deist and the atheist will say *No*. And, far better to give the negative in either of those capacities, than pretend to be a believer ; than to call these the words of God, and to act in open defiance of the precept which they contain. Not to believe may proceed from defect of understanding ; but, to *believe*, and to disobey ; to believe in words and to deride in acts ; to confess that it is God who speaks, and to set at nought the command conveyed in his words ; if this be not impious, where are we to look for proofs of impiety ? “ The Devils
 “ believe and *tremble* ;” but the believer who is *partial* in judgment, is, in this, so much worse than the Devils, that he believes and trembles not.

All injustice is criminal. Even when proceeding from *error* it deserves severe censure, because no judgment should take place without diligent inquisition. When proceeding from corrupt motives it is base ; but, when it discovers itself in *partiality*, however craft may contrive to “ *wrap it up*,” when “ the great man uttereth

“ his mischievous desire,” it becomes doubly detestable ; and, especially when distinctions are made between the great and the little, the rich and the poor, in favour of the former and against the latter ; wiping a feather over the back of the rich, and sending the lash like knives into the backs of the poor.

When men behold judgments like these, they do not stop to inquire into the *motive* : they know that the motive *must be corrupt*. They are proofs of corruption as conclusive as would be a sight of the bribe actually passing from the hands of the favoured party into that of the Judge. The consequence is, that there remains no confidence in the rulers : that having become corrupt, to which the community looked for safety against oppression, the Magistrate thenceforth rules by force, and by force alone. His power, instead of being looked up to as a shield for innocence, is regarded as a screen for guilt. His office is the reverse of what God has said it shall be ; it is a reward to evil doers and a terror to those who do well.

Against seditions, conspiracies, treasons, and rebellions we pray to be protected ; but, what are these when compared with partiality in judgment ! Against that which deprives the sources of power of all confidence ; which subjects every man's goods, liberty and life to chance ; which alienates every heart ; and which kindles throughout the community a mass of unquenchable anger ? This is a sure forerunner of the downfall of

states. In such a state of things there can be no legitimate authority ; no lawful sway ; all is injustice and violence.

Partiality in judgment must necessarily lead to the commission of crimes. Those who are sure of impunity have nothing to deter them ; and the poor, seeing that the rich commit crimes, will follow their example. The punishment of crime loses its only end, for which it is intended ; namely, to prevent the commission of crime by others ; for, if judgment be partial ; if some escape all punishment, or merely undergo the forms of punishment, for offences which bring heavy punishment on others, punishment is looked upon, and justly looked upon, as an instrument used to keep the poor in subjection to the rich.

There are few so ignorant as not to know, that God has strictly forbidden this partiality in judgment ; hence a persuasion in many, that religion itself is a bugbear, employed by the few to keep the many in awe. For, if the same law, which says, Thou shalt not steal, says also, Thou shalt not respect persons in judgment ; and, if the latter command be violated by the elders of the people and those on the very judgment seat, is it unnatural for the oppressed to conclude, that those elders do not themselves believe in any of the denunciations which the law contains ? What check, then, remains to theft and robbery, other than that force of arms and that vindictive punishment, which are called into action.

to supply the place of moral honesty and religious awe?

Miserable is that community, and hastening to swift destruction, where the people yield an unwilling obedience to the ruling powers. There can be neither happiness nor security where obedience proceeds solely from fear; for, as naturally as the sparks fly upwards, to be feared is to be hated. But, can obedience be willingly yielded, when a people is convinced of the injustice of those who judge them? When the many see, that the laws are made to be a terror to them and the sport of the wealthy few? Laws may be very strict, judgments very severe; but, if an *even-handed* distribution of punishment take place, men will not complain. When they see the high as well as the low subject to the same inquests and the same penalties for the same offence, they must confess that the laws are fair and that the judgments are just. When justice is thus administered, severe punishments operate as a warning not to offend: it is the rod of a father correcting his children. But, when the poor are made the 'scape goats for the rich; when the bodies of the former are lacerated, while those of the latter go untouched, it is not the rod of a father, but the scourge of a tyrant.

Amongst all the causes of deep-rooted anger, of implacable revenge, not one is so strong as the feeling inspired by partial judgments. To be ourselves lashed with rods of scorpions for that which brings on another

scarcely the weight of a finger, is too much for human nature to endure without seeking vengeance. In such an act there is every thing to irritate and inflame. Burning coals applied to the flesh are less tormenting to the body than this outrage is to the mind. It is the last and most poisonous arrow in the quiver of cruel and cowardly oppressors.

“Of *Law*,” says Bishop HOOKER, “no less can
“be acknowledged, than that her seat is the *bosom of*
“*God*; her voice the *harmony of the world*. All
“things in *heaven and in earth* do her homage: the
“very least as *feeling her care*; and the greatest as
“not exempted from her power.” But, to make the
law worthy of this eulogium it must be *impartial* in
itself and *impartially executed*. Can a perversion of
judgment proceed from the *bosom of God*? Is it not
impious to trace to the bosom of God the base act of
punishing the poor as an admonition to the rich, and,
when the rich commit precisely the same offence, to
“*wrap it up*” and let them escape? Can the law
then be said to have its seat in the bosom of God, of
that God who has pronounced his everlasting curse on
those, who shall respect persons in judgment? Can
the voice of the law be *harmony*, when it is made to
pronounce death on the petty thief, while it scarcely
passes a censure on the grand robber that strips thou-
sands of their means of existence? Can *harmony* be

in a voice like this? And what *care* does such law take of "*the least*?" How can "*the least* feel her "*care*," when she has nothing for them but a scourge? What is the *care* that "*the least*" want from the law? To *protect them*. And, against whom? Certainly against the rich and powerful. What *care*, then, do they experience at her hands, if she lash them to the bone, while she "*wraps it up*" with the rich? Can the law, when thus perverted, receive *homage* from all things in heaven and in earth? Homage from the false and base indeed she may receive; homage like that of the Missouri Savages, who address their supplications and thanksgivings to the Devil; the homage of knaves and hypocrites who thrive by her, and of the rich culprits with whom she "*wraps it up*;" but, "*cursed be he that perverteth judgment,*" that respecteth persons in judgment, "*and let all the people say, Amen.*" This is the sort of *homage* which perverted law ought to receive from all things in heaven and in earth. This is the sentence which God has pronounced on her corrupt administrators: "*the burial of an ass, and to be cast forth from the gates of the city.*"

Homage is indeed due to just authority. Government, which is only another word for *management*, applied to the affairs of nations, is absolutely necessary to the existence of civil society. Hence the observation, that "*all power is from God.*" But, then, it must be *just* power; power exercised *according to the laws of*

God, and those laws pronounce a curse on partial judges. It must be just power; for the murderer has *power* to execute his deeds; and God has said, "Thou shalt do *no murder.*" Therefore, we are not to honour those in authority merely because they have power; but, are first to consider, whether the power they have be just in its origin and whether it be justly and impartially exercised.

Amongst all the powers, with which persons in authority are invested, none are of so much importance to the community, none have so great and immediate an effect on the affairs of men, none have so much to do in producing public happiness, or public misery, as the powers of the Judge. When, therefore, he execute his high office with diligence and impartiality, no respect, no veneration, that we can entertain towards a human being can exceed his merits and our obligations. Of all the spectacles that reflect honour on human nature and that tend to elevate the mind of man, none is equal to that of a Judge, patiently investigating, diligently searching after truth, scrupulously discriminating, and impartially deciding; divested of all passion, leaning neither to the one side nor the other, having no respect of persons in judgment; bold in his integrity, setting at nought the displeasure of power, and having in his mind no fear but that of the possibility of erroneously doing wrong. But, if the reverse of all this characterize the exhibition: if the judge, instead of endeavouring to elicit

truth, employ all his skill and all his talents to envelope it in darkness, to clothe wrong in the garb of right; if, his very looks at the outset declare him a partisan and not a judge; if petulance and rage mark his inward fear of failing to effect his but too manifest iniquitous intention; if, at last, when coming to award judgment on the rich and on the poor, both guilty of precisely the same offence, he merely shake the lash over the shoulders of the former, and make the forty lacking one draw thirty-nine streams of blood from the loins of the latter, is not the favoured culprit covered with shame, and the judge with infamy? "So they *wrap it up.*" But is not every breast filled with indignation? Are they not "*contemptible* and base before all the people?" Is not the curse of God pronounced upon them; and do not all the people say, *Amen!*

END OF NO. V.

COBBETT'S MONTHLY SERMONS.

VOL. I.—No. 6.] LONDON, 1. AUGUST, 1821. [Price 3d.

THE SLUGGARD.

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“ Go to the *Ant*, thou sluggard ; consider her ways, and be  
“ wise ; which, having no guide, overseer, or ruler, provideth  
“ her meat in the summer, and gathereth her food in the har-  
“ vest. How long wilt thou sleep, O, sluggard ? When wilt  
“ thou arise out of thy sleep ? Yet a little sleep, a little  
“ slumber, a little folding of the hands to sleep ! So shalt  
“ thy poverty come like one that travelleth, and thy want like  
“ an armed man.”—PROVERBS, Ch. vi. V. 6 to 11.

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THE passage chosen for my text is one of the most beautiful that ever was penned ; and it contains an exhortation and a warning of great importance to all persons of both sexes and of ages in all the ranks and callings of life. Man was born for activity, for exertion, and not to lie in a state like that of those creatures who appear to live for no other purpose than that of increasing in bulk, merely to grow up out of the earth or its products, and, through some channel or other, to return to earth again.

The causes of poverty and want are various. Some

are wholly unavoidable ; some arise from dissipation ; some from downright wickedness of disposition ; but, a considerable part of all the want and misery that we witness in the world, arises from *sluggishness* ; from that hateful laziness, that everlasting hankering after rest, which is so well described and so strongly reprobated in the words of my text.

It is surprizing, but not more surprizing than true, that a vice, and, indeed, a great sin, so hateful in itself, so injurious to the parties committing it as well as to the community of which they form a part, and so directly in defiance of the word of God, should, in this and in many other countries, have found a sort of apology in precepts as well as in the example of those who affected a particular regard for *religion*.

The Hermits, the Monks, the Nuns, and all the endless tribes of impostors of ancient times, who indulged in laziness at the expence of the industrious, affected peculiar devotion to God, dedicated, as they termed it, their bodies to the Lord. As if the body of man can, in any way, be so truly dedicated to its Maker as by its being made to perform those functions for which it was manifestly intended ! As if God, who has fashioned man for activity, who has made labour necessary to his health and even to his sustenance should be pleased with, and should bestow his choices

rewards on, that part of human beings, who have made the least use of their limbs, and who have contrived to exist on the labour of others by assuming the garb of superior piety !

The fanatics of our day are, only in another form, the successors of the Hermits, the Monks and the Nuns ; and, they are still more mischievous inasmuch as their teaching tends to produce *sluggishness* in others as well as to maintain it in themselves. To teach people to *rely on God*, without, at the same time, teaching them that they are to use their own exertions, is to delude them to their ruin. God has given the earth and all the elements ; but, he has given nothing for our use unaccompanied with the positive and indispensable condition, that we shall, in every case, perform labour, of some sort or other, in a greater or less degree.

Yet, by a misinterpretation, a torturing, an exaggeration, or at least, a misconception of the meaning, of those parts of the Bible, which speak of the vanity and worthlessness of human exertions and worldly cares, a persuasion has been implanted in many minds, that laziness, with its natural consequences, rags and hunger, are not only not displeasing to God, but are amongst the surest outward marks of his especial grace. Why, human exertions and worldly cares are, when

pushed beyond certain bounds, vain and worthless, censurable and sinful. But, because, when a man's whole soul is bent on accumulating wealth, for instance; when he labours beyond his strength, grudges himself necessary sustenance, and worries his mind with anxieties as to gain; because this is sinful, is there to be *no labour, no care*, at all? Are we to make no exertions, and to make no provision? "*God feedeth the Ravens,*" says Jesus Christ. In that illustration of his meaning the whole of his doctrine as to worldly cares and exertions is explained. God feedeth the Ravens: that is to say, God hath given the Ravens wings and claws and beaks, wherewith to go in search of, to obtain, and to carry home, their food. He feeds man in precisely the same way; that is to say, by giving legs, arms and hands.

Yet is there prevailing the delusive idea, that, somehow or other, food and raiment are to come by the favour of God, without bodily exertion. Plainly and in so many words, this is not, indeed, avowed. But the doctrine implies as much. And, the consequences are, that, where this species of fanaticism takes hold on the mind, chearful exertion ceases, laziness and slovenliness and carelessness succeed, and are hallowed with the name of *trust in God*. All vanities are carefully to be avoided; but, of all human vanities, what is at once so mischievous and so despicable as for the Sluggard to

conceit himself a Saint, and to deem the outward and visible marks of his sluggishness, as amongst the proofs of his inward and spiritual grace!

When once this conceit gets into a dwelling the family is ruined; and, one of its first effects is to produce that sort of sluggishness which produces the habit of lolling *la e in bed*, the evil effects of which, more particularly, it is my intention now to speak; a habit hostile to nature, injurious to health, productive of want and of crimes, disgraceful to parents and ruinous to children.

To lag in bed is against nature. The whole of the animals of the creation rise when they have had a sufficiency of *rest*. None of them *live in bed*. And, except in cases where their security or the obtaining of their food absolutely requires them to retire to rest in the day time, they rise, at all times of the year, with the sun, or before him. We cannot see in the dark. Few things can be done in darkness. The day is the time for us to be awake and to be active, and for us to take air. The body and the mind stand in need of repose during the twenty four hours; and nature as well as reason point out to us, that the night is the time for that repose.

As to *health*, it is, in the true sense of the word, wholly unknown to the Sluggard. He may exist in an absence of acute pain; a naturally good constitution may even give him long life; but still he cannot enjoy

that which is worthy of the name of health. The morning air is the great invigorator of the body and sustainer of the animal spirit. Whether in towns or in the country, the morning, the three first hours after the dawn of day, is the time to breathe the air freely. What life, what animation, activity and gaiety do we perceive, in all living creatures, *early in the morning*, compared with their state at the setting of the sun. What a difference do we ourselves feel in the air of the morning, if we then rise, compared with that which we meet if we rise when the sun is three hours high !

But, if our general health be greatly injured by sluggishness in the morning, how much does our *sight* suffer from the evening consequences ! So notoriously injurious is artificial light to the eyes, that, when they are, from whatever cause, become feeble, the first step towards a cure is to shun such light. It is, in commendation of learned men, said, that they have “wasted much of *midnight oil* ;” that, is to say, that they have studied until late in the night. A poor compliment, the place of which would be honourably to them supplied by that of their having daily seen the morning dawn. It is against all reason and all experience to believe, that the mind can be as clear and as strong at midnight as at the hour of rising ; and, perhaps, no small portion of the confusedness, feebleness and folly of the matter which we find in things going under the name of books, is to be ascribed to the circumstance of its having been of

midnight origin. We all know from repeated and again repeated experience, that, a thing which we in vain endeavour to call to our recollection in the evening, will, at our rising in the morning, occur to us at once and cause us to be *surprized* at the over night's forgetfulness. It has occurred to innumerable persons to have but a confused notion of a thing in the evening, and, without any new effort, to see the same thing clearly the next morning. This clearly shows, that the morning is the time for the labours of the mind as well as for the labours of the body. What confidence, then, can be placed in the studies or deliberations of those who turn day into night? Who begin the employment of the mind, when loads of food and drink, and a mixture of confused sounds, have rendered its workings like those of chaos? When the management of either families or nations (which are only congregations of families) fall, unhappily, into such hands, what have they to expect but error, negligence, confusion and all the consequences of misrule?

Let it not be imagined, that, so that we pass only *a certain number of hours* in bed, it is no matter, as to our health, of what part of the twenty four they consist. It matters very much. The morning air braces the nerves, strengthens the frame, and keeps the mind clear. By lengthening our day at the other end, we lose that which is to be found only at sun-rise and a short time after. The body and mind mutually

act upon each other. The pleasures which the morning affords to the mind assist in giving force to the frame; and that force communicates itself to the mind. Even drunkards, who have been early risers, have had long life; but, such as have been Sluggards as well as drunkards have seldom lived out half their days.

However, though life is precious with health and though without health it is worth little, it is in a moral point of view that early rising is of the most importance. He who does not rise early can never make any great exertion for any length of time. It can be in few cases that a man does that *at once*, which is to decide his fate in life. His fortune, his fame, his means of existence even, must generally depend on often-repeated, or long-continued exertion. There must be, in the greater part of cases, a series of acts; a trial of perseverance. Of how much importance is it, then, to crowd as many acts and as much effect as possible into the space of every day?

The day, which does not begin till three hours after the sun is up is *not a day*. It is only a part of one, and that part not the best. If the employment be of a mental nature, the understanding is slow at any time compared to what it is in the morning early; and, it is a fact as notorious as is that of the existence of the wor'd, that, in the affairs of bodily labour, an hour early, in the morning is worth two or three after the middle of the day. The man who is not up with the lark

is always *behind hand*. He is never *ready*, never to *his word*. If his well-being depend on the good-will of others, he can hardly hope to maintain that good will, unless he be punctual to his engagements; and punctuality and late rising are wholly incompatible. To the husbandman sluggishness is certain ruin; and, indeed, to every man who has others to whom to give commands. If the master be stirring, all stirs, and all thrives; but, if he yield to "a little more slumber," all slumbers, and nothing prospers; nothing is successful; nothing wears the face of promise. Could we ascertain with precision, the causes of the decline of all men whom we have before seen in possession of abundant means, we should find no very small part to have had their origin in sluggishness generally, and more especially in that species of sluggishness which is evinced in late rising.

The *quantity* of labour, of which we are capable, is greatly diminished by beginning it late in the day; but, the *quality* of it is also diminished. Nothing, if done in haste, is done so well as it might be done. How many excuses do we make for the badness of our work, on account of its having been done *in a hurry*! And, how often does this hurry arise from the "folding of the hands to sleep" in the morning! When the sluggish master *does rise*, at last, all is *bustle*, and, it is lucky if any one escape his reproaches. He finds all behind-hand; he finds nothing right; he well knows

that the fault is *his own* ; but, he, conscious of his indisposition to correct himself, throws the blame on others, and uses his power to disguise from them and from himself too, as far as possible, the shame which justly belongs to himself.

Night-fall always finds the sluggard *busy*, and yet makes him retire *leaving something undone* that ought to have been completed. Hence he is never happy, never *pleased*, never really satisfied ; and, all who are so unfortunate as to be, in any degree, dependent on his will or power, lead miserable lives. No sluggard is a cheerful man ; ill health, or trouble of some sort, is always preying upon his mind ; and, therefore, he is a dull companion, a gloomy inmate, a worthless servant, and a most disagreeable master.

By throwing our labours on the latter part of the day, great additional expence in the performance of them is occasioned, even in cases where they can, by artificial light, be performed at all. Every hour of day-light that is lost, or exchanged for candlelight, by the in-doors tradesman, causes, in proportion to the magnitude of the work performed, a positive additional expence, besides the loss from inferiority of workmanship and from various other causes. In the management of a *family* the case is nearly the same. And, if a family consist of any considerable number of persons, the expence of supporting it by candle-light exceeds

that of supporting it by day-light in the amount of many pounds in the year.

The sluggard must drive off his hours for taking refreshment. Meal after meal is deferred, till a large part of the time spent in eating and drinking consist of hours of darkness. Hence comes waste and destruction in all sorts of ways. When we consider the mere *destruction* of useful things, arising from a life by candle-light or lamp-light, we almost regret, that the invention was ever discovered. In cases where *fire* is necessary on account of climate or weather, what an addition to the trouble and expence arises from the keeping of late hours! In the morning activity renders artificial warmth less necessary than it is when the body is without motion; and, from this cause alone, how many millions are annually wasted, and how many families helped on to their ruin! The habit of late hours, like all other evil habits, steals on us by degrees. It places us much by the *fire-side*, to which we become more and more attached, till, at last, we quit it with the greatest reluctance, even to remove to that bed, which is its rival in our affections. Fire, as a thing merely to give us warmth, is, at the very best, a necessary *evil*, and a very great evil too. Ought we not, therefore, to render it as little as possible in degree? Ought we voluntarily, and against our own manifest interest, to augment it? The excuse for sitting up late frequently

is, that we are not disposed to sleep. This, which in time becomes a species of malady, has an obvious and instant cure in *early rising*; for, let it be well borne in mind, that to *lie awake* is not the same as to *rise*.

Late hours are the chief cause of that destructive practice, *gaming*, which is at once the companion, the twin brother, and the rival of *drunkenness*. To game in the mornin^g is seldom seen, even amongst the wretches who make gaming a trade; and, as to the *rudiments* of this species of profligacy, they are uniformly acquired by the fire-side, while waiting for that sleep, which refuses at an early hour to lay its weight on the eye-lids of the morning sleeper. Gaming has *fraud* for its basis. The motive is to get from another a part, or the whole, of what he has, without yielding him any thing in return. The ruinous consequences of gaming are too notorious to be dwelt on in the way of giving information, and they are of too great magnitude to occupy a side place in the enumeration of evils. But, that it is the duty of parents and masters to prevent gaming in their families is evident enough; while it is equally evident, that late hours constitute the greatest of all temptations to that ruinous vice. The child that rises with the sun, needs no cards to bring on the time for it to go to sleep.

And, has the master of a family nobody but children,

whose welfare is committed to his charge? He has apprentices, he has servants, to whom he owes his example, while he has duties to demand from them. It is in vain to work solely by precept; it is in vain for the sluggard to extol the benefits of early rising. He must rise himself, or he may hold his tongue. If a master of a family keep such hours as necessarily produce gaming and dissipation, who but himself has he to blame, if he have neglectful, profligate and thieving servants; if his substance be wasted, and he himself ruined?

Clearly true as all this is, obvious as are the evils of sluggishness, it is but too true, that this vice, along with general luxury and effeminacy, have been, for years, slowly but constantly, creeping over the whole community; and, though we well know, that it is a vice, which is not to be cured but by great suffering, even that suffering is, in such a case to be hailed as a blessing. The Sluggard must, in some way or other, be fed by the labour of other men: *somebody* must suffer for his laziness: wife, children, neighbours, his country; *somebody* must do more than they ought to, if he do less. There is no state of riches that justifies the sluggard: if he live on his own means, he is contemptible: but, if his indulgence be at the expence of

others, he is criminal : he is a drone that eats what he gathers not ; is worse than nothing in the creation, and very little short of a robber.

If left to depend on his own exertions he speedily receives his due reward. From one step to another he proceeds, till, at last, the very bread is wanting to him. “ His *poverty* shall come like one that travelleth and “ his *want* like an armed man.” His poverty shall approach him gradually, and, at last, his want shall be irresistible and shall bring him down, while there is no hand to raise and no heart to pity. When we see the industrious man sinking there are few so callous as not to *wish*, at the least, to hold him out some support ; and, if from want of ability in his neighbours, he find not efficient support, he is consoled by their compassion. But, when the Sluggard sinks, not a hand moves, and not a tongue is heard but to acknowledge the justice of his fate. God has fed him as he feeds the *Ravens* : he has given him the means of obtaining food, and he has neglected and rejected those means. The very basis of civil society is, that it shall produce *good to the whole*, and that no man shall suffer from absolute want of food and raiment. But, then, there is this condition, equally clear and imperative, that no man shall be maintained in *his sluggishness* by the toil of the industrious ; for, without this qualifi-

cation, the principle of claim to relief would be intolerably unjust.

In many cases the ruined and fallen man has ignorance to plead ; but the sluggard has no such apology. The light, the darkness, every living thing, the very air he breathes ; all nature ; all that he sees, hears and feels ; every thing urges him to rise with the sun, and to make, in time, due provision for his wants. Like the Ant, he stands in need of no guide, overseer or ruler ; but, he needs the industrious disposition of that laborious and persevering little creature, which, if you scatter abroad the whole of its dwelling and its stores, goes, instantly, cheerfully and patiently to work to gather them together again, and carries along at each load four or five times the weight of its body. What a reproach to the sluggard ! With all nature thus incessantly affording him precepts, warning him of the consequences, what excuse has he ? What claim has he, when poverty overtake him, to assistance or compassion ?

When we view sluggishness in all its characteristics and effects, we cannot but wonder, at first thought of the matter, that there should be, in the whole world, such a being as a sluggard. It is, therefore, of importance to trace this disgraceful vice to its cause. Some men are naturally more slow in their movements,

less animated, than others ; but, for a man to be a real sluggard, there must be cause contrary to nature. And, that cause we shall, in almost every instance, find in the *evil example*, or *criminal indulgence* of parents, or masters. The sons and daughters of sluggards will, if not separated from them at a very early age, be sluggards as surely as the young ones of the drone will seek to live on the honey of the bees.

To expect of sluggish parents to teach their children industrious practices would be to set reason at defiance. To exhort them to it would be to cast reproach on the parents themselves. But, industrious parents, through a mistaken kindness, may send forth into the world, a race of Sluggards. Something, assuming the name of *fondness*, in the mother, and which, perhaps if thoroughly examined, is unworthy of the name ; this, joined to the *want of firmness* in the father, have but too often sent a brood of lazy children from beneath the roof of industrious parents. How careful, then, ought parents to be ; how vigilant in watching their own conduct in this respect !

The single man has little to care about. Food and raiment for himself are all he wants. But, the father of a family has duties to perform of a very important and sacred nature ; and, if he neglect these, his professions of religion will, as they ought, avail him little To have children was his own voluntary act, and in

that act, he contracted an obligation, not only to use all the means in his power to supply those children with all things necessary to bodily health and decency of appearance, but also to prevent them from being, when grown up, bad men and women.

If suffered to lead a sluggish life, what must be their fate when they go forth into the world? No matter what be their calling in life, they must, except by mere accident, go amongst those who will judge of them solely by their merits; who will value them according to their worth; and will take the services they are able and willing to render as the standard of that worth. What gentleman, what farmer, what merchant, what employer of any description should find an inducement or should have inclination to furnish a sluggard with food, raiment and money? People give part of their substance to others in exchange for something good which they receive, or expect, from those others. No man hires another to help him to eat, drink and sleep. And, this should be borne in mind by all who have to work for their bread; especially by *parents*.

What gentleman will confide his house, his garden, his horses, or any thing in which he takes a delight, or on which he sets a value, to one whom he finds to be a sluggard? What merchant, what trader, will dare turn his back, leaving his affairs to one who needs dragging from his bed in the morning? What farmer can commit the life of even a hen or a duck to a sluggard? And who is to be expected to be the servant of his servant, to rouse him in the morning and follow him

throughout the day? If any accident lead a son into the military or naval service, severe indeed is the process by which his cure is effected! The probability is, that, to avoid the means of cure, he exposes himself to an ignominious end, the lamentations at which the parent ought to mix with reproaches on himself.

In the case of females the danger is still greater; for here, cleanliness and neatness of person are not only proper but requisite; and whoever saw a sluggish woman that was not a slut in her house and a slattern in her person? Who will choose to eat or to wear after the hands of such a woman; and, above all things, who, unless he be worthless himself, will choose such a woman for his wife!

And, ought parents, then, to call it kindness, fondness, indulgence, when they are laying the foundation of sluggishness in their children? Is it a proof of love to insure the best possible chance of ruin to the object? The swarms of unhappy creatures, thieves and prostitutes, that we behold in great cities, were not born thieves and prostitutes. They are not such by nature any more than other people. They have been brought to the lowest stage of vice by degrees, and, in numerous cases, the first step has been either inculcated by the example or encouraged by the indulgence of parents. These unhappy persons chiefly consist of turned-off clerks, shopmen, and servants, who, in the first instance, have been discarded on account of their neglect of some part of their duty. For, who that pays for services do, not require services for their money? Once, twice

thrice, the master may rouse a sluggish servant in any capacity ; but, in time, the most patient and forbearing, becomes weary ; and, even if his compassion intervene and make him endure beyond the common measure of endurance, he does the painful thing, he, at last, sends the sluggard to fold his hands elsewhere, not without reluctance after all, but from sheer *necessity*: he must discard him, or his affairs must stand still : in place of being a help, the sluggard is every where a burden.

But he has “ a good character.” He is *honest*, *sober* and *civil*. Very good so far ; but, it is *services*, it is *activity*, it is to *do something*, for which he is again wanted ; and, in a short time, he is again found wanting in this, the great purpose for which he has been sought after and contracted with. Nor, if we come fairly to the point, is it *honest* to be a sluggard and neglect to do that which we are paid for doing. To defraud an employer of the labour or care due to him is, in the eye of morality, as bad as to defraud him of his coin or his goods ; the only difference being, that, in the former case, there is frequently breach of trust as well as fraud. The defence, or redress, that the employer has is to avoid the sluggard, or, discard him ; and, the application of this remedy by successive employers seldom fails to make the poverty of the sluggard advance with steady and rapid steps and to bring horrid want to stare him in the face.

When parents see their children brought to this state and into those other melancholy situations to which po-

verty naturally tends, they seldom carry their reflections back to remote causes. If they were to be just enough to do this, their self-reproaches would be a warning to those who witnessed them. The man, for common life, is fashioned soon after he quits the cradle. His *habits then begin*; and they generally fasten themselves on him for even the longest life. How important, then, how sacred are the duties, and how awful the responsibility, of parents! But, how great also the compensation! Great are the cares; but, there is not one of these cares, which, if duly exercised, is not repaid by the prosperity which it tends to give the affairs of the parent. “He that gathereth in harvest is
“ a wise son; but he that sleepeth in harvest is a son
“ that causeth his father shame.” But, if the son sleep in harvest, is it not the father’s fault?

From their earliest days children should be accustomed to rise with the sun, and, at a very few years old, to have labour or care of some kind imposed upon them. The things they learn when at that age, if to the instruction the *practice* be added, they never forget. It requires no pains, no exertion, no expence to make children rise with the lark and imitate the ant in industry. But, then, you must begin *betimes*, and keep steadily on. In a few years they become of great value in point of earnings. A boy thus reared up is more trust-worthy at ten years of age than a sluggish youth at eighteen. What a difference is this in the situation and circumstances of the parents, even in the

son's boyish days ; and what a difference when he becomes a man !

The twig is to be trained in the right direction when *young*, and when *very young*, too, or, it must take its chance. The child of seven years old, who has never known what it was to be in bed after day-light, will never, unless pains be taken to corrupt him, be a sluggard. And, is it not then, true *kindness*, true *fondness*, to make a child begin its life with early rising ? Is it not also a duty due from parents ; and, will the neglect of this important duty find an apology in any thing that their minds can invent ?

When the Apostle says, that men are to be judged by their *works*, he certainly means *something that they are to do*. Something in the way of *action* ; and not a mere forbearance from evil deeds. To abstain from doing wrong is not *to do what is right*. Works are acts, and, in common life, they must more frequently consist of *bodily exertions*, very well known and unnecessary to be defined. And, if we neglect these, and particularly if we neglect to teach them to our children, do we vainly imagine, that we make compensation by passing a large portion of our time in the reading of *Tracts* and the singing of *Hymns* ? Yet, of how much laziness, how much neglect, how much want, filth and misery are these at once the cause and the fancied excuse !

“ What have you *done* in the world ? ” and, not “ what have you *thought*, or *professed to think* ? ” will, doubtless, be the question. And what *answer* is to be

made by him or by her, who has spent the better part of the daylight of life in drowsiness and laziness, exerting even the thinking faculties only for the purpose of discovering the means of securing food and raiment out of the fruit of the labour of others? Can any reasonable creature believe, that mere'y to *believe*, or to profess to *believe*, no matter what the thing believed, is to form a compensation and satisfaction for a neglect of his *real duties* as servant, master or parent? It is an abuse of words to call that *serving God*, which produces a neglect of the means of sustaining ourselves and our families; for, in our very organization, to say nothing of God's commands and of all his cautions against slothfulness; in our very organization, we find the proof of the duties of diligence and care; and to perform those duties well and truly is the very first service that God requires at our hands.

Look, therefore, upon those to be impostors who would persuade you, that, to be *religious* you must neglect the means of obtaining an abundance of food and raiment; that to secure heaven hereafter, you must be poor, ragged, and almost die with hunger; that, to be a child of grace you must be a moving assemblage of skin and bone, distressing to the sight and offensive to the smell; that God delights in sluggards, slovens and sluts, when you can scarcely read ten verses in the books of his laws which do not contain some command or other strictly enjoining industry, cleanliness and decency, and promising to bless with abundance the labours and cares of those who obey those commands.

Let the *mother*, for instance, who has yielded to this pernicious sluggard-creating fanaticism, think, even now, of the account that she will have to render.

“ Lord, I have *served* thee most constantly. My
“ tongue has not ceased to sing hymns to thy praise
“ and to groan out *amen* to the words of my pious
“ guide. I have cast aside all worldly cares ; husband,
“ children, all have been abandoned for the great object
“ of securing my precious and immortal soul. My
“ love of thee has left in my breast no room for affec-
“ tion of any other kind ; and, I have seen unmoved,
“ my children in rags and filth crying for that bread
“ which my husband’s labour brought and with which
“ I, for love of thee and my own precious soul, fed the
“ holy man who repaid me with spiritual food. Poverty
“ I have hailed as a blessing ; and want has been my
“ constant consolation. That time which worldlings
“ have bestowed on teaching their children to labour,
“ to rise early and to toil through the day, I have
“ spent in thy service, reading and meditating on the
“ pious effusions of our spiritual guides. Tracts and
“ hymns, and not the broom, the needle, or distaff,
“ have been the utensils in my hands ; and, such has
“ been my love of thee, and my anxiety to save my
“ soul, that my heart has given to the winds even the
“ fate of my children, brought to an untimely end
“ through that want of industry and care which my
“ love of thee prevented from teaching them whether by
“ precept or example.”

Monstrous as this is, it is what truth would demand

from but too many mothers; and it is, in fact, what but too many really say in their hearts. Let all such look well at the words of my text. Let them deny that text to be *the word of God*; or let them confess, that true religion consists in imitating the Ant and not the Drone. At any rate, let them bear in mind, that poverty and want, disgrace and misery, are to be the lot of the Sluggard.

END OF NO. VI.

COBBETT'S MONTHLY SERMONS.

VOL. 1.—No. 7.] LONDON, SEPTEMBER 1, 1821. [*Price 3d.*]

GOD'S VENGEANCE

AGAINST

MURDERERS.

Jesus said, Thou shalt do no murder. Matt. Chap. XIX. ver 18.

MURDER is a crime of so deep a die ; it is so direct a violation of the feelings of humanity ; it has something in it so shocking to the very nature of man, that, at first thought, it would appear wholly unnecessary to warn men against the commission of it ; and indeed, deliberately to set about such warning, and to remind men of God's denunciations against the murderer, would, on a cursory view of the matter, seem to be almost an insult to a christian community.

Unhappily, however, such warnings are necessary ; for we but too often see beings bearing the human form capable of dipping their hands in human blood,

monsters so unfeeling, so brutal, as wilfully and aforethought to cause, with their own hands, that death, the bear sight of which even when proceeding from natural causes, is deeply affecting to all but callous hearts. With such, indeed, all remonstrance would appear to be vain : those who are deaf to the voice of nature, will hardly listen to that of reason. But, there are murderers who do not slay with their own hands ; and there are murders which are perpetrated by means other than those of violence of any sort committed on the body. The murders of this latter description, which are by far the most numerous, are not so obvious, not so plainly seen, as those of the former. They are disguised from the world ; they admit of no judicial proof ; they escape the utmost vigilance of human laws ; they set the just vengeance of those laws at defiance ; they are reserved for the vengeance of God, from whom the cool, deliberate, cruel and hypocritical, smiling murderer cannot hide either his deeds or his thoughts.

It is of importance, therefore, for us to come to a clear understanding of the full intent and meaning of the word *murder*. "Thou shalt not *kill*" is one of God's commands ; but that killing may take place without *murder* is very clear, for, in the continuation of those very commands, it is provided, that in some cases the punishment of *death* shall be inflicted ; and, to fulfil these provisions of God's laws, there must be *killing*. It is evident, therefore, that, to put men to death according to laws which are *just* in themselves

and *impartial in their execution*, is perfectly agreeable to the laws of God ; and, indeed, we very well know, that such killing is unhappily necessary to the safety of every community. Nor was MOSES a *murderer*, when he killed the brutal Egyptian and buried him in the sand. The cruel king of Egypt held the Hebrews in slavery, and had commanded that all their male children should be strangled in their birth. Moses had been preserved by something little short of a miracle, and had, in a secret manner, been brought up to man's estate amongst the Egyptians ; and " it came to pass, in those days, that he went out unto his brethren, and *looked on their burdens.*" The sight of those, without any thing more would naturally fill his heart with indignation ; but, while in this state of feeling, " he spied an Egyptian *smiting one of his brethren,*" which seems to have been too much for his high and noble mind to endure. He, therefore, having first looked about him and seen that there was no one to make discovery of the deed, " slew the Egyptian, and hid him in the sand." Having, the next day, reason to suppose that the thing would be made known to the tyrant Pharaoh, he fled into another country. There, however, the God of his fathers found him, tending the flocks, and chose and appointed him to be *the deliverer of his people.* Whence we are compelled to conclude, that the killing of the tyrant's instrument of oppression was not a *criminal* killing ; and, of course, that it was not a *murder* ; but consonant with those laws of God, which this very

Moses himself afterwards promulgated to his delivered brethren.

It is not, therefore, the mere *act* of killing, but the *cause* of it, the *motive*, that we are to keep principally in view, when we are to determine, whether such killing came justly under the appellation of *murder*. And, as to the *manner* of the killing, it is evident that the *criminalness* is not in the least diminished by the circumstance of the deed not being effected by the killer's *own hands* or by those swiftly deadly means which, at once, and directly, assail the body of the object. Whether the killing be perpetrated by our hands, or by those of others who act at our instigation or in furtherance of our well-known wishes ; whether the killing be swift or slow ; whether it be the dagger, the poisoned cup, or the withholding of food, of raiment, or of necessary care or aid, that we make use of ; whether the attack be that of violence on the body itself, or that of more cruel torture inflicted on the mind ; still, wherever there is an unjust killing, there is and must be a *murder*, and he who causes, or abets, such killing, is a *murderer*. He may, indeed, in certain cases, and even in many cases, be beyond the reach of human laws ; but, should his hardened conscience leave him untormented ; should he, besides, by secrecy and hypocrisy, escape the execration of man, the final punishment due to the murderer awaits him.

Various are the ways in which the horrid crime of murder is perpetrated. He who *causes death* by unjust means, deliberately used, is a murderer, let those means

be what they will. To kill your enemy *in war*, for instance, is not murder ; but, to kill him, when he has no longer the power of hurting you, is murder of the most base and detestable kind. Let us remember the denunciation of DAVID, when on his death-bed, against JOAB, I Kings, Ch. 1. v. 5. “ Thou knowest,” says the dying king to his son, “ what Joab did to the two captains of “ the hosts of Israel, unto Abner and Amasa, whom he “ slew, and *shed the blood of war*, IN PEACE. Let not, “ therefore, his hoary head *go down to the grave in “ peace.*”

Nor is the crime at all diminished by the using of *slow* means to produce the death of those whom the chances of war have placed in our hands. If they die of disease ; if they perish from hunger or cold ; if, in short, their death be caused by our ill treatment of them, they are murdered and we are murderers. We shed the blood of war, in peace ; and the fate of the ferocious Joab ought to be ours. We do not, like him, actually put the blood upon our girdle and in our shoes ; but, we *cause the death* ; and the only difference is, that, what Joab effected openly and by the sword, we effect by secret, more cruel and more cowardly means.

All *oppressors* are murderers ; and murderers too in the strict sense of the word. For shall he be a murderer who causes a *single death*, and he not a murderer who causes millions to suffer and thousands to die, and that, too, to gratify his own ambition, avarice, prodigality, or revenge ? “ The wicked sitteth in the lurking places “ in the villages : in secret places doth he *murder* the

“innocent: his eyes are privily set against the poor.”
 PSALM X. v. 8. Again in PSALM XCIV. v. 6, “The
 “wicked slay the widow and the stranger, and *murder*
 “the fatherless.” Again in HOSEA, chap. vi. v. 9,
 “As the troops of robbers wait for a man, so the com-
 “pany of Priests *murder* in the way by *consent* ;” that
 is to say in a deliberate and wilful manner, though, as
 we gather from the context, by means of lewd and pro-
 fligate conduct. If a man, having the power, were to
 cause a particular island, or district, to be deprived of
 the means of subsistence, and, in consequence, all the
 people of that island or district were to die of hunger,
 would not such a man be a *murderer*? And, would not
 he be a murderer, then, who, by means only less ge-
 neral in their operation, were to cause any portion of a
 people to perish for want in the midst of plenty? This
 is precisely what the Psalmist has in his eye; this is
 the secret and base crime, which, in the above-cited
 passages, he describes; the offence which he justly
 calls *murder*, and on which he invokes the vengeance
 of God.

Vain is the hope of him, who hopes to escape this
 vengeance by skulking from the deed himself, and by
 causing it to be committed by the hands, or through the
instrumentality of others. The laws of man hold, that
 he, who does a thing *by another*, does the thing *him-*
self. If I employ a ruffian to kill my innocent neigh-
 bour, am I not the murderer of my neighbour? It is
 true that the ruffian is a murderer also; but that by no
 means diminishes my crime, or takes from me a parti-

cle of the hateful character inseparable from that crime. Why, even PHARAOH and HEROD did not kill with their *own hands*. The *Jewish rabble*, who so cruelly stoned STEPHEN to death, were, indeed, murderers; but, were not the *High Priests and Elders*, who stirred the rabble up and urged them to the deed, murderers also? The actual putting of JESUS CHRIST to death was committed by the *Roman Soldiers*; but, though they were murderers, was not PILATE also a murderer, he who placed the victim in their hands, and ordered them to nail him to the Cross? And was the crime of this base and corrupt Judge washed away by the water in that hypocritical ceremony, wherein he affected sorrow, and laid, as he appeared to hope, the shedding of innocent blood upon the head of the Jews; the head of those despicable wretches, who were under his absolute controul, and whom he treated, in all other cases, as the slaves of the conqueror whose deputy he was?

But, in order to constitute murder, it is not necessary, that a *positive order*, or a *direct instigation*, pass from the chief murderer to his agent. To have a clear right to charge a man with murder, we may stop far short of proofs of this description. To *connive* at unjust killing; to be known to *wish* for it even; either of these is sufficient to constitute murder. HENRY the Second did not *order* the killing of the Bishop of Canterbury; he instigated, *directly*, no one to commit the deed. But, it was known that he *wished* the death of that prelate; the prelate was killed; and, in the end, the King performed the most humiliating penance as a *murderer*.

AHAB did not *order* the death of Naboth. He *instigated nobody* to kill him. He merely, when Naboth was dead, *suffered the deed to remain unpunished*, and took possession of the Vineyard which he was known to covet. Yet, the instant he entered on that possession, the punishment due to the murderer was pronounced upon him by the lips of the prophet: "Hast thou *killed* and also *taken possession*? Thus saith the Lord, in the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." The effeminate, the luxurious, the unprincipled and unfeeling king seems to have been stricken with fear; for he exclaimed, "Hast thou *found me*, O mine enemy!" Found thee, yes! What! didst thou think, that, because thou hadst been wallowing in ease and luxury, while thy corrupt Nobles and Judges were falsely accusing, were condemning on the oaths of perjured witnesses, were killing in the most cruel manner the innocent owner of the vineyard which thy whim or fancy had fixed on; didst thou think, that, because thy cowardice had restrained thee from shedding thy subjects' blood with thine own hands, thou wast not his murderer?

Find him! Yes; and, let every murderer, who commits his bloody deeds by the *hands of others*, bear in mind the punishment of this luxurious, cruel and dastardly king. Even his family were to be wholly cut off. "Him that dieth of AHAB in the city, *dogs shall eat*; and him that dieth in fields shall the fowls of the air eat." 1 Kings, chap. xxi. v. 24. We find, in Holy Writ, denunciations against murderers of no other de-

scription so awful as those against this murderer by deputy. And, when we come duly to consider the matter, the crime well merited this distinction. AHAH was the chief Magistrate. It was his duty, in return for the ease and splendour that he enjoyed, to watch without ceasing over the property and lives of his subjects. He had, in this case, seized on the former and destroyed the latter. So far from punishing the murder of his innocent subject, he had applauded it; not, indeed, in *direct terms*; he had not openly thanked the murderers; but, those thanks were too clearly inferred from his silence on the subject, and from his eagerly profiting from the death of the murdered party. It was his duty, his bounden duty, to punish the murderers; and by that means to prevent, as far as in him lay, murders in future. He had ample power to do this; and, therefore, in addition to the crime of this murder, there was on his head that of causing other murders, that of giving his royal countenance to the commission of this horrible crime. And how was he to be suitably punished without extending the punishment to the whole of his wicked race? The streets of the city had been stained with the blood of his innocent and virtuous subject; dogs had licked *his* blood, and dogs were to lick the blood of Ahab; but, the blood of this contemptible being alone was not sufficient to satisfy divine vengeance, which was therefore extended to his very race.

The laws of God are very minute in discriminating between different degrees of crime. Some crimes are

to be atoned for without the loss of life ; but, the *murderer* is always positively excluded from any and from all mitigation of punishment. “ Moreover, ye shall “ take *no satisfaction* for the life of a murderer which “ is guilty of death , but he shall be *surely put to death.*” The sin of king AHAB was, therefore, enormous : he was a murderer, and also a *screener of murderers*. The authority and power, with which he had been invested for the protection of the lives of his subjects, he made use of to protect their murderers ; and, what good man does not rejoice when he hears the detected and alarmed tyrant exclaim : “ Hast thou *found me!*” What a warning to those, in whatever state of life they may be placed, who commit this horrid deed by the hands of others, and who indulge the hope of escaping punishment because their own hands have not been imbrued in the victim’s blood !

But, to merit the punishment due to the murderer, it is not necessary that we profit from the deed, or that we wish it to be committed. *Not to punish it*, if we have the power, makes us partakers in the crime, which we commit also, if we, by whatever means, endeavour to screen the actual murderer ; for, in either of these cases we adopt the crime ; we take it to our bosoms ; we commit it in our hearts. The Governor of Pennsylvania, who pardoned two wilful and cruel murderers on their way from the scene of their conviction to the jail door, was, indeed, less horribly criminal than AHAB ; but, did he not adopt their bloody deed ; and did he not become a participator in their crime ? If we know of a

murder having been committed, and make it not known to those who have the power of punishment in their hands, we are deemed, even according to human laws, participators in the crime. What, then, must be the guilt of those, who possess that power, if they themselves screen the murderer; if they make use of their power to secure his impunity, instead of insuring his punishment!

Let them not flatter themselves, that they deceive even man, much less God, by giving the name of *mercy* to this perversion of their power. Mercy must operate to prevent severity; and what is so severe as the murderer's deeds, which must necessarily be encouraged and increased by even the hope of finding protection, where, according to all laws, human and divine, punishment signal and *certain* ought to be their reward? To encourage murder, in any shape or in any degree, is to be guilty of cruelty unqualified; to screen the murderer is to give that encouragement; it is to call aloud for the use of the dagger, the knife, the poisoned bowl, and the mid-night torch; and, if it be possible to add to such a crime, the addition can be made only by committing the crime under the hypocritical pretext of *shewing mercy*.

Those murders, however, which are the most worthy of our attention and watchfulness, are such as elude, in most cases, the eye of man, and admit of no proof sufficient to make the offender amenable to human laws. If Saint Paul had died in prison, or had been drowned at sea while a prisoner, would not the Roman Governors

have been *murderers*? The effect, being distant from the cause, we are too apt to lose sight of the crime; but, Paul having been held in bonds *unjustly*, his death, during the time that he was in those bonds, would have made his persecutors, and especially those who had unjustly imprisoned him, murderers. We should, therefore, look well to our ways, when, by any means we acquire power to do any thing, which, even by possibility, may affect the lives of our neighbours. If from false witness or from perverted law our neighbour lose his life, though the immediate cause of death be distant from us, the false witnesses, or the unjust judges are murderers, and murderers, too, wilful and deliberate. It is no excuse to say, that they did not *mean* actually to *kill* the victim. So says the night-robber, when, in a struggle for the gold, he kills the owner. He only wanted the gold: he did not want the owner's life. But, so far is the law from countenancing such an excuse, that, in the act of breaking in by night, it presumes, as a matter of course, the design to kill, and it justly inflicts the punishment of death accordingly, which punishment, even by the hands of the owner himself, is justified by the laws of God.

Now, night-robbery is by no means so base an act, so deliberately and manifestly foul and wicked, as the giving of false witness or the pronouncing of an unjust judgment. And, though the effect may not be immediate death, and may not produce death at all; still the crime admits of no extenuation; for, what are the natural consequences of banishment, or seclusion, from

friends, wife, children, parents, and all that renders *life dear to man*? If the natural and almost unavoidable consequences are disease, despair, torment of mind, death, or insanity worse than death itself, how are the guilty parties to hope to escape that vengeance which is the *murderer's* due? Let all those, therefore, who have any portion of power to exercise over the lives of their neighbours, look well to what they do in that capacity; and not from indolence or from fear of man, do that which may subject him to the awful consequences of a misuse of that power. Let them remember, that, though their ears are not to be annoyed by the plaintive accents of their unfortunate fellow-creature, whose living body they have condemned to a grave, those accents will find their way to that God of justice who has vengeance in his hands, and who has declared that the *murderer* shall not see everlasting life.

If such, if so scrupulous, ought to be our conduct towards our neighbour, that is to say, towards men in general, what ought our conduct to be towards those more immediately dependent upon us, and those connected with us by ties of blood or of contract, and whose lives depend, in many cases, upon our doing our duty by them, and whose death is the probable consequence of a neglect of that duty? When those, whom to supply with food and raiment is our duty as masters or as persons having the guardianship of the indigent committed to our care; when those persons die from want, can we deceive ourselves so far as to believe that we are not murderers; that is to say, if we have

withheld from them that which was necessary to sustain life? When, from harsh and repulsive conduct in us, we have made the hapless creatures afraid to put forth a statement of their wants; when we have, from accompanying our scanty relief with reproaches if not with blows, driven the distressed mortals to wander from door to door, and, at last, to expire under hedges or upon the pavement of the City; or, to use their small remains of strength and of intellect in satisfying the cravings of hunger by force or by fraud, and, thereby, bringing themselves to an ignominious death; when either of these is the result of the non-performance of our duty, let us not deceive ourselves by not tracing the effect back to the cause; for, in the latter case the offence against the law is *ours* and not *theirs*; and in both cases, wherever death is the effect of our misconduct, though the laws of man cannot reach us, the laws of God declare us to be *murderers*; seeing that this case is precisely that which is in the contemplation of the PSALMIST, when he says, that “the wicked
“murders the innocent, that his eyes are *privily set*
“against the poor; that he slays the widow and the
“stranger, and *murders* the fatherless;” he evidently does not allude to murders committed by the sword or by the knife; but to those *unseen killings*, which are effected by the unjust and cruel denying of food and raiment to the indigent part of our fellow-creatures; and to which food and raiment they are as much entitled as the rich man is to his houses and lands.

The wretched and forlorn creature, brought down to the grave by disease engendered from a want of the necessaries of life, is but too generally regarded as having expired from a natural cause. The real cause is so distant from the effect, that it is not perceived, even by the unfortunate victim himself. But that cause is not hidden from the eyes of God, who, by the mouths of his servants and Prophets and Apostles, from one end of the Bible to the other, warns the rich, and all persons in authority, against oppressions and neglect of the poor. Against doing any thing that has a tendency to humble, to harass, and to injure them. So complete is the word of God as to this point, that, though it strictly forbids *stealing*, it says expressly, in Proverbs, Ch. vi. v. 30. "Men do not despise a thief *if he steal* " *to satisfy his soul when he is hungry.*" This law is not in operation, where the rich from their superabundance are ready to satisfy the calls of hunger in the poor ; and especially where the law of the land, as is the case with us, benignantly provides sustenance for every human being in a destitute state. But, this benignant law must be faithfully executed by those in whose hands the execution is lodged ; or, it becomes, not a protection to the poor, but the means of most grievous oppression, of endless diseases, of sufferings not to be described, of deaths premature, and innumerable ; and, let not those deceive themselves, who are the original cause of these melancholy effects ; for, when a human being dies in consequence of a want of that timely relief which has been refused him, a murder has been

committed, and those who have refused the relief are murderers.

The Apostle says that he who is hard-hearted to his *own kindred* is worse than a heathen. He might have said, and with great truth, worse than any brute beast of which we have any knowledge. The parent that can so act towards a child as to produce its death, whether by want of care, want of good counsel, want of food, of raiment, of any thing within the power of that parent to supply, must be little short of what we generally describe by the word monster. In this case even slight negligences are criminal. What is merely *fault* in other cases is here *crime*. The duty of the parent commences from the moment that the fruit of gratification sees the light ; and it never ceases but with the life of one or the other of the parties. We have, however, instances now and then, not only of a most profligate neglect of these duties ; but of acts committed by parents towards children such as it is impossible to hear of without a mixture of indignation and horror. To abandon a child, in a state of known peril ; to leave that child to the mercy of strangers, and, perhaps, enemies ; to leave a child to be comforted in its dying moments by those wholly unconnected with it by ties of blood ; to suffer it, and wilfully suffer it, to sink into the grave, without the touch of one kindred hand, without hearing the sound of one kindred voice ; to know that it is in imminent peril, and coolly to pursue one's ordinary avocations, expecting every moment to hear that the victim is in its shroud ; this, this of all the offences of which

a parent can be guilty; of all the crimes which can lie upon his head, is surely the greatest; and, whatever such parent may think; however completely the laws of man may be inapplicable to his case, that he is a murderer, and the basest and amongst the blackest of murderers the laws of God sufficiently proclaim.

The duties of parents and children are reciprocal. These latter must consider all their words and actions, as they affect their parents. A bad child, is not only a bad man or woman; is not only guilty of offences against society; but, moreover, of a particular offence against the parents. If the parents have faithfully discharged their duty, how great is the crime of the son, for instance, who, by his conduct, wilfully gives them pain! And yet, how many fathers', and, more especially, how many mothers' grey hairs are brought with sorrow to the grave by the misconduct, the perverseness, the profligacy, the drunkenness, or some other incurable vice of a son! Here there is not only the basest of ingratitude; but a want of feeling; a want of the very essentials of human nature. For what must that breast be made of that can be insensible to the anguish occasioned in the mind of a mother by one over whose life, health and happiness that mother has watched with an anxiety ten thousand times greater than that which she has ever had for her own life? Can such a son see his mother on the death-bed to which he himself has hastened her without saying, "I am a murderer!"

It is a poor paltering with his conscience, to say that he neither stabbed her, poisoned her, nor wished for

her death. He knows, that the mental affliction, the harassing cares, the incessant alarms, the constant state of uncertainty and irritation, the grief, the mortification and torment which he has occasioned, have done the deed. He has occasioned in some cases a dread of poverty and ruin; in other cases humiliation too great to be patiently borne; and in every case that worse than viper's sting, the sting of filial ingratitude. For such a son to weep over the corpse of his mother is no compensation; forms no atonement for his conduct; his crime remains the same, simply with the addition of hypocrisy to his other detestable offence.

Still, however, there is one case, which sometimes presents itself in the conduct of profligate and cruel men, which if possible, surpasses in enormity that of the ungrateful and murderous son; namely, the cool, premeditated, persevering and inexorable cruelty of *husband towards wife*. Here, there is every thing that is binding upon man. The law gives him such ample powers of controul with regard to the wife, that there is absolutely no excuse for any thing that can justify or apologize for cruelty on his part at any subsequent stage of the connexion. He can plead no injuries from caprices, which he has it in his power constantly to controul. There can be no extravagance, no expensive follies, which he has it not completely in his power instantly to check if not wholly to prevent. For every deviation from the path of fidelity, the law gives him not only effectual but speedy redress. It is in fact a creature of more delicate frame, of quicker sensibility,

of feelings more tender and more ardent, placed under his absolute guidance and command. One, moreover, that has been selected by himself, or received with his assent. The connexion is so strictly personal as to admit of no adequate description; and the fate, the happiness or misery (for there is no medium) of this being is so completely within his power, that it appears next to impossible that he can have any ground of complaint, not, in a greater or less degree, ascribable to some act or some omission of his own.

These things duly considered we must know the fact; we must see the proofs with our own eyes or hear them with our own ears, to believe it possible, that there are men capable of being guilty of deliberate, malicious barbarity towards a wife. Yet, unhappily, such things we do sometimes witness. The story of AMNON and TAMAR presents us with a true picture of human brutality. The first act of this profligate man was sufficiently detestable; but, when he drives the disconsolate damsel from his presence; when he bids his servant rudely to push her from the door, the blood boils in our veins and we wish the savage ruffian upon the spot that we might instantly inflict on him some deadly blow, as the best vengeance we can take in behalf of the injured lady. Well might she say, "This evil in *sending me away* is greater than the other thou didst unto me. "But he would not hearken unto her. Then he called "his servant that ministered unto him, and said, Put "now this *woman* out from me, and bolt the door after "her. And TAMAR put ashes on her head, and rent

“ her garment of divers colours that was on her, and
“ laid her hand on her head, and went on crying.”
2 Sam. ch. xiii. v. 16, 19. This picture, of brutality on the
one side and of distress on the other, excites feelings
which the tongue cannot express. We thirst for ven-
geance on the unnatural, the cold-blooded offender;
and when we come to the 29th verse of the same chap-
ter, and see AMNON assassinated by men provided for
the purpose by the brother of the injured TAMAR, we
cannot forbear to exult at the perpetration of the deed,
black in itself, and, under ordinary circumstances, cal-
culated to fill us with horror.

Brutal, however, as was the conduct of AMNON, can
less be said of the conduct of any husband who treats a
wife after the same manner?

If, in the union of the parties a sacrifice has been
made to considerations of wealth, of ambition or of any
other object, the attainment of which was thought de-
sirable, there is, at least, a *contract* the most solemn,
a vow the most awful, that the man will love, cherish
and honour the wife. To make her any thing approach-
ing a compensation for the surrender of her freedom
and her person, for the surrender indeed of every thing
but life itself, demands the complete and literal fulfil-
ment of this vow on the part of the husband. What
then must the man be, who can act the part of AMNON,
even after he has voluntarily bound himself by the
marriage vow? nay, who can do even more than it was
in the power of AMNON to do; who can keep the
wretched wife bound by her vows to the end of her life;

leave her exposed to every species of calumny; hold her up as a mark for the scorn of the unfeeling and the suspicion of the uncharitable; while he himself, a libertine at large, sets at defiance morality and religion, and makes a merit of that profligate demeanour, the bare suspicion of which is regarded as sufficient to sink his wife into infamy?

It is possible, that cases may arise, when the incompatibility of temper is so great as to render a dissolution of the connection a matter of mutual relief. This must be an extreme case, indeed; for, *contracts* of no sort are made to be *broken*, and especially contracts of so solemn a character. Before such a contract can be infringed on in the smallest degree, every effort should be made to prevent it; and in no case, except that of an appeal to the law, should such infringement originate with the man, who is not only the most powerful of the parties, but who can suffer nothing from the change, while the wife must, in a greater or less degree, be a sufferer to the end of her life.

At any rate, the unhappy circumstance having occurred, nothing should be done to add to her unavoidable affliction. In short, whether, in this way or in any other, a husband is guilty of cruelty towards a wife, he is fully answerable in the eyes of God for all the effects of that cruelty. In the eyes of man, too, however ineffectual the law may be to reach him, he will not go wholly free from punishment. Persevering malignity towards one to whom we have vowed constant affection for life, is, in the first place, a scandalous breach of fidelity.

Such a man may talk of *honour*; but the honour which he possesses would be a disgrace to honest men. His conduct is that of a barbarian and a coward. To strike a woman; to lift the cane, or draw the sword against her, would consign any man to infamy; but, to do this is far short in point of cowardice as well as of cruelty to the treating of her in a manner that is constantly harassing to her mind, that humbles her in the eyes of her neighbours, that makes her ashamed of her situation, that robs her of all the pleasures of life, and that hastens the termination of that life. To do this, deliberately and coolly to persevere in such a line of conduct bespeaks a heart destitute of every generous sentiment, selfish, cold and base; and if the possessor of that heart escape chastisement from the hand of man, let him remember that there is a God to punish the violater of vows and the murderer of the innocent. Let him not put forward his paltry defence, that he did not use the dagger or the poison. It is he who sends the dagger to the heart: it is he who administers the poison; and, as in the case of the profligate and ungrateful Son, he is guilty of a murder a million times more heinous than that of slaying a man capable of combating against him. There is a *meanness* in cruelty towards a wife that is more odious and more detestable than any other quality, which, perhaps, it is possible for man to attribute to man. It far surpasses the drawing of a sword upon a woman, or the smiting of her on the cheek. It sinks man beneath every thing appertaining even to the lowest and most degraded state of humanity; and when we

contemplate it we can hardly persuade ourselves that we are looking at the conduct of any thing that bears the name of man. The wretch would almost appear to be beneath the notice of his Creator.

Thank God, this species of offence, this kind of human depravity, but rarely makes its appearance in the world. Amongst other murderers, however, the barbarous Husband was not to be omitted, lest it should be supposed that this enormous sin had not awarded to it a suitable punishment. It is these unseen, these disguised murders, that are most worthy of our attention. For the common cut-throat, the laws of every country provide speedy reprobation and punishment; but, the secret, the disguised, the slow-moving, the persevering, the smiling murderer is to be punished, in this world, only by the just opinions, the deep hatred, and the general execration of mankind; to form, therefore, those opinions, to entertain that hatred and to pour forth those execrations is a sacred duty towards God and towards our neighbour.

END OF No. VII.

**COBBETT'S
MONTHLY SERMONS.**

VOL. 1.—No. 8.] LONDON, OCT. 1, 1821. [Price 3d.

THE GAMESTER.

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"Thou shalt not defraud thy neighbour."

Leviticus, Chap. XIX. v. 13.

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VARIOUS are the modes which bad men pursue in order to possess themselves unjustly of that which belongs to others. These modes may be classed under three general heads, which, each having its different degrees of guilt, are usually denominated, *Robbery*, *Theft*, and *Fraud*. When the act is perpetrated by open violence, it is robbery ; where it conceals itself under the garb of secrecy, it is theft ; where the act itself is

done with the knowledge of the party injured, (though, by means of falsehood and deceit, the intent and end are disguised from him,) it is fraud.

The inventions of the fraudulent mind are innumerable. False pretences of all sorts present themselves to it in succession. Feigned distress, feigned friendship, false accounts, false vouchers, forgery, pretended piety, and even pretended love. But, perhaps, of all the fraudulent practices of which we have any knowledge, those of the *gamester* are the most odious in themselves, and most baneful in their consequences; and, if upon examination, we find this to be the case, it is, surely, our duty, not only to refrain from gaming ourselves, but, according to the degree of our power, to prevent it in others, and especially in those who may be under our controul, or who are likely to be influenced by our example.

Gaming is sometimes called *play*; but, what is it in *reality*? What is the *object* of every game-

ster? It is to *gain* by the *loss* of another. The object is not to effect an *exchange* of one thing for another. It is not to render value for value, in any way or under any form. The object of every gamester is, to get by doing injury to his neighbour. It is to get his money or goods from him without yielding him any thing in return; and this, disguise it under what name we may, is *extortion* and *fraud*.

This is not less its character because it as often fails of success as it succeeds in its purpose. The thief is not less a thief when he fail than when he succeed. It is the intention in both cases that constitutes the crime; and, as to the *chance*, that you give your neighbour, you *think* that it is *not so good as your chance*; for this is the very *principle* upon which you proceed. This thought must necessarily exist in your mind, or you are destitute of motive altogether. You conceal from your neighbour the fact, that you have reason for expecting to get his money from him. You practise *deceit* from the first to the

last; and your sole object is your own private gain to be effected by his loss.

Pretenders to religion, who are at the same time gamesters, are by no means few in number. If, instead of persecuting their neighbours for difference of opinion on points of doctrine, they were themselves to pay attention to the uniform language of Scripture on the subject of *deceit*, and especially of deceit practised for the purpose of unjustly extorting from our neighbour his money or goods, they would, perhaps, cease both to game and persecute. In LEVITICUS, Chapter IV, [the law is clearly laid down. We are, in no case, to *deceive* our neighbour; and, if we have gotten any thing from him *deceitfully*, we are to restore it to him with a fifth part in addition; and, then, *atonement* being made, forgiveness is to be obtained.

¶ Now, the very essence of gaming is *deceit*. It is impossible to gain, except *deceitfully*; for there is deceit in the motive. And, as to the *manner* of accomplishing the end, it presents, perhaps,

the strongest possible proof of meanness and baseness of mind. Feigned pleasure, feigned sorrow, feigned applause and feigned reproof: all is false: looks that lie, the lies being too refined to be trusted to the tongue. And all this for the base purpose of gain at your neighbour's expence, and possibly by means of his ruin! From such a school, who is to expect sincerity, uprightness or even common humanity? Accordingly, it is invariably found, that gamesters are amongst the most *unfeeling* as well as the most fraudulent of mankind. In Virginia and the Slave-States of America, nothing is more common than to see the gamester whose purse has been emptied, call in a domestic slave, man, woman or child, as a *stake* to be *played* for against a sum of money. Thus the drawing of a card, or the turning of a die, may, and frequently does, separate instantly and for ever, wife from husband and child from parents! Look at the poor creature that stands trembling by, awaiting the result of the game; and then find, if you

can, words to express your abhorrence of those who can give to a deed like this the appellation of *play*!

In this country, indeed, the gamester, thanks to the laws which we inherit from our brave and just forefathers, cannot make the stake consist of human flesh and blood. But, amongst its *consequences*, gaming never fails to bring *want of feeling* towards others. The mind, constantly agitated by selfish hopes and selfish fears, has no time to bestow on country, friends, parents or children. The pride of ancestry, the inheritance of successors; the past, the future, and even the present, even ordinary pleasures of the day, have no attractions for the gamester; nay, as thousands of instances have proved, *Love* itself, the great conqueror of the human heart, is compelled to yield to the cards and dice; for, all-powerful as that passion is in every other case, here it tries its powers in vain.

Hence it is, and many are unfortunate enough to know the fact by experience, gamesters are

the most unsocial, cheerless and gloomy of mortals. They appear constantly lost in care. They are plotting against others, or, are absorbed in reflections on their own losses. A want of affection for others, brings in time its natural return ; and, at the end of a few years, men, or women, of this description become objects of contempt, or, at least, of indifference with all around them.

Accustomed to practise deceit ; insincerity becoming habitual to him ; the gamester suspects every one, confides in no one, and is completely excluded from that inexpressible pleasure and advantage which good and generous minds derive from the placing of unlimited confidence in friends. Confidence, to be real, must be mutual ; and, as the gamester never confides, so, no one confides in him. Indeed, his very habits render him unworthy of trust or belief. What he calls his *play* is a regular practising of fraud. His success depends wholly on ability in deceiving. Even the language of the gaming-table, the very terms of his art, are such as to render the com-

mission of fraud familiar to his mind. *Shuffle—cut—trick*; words which express the divers acts that he performs, and all indicating something in the way of lying, or cheating, or both.

To expect to find an honest man in a gamester would be as absurd as to seek for a virgin in the stews. If we have dealings, or contracts, of any sort with him, what is to be expected of him but *trick* and *shuffle*? And, besides, the habitual desire of unjust gain brings him under the old and infallible maxim, that *a covetous man cannot be honest*. Moreover, his necessities at times are such as to bear down every moral principle before them; necessities, too, on account of which he merits no compassion; arising, as they do, not out of his generosity or liberality, as it frequently happens in other men, but out of his sordidness, his greediness of gain, his eagerness unjustly to possess himself of the property of his neighbour.

From a gamester never expect *useful exertion* in any profession, calling, or state of life. To

fortune, by honourable means, the path is scarcely ever smooth, and the progress is seldom rapid. The competition is so great, so numerous are the rivals, that nothing short of presumption will place reliance on any thing but *time* and *perseverance*. But, will the gamester rely on these? Will he, the very habit of whose mind is hostile to all steady pursuits; will he, who sees fortune after fortune gained by a single twirl of the dice-box, ever be brought to place reliance on patient toil or study? Very great has been, and still is, the injury, to public morals and private happiness, arising from the conducting of the affairs of commerce in a mode bearing some resemblance to gaming. Fortunes in great numbers, *suddenly acquired*, are always injurious to a nation. The labourer, who sees his companion of last year, riding in his carriage this year, will be very apt to grow weary of his spade or his plough. The orange-boy, who, having lost sight of another orange-boy for a few years, finds him again the owner of a lordly mansion and park, will naturally feel no motive to

perseverance. These discouraged parties will overlook the act, that thousands have fallen in attempting to keep pace with the lucky adventurers. Those who fall, who and whose families are merely lifted up to be dashed down, are not seen: they sink out of sight for ever. The fortunate only remain to be objects of envy, while the whole mass, if they could be all seen at once, would present a most salutary warning.

Thus it is with the gamester. The fortunate only does he keep in view. Self-love is constantly instilling into his mind, that *he* ought to be as fortunate as they. He loses all relish for any thing slow in its operation and not attended with enormous gains. Stake after stake are snatched from him: baffled in all his attempts: utterly incapable of honest exertion, he but too frequently resorts to villany of a more vulgar description and more tangible by the law.

How numerous are the instances, wherein crimes the most heinous have been committed for the purpose of obtaining the means of pursuing

gaming, or, for that of making up for losses sustained at the gaming table ! Masters defrauded by apprentices and clerks ; defaulters defrauding the public ; forgeries innumerable on friends as well as others ; children stealing from their parents ; theft and robbery in all their various forms ; murder aggravated by every cruelty, and acts of suicide without end ! These, O, Cards and Dice, are your works ! And yet, not *yours* ; but, the works of those Lawgivers, Magistrates, and Parents, who, deaf alike to the commands of God and the cries of nature, neglect the most sacred of all their duties.

The nature of gaming is notorious ; notorious is its inevitable tendency ; and its fatal effects are constantly before our eyes. It is, surely, then, the duty of us all to exert, according to our several stations and capacities, our best means of preventing, or, at least, of checking the growth of, so great an evil. As to Lawgivers and Magistrates, if it is their duty “to watch over our *public morals* ;” if it be their duty to punish a man with

uncommon severity for questioning the truth of those doctrines a belief in which they hold to be conducive to public morals and happiness; if it be their duty to scourge with rods of iron the man who attempts to disturb a belief in that which they hold to be necessary to prevent the commission of crimes: if it be their duty to do these things, can it be less their duty to allot equal severity to those who are guilty of what is odiously immoral in itself, which naturally and necessarily produces a multitude of the most heinous crimes, which crimes are daily and hourly traced back directly from the gallows to the gaming table?

It is, however, lamentable to perceive, that, in this case, the Magistrate is but seldom a terror to evil-doers; that the great are but too often an example to the little in this disgraceful particular; that Associations, for the openly avowed purpose of gaming, exist in numerous places, and consist, in part, at least, of those whose bounden duty it is to punish the very offence that they are daily in the act of committing; and, which is still more

odious, that, on the other side of the Atlantic as well as on this, a youth can appear in scarcely any town, village, or street, without receiving a pressing invitation to game *for the benefit of the state!* The Christian Bishop, who derived a considerable part of his revenue from Licences granted to the stews in his dominions, certainly yields the palm of pre-eminent turpitude to those pretenders to purity, who raise money by Lottery for the building of *schools and churches.*

But, let Governments and the Great act as they may, we, as individuals, have a duty to perform. As neighbours, as friends, as masters, as parents, we are bound to exert ourselves to the utmost for the preventing of the scandalous and ruinous practice of gaming. And, here, we cannot but lament, that but too many of those, whose immediate and special duty it is to inculcate sound principles of morality; that those, whose office and functions give them such great and general influence, seldom speak of this crime in a very decided tone of reprobation. They *qualify* too

much. They make *exceptions*. The impression they leave on the minds of their flock is, that the thing is *not wicked in itself*; and that it is merely *capable of being applied to wicked purposes*. And, where is the thing, however good and praiseworthy in itself, of which the same may not be said? The same may be said of every art and science; the same may be said of knowledge, talent, genius, and even of religion itself. All may be perverted to bad purposes; but, still, we are not to decry knowledge, talent, genius and religion; and, therefore, we are *not to decry gaming*.

This is the conclusion to which the hearers of the mitigating moralist are led; and thus, the thing not being held to be *wicked in itself*, it is still practised, still taught, and it still goes on producing all its natural consequences. Even he, who has been called "our *great national moralist*," the statue of whom, *as such*, was the first to be placed in the metropolitan cathedral, who was so rigid as to matters of doctrine and

discipline, and so little lenient in cases where passions inseparable from our nature pleaded in behalf of the offender ; even this, the most rigid and most gloomy of moralists, has his *qualifications* upon the subject of this unmixed evil.

To *game* he denominates, “ playing *wantonly* and *extravagantly* for money.” So that, according to him, it is not to *game*, unless the play be *wanton*, *extravagant*, and for money. Now, in another place, he tells us, that *wantonly* means *sportively* ; and that *extravagantly* means *wastefully*. So that, according to him, we may game, or play, provided we do not play *sportively*, or *wastefully* ! We must play soberly, seriously, prudently, and not wastefully ; which, if it be not directly to inculcate gaming in its worst sense and form, certainly has no tendency to discourage the growth of that prevalent and destructive vice.

The truth is, teachers of morals, who thus make a compromise with the vice, *game themselves*, and, therefore, dare not speak of it in the

manner, in which their duty demands. This "great national moralist," as he has been pompously called, gamed occasionally himself. This was known in the circle of his acquaintance, at any rate. He could not, therefore, condemn gaming altogether; and was, for decency's sake, compelled to resort to *qualifications*, to that which might form an excuse for his own conduct; in short, to a compromise with that, against which it was his duty, as a professed moralist, to declare unmitigated and interminable war.

Such, too, is the *real cause* of the hesitating, faltering, feeble language, as to this vice, of the Clergy of the Established Church, in the far greater part of whose families Cards and Dice are constant inmates. Hence, when they condemn gaming (if they do it at all,) they make so many exceptions; there is so much of mitigation mixed with the censure; that the latter is overlooked, while the former is eagerly seized on. And yet, this mitigation is indispensable; for, it would be too barefaced for a man to bestow un-

qualified reprobation on a vice, in the hearing of his servants, who had waited on him only a few hours before, while he was actually engaged in the commission of that very vice. And, even if he could find assurance sufficient for this, of what *effect* would be his reprobation, other than that of bringing on him the hatred and contempt due to the hypocrite ?

While it is notorious that gaming is practised in the parsonage-house, is it a wonder to find cards and dice at the inns, in the farmer's and tradesman's house, and in the cottage ? Is it a wonder to find gaming-tables ready prepared at every great mart or other scene of bustle ? Is it a wonder that this vice continues to furnish an ample supply to the jail, the hulks and the gibbet ?

But, still, here is no apology, much less a justification, for *individuals*, who neglect their duty in this respect. Every man must, after all, be answerable for his own acts. Evil example, though it be a crime in him who gives it, is no justification of him who follows such example, in

whatever degree it may operate in mitigation of his offence. And, indeed, we are seldom, when we come to years of maturity, *deceived* into vice. If misled at all, it is generally by the sophistry of our minds. If we do not wish to be deceived with regard to our moral duties, we seldom are deceived.

Prevention, in the case before us, is more easy than in the case of any other vice. Here the parent, ten thousand times for one, has complete and absolute power. Where *nature* is the powerful and ever-urgent prompter, the parent may find great difficulty in restraining his child. The palate, the appetite, the physical organization may have *something* to do with the beastly vices of drunkenness and gluttony. The sluggard's indulgence is shameful and ruinous, but still it is only carrying to criminal excess that love of ease, which is natural to every creature. In all these cases, there is something for the parent *to do*, in order to prevent the vice. There is something in the way of restraint or force for him to employ.

But gaming is a thing wholly unknown to nature. It is prompted by no passion; by no natural propensity of the mind, no feeling of the heart. No son can have a natural inclination to game, any more than he can have a natural inclination to make shoes. It is a thing that must be *taught* him; and that, too, not without some considerable degree of pains. It is the *art* and *mystery* of getting possession of our neighbour's property without yielding him any thing in return.

This art, too, is of a nature not to be taught by *stealth*; not to be communicated in whispers; not to be clandestinely instilled. It must be taught openly, by repeated lessons, and repeated trials of the pupil's proficiency. The teaching, too, must, to be successful, begin at an early age. In short, it must be under the parent's roof; he himself must be the preceptor, and the emulation must be awakened and kept alive by his own example.

This is the point to which we come at last. This brings the matter home to every master and

every parent, in one or the other of which capacities almost every man finds himself, at some time or other of his life. As to apprentices and servants, if they play at cards, dice, or any thing in the way of gaming, the master, and the master alone, is to blame. For, he has only to forbid, and, in some way or other, to punish for disobedience. If in servants, dismissal ; if in apprentices, the law awards corporal punishment. And, if the master neglect this duty towards them and towards society, he is intitled to no pity, and ought to have little redress from the law, if they defraud him of his money or his goods. He has suffered his house to be a seminary of deceit and fraud ; and, therefore, the injury he complains of is the work of his own hands. He himself is the cause of the temptation to the crime ; and merits redress no more than the husband who should be base enough to assist in the seduction of his own wife.

But, it is the *parent*, the gaming parent, he who, by precept or example, teaches his child

the rudiments of this art and mystery of fraud and ruin ; it is he who has the serious account to settle with his Maker. To be a gamester in his manhood, the son must have been *taught* when a child ; and the parent must have been the *teacher*. It is not pretended, that *all* who play have views positively fraudulent ; nor is it pretended, that the example is *always* fatal. But, if only one child out of one hundred, or one thousand, be placed in the path of ruin by the parent, *what a thought !* What parent will dare to talk of *religion*, and, at the same time, voluntarily, and even with pains-taking, expose his child to the risk ? Will you give him to drink of a thing, merely because that thing does not kill in *all cases* ? Will you send him across a wilderness merely because *some* cross it without being devoured by wild beasts ? And, will you do these, too, without any *possible advantage* in either case ?

Yet, no better reason can be given for teaching your son the art of gaming, which, in addition to its other consequences, inevitably leads to late

hours, and to all the habits and evils of sluggishness, ignorance and drunkenness. It is a thing bad in its very nature ; reason tells us that its direct tendency is to misery and infamy ; and daily and hourly experience most amply confirm her dictates. Unhappily she, in too many cases, gives us her warnings in vain, while the annals of the jail and the gibbet blazon forth the triumphs of gaming.

The *winning* gamester's thoughts and feelings are but those of a successful, an undetected and unpunished thief. The *loser*, the ruined, is absolutely without consolation. Losses arising from other causes are accompanied with some mitigation. If caused by the oppression or injustice of others ; even if proceeding from our own negligence or folly ; we have, at least, the compassion of our friends, and can endure the comments of our minds. But, the ruined gamester has no resource, either from without or within. Contempt is all he can expect from the mass of mankind ; and, how is he to endure existence, when, amidst

the scoffs of the world, he looks back on fortune lost by the throw of a die, and lost, too, in the base endeavour to purloin the fortune of another !

Disconsolate father ! Distracted mother ! You, who are sinking into the earth over the corpse of a self-murdered gaming son ! There you behold the result of your own misconduct. It was you who created the fatal taste ; it was you who taught his little hands to shuffle and to trick : it was you who taught his infant looks to lie : it was you who implanted in his heart the love of enchanting fraud ! Take, then, your just reward : sorrow, remorse and shame, and constant fear for the remainder of your days, to hear even an allusion to him, who, but for your fault, might have been the comfort and pride of your lives, and have borne your name with honour to posterity !

END OF NO. VIII.

the scuff of the world, he looks back on fortune
lost by the throw of a die, and laments, in the
base endeavor to regain the fortune of another!

Discordant labor! Discordant melody! I see
who are sinking into the earth over the corpse of
a self-murdered gaming soul! There you behold
the victim of your own misconduct. It was you
who created the fatal game; it was you who
taught his little hands to shuffle and to deal; it
was you who taught his infant looks to lie: it was
you who implanted in his heart the love of ex-
changing truth! Tell them, your first reward
worthy reward and reward and reward for the
the remainder of your days to have even the
allusion to him, who has the right to his
have been the constant and faithful of your heart
and heart and heart and heart and heart to you.

TO THE
GAMBLER

A FINE
GAMBLER

TO THE
GAMBLER

COBBETT'S
MONTHLY SERMONS.

VOL. 1.—No. 9.] LONDON, Nov. 1, 1821. [Price 3d.

GOD'S VENGEANCE

AGAINST PUBLIC ROBBERS.

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“ But this is a people robbed and spoiled ; they are all of  
“ them snared in holes, and they are hid in prison-houses :  
“ they are for a prey, and none delivereth ; for a spoil, and  
“ none saith Restore.”

ISAIAH, Chap. 42, V. 22.

“ And behold at evening tide trouble ; and before the morn-  
“ ing he is not. This is the portion of them that spoil us, and  
“ the lot of them that rob us.”

ISAIAH, Chap. 17, V. 14.

~~~~~

A PUBLIC ROBBER, or robber of the public, is
one who robs *the people* of a country, community, or
nation. We hear and read sermons enough on the
wickedness of stealing from and robbing *individuals*.

The crimes of stealing privately in houses ; of breaking open dwellings to rob ; of robbery committed on the highway ; of frauds committed on traders and others ; of making false writings for the purposes of fraud ; of embezzlement of the goods or money of employers ; of marauding in gardens and fields ; and even of taking to our own use, in certain cases, wild animals, that have no owner, or proprietor, at all : the *sin* of committing these crimes is frequently, though not too frequently, laid before us in colours the most odious, though not more odious than the nature and tendency of it call for.

Those who reprobate acts of this description do right ; but, if, at the same time, they carefully abstain from all exposure of the nature of *public robbery* ; if they pass that over in silence ; and especially if they, by any means, either direct or indirect, give their sanction to, frame an excuse for, palliate in any degree, the deeds of the public robber : if such be their conduct, they do wrong ; they are the enemies of mankind ; they are the foes of justice, morality and religion ; and to them applies the question of the prophet JEREMIAH (Chap. 7, V. 11.) “ Is this house, which is called by my name,

become a *den of robbers?*" To them, and to such a state of things, apply also the words of the prophet EZEKIEL, in Chap. 22, beginning at verse 27: "Her
 "princes in the midst thereof are like wolves ravening
 "the prey, to shed blood, to destroy souls, to *get dishonest gain*. And their *prophets* have *daubed them with*
 "*untempered mortar*." Then the text goes on to speak of the robbery, vexation and oppression committed on the defenceless part of the people; and it concludes with these words, which let speculators well remember:
 "Therefore have I poured out mine indignation upon
 "them, I have consumed them with the fire of my wrath:
 "their own way have I recompensed upon their heads,
 "saith the Lord God."

The robber, be he of what description he may, is seldom at a loss for some excuse or other; for a something in the way of comfort to lay to his soul; for some plea or other wherewith to divert his mind and speak peace to his conscience. But, disguise the thing how we may, all our *receivings*, other than those that come by *free gift*, or that proceed *from value*, in some way or other, given or rendered in exchange, are *dishonest receivings*.

If they come with the knowledge and consent of the party, but in consequence of deceit practised on him, they are obtained by *fraud*: if taken from him without his knowledge, the act is *stealing*: if taken from him with his knowledge and without his consent, the act is *robbery*. And, can the evil be less, in the eye of reason or of religion, merely because the robbery is committed on *many* instead of one?

In the case of public-robbery no particular sufferer is able to say what precise sum he has been robbed of by any particular robber in cases where there unhappily be many robbers; but, does this wipe away the *sin*? Are the robbers less robbers for this? The man whose house has been robbed seldom knows precisely what he has lost, and, in many cases, never knows who the robbers are; yet, the sin of the robbery remains the same; and, it remains the same, too, though the robbed person remain for ever unconscious of the robbery.

The public robber, or robber of the people of a country, flatters himself with the excuse, that *he*

knows not whom the money comes from ; but, does that make any difference in the nature of his offence? Nine times out of ten, the highway robber knows not the persons that he robs ; and so it frequently is with the thief or burglar. But, these all know well, that they rob somebody ; and so does the man that robs the people. He knows that somebody must be the loser ; he knows, that he robs his neighbours, the people of the whole nation being, in a moral and religious sense, his neighbours ; and he knows, that God has said, (Leviticus, ch. 19. v. 13) “ Thou shalt not rob thy neighbour.”

But, the grand plea of the public-robber, is, that he takes nothing from any one ; that the thing is given to him by those who do take it ; that it is given him in virtue of something called law ; that such taking away and such receiving have been going on for ages and ages ; and, lastly, that if he did not receive that which he does receive in this way, some other person would.

As to the first of these, the highway robber may

say as much; for in fact, it is the *pistol*, and not he, that empts the frightened traveller's purse; and the murderer would have as good a defence, if he laid the bloody deed upon the dagger. But, in some cases, and even in the most flagrantly wicked cases, the public robber may say, that he does not even employ the instrument that actually commits the robbery. But, the main question is, does he *receive the fruit* of the robbery? There never was a country so destitute of moral principles as not to hold the *receiver to be as bad as the thief*; and, therefore, when we *receive*, we have only to ask ourselves, whether the thing received be our *due*; whether we have rendered goods or services in exchange; or whether it came as a *free gift* from the possessor. If neither of these can be answered in the affirmative, our receiving is a robbery of *somebody*, however dark the channel and numerous the hands that the thing received may have passed through.

With regard to the circumstance, that the thing is received in virtue of something bearing the *name of law*, the robber seems to forget, that this may really form an

addition to the crime, and render that a piece of cool and cowardly and insolent cruelty, which, without this circumstance, would have been a simple robbery. This is precisely the case, which the prophet ISAIAH evidently had in his eye in the beginning of his 10th chapter.

“ *Woe* unto them that decree *unrighteous decrees*, and
“ that write grievousness which they have prescribed.”

And, to what *end* are these decrees? Why this writing of grievousness? “ To turn aside the needy from judg-

“ ment, and to take away the right from the poor of my

“ people, that widows may be their *prey*, and that they

“ may *rob* the fatherless.” This is the *end* of such unjust

laws; and, indeed, it is the great end of all *oppression*;

for, there is no pleasure in merely *making a people mi-*

serable; it is in the *gain* that is derived from it that the

real object is always to be found.

The *manner* in which public robbers proceed; the *means* by which they effect this their great end, are finely described in the 13th and 14th verses of this same chapter of ISAIAH. Speaking of the king of Assyria and of the glory of his high looks, God says, by the mouth of the prophet, “ For he saith, By the strength

“ of my hand I have done it, and by my wisdom ; for
“ I am *prudent*: and I have *removed the bounds of the*
“ *people*, and have *robbed their treasures*, and I have
“ *put down* the inhabitants like a *valiant* man.” Alas!
how often is that termed *valour* which is, in all respects,
as base and cowardly as the act of the thief and the
murderer ! But, the *means*: “ And, my hand hath
“ found as a *nest* the riches of the people ; and, as
“ one gathereth eggs that are left, have I gathered all
“ the earth ; and there was none that *moved the wing*,
“ or *opened the mouth*, or *peeped*.”

What a beautiful, what a strong, how animated a
description of public and sweeping extortion and robbery ! First the tyrant *removes the bounds* of the
people ; that is to say the laws which gave them protection against robbery ; then he *robs them of their*
treasures, which he finds as in a *nest*, which nest he
rifles as unfeeling boys rifle the nests of birds ; and,
finally, he pillages them and puts them down as completely as birds are, when they venture not to move the
wing, chirp, or *peep* ! Miserable, wretched people !
and, Oh ! detestable tyrant ! And is this tyrant to

escape punishment? Is he to carry it thus to the end? Are the oppressed, the pillaged, the robbed people not to be avenged? "Therefore (Verse 16.) shall the " Lord of Hosts send among his *fat ones* leanness; and " under his glory shall he kindle a burning like the " burning of a fire!"

Now, it is not to be supposed, that this audacious, profligate and cruel tyrant committed the robberies with his *own hands*, or that he consumed *all the eggs himself*. He must have had numerous instruments in his work of merciless plunder and oppression. He could not, himself, have "*put down the inhabitants*," so that they dared not move, speak, or peep. He must have had bands of ruffians of some sort or other to assist him in this, and many and many a cunning knave to carry on the previous work of *removing the bounds of the people*. But, he must have had sharers in the spoil; in all probability parasites, spies, pimps and harlots. Worthless favourites in crowds would naturally be found in his train, without, at the most, any merit but their excelling in scenes of drunkenness and debauchery. And, hence it is that the prophet talks

of his *fat ones* ; that is to say, the pampered wretches made rich by public plunder, who were to be made *lean* ; that is, to be compelled to *disgorge their plunder*, and to be *brought down*.

Yet they had *law* to plead for their doings ; but, that was no good plea, seeing that the very foundation of their gains was the *removing of the bounds* of the people ; or, in other words, the violating of the laws that gave them security ; and, hence it is that the prophet begins his denunciation by exclaiming : “ *Woe* “ unto them that decree *unrighteous decrees, that they* “ *may rob the defenceless.*”

As to the plea of the public-robber, that this sort of robbery has *been going on for ages and ages* ; to what a pitch of senselessness of shame must a man be arrived before he can even *think* of such a plea ? Theft and murder have been going on for ages and ages ; but, because CAIN murdered ABEL does the murderer of the present day pretend that he has committed no crime ? The petty thief, far more modest than the public-robber, never attempts to justify his deeds on the ground of

precedent; never attempts to excuse himself by appealing to the antiquity of the practice.

But, of all the pleas of the public-robber none is so audacious and bespeaks a heart so callous, as that the robbery, if not committed by him, *would be committed by some other person*. Upon such a plea what crime, what enormity, may not be justified? What justice was there in condemning the *fat ones* of the king of Assyria, if this plea were good for any thing? The presumption always is, that the criminal has done that, which *without him*, would not have been done. But this plea, which public-robbers *always set up*, would infer, that every crime that is committed *must* have been committed by *somebody*; and that the criminal is, in fact, an *unfortunate* person, on whom the lot of committing the crime has fallen! This is to strike at the very root of all justice and all law. Oh, no! Where we find the theft or the murder committed, there we are to look for the thief or the murderer; and, where we find the public robbery, there we are to look for the public robber; for the *fat one*; and when we find him, on him are we to inflict the sentence

of *leanness*. In the eveningtide trouble is to be made to come upon him ; and before the morning he is *not to be*. This, in the words of my text is to be “the portion of them *that spoil us*, and the lot of them *that rob us*.”

Extremely various are the disguises worn by the public robber. The devices and contrivances, by which he glosses over the act, are as numerous as the private terms and signals of common thieves and robbers. He is seldom at a loss for a *name*, under which to commit the act, which name, in its common acceptation, describes something not criminal and often highly meritorious. But, with those, who look fully into the matter, these disguises are of no avail. The act of receiving being clearly established, it is for the receiver to show, that he is justly entitled to what he receives. For, *name* the thing how he will, *undue receipt* is fraud, stealing or robbery. The name may be the means of effecting the purpose, and it may secure present impunity ; but, it alters not, and cannot alter, the nature of the thing. It cannot lessen the crime in the eyes of God, who has said, that you

shall not take from another, except by way of free gift, that which is not *your due*.

It is in vain to pretend ignorance of the *source* of what is obtained unjustly from the public, and to affect to believe, that it is *a gift from some individual*. The *shape* in which it comes may be that of a gift; but, it must retain its original character; and, go where it may, it is still the fruit of robbery; and the receiver as well as the pretended giver are essentially robbers.

In cases of public robbery, the robbed parties are *numerous*; but, they are not to be looked upon as numerous contributors towards the support of *one*; for, the robbers may be *numerous too*; and, in time, the effects of the robbery may surpass in cruelty those of the sword or the pestilence. There is, in fact, scarcely an evil on the earth equal to this. It is cause as well as effect. It produces oppression of all sorts, and is the end of, the thing sought for by, *every sort of oppression*. The tyrant, like the piratical commander, does not enslave men for the mere satisfaction arising

from that act ; but for the sake of what he gains out of them. When a tyrant scourges particular slaves, shuts them up in dungeons, or puts them to death, it is, in his ultimate view, that he may rob the mass of his slaves with the greater ease and security : and, without fear of contradiction from the experience of any age or nation, we may assert, that a people has never suffered any great and lasting calamity, except when public-robbery has been the *principal cause*.

We ought, therefore, to hold in greater detestation and to pursue with greater zeal the public than the private robber. The acts of the latter are trifling in their consequences compared with those of the former. The aggregate of all the acts of fraud, stealing, and robbery by private persons, in any community, do not, and cannot, amount to mischief a tenth, and, perhaps, not a thousandth, part so great as that produced by the deeds of public-robbers, and especially in cases, such as that described in so forcible a manner by the prophet ISAIAH, where public-robbery is *organized into a system* ; and where the robbers have, at last, the *effrontery to boast* of the extent of their robberies.

To what a state of wretchedness must a people be reduced, when they are treated like the birds of which the purveyors of tyranny leave nothing in the *nest* that can *move the wing, open the mouth, or peep?* When a whole nation; when the *many* are thus borne down in order to raise the *few* to an unnatural height? When, to make a thousand "*fat ones*," a million of beings, many of whom are superior to the *fat ones* in every natural endowment and moral quality, are made miserable, have the fair fruit of their labour forced from them, and, at last, live in a state of such pain and torment as to make them question the justice of their Maker himself? "A people robbed and "spoiled, snared in holes, hid in prison-houses, a "prey, and none to deliver." Where are we to find an evil equal to this? Where are we to find a crime equal to the crimes of those who reduce a people to such a state? And, where then are law and justice if such criminals are to escape punishment?

But, the evil does not stop with the hunger, the sufferings of all sorts, which must arise from taking away a large part of the fruit of the toil of a thousand

and giving it to make *one fat* who does not toil at all ; the evil does not stop with the *sufferings* of the many : it goes much further, and, in the end, it makes the many thieves and robbers in their petty way. “ Lest I be *poor*, and *steal*,” says HAGAR ; thereby seeming to take it for granted, that poverty is a pretty sure source of crimes. That it is such all experience teaches us ; for, every where we find an absence of want amongst the people of a country accompanied with an absence of those crimes which arise from a desire to come at other men's goods.

This is perfectly natural ; for, besides the temptations caused by want, the voice of nature itself tells us, that it cannot be a crime against God to endeavour to preserve life ; and SOLOMON says, (6th Chap. Prov. 30th v.) “ Men do not despise a thief, if he steal to satisfy his soul when he is hungry.” And, in case of detection, the punishment he allots, is, the restoring of the thing stolen seven fold out of his substance when he shall have any. Upon this, doubtless, was grounded that rule of the Civil Law, which did not deem it *theft* to take victuals to satisfy the cravings of hunger. But,

how is any thing worthy of the name of morality to exist in a state of things like that described in my text? Can a people “robbed and spoiled, snared in holes, “hid in prison-houses, a prey” to the “*fat ones*,” who leave nothing that “moveth the wing, openeth the mouth, or peepeth;” who, in other words, strip the labourer of the fruit of his sweat, and reduce him to a skeleton; how is any thing worthy of the name of morality to be expected to be found in such a state of things? Is it possible for people who are “robbed and spoiled,” and who, if they complain, are “snared in holes” and “hid in prison-houses,” to look upon the goods of the “*fat ones*,” that is to say, of the robbers and spoilers, as *sacred* from their touch? When a people see, as described by the prophet EZEKIEL, the “*fat ones*” like “wolves ravening the prey, to shed blood, to destroy souls, to get *dishonest gains* ;” and when they see the prophets “*daubing* them over with *untempered mortar* ;” when a people see these things, who is to expect that people to be *honest*?

An unfortunate mariner, who, captured by Barbary pirates, saw the ruffians strutting on the deck dressed

in the several articles of his best attire, could not, though he knew his life must be the price, refrain from venting his execrations on them, who instantly buried their daggers in his body. What contentment, then; what patience; what obedience except by sheer compulsion; are to be expected from a people "robbed and spoiled," and who, if they make complaint, are shut up in "prison-houses?" They behold the "fat ones" wallowing in luxurious enjoyments, eating and drinking to satiety and to surfeiting, revelling and wantonning, wasting and flinging away, seeming to be at a loss for the means of getting rid of the good things of the earth. Such a people know that all these things are the fruit of their toil. They know, that, *of right*, these things *belong to them*. They behold the public robbers with feelings similar to those with which the captured mariner beheld the barbarous and insolent pirate; and, if they take not vengeance, it can only be for want of the power.

To make men happy in society, there must be laws; to administer these laws there must be contributions on the part of the people. Some must labour with

the mind and some with the body; all men require sustenance, and as this is produced only by bodily labour, those who labour with the mind must be maintained by those who labour with body. In other words, it is the interest as well as the duty, of all the members of every civil society, to contribute, according to their means, towards the support of those who transact the public affairs; that is to say, the body of persons who constitute the rulers or government; and he who grudges to do this is a bad member of society, and, at bottom, a *dishonest man*; because, he receives *protection* from the government, and he wishes to evade his share of the expence. Nor will a wise people use a scanty measure in their rewards to those who conduct their concerns, in doing honour to whom they really do honour to themselves. But, this supposes, concerns well conducted; and, above all things, an absence of *oppression* on the part of the persons honoured. For, if oppression take place, no matter from what cause, the government has forfeited its claim to support and honour. “*Oppression*,” says SOLOMON, will “surely make a *wise man mad*.” And, indeed, what is it but oppression that has caused *all* the convulsions and civil

wars that we have read of, either in ancient or modern times ?

Oppression is not a vague term. It does not mean any thing *fanciful*, and that *may*, or *may not*, be of consequence to the party oppressed. It means the spoiling or taking away of men's goods or estates by constraint, terror, or force, without having any right thereunto. And, how can this act be so offensive as when it take the shape of public robbery, and when the substance of a people is, as in the case described by the prophet, heaped on the "*fat ones*" by means of extortion and cruelty in the collection, which leaves not a wing to move, a mouth to open, or an eye to peep ? Men have ascribed convulsions, rebellions, and sanguinary deeds committed by infuriated multitudes to various causes ; but, look at them well : trace them to their causes : see them in their *very beginnings* : and you will *always* find, that they arise out of oppression ; that is to say, out of the conduct of the "*fat ones*," who have " found as in a *nest* the riches of the people ;" who, stripped of their all, have had nothing to lose ; have been unable to see in any thing that could

happen, a change for the worse; and who have, therefore, gladly embraced any thing promising a change.

What under the sun can be so provoking; so stinging to the heart of man, as to see the fruit of his toil, his skill, his care, devoured by those who, in no possible way, yield him any thing in return? And, what must he be made of, who can joyously live on the fruit of the labour of thousands, while those thousands are reduced to beggary and misery? The public robber frequently passes without crime imputed to him for want of facility in tracing his crime to the sufferer. But, *he* must know that he commits the crime. He must know, that that which he devoureth is *not his*. Aye, and he knows too, that hunger, nakedness, disease, insanity, and ignominious deaths innumerable are the consequence of his “*dishonest gains*,” for the sake of obtaining which he “*sheds blood and destroys souls*.”

Yet, the history of the world is not without its instances of the most odious and cruel public robbery, defended, and even carried on, by men, pretending to

extraordinary piety and wearing the garb of uncommonly scrupulous sanctity! It is when the public robber assumes this mask that he is most dangerous; for, having brought himself to make a mockery of God, what belonging man is to hold him in restraint? The notorious public robber and the pretended saint united in the same person; the "gain of oppressions" in one hand, and the manual of piety in the other, is, surely, the most detestable sight that ever met the eye of man. But, let the hypocrite remember, that God has said (Isaiah, Chap. 61, V. 8.) "I hate *robbery* for burnt offering." And that he has also said, in the words of my text, that trouble and destruction shall, in the end, "be the portion of them that spoil us, and the lot of them that rob us."

END OF NO. IX.

A L I S T

OF

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THE UNNATURAL MOTHER.

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" Even the Sea-monsters draw out the breast: they give  
suck to their young ones."

LAMENTATIONS, ch. iv. v. 3.

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OF all the sorrows known to mankind how large a portion, and those sorrows, too, of the most acute, arises from a deficiency of affection in children towards their parents! We daily see fortunes, the fruit of the industry and care of ages, squandered in a single year. We see fathers and mothers reduced to beggary, or made wretched during the half of their lives, by stubborn and profligate children; or,

at the least, their last hours embittered by alarming apprehensions as to the fate of those children. The immediate causes of this misery are usually visible enough; but, the distant cause, the root of the evil, is seldom so clear before us, and is generally hidden from the parents themselves even more closely than from the rest of the world.

The whole congregation of animated nature tell us with united voice, that it is the province of age to give instruction to youth, of the experienced to teach the inexperienced, and especially of the parent to train up the child. The Lioness after having suckled her whelp, then brings it nourishment suited to its more advanced age, and leads it forth by degrees in search of its prey. The Wren, having hatched her brood, first brings them their meals in her bill, then shows them how to peck, next how to take their flights, and, lastly, where to seek their food and how to provide for their security. Here the duties of these irrational parents cease, and, with them, perhaps, all recollection of the ties of consanguinity. Not so with man. Here the ties

continue, or ought to continue, in full force, and to be broken asunder only by the hand of death.

We all know and acknowledge, that it is of the greatest importance to both parties, that children should receive good advice and instruction from parents. "Train up a child in the way he should go, and when he is old he will not depart from it." PROV. CH. XX. V. 6. Indeed, without the instruction of parents what are children? Little better than wild animals. But, to be able to instruct, you must find in the child *a disposition to listen to instruction*; and, to be aided by this disposition you must have the *deep-rooted affection* of the child; and, to be deep-rooted, it must have been implanted at an early age. The days of the rod soon pass away. Law, interest, *force* of one kind or another, may restrain for a season; but the power of these has its end; and then, if there be not filial affection, the foundation of which is deeply laid in the breast, the parent has no power. Even the brightest example loses half its force, if unsupported by this affection.

This being, then, an object of such vast importance, ought we to neglect any of the means necessary to the securing of it? Ought we to neglect any of those duties on which our own happiness as well as that of our children so mainly depend? Ought we to neglect those things which are manifestly calculated to make our children always listen to us with attention and respect, and to yield us cheerful obedience? What, to parents, are, or, at least, ought to be, all other enjoyments, compared with those which arise from the love of their children towards them?

Yet, we are not to expect this love without deserving it; without doing those things which are calculated to inspire it and keep it alive. This love is of a *nature* very different indeed from that which we feel towards those not connected with us by ties of blood: they arise from sources wholly different. The latter is inspired by a look or a sound; the former must have *habit*, and early habit, too, to insure its existence in a degree that can render it a motive of action. There is nothing in the form

or the features or voice or motion of the parent to awaken or preserve love in the child. To possess this, therefore, there must be a series of the kindest acts on the part of the parent, beginning even before the child can speak, and never ceasing but with the parent's latest breath. To say to a son, *I am your parent*, is very little. If his own heart do not tell him this, you may as well hold your tongue.

Children are born with dispositions widely different, and are to be treated in a manner suited to those dispositions. But, one thing is applicable to all cases; and that is, that every child ought to be treated with as much kindness and indulgence as is compatible with its own good, and that parents have *no right* to follow their own pleasure or amusements, if, by following them, they neglect their children. They have brought them into the world by their own choice; and, having done that, it is their *first duty* to watch over their infancy with incessant care. They are not to shift those cares to others. These are duties not to be performed by

deputy; or, if they be, let not the parents complain if the child's affection follow the performance of the duties

If this be the case with regard to those duties which may, without any positive violation of the *laws of nature*, be performed by deputy, what are we to say of that species of neglect, or, rather, that species of parental cruelty, alluded to in the words of my text! If "even the *sea-monsters* draw out the breast and give suck to their young ones," what are we to think of those *mothers*, and mothers pretending to *religion* too, who cast off their children to draw the means of life from a hireling breast?

In an act of this sort there are injustice, cruelty, baseness, grossness, and all in the extreme degree. The mother's milk is the *birthright* of the child. It is his by nature's decree. Nothing can supply its place. It is a physical impossibility to find another breast precisely suited to his age, his appetite and constitution. Indeed, without his *own*

breast, he is but half a child. Besides, even if another breast be found to supply, in some measure, the place of that of which he has been defrauded, it must be to the *injury of another*. Another must be ousted from his birthright to make room for the interloper. There must be *two cast-offs*; two violations of the law of nature; two unnatural mothers. What must she be who can cast off her own child, and, *for hire*, transfer her breast to another; and, what must she be, then, who, without any temptation, other than her own gross propensities, can commit her child to the care and the breast of such a hireling!

The cruelty of such a transaction scarcely admits of adequate description. To inflict pain unjustly is cruelty; and, what pains are not inflicted on these banished children? He who is the most fortunate; he who gets the breast, is compelled to swallow what nature did not design for him. Ailments, sufferings, torments of every kind assail even him, while, at the same time, he has no *mother's care* to alleviate his sufferings.

But, what becomes of the child of the hireling ? He has neither mother nor breast. He is left to take his chance on food wholly unfit for him ; and is, in fact, exposed to die, for the sake of the money for which his birthright has been sold ! And, is this tolerated, or winked at, by that code of laws, which hangs the girl, whose dread of shame and reproach induces her to put an end, at once, to the life of the result of her amours ? The crime, in this case, is more *shocking* than in the other ; but, is the *wickedness* greater ? If we take the motives, in the two cases, fairly into view, we shall see that the heart of her, who destroys her new-born babe, though that heart must be hard enough, may be *less flinty* than that of her who banishes her infant from her breast, in the one case for the sake of *money*, and, in the other case, for purposes *too gross*, too filthy, to be named.

It is a crime, and a crime which the law justly and invariably punishes with death, or with something little short of death, to expose an

infant to the manifest hazard of perishing. And, is not every infant *thus exposed* that is robbed of its mother's milk? And, shall such robbery be regarded as no crime at all? If an infant *die* from wilful exposure to wet or cold, is not the act of exposure deemed *murder*, and is not the guilty party put to death, and that, too, with the approbation of all mankind, who, on such occasions, have no pity for the *unnatural mother*? But, is she, actuated by the fear of the displeasure of parents, by the dread of shame and ruin; is she more unnatural, is she, indeed, nearly so unnatural, as the mother, who, without these strong temptations, without any temptation at all, other than those of the most gross or most sordid description, exposes her infant to die a lingering death, to imbibe disease and feebleness instead of health and strength; who lets out to hire or dries up the fountain from which God and nature say her infant is to draw the means of existence and of vigour,

The *baseness* of the banishing mother is equal to

her cruelty. The creature, on whom she inflicts certain suffering and probable death, is *wholly helpless*. He has no friend, no defender, no protector, no one to plead his cause. The callow mouse or the naked bird is not so friendless. No? Has he no *father*? None; for that man is unworthy of the name, who can suffer so foul, so base an act of injustice. Before the babe can be banished from its birthright, father, mother, kindred, all must be base. Look at its little hand, not so big as the top of your thumb; its fingers the size of straws; hear its voice smaller than the softest sounds of the lute; see it turning for the means of life to the limpid and pure stores formed by nature; stand by while its little mouth is taken thence and placed at the nauseating hired mess, and, then, add hypocrisy to cruelty by calling yourself its *father*!

And, what is the *motive*, to the commission of this unnatural crime? For *what reason* is it, that the rich mother deprives her child of his birthright? Can she give any? *Dares* she

give any? The motives are two in number, the one, that her *beauty* may not suffer from the performance of her most sacred duty; the *other*, too gross, too beastly, to be named, except within the walls of a brothel. Let it be observed, however, that, as to the first motive, it is pretty sure to *fail*, if beauty be valued on account of its power over *the husband*. For, the flame of love being past, the fire is kept alive by nothing so effectually as by the fruit of it; and, what becomes of this, if the child be banished to a hireling breast? Of all the things that attach husbands to wives, that make the chain bright as well as strong, is the frequent, the daily, the almost hourly contemplation of that most beautiful and most affecting and endearing of all sights, the infant hugged in the mother's arms and clinging to her breast. The prophet ISAIAH, in announcing the promise of God to his people, has recourse to the figure of mother and child: "Then shall ye suck, ye shall be borne upon her sides and be dandled upon her knees."

Those who drive from their bosoms the fruit

of their love, drive away the love also, or, at least, the best guarantee for its duration. She who closes the fountain of life against her offspring is not a *mother*, and is only *half a wife*. It is not the *exterior* of that fountain that is the real cause of its being an object of admiration. The prophet HOSEA, in calling for a *curse* on the desperately wicked, exclaims: "Give them, O Lord; what wilt thou give them?" He hesitates here, as it were to consider, and to think of something peculiarly mortifying and degrading; and then he proceeds: "Give them a miscarrying womb and *dry breasts!*" This curse, this degradation, the unnatural mother voluntarily inflicts upon herself; and, in doing this, she breaks in sunder the strongest tie that holds to her the heart of her husband. Let the most beautiful woman in the world be placed before a man of twenty-two; see him dying in love for her; give him to know of a certainty that her breasts will be always *dry*; a train of disgusting ideas rush through his mind, and he, if not the grossest of mankind, is cured in a moment.

It is the interior and not the exterior of the female breast; it is the *thought*, and not the *sight*, that makes the charm. The object of which we are speaking is delightful from first to last. It is one of the things which God has given to man as a reward for his toils and his cares, as a compensation for the numerous troubles and anxieties of life. But, I appeal to the husband and father, whether that object has ever, at any stage of life or under any circumstances, appeared so charming in his eyes as in those moments when met by the lips of his child, and whether his wife was ever so close to his heart, as when smiling on the babe at her breast.

It becomes wives, and young wives in particular, to think well of these things; to reflect, that she who disinherits her son from the moment he sees the light, voluntarily abandons *half her claims as a wife* and *all her claims as a mother*. Marriage is a human institution intended to prevent promiscuous intercourse and to secure the careful rearing up of children. But, if mothers cast off their children,

one object of the institution is not answered; and that law appears unjust which enforces fidelity in the husband and duty in the child, towards a wife and mother, who has refused to perform her duty towards either. A son, who is able to maintain his mother, is, by law, compelled to do it, in case she stand in need of *relief*. But, is this *just*, if the mother have robbed him of that which nature awarded him, and have exposed him to the manifest risk of perishing in his infancy? And, under different circumstances, under circumstances where the law is silent, and where filial affection is the only tie, what affection, what obedience, what respect has she to expect from a son, when that son knows, that she banished him from her breast, and that he owes his life, and, perchance, his diseases and debility, to the mercenary milk of a hireling; when he knows, that, in the true sense of the word, she has made him a *bastard*: it being impossible that a child can be basely *born*, and it being notorious, that the uniform custom of men has been to give the appellation of *bastard* to all animals borne by one and suckled by another?

Let it not be pretended, that a hireling will feel for the child that which the mother would feel; that she will have the same anxieties and take the same care. Nature, which causes the stream to start when the mother's ear meets the sound of the longing voice of the child, as which of us has not seen the milk of the Ewe begin to drop the moment she heard the demanding voice of the lamb though at the distance of half the field; nature, which creates this wonderful sympathy, gives the lie direct to all such false and hypocritical pretences. When the rival mothers came before SOLOMON, "The king said, Bring me a sword: divide the living child in two, and give half to the one, and half to the other. Then spake the woman, whose the living child was, unto the king (for her bowels yearned upon her son), and she said, O, my lord! *give her the living child and in nowise slay it.* But, the other said, Let it be neither mine nor thine, *but divide it.*" Never was there a more happy illustration of the difference in the feelings of a real and those of a pretended mother. Observe, too, that the hireling must begin by being

herself an *unnatural mother*; she must begin by robbing her own offspring of his birthright; by driving him from her breast, and, ninety-nine times out of a hundred, from her sight: she must begin by doing that which even the *sea-monsters* are not guilty of, and which is condemned by the uniform practice of every beast of the field and every fowl of the air.

And, from a son of such a mother, whether the hirer or the hireling, is the mother, when he has escaped death and grown up to manhood, to expect that obedience, which can only be the effect of filial affection? SOLOMON, Prov. Chap. iv. V. 1 to 4, in inculcating obedience, states how he listened to his own parents, and gives this reason for his attending to their precepts: "For, I was my father's son, tender and only beloved in the sight of my mother." That is, that he was the favourite son of his father, and that his mother loved him in an uncommon degree. This was the foundation on which he rested the obedience of children; this was the cause to which he ascribed his having listened to their advice.

But, what, then, is a mother to expect from a son, who fails not, and who cannot fail, to know, that he was a cast-off from his mother's breast? What gratitude is he to feel towards one, who, from love of pleasure or from love of gain; from a motive the most grossly disgusting or the most hatefully sordid, leit him to take, in a stranger's arms, the even chance of life or death?

The general deportment of mothers towards children that they have driven from their breast is very different from what it would have been if they had duly performed their duties as mothers. The mere act of bringing forth a child is not sufficient to create a lasting affection for him. A season of severe suffering is not calculated to leave behind it a train of pleasing and endearing reflections. It is in her arms and at her breast that he wins her heart for ever, and makes every pang that he feels a double pang to her. "Can a woman," says ISAIAH, Chap. xlix. V. 15, "*forget her sucking child*, that she should not have compassion for him?" But, if the mother have merely brought him into the

world; if none of the endearments of the cradle; if none of the intercourse of babe and nurse have taken place between them; if the mother have, in the fulness of her fondness and amiable partiality, nothing to relate and to boast of in the history of his first twenty months; if this space be with her a blank in his life, *she never loves him as a mother ought to love*; while he, taught by unerring nature, is quick as lightning in penetrating her feelings, and repays her with that indifference and coldness which, though a punishment of great severity, are her just reward.

Wives, and young wives in particular, let me beseech you to reflect on these things. Let me beseech you to cast from you, not your children, but those crafty flatterers who would persuade you, that to preserve your health and your beauty, you must become unjust, cruel, base, gross and unnatural; that, to provide for your health, you must dam up the fountains the flow of which is in many cases necessary to your very existence; and that, to make yourselves objects of love, you must cast

from you that which of all things in the world is best calculated to rivet to you the hearts of your husbands. But, after all, *old age must come*; and then where are you to look for the great comforter of old age; the affection and attention and obedience of children? For, always bear in mind, that he, who has not known a mother's breast, *has no mother!* As you recede he advances; while decrepitude and deformity are creeping over you, he is bounding on in all the pride of health, strength and beauty. Tender and most affectionate mother as you may have been, and, as it is to be hoped the far greater part of you will be, he still stands in need of the command of God: "Hearken unto thy father, and *despise not thy mother when she is old.*" But, if, even in such a case, the precept is necessary, what is to bind the son in cases where, from the unnatural conduct of the mother, the precept does not apply? If the son have grown to manhood with a knowledge of his infant bastardized state; for to hide this from him or to make him forget it is impossible; if he have grown up in habitual coldness

and indifference towards you, how are you, when age and deformity and approaching dissolution have laid their hand on you, to expect reverence and attentive listening at his hands? Nothing is more praiseworthy, nothing more truly amiable, than to see men, grown up to the prime of life, listening with attention to the voice of their parents; but, is this to be looked for, or even hoped for, in the absence of filial affection? And how, amidst all the other objects of affection, which passion creates in the breast of youth, is that affection to exist, unless implanted in infancy and cherished all the way up to manhood? And how is it to be implanted, if the mother cast off the child to a hireling breast?

There is indeed, amongst the monsters in human shape, now-and-then a son to be found, who can despise the counsels and even mock at the supplications and tears of the affectionate, and tender mother, whose breast has nourished him; who has known no joy but in his smiles, and no sorrow but in his wailing; who has watched with trembling

anxiety every quiver of his speechless lips; to whose heart every writhing of his infant body has been a dagger; who has wholly forgotten, amidst the dangers of contagion, her own life while his was in danger: there is, amongst the monsters in human shape, now-and-then to be found the son of such a mother to mock at her supplications and her tears. But, let us hope, that, in England at any rate, such sons are rare indeed. And, even in such a case the mother has this consolation; that the fault has not been hers; that she has done her duty towards God and towards her child; and that, if she have an unnatural son, she has every just and humane heart to sympathise in her sorrows.

But, under similar circumstances, what consolation has the *unnatural* mother? How is she, who cast her son from her breast, to complain of his want of affection? Old age has overtaken her; the fancied beauty, for which she bartered his birthright, is gone for ever. The gay hours, which she purloined from the cares of the cradle,

are all passed away, and cannot be replaced by the comforting conversation and heart-cheering obedience of her son. She now feels the force of the maxim, *No breast, no mother*. The hireling is more his mother than she. The last stage of life is no season for the officious attention of friends; and he, who would have been worth all the friends in the world, has in his breast no feeling sufficiently strong to draw him to this scene of sadness. If held by some tie of interest, his hypocrisy, which he cannot disguise from the sharp sight of conscious want of duty, only adds to her mortification; and, though she roll in riches, she envies the happy mother in rags. Thus, without a single ray to dissipate the gloom, she passes on to that grave, on which she knows not a tear will be shed, and in her fate proclaims to the world the truth, which cannot be too often repeated, that the duties of children and those of parents are reciprocal, and that, to insure the performance of the former, the latter must first be performed.

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THE SIN OF FORBIDDING MARRIAGE.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of Devils. Speaking *lies* in *hypocrisy*; having their conscience seared with a hot iron; *forbidding to marry*.

Paul's I. Epis. to Tim. C. iv. V. I.

THE holy Apostle seems, in the text before us, to have but too plainly and too precisely, described that which we of this nation now, unhappily, behold. The speaking of *lies* has been but too common in all ages. *Hypocrisy*, however, on a widely spread system, upheld by positive schemes, open combinations, compacts, and affiliations, has been, let us hope,

known in no other country, as it was, happily for our forefathers, unknown in their days of comparative frankness and sincerity. But, the sin, quite peculiar to the present day; that part of the "doctrines of devils" which belongs wholly to the present generation, is, that which *forbids to marry*; and that, too, under the false, hypocritical, and atheistical pretence, that God, while he constantly urges men to increase and multiply; while he does this by general laws as well as by express command, has ordained, that, if they obey these laws, and this command, they shall be *punished and destroyed by their vices and their misery!*

When, in former times, men held unnatural opinions and cherished hellish doctrines, the dread of public odium restrained them from openly promulgating those doctrines. But we live in an age when public rectitude has ceased to impose such restraint. Those, who hold these "*doctrines of Devils;*" who thus declare war against the fundamental laws of nature and of social life, and who set at nought the word, the providence and the power of God, not only utter their doctrines openly and without restraint or

fear, but make a boast of their atheistical reveries, become enthusiasts in the cause of daring impiety, form themselves into bands, seek proselytes throughout the country, and in the excess of their insolence, which has been encouraged by public forbearance, they seem, at last, to hope to enlist the legislature itself under their banners, and to give the force of law to their inhuman, impious and diabolical principles.

We all know, that marriage is necessary to the very existence of civil society ; that, without it, the child would, in fact, have *no father* ; that the intercourse between the sexes would be purely casual ; and, in short, that there would be neither families nor community. The impious and audacious men, who would fain prevent, or check, the practice of marrying, do not, therefore, attempt to defend a total prohibition of the practice ; but, would check the practice of marrying amongst the *labouring classes* ; and would, at the same time, have them punished for having children without being married ! Their pretence, is, that, if marriage and breeding children be not *checked* by human laws, that is to say, by *force*,

the people will, in time, increase so much in numbers, that there *will not be food sufficient for them*; and that a part of them must be destroyed either by *disease, famine, the sword, or by ignominious death.*

Perhaps any thing so directly *Atheistical* was never before openly avowed. This is, at once, to put man upon a level with the beasts of the field. It sets all the laws and commands of God at defiance. It supposes his word to be lies or foolishness; for, in how many parts of Holy Writ does he command to increase and multiply, and in how many other parts does he promise this increase as a proof of his approbation and as a mark of his blessing! “Be ye fruitful and multiply; “bring forth abundantly in the earth and multiply “therein.” Genesis, Chap. ix. V. 7. Again: “Take “a wife; and God Almighty bless thee and make “thee fruitful, and multiply thee, that thou mayst be “a multitude of people.” Genesis, Chap. xxviii. V. 3. Again in Genesis, Chap. xxxv. V. 11. “And God said “unto Jacob, I am God Almighty; be fruitful “and multiply.” That is to say, *trust in me*; do

not fear the want of food or of raiment sufficient for those that shall be born ; *I am God Almighty* ; I will take care by my unerring laws to provide meat for every mouth. But, the impious men, who would now forbid to marry clearly do not believe either in the wisdom or the power of God, and, indeed, they cannot believe in the existence of a supreme Being ; or, else they are blasphemers who set his power and vengeance at defiance.

In Numbers, Chap. xxxvi. V. 6. It is written, “ let your young women marry whom they think best.” In Psalms cvii, V. 38. “ He *blessed* them also, so that they are multiplied greatly.” But, if we were to listen to these modern “ sons of Belial,” we must regard this as a *curse*, and not as a blessing. The prophet JEREMIAH says, “ Take ye wives and beget sons and “ daughters ; and take wives for your sons ; and give “ your daughters to husbands, that they may bear “ sons and daughters ; that ye may be *increased* and “ not diminished.” Not a word about checking the increase of people. Not a word of apprehension that marriage and the breeding of children are to produce *vice* and *misery* !

Can, then, any thing be more impious than the doctrine of these preachers of this “ doctrine of devils ?” And, are they not directly pointed at in the words of my text ? Do they not answer precisely to the description of some that should arise in these latter days, “ speaking *lies* in *hypocrisy*, having their “ conscience seared with a hot iron ; *forbidding to “ marry ?*”

What, if these impious and cruel men could have their will, would be the *consequences* ? We all know, that the greatest of all earthly blessings are found in the married state. Without woman, what is man ? A poor, solitary misanthropic creature ; a rough, uncouth, a hard, unfeeling, and almost brutal being. Take from the heart the passion of love, and life is not worth having : youth has nothing to enjoy and age nothing to remember with delight. And, without marriage, without selection, with single attachment, what is love ? The mere passion is still the same, but leading to a long list of woes instead of pleasures ; plunging, in short, a whole community into the miseries of debauchery and prostitution, depriving children of the care and protection due

from parents, and making a people what a herd of beasts now is.

The preachers of the “doctrines of devils” do not, however, go this length; or, at least, they pretend to stop short of it. They would check the disposition to marry in the *labouring classes* only! If they had selected the *idle classes* there would have been less ground for condemnation. But, let us look a little at their *reasons* for this diabolical proposition. They say, that the labourer, by marrying and having children, becomes a burden upon the parish; that he has *no right* to relief from the parish; that he ought not to have children *unless he himself can maintain them*.

Now, to this there are two answers: FIRST, that he has, if indigent, *a right* to relief according to those principles on which civil society stand: SECOND, that, if he be compelled to *give up part of the fruit of his labour to others*, he has an additional right, and is justified in having children with a view of demanding from those others the means to assist in maintaining them.

As to the first case, which simply supposes the labourer to be destitute of a sufficiency of food and raiment, let us look back at the beginning of civil society. God gave all the land and all its fruits to all the people thereof. He did not award a hundred acres to one and a thousand to another and ten thousand to a third. These are now become *property*; they are secured to the possessors by the laws; it is criminal to violate those laws. But, it was not, because it *could not*, be a part of the social compact, that any part of the people then existing were to be bereft of food and of raiment and of the means of obtaining them by their labour. If the whole of the lands of this Island, for instance, had been parcelled out into few hands at once, is it to be believed, that, the very next day, the proprietors would have had a right to say to the many, "We will keep all the fruits to ourselves, and you shall starve; the lands are our *property*, and you have *no right* to any share in their fruits?" Common sense says that this could not be; and, yet, if the first proprietors had no such exclusive possession, how came such possession into the hands of their successors?

If the land of this Island were, by any turn of events, by any commercial or financial consequences, to become the property of forty men, would those forty men have *a right* to cause all the rest of the people to *starve* by throwing up their lands to lie fallow, and by merely raising food for themselves and families? The bare supposition is monstrous; and yet, who can deny them this right, if the man in want of food and raiment have *no right* to a share of the fruits of the earth in the shape of relief?

Civil Society has no justifiable basis but that of the *general good*. It inflicts partial wrong; it is partial in the distribution of its favours; it causes an unequal distribution of goods; it gives to the feeble what the law of nature gave to the strong; it allots riches to the idiot and poverty to genius; it endows the coward and strips the brave. But, with all its imperfections it is for the *general good*; and this is its basis, and none other it has. But, can it be for the general good, if it leave the indigent to perish, while the proprietors are wallowing in wealth and luxury? Can it be for the general good, if the class who till the land, make the raiment, and build the houses,

have *no right* to a share of the fruits of the earth, and if their very existence be to depend on the mere mercy or humour of the proprietors of the land? Can it, in a word, be for the *general good*, if the law do not effectually provide that the many shall not be sacrificed to the avarice or cruelty of the few? Happily the laws bequeathed us by our just and pious forefathers, those laws so consonant with the laws of God, those laws which the preachers of the “doctrines of devils” would now fain overthrow; happily those laws, growing out of the basis of civil society, have given the many a compensation for the loss of the rights of nature, and have said to the proprietors, the land is *yours*; but no man that treads it shall perish for want.

As to the *second case*, to tell a man that he loses his claim to relief in consequence of his having children, is to tell him that he has no right to *love*, and to tell him that he has no right to love is to tell him that he has *no right to live*; that he has no right to carry a heart in his bosom and no right to breathe the air! To tell him, that he has no right, except in cases of unavoidable misfortune, to throw the burden of

maintaining his children on others is true enough ; but, then, let him for their maintenance have *all* the fruit of his and their labour. Let no part of this hard-earned fruit be taken away from his cot and be carried and given to others. Let the proprietors not call upon him for a part of what he has earned, and then tell him, that they are not bound to assist him in the rearing of his family. Nay, in common justice and for mere shame's sake, let them not compel him to come forth and venture his life in their defence, and then tell him, that, if he love, marry and have children, it is *at his peril!*

Happily the monsters in human form, who have broached this truly hellish doctrine, have, as yet, no power to give it practical effect. If they had, if the execution of it could be, by any possibility endured, this country, so singularly favoured, so blessed by an all-bountiful Providence, must again become savage and desolate ; for, it is not against the *idle* but against the *laborious*, not against the *drones* but against the *bees*, that these sons of profaneness level their poisonous shafts. If, indeed, it were the idlers, those who live only to consume (I do not use the words invi-

diously,) those who do not assist the laborious part of the nation, those who devour and contribute not towards the raising of food; if it were this class that these men sought to prevent from marrying, there might be some apology for the proposition, some reason, on this ground, for an endeavour to prevent an increase of those whose utility in the world is not so apparent. Such might be prevented from marrying upon the ground, that their increase would add nothing to the stock of food, and might be a still greater burden to the laborious part of the community than that same class is at present. Even as applied to those classes, however, the doctrine would be false and impious; for, in all communities there must be *many*, who do not assist in raising food. There must, in every community, be some to live at their *ease*, or, there would be no stimulus to labour, *ease* being the great object of industry.

But, no: these daring sons of Belial, so far from proposing to check the increase of those who do not labour, wish to keep down the number of labourers and to load them with heavier burdens in order that those who do not toil may have still more than they

now have ; in order that the small portion of food and raiment which now goes to sustain the fainting, the sick, the wounded, the worn-out labourer or his helpless children, may be retained to augment the consumption and the enjoyments of those who never perform any toil from the hour of their birth to that of their death ! No objection have they to the marriage of these ; no objection have they to the feeding with rich food, and clothing in gay attire these classes ; no objection have they to the marrying of those, who make no increase in the mass of food or of raiment ; they can, without any complaint, see the offspring of these maintained in idleness, in great numbers ; here these impious men can find no objection to marriage, and can discover no evil in an increase of numbers. The words which God addresses to the industrious, they address to the idle : “ Be ye fruitful and multiply.” So that, if they could have their blasphemous wishes gratified, society must come to an end, for the earth must remain untilled, raiment unmade, and houses unbuilt.

There are, indeed, two descriptions of men, amongst whom, according to the word of God itself,

abstinence from marriage may be laudable, and amongst whom marriage may, in the opinions of some, with reason and piety be *checked*. The first of these are *priests*, or teachers of religion. Saint PAUL, in 1 Cor. Chap. vii. says, that it is good for teachers to remain unmarried; better to marry than to give way to incontinence; but, he strongly recommends, that they abide even as he; that is to say, free from the enjoyments and cares of marriage. And, indeed, when the professions of men are, that they mortify their flesh, that they have devoted their bodies to the lord, that abstinence is a part of their duty towards God, that to him their vessels are dedicated, and when, on this account, they are maintained free of labour and receive great deference, respect and obedience, it does not seem unreasonable, or unjust, nay, some Christians insist, that it is demanded by decency and piety, that they deny themselves all carnal enjoyments. To this we may add, that the priest has his flock to superintend; that, by the most solemn of vows, he takes on him the *care of souls*; that his business is not only to preach, but to set an example of, the mortification of the flesh; that he is to teach and watch over the children of others;

that he is to visit the sick in houses other than his own; that, in short, the morals, the minds, the souls of his flock are committed to him; and, that all these demand an absence of those domestic delights, cares and anxieties, which reason tells us must, in many cases, be but too incompatible with the diligent and zealous discharge of the duties of the pastor. Hence the urgent recommendation of the great Apostle of the Christian Church to its pastors, "to abide even as I;" and, it is well known, that he abode unmarried, that he abstained from all worldly enjoyments, that he devoted himself to God, and that he even "worked with his hands," that he might have wherewith to assist the indigent.

How different the "doctrine of devils!" This doctrine proposes no check to the marriage of priests of any denomination. *They* may have wives, and as many, one after another, as mortality and choice shall afford them the opportunity of having. *They* are called upon, by these men "who speak lies in hypocrisy," to practise no "moral restraint." No calamities are anticipated from the increase of *their* offspring, begotten in plenteous ease, and fed and clothed and reared and maintained by the labour of those

very classes, to the indigent amongst whom these impious men would forbid marriage on pain of absolute starvation ! Properly so maintained if they please, because agreeably to the settled laws of the land, to which we all owe obedience, and which we are all bound to support ; but, if no *check* is demanded here, surely, none can be demanded on those who labour.

As to the other description of persons, alluded to above, the Scripture does not, indeed, speak so *positively*, but, still, it does speak with sufficient clearness. If the fallen state of man has rendered necessary a description of persons, harsh, unfeeling and cruel by the habits of their calling ; a description of persons whose food and raiment are derived from the miseries of others, and whose enjoyments are the fruit of sorrow, who can know no harmony but in quarrels and in strife, whose eyes can see nothing in man's actions or character but what is criminal ; a description of persons constantly in search after flaws and faults, and to whose souls of chicane quiet possession of property and spotless innocence in word and deed are as the eyes of the basilisk : if the fallen state of man has created such a description of persons, it does not

seem impious to think that human laws should interfere to prevent, or, at least, to check their increase. And, some have thought that this is consonant with ancient usage? Look into the Books of Kings, Chronicles, Jeremiah and Daniel, and you will find, that this description of persons were disqualified to become husbands and fathers; and for a very sufficient reason, namely, that, being necessarily habituated to the practising of harshness and cruelty, they ought not to be permitted to produce their like and to endanger thereby the hearts and minds and souls of a whole community. When the tyrant AHAZ had an act of injustice to execute, the instrument was a person of the calling here alluded to. And, in the memorable case of the unfortunate VASHTI, whom the tyrannical and capricious AHASUERUS turned away, stigmatized and stripped, only because she would not condescend to be set up in public as a show, we find the principal advisers and executors of the barbarous deed to be of that calling to which we are here alluding; and, we find also, that the persons of that calling were, by means the most effectual, prevented from increasing and multiplying.

But, do the impious preachers of the “doctrines of devils” wish to put a check on the increase of *this* description of persons? Do they wish to prevent *them* from marrying? Do they grudge food and raiment, even to gluttony and drunkenness, and flowing robes and falling locks, to this brazen, bawling, mischief-hatching and pain-inflicting tribe? Do they call on us to put the foot on this viper’s nest, from which spring half the miseries of human life? No; but on that of the harmless and industrious plover, which, without any cares, any caressing, any fostering, on our part, gives us food in due season, and sets us an example of gentleness, patience and fortitude!

Thank God, we are not so far debased, so completely lost to all sense of moral and religious feeling, so wholly divested of that common sense which teaches us to refrain from acts tending to our own destruction, as to listen patiently to this advice, though pressed upon us with all the craft and all the malignity of Satan when he seduced our first parents. If we were, in evil hour, to listen to and act upon, that advice, what would be the consequences? These speakers of “lies in hypocrisy” pretend, that the in-

crease of the people exceeds the increase in food. Why do they not, then, propose to check the increase of those who *eat* and do *not produce*, instead of those who produce what they themselves eat, and what is eaten by those who produce nothing? Why do they not propose to stop the increase of mouths without hands? Why do they propose to check the increase of the labouring classes and propose no such check on the classes of idlers?

But, this is a false pretence. They well know, that with the mouth come the *hands*; and that, if labour receive its *due reward*, labour itself is a *sufficient check* on the increase of man. What they aim at, is, to have the benefit of the labour appropriated solely to the use of the idlers. They would restrain the labourer from marrying, that they and the like of them might enjoy and revel in luxury by means of the further deductions that they would then make from his labour. They, foolish as well as wicked, would check the breed of the drudge that draws the plough, that more of the pasture, the corn and the hay may be devoured by the hunter and the racer; forgetting, that, in proportion as the drudge slackens

his traces, the high-blooded breeds must cease to eat.

Besides, if this fiend-like doctrine were adopted, what would be the *moral* consequences? What limits would there be to that promiscuous intercourse, to which the sexes would constantly be impelled by a passion implanted by nature in the breast of every living creature, most amiable in itself and far too strong to be subdued by any apprehensions to which the human heart is liable? These impious "liars and hypocrites" affect to believe, that young men and women would, out of fear of the law, impose on themselves "*a moral restraint.*" What! a moral restraint in defiance of nature, in defiance of their very organization, and in defiance, too, of all the commands and all the promises of God! A *moral restraint* in defiance of these! The very thought is madness as well as impiety; and no law, founded on such a notion, could produce any but immoral consequences, except universal and just contempt and hatred of those who should be so foolish and so detestably wicked as to pass such a law.

The Book of Common Prayer of our reformed church declares to us, that it "is meet for Christian men to marry." It tells us, that "little children are "as arrows in the hand of the giant, and *blessed* is the "man that hath his quiver full of them." One of the principal causes of dissenting from, and *protesting against*, the Church of our fathers, was, that it did not permit *priests* to marry, though the prohibition was, as we have before seen, sanctioned by, and founded on, the express and urgent recommendation of Saint Paul, who added his great example to the precept; and though, as we have also before seen, the recommendation was backed by numerous and most cogent reasons, connected with the diligent and zealous discharge of the duties of teachers of religion. There have been those who were of opinion, that this was, at bottom, the main point with many of those who made the reformation. But, be that as it may, it is a fact not to be denied, that one great ground of objection to the Catholic church, was, that she did not permit the priests to marry. And, what was the *foundation* of the objection? Why this; that, if not permitted to marry, they would, they *must*, be guilty of *criminal intercourse*; for that, it was to suppose an

impossibility, it was to set reason, nature and God at defiance, to suppose, that, without marrying, the priests could preserve their purity.

This is a fact notorious in every part of the world whither the sound of the words *Catholic* and *Protestant* has reached. Well, then, if this objection to the Catholic church were well founded, what becomes of the powers of that "*moral restraint*," which these speakers of "*lies in hypocrisy*," have now, all of a sudden, discovered for the use of the whole body of the labouring classes of this kingdom? If men, few in number, educated for the purpose of the ministry, bound by the most solemn vows of chastity, jealous to the last degree for the reputation of their order, practising fasting and abstinence, early and late in their churches, visiting constantly the sick, superstitious in their minds, having the awful spectacle of death almost daily under their eyes, and clothed in a garb which of itself was a deep mortification and an antidote to passion in the beholders; if such men could not contain; if it was deemed *impossible* for such men to restrain themselves; and, if this impossibility was one of the grounds for overturning a

church that had existed amongst our fathers for six hundred years, what hypocrites must the reformers of this church have been! or, what hypocrites are those who now pretend, that mere "*moral restraint*" is, under a prohibition to marry, of sufficient force to preserve the innocence of farmers' men and maids!

No: adopt this impious doctrine, pass a law to put it in force, and all the bands of society are broken. Stigmatize marriage, and promiscuous intercourse is warranted and encouraged by law. To stay the current of the natural and amiable passions is to war against nature and against God. If the terms of the gratification be changed from the obligations of marriage to the voluntary offerings of affection or caprice, the indulgence can only be the more frequent and followed by effects more calamitous. From a community of fathers, mothers and families of children, this kingdom, so long and so justly famed for kind husbands, virtuous wives, affectionate parents and dutiful children, will become one great brothel of unfeeling paramours, shameless prostitutes, and miserable homeless bastards. Such

is the point at which the greedy and crafty speakers of "lies in hypocrisy" are aiming; but, to that point they will never attain as long as there shall remain amongst us any portion of that justice and humanity, which have always heretofore been inseparable from the name of England.

N. B.—The next Sermon, which will be the last (for the present at any rate,) will be on the *Catholic Religion*, as connected with the affairs of Ireland.

END OF NO. XI.

Printed and Published by C. Clement, No. 1, Clement's Inn.

**COBBETT'S
MONTHLY SERMONS.**

VOL. 1.—No. 12.] LONDON, MARCH 1, 1822. [Price 6d.

ON THE
DUTIES OF PARSONS,

AND ON THE
INSTITUTION AND OBJECT OF TITHES.

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“Woe to the idle Shepherd that leaveth the flock!”

ZECHARIAH, Ch. XI. V. 17.

“Woe be to the Shepherds of Israel that do feed themselves!  
“Should not the Shepherds feed the flocks? Ye eat the fat,  
“and ye clothe you with the wool, ye kill them that are fed:  
“but ye feed not the flock. The diseased have ye not strength-  
“ened, neither have ye healed that which was sick, neither  
“have ye bound up that which was broken, neither have ye  
“brought again that which was driven away, neither have ye  
“sought that which was lost; but with force and with cruelty  
“have ye ruled them. And they were scattered, because  
“there is no shepherd.”

EZEKIEL, Ch. 34. V. 2—5.

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BLASPHEMY is the outcry of the day. To *blas-
pheme* is to revile God. But, according to the modern
interpretation of the word, blasphemy means the *ex-
pressing of a disbelief in the doctrines of the Christian*

Religion. Now, does it not become us to consider a little how it can be that this disbelief, sometimes called *infidelity*, can possibly exist in this country? It may be observed, here, by the way, that Jews are notorious *infidels*; that they profess to ridicule the Christian Religion and boastingly call its founder an impostor. Yet, we see that the Jews are not denominated blasphemers. The Jews are not prosecuted. The Jews are, as we well know, a most cherished sect; and are possessed of influence that can hardly be described.

It is not my object, however, to defend, or to apologize for, the entertaining, and much less the promulgating, of principles of infidelity; but, to inquire how it can have happened, that such a continual interference of the secular arm should have been necessary to check the progress of this unbelief. We believe the Christian faith to be true; we believe it to have been the work of God himself; we believe, that by inspiration from Him came the Book of that faith. Now, *truth*, even without any such support; *clear truth* is a thing so strong in itself, that we always firmly rely on its prevailing in the end. How comes it, then, that a truth so important as this, and supported by such authority, should stand in need of the puny assistance of fine and imprisonment? This would naturally surprise us, even if the Christian Religion were left unprovided with a priesthood established by human laws; what, then must our surprise be, when we reflect, that we have a priesthood, appointed for the sole purpose of upholding this

religion, and that that priesthood receive, generally speaking, a tenth part of all the produce of the earth; when we reflect, that the whole of our country is divided into small districts; that each of these contain a living for a priest; that, in each of these districts the priest has a church to pray and preach in; and that his office gives him great direct power and greater influence in secular as well as spiritual matters?

Surely an establishment like this ought to be adequate to the supporting of *truth*; and of truth, too, that has the sanction of the word of God himself! Surely we ought to hear of no necessity for the interference of lawyers, juries, judges, and gaolers to uphold a belief in this truth! Yet, we do hear of such interference; and, indeed, we hear of little else; for the cry of *blasphemy* resounds in the senate as well as in the courts; and, if we give credit to all we hear, we must believe, that blasphemers actually overspread the land.

Let us, then, see, whether this inundation of infidelity may not possibly be ascribable to the *want of a full performance of duties on the part of this same priesthood*. To assist us in this inquiry, let us first see *what those duties are*; and this we shall best ascertain by going back into the history of the remuneration provided for those duties; in other words, into the *history of those tithes*, which now amount to such an enormous sum. Inverting the order in which they here stand,

these are the three topics which I mean to discuss in this discourse.

I. I read in a *Tract*, called the "*Husbandman's Manual*," published by the Parsons' Booksellers, F. & C. Rivington, for the "Society for promoting *Christian Knowledge*," sold for twopence, and said to be "written by a Minister in the Country *for the use of his parishioners*," the following words, put into the mouth of the Husbandman when he is "*setting forth his tithe*;" and I have here to beg the reader to observe, that these words are put into the Husbandman's mouth by *his Parson*.—"Now I am setting forth God's portion; and, as it were, offering to Him the fruits of my increase: and truly, it would be an ungrateful thing in me to deny Him a tenth part, from whom I receive the whole. But why do I talk of denying it Him? It is in truth robbing Him, to withhold but the least part of this, which the piety of our ancestors hath dedicated to Him. Alas! it is what I never had a right to: and when I set forth the tithe, I give him that which never was mine. I never bought it in any purchase, nor do I pay for it any rent. What then? Shall our ancestors engross the whole reward of this piety? No, I am resolved to partake with them; for what they piously gave, I will religiously pay; and I in my heart so far approve of what they have done, that were it left to myself, to set apart what portion I myself should think fit, for the maintenance of God's

“ ministers, I should take care that he, by whom I receive spiritual things, should want nothing of my temporal.”

We will not, upon an occasion like this, give utterance to those thoughts which are naturally awakened by the reading of such a passage, written, as the title asserts, to “ advance the *Glory of God!*” We will restrain ourselves, in this case, and suppress that indignation an expression of which this insult to our understandings would fully warrant; but, when *blasphemy* is the outcry of the day, we may appeal to juries and judges, whether a greater, more impudent *mockery* of the name of God than this, was ever printed or uttered by mortal man! Not content with this, however, the impious man, whose writings the “ Society for promoting *Christian Knowledge*” sends forth, proceeds thus, in a species of *prayer* that he also puts into the Husbandman’s mouth: “ Do thou therefore, O my God, accept of this tribute which I owe Thee for all thy mercies. It is, I confess, thine own, but do thou accept of me in rendering thee thine own; for thou, who searchest the hearts, knowest that I do it cheerfully, freely, and willingly. And I beseech thee to keep me in the frame of mind, that I may never covet any man’s goods, much less that which is thine. Set a watch, O Lord, over mine eyes and hands, let them never be defiled with rapine and sacrilege; that so the dreadful curse which followeth the thief may

“ never enter into my house to consume it. And further I pray thee, that of thy mercy thou mayest so bless the labour of my hands, that I may have a large portion yearly dedicated to thy service ; and that in exchange for these things temporal, I may receive the things which are spiritual and eternal.”

Monstrous mockery ! But, let us put a few questions to this “ Minister in the Country.” We will not here ask him how the husbandman can be giving tithe in *exchange* for spiritual food, in those three cases, perhaps, out of five, where he seldom or never sees the face of the parson who receives the tithe ; we will not ask him that, in this place, because a fitter place may offer ; but, we will ask him on what *authority* he calls the tithe “ God’s portion ;” in what part of his word God has commanded any portion at all of the produce of the earth to be given to a Christian Priest ? Does he appeal to the Mosaic Law ? Why, then, does he not keep the *Sabbath* and not the Lord’s Day ? Why does he not kill the Paschal Lamb, and offer up burnt offerings ? Why does he eat blood, bacon, and hares ? And, particularly, why does he not content himself with a tenth of the “ *increase*,” and not take a tenth of the *crop* ; and, further, why does he not divide his tithe with “ the poor, the widow and the stranger,” and not keep it all to himself ? And, besides this, why does he not, as the *LEVITES* did, *renounce*, for himself and his children, *all other worldly goods and possessions* ? “ And the Levite

“ that is within thy gates ; thou shalt not forsake him ;
“ for he has *no part nor inheritance with thee.*”
Deut. Chap. xiv. ver. 27.

It is clear, therefore, that he has no foundation on the *Mosaic Law* ; and, as to our Saviour and his Apostles, not one word do they say to give countenance to such a claim ; while, on the other hand, they say quite enough to satisfy any man, that they never intended, never so much as thought of, such a mode of maintaining a Christian teacher. In the first place our Lord declares the *Law of Moses* to be abrogated. He sets aside even the Sabbath. And, when the Pharisee in the parable, *vaunted* that he *paid tithes* of all that he possessed, the rebuke he received is quite sufficient to show the degree of merit that Christ allotted to that sort of piety ; and, indeed, this parable seems to have been used for the express purpose of exposing the cunning of the then Jewish priests and the folly of their dupes in relying on the efficacy of paying tithes.

But, what do we want more than the *silence* of our Saviour as to this point ? If the tenth of the “ *increase* ” (for it was not the crop, or gross produce) was intended by him still to be given to the teachers of religion, would he, who was laying down the new law, have never said a single word on so important a matter ? Nay, when he was taking leave of his Apostles and sending them forth to preach his word, so far is he from talking about *tithes*, that he bids them take neither purse nor scrip,

but to sit down with those who were *willing to receive them*, and to eat *what people had a mind to give them*, adding, that “*the labourer was worthy of his hire.*” That is to say, of food, drink and lodging, while he was *labouring*. And is it on *this*, the only word Jesus Christ ever says about compensation of any sort; is it on *this* that Christian teachers found their claim to *a tenth of the whole of the produce of a country*! If this be the way in which they interpret the Scriptures it is time indeed that we read and judge for ourselves! Oh, no! Not a word did our Saviour say about *tithes*; not a word about *rich* Apostles, but enough and enough about *poor* ones; not a word about worldly goods, except to say, that those who wished to possess them could not be his disciples: enough about rendering to *Cæsar* the things that were *Cæsar’s*, but not a word about rendering to the Priests any thing at all. In short, from one end of the Gospel to the other, he preaches humility, lowliness, an absence of all desire to possess worldly riches, and he expressly enjoins his disciples “*freely to give, as they had freely received.*”

And, as to the Apostles, what did they do? Did they not act according to the command of Christ? Did they not live *in common* in all cases where that was practicable? Did they not disclaim all worldly possessions? In CORINTHIANS, Chap. ix. Saint Paul lays down the rule of compensation; and what is it? Why, that as the “ox was not to be *muzzled* when he was treading out the corn,” the teacher was to have food, if necessary,

for his teaching, for that God had “ordained that they which preach the Gospel should *live of the Gospel*.” But, is here a word about *tithes*? And would the Apostle have omitted a thing of so much importance? In another part of this same chapter, he asks: “Who goeth a warfare at any time *at his own charges*?” Which clearly shows, that all that was meant was *entertainment on the way*, or when the preacher was *from home*; and, when the preaching was on the spot where the preacher lived, it is clear, from the whole of the Acts of the Apostles and from the whole of the Epistles, that no such thing as compensation, in any shape or of any kind, was thought of. Saint Paul, in writing to the teachers in Thessalonica, says: “Study “to be quiet and do your own business, and to *work with your own hands as we commanded you*.” 1 THESS. Chap. iv. ver. 11. And again, in 2 THESS. Chap. iii. ver. 8, he bids the teachers remember, “Neither did we eat any man’s bread for nought; but wrought with labour and travel, night and day, *that we might not be chargeable to any*.”

And yet this “*Minister in the Country*,” whose writings the “Society for the propagation of *Christian Knowledge*” puts forth, would have us believe, that “*God has set apart*” a tenth part of the whole of the produce of the country for the use of this “Minister” and his brethren! That, for the present, it is so set apart by the *laws*, in England, we know very well; but that is quite another matter; and, as we shall see by-

and-by, this law has been *changed* many times, and may, of course, be changed again.

Thus, then, that tithes rest upon no *scriptural* authority is a clear case; and we have next to inquire into their origin and the intended use of them in this kingdom.

This writer of *Tracts* for the "Christian Knowledge Society," wishing to inspire his parishioners with filial piety and to turn it to his own account, says, that the "*piety of our ancestors* dedicated tithes to God;" and then he exclaims: "shall our ancestors engross the *whole reward* of this piety!" He omits to tell his parishioners, that these "*pious* ancestors" of ours were *Roman Catholics*, against whose faith he *protests*; whose doctrines he calls idolatrous and *damnable*; and from whom he and his fellows, and their Protestant predecessors, *took* those very tithes which those "*pious*" believers in idolatrous and "*damnable* doctrines" dedicated to God! He omits to tell his parishioners this; but, leaves them to believe, that this present church was in existence when tithes were first introduced in England; for, it would have been awkward indeed to extol the piety of those from whom he and his fellows had *taken the tithes away*! But, it becomes us, who are about to inquire whether the present clergy *perform their duties*, to go back to this conduct of these "*pious* ancestors;" for, there, in the *motives* for instituting tithes, we shall find *what those duties were expected to be*; and, in fact, *what those duties now are*.

We have seen that tithes rest on no *scriptural* authority; and we have now to see how they came to exist in England, into which Christianity was not introduced until 600 years after the birth of Christ. In the meanwhile it had made its way over the greater part of the continent of Europe, and the POPE of Rome, as the successor of St. Peter, had long been the head of the Church. In the year 600 the then Pope, whose name was GREGORY, sent a monk, whose name was AUSTIN, with 40 others under him, from Rome to England, to convert the English. They landed in Kent, and the king of Kent (there were several kingdoms in England then) received them well, became a convert, and built houses for them at Canterbury. The monks went preaching about Kent, as our missionaries do amongst the Indians. They lived *in common*, and on what people *gave them*. As the Christian religion extended itself over the country, other such assemblages of priests as that at Canterbury were formed; but these being found insufficient, the lords of great landed estates built churches and parsonage-houses on them, and endowed them with lands and *tithes* after the mode in fashion on the Continent. The estate, or district, allotted to a church, now became *a parish*; and, in time, dioceses arose, and the division became, as to territory, pretty much what it is now.

Here, then, we learn the *motives* of “our pious ancestors” in making these endowments of *tithes*. They wished to have a priest always at hand to *teach the*

ignorant, to baptize children, to visit the sick, to administer comfort, to be the peace-maker, the kind friend and the guide of his people. Nor were these tithes to be devoured or squandered by the priests. They were divided thus: " Let the Priests receive the tithes " of the people, and keep a written account of all that " have paid them; and divide them, in the presence " of such as fear God, according to canonical authority. Let them set apart the first share for the " building and ornaments of the church; and distribute the second to the poor and strangers with their " own hands, in mercy and humility; and reserve the " third part for themselves." ELFRIC'S Canons, 24th.

These were the intentions of " our *pious* ancestors;" and this brings us to the second topic, of my discourse; namely, the *Duties of the Parsons*.

II. The very *motives* for building churches and endowing them with tithes prove, that the *constant residence* of the priest, or parson, in his parish was his *first duty*; for, what was the endowment for else? And, I state upon authority as good as any that history can present, that for nearly *five hundred years* after the introduction of Christianity, no such custom prevailed in England as of hiring curates, or other deputies, to supply the place of the parson who had the living. Our "*pious* ancestors" were, therefore, *sensible* as well as *pious*; they required duties in return for what they settled on the parsons. These parsons were, besides,

let it be remembered, *unmarried men* ; and, if we are to impute (and which in justice we ought) the institution of tithes to the *piety* of our ancestors, we must also impute to their *piety* the establishing of a priesthood not permitted to marry ! We must impute this to their *piety*, and, indeed, to their *wisdom* also ; for, how obvious are the reasons that the tithes never could be applied according to the intention of the founders, if the priests had wives and families to maintain ?

Thus, then, if we be to appeal to our pious ancestors, and pious and praiseworthy we must allow them to have been ; if the “ Society for propagating Christian Knowledge ” will insist upon referring us to these our ancestors as examples for us to follow as to this great matter of tithes, we have to remind it and the parsons of these *eight things* :—1. That the doctrines of the Catholic Church, which our pious ancestors endowed with the tithes, are, by our present parsons, declared to be idolatrous and damnable.—2. That our parsons call the head of that Church Antichrist and the Whore of Babylon.—3. That this same “ Society for the propagation of *Christian Knowledge* ” advertise no less than *fourteen* separate works written by our bishops and archbishops “ *against* popery,” that is to say *against* that very faith to support which our *pious* ancestors instituted tithes.—4. That we may be allowed to wonder how it can have come to pass, that, as the *errors* of our pious ancestors were found, at the end of *eleven hundred years*, to be so damnable, the tithes which they

granted were *not at all erroneous*, but, as this parson now tells us, were "*dedicated to God!*"—5. That our pious ancestors gave only a third of the tithes to the parsons.—6. That they required the parson to expend a third on the building and ornaments of the church.—7. That they required him to distribute the other third to the poor and the stranger with *his own hands in mercy and humility*.—And, 8. That they required him to be *constantly resident* and *not to marry*, and compelled him to take an oath of celibacy, in order that, divested of the cares and anxieties inseparable from a wife and family, he might wholly devote himself to the service of God, and be in very truth that which the Bible, from one end to the other, requires a priest to be, a faithful and diligent *shepherd* of the religious flock; and, for being which merely in *name*, such woes are pronounced against priests both by prophets and apostles.

Of these eight things we have to remind the parsons, when they tell us to look at the conduct of our *pious* ancestors; and especially when they tell us to follow the *example* of those ancestors with regard to *tithes*. These were the conditions on which the tithes were given, and *this* might be truly said to be dedicating them *to God*. Accordingly we find, that, as long as the tithes were applied to these purposes, there were *no poor-rates*; no *vagrant act* was required; no *church-rates* were demanded of the people; and yet all those magnificent cathedrals and those churches were built,

the beauty and solidity of which are now the monuments of their great, and of our little, minds.

But, above all things, when our parsons bid us look at the piety of our ancestors in this article of tithes, we ought to bear in mind, that the parson of our ancestors *remained always with his flock*; that he was allowed to hire *no substitute*: that he could have but *one living*; and, indeed, that he could *never change from one to another*, but must remain *for life* with the church to which he was first appointed. The CANONS of our pious ancestors said this: "Let no priest remove for gain from one church to another, but ever continue in that, to which he was ordained, so long as he lives."

This was truly being a *shepherd*; and, as the parson could have no family of his own, his flock had the whole of his cares, and, indeed, his share of the tithes was necessarily expended in his parish. Will the "Society for the propagation of Christian Knowledge" say that this is the case *now*? Will they say, that the parsons now constantly reside on their livings, and that their time and tithes are wholly spent amongst their parishioners? If they cannot say this, let them and the parsons cease to remind us of our pious ancestors, lest we remind them of the *conduct of the parsons* of those ancestors. Indeed, it would be prudent in the present parsons never to remind us either of those ancestors or of their conduct as to matters of religion; because, it

is impossible for us, if so reminded, not to make comparisons; and, especially when we are bidden to look back to those ancestors for *an example to follow* in matters of this sort; it is impossible for us not to perceive a most monstrous inconsistency in this eulogium on our ancestors, when compared with the assertions of our parsons as to the *errors*, the *idolatry*, the *damnableness*, of the doctrines, in which those ancestors, during a period of eleven hundred years, lived and died! We see our parsons, upon every occasion that offers, opposing even the smallest proposed relaxation of the laws which so sorely oppress our Catholic fellow subjects; that is to say, those who have remained, through three hundred years of persecutions, steady in the faith of their and our pious ancestors. We see our parsons resisting with might and main every measure proposed for relieving the Catholics from any of the restraints that have been imposed upon them, or any of the pains and penalties to which they have been kept continually exposed. We see our parsons yielding readily enough to the free toleration of those who deny the divinity of Christ, who laugh at baptism and the sacrament of the Lord's supper; but, as to those who adhere to the faith of our pious ancestors, to these our parsons will grant no indulgence. They are so watchful as to these, that when some Catholic ladies proposed to keep a school at Winchester, our parsons called for an *act of parliament*, and *obtained it*, to prevent those ladies from taking Protestant children into their school, lest those children should be converted to that very faith which was held

by our pious ancestors, who founded the churches in which our parsons preach, and who endowed those churches with the tithes that our parsons now receive; and, observe, for which *endowment* our parsons extol them to the heavens, call them pious, call them wise, while, at the very same moment, they assert, that the bare fact of a man's holding firm to the faith of those pious and wise ancestors ought to be considered as a disqualification for places of trust or for the making of laws! Aye, and while they assert this of the *faith* of our pious ancestors, they tell us, through the medium of their "Society for promoting *Christian Knowledge*," that those who gave the tithes to *uphold that faith*, "dedicated them *to God!*"

The human heart is capable of strong feelings, the human tongue of strong expressions; but, did heart ever feel, did tongue ever utter, indignation adequate to this monstrous inconsistency!

But, is it not worth our while, even if it were only for the curiosity of the thing, to inquire how the *tithes*, dedicated to a faith which our parsons hold in *abhorrence*, came to be *possessed by our parsons*? Is it not worth our while to inquire, how it came to pass, that, when our parsons found the *faith* of our ancestors so erroneous as to be called idolatrous and damnable; when they found the faith so bad as to require rooting out even by most cruel penal laws; how it came to pass, that, when they found the faith so utterly abomina-

ble; how it came to pass, that when they were pulling down images, confessionals and altars, and were sweeping away all the other memorials of the faith of our pious ancestors, they should have suffered the *parsonage-houses*, the *glebes*, the *tithes* and even *Easter Offerings* to remain, nay, and have *taken these to themselves*, and to be enjoyed, too, not in *third part*, but in *whole*?

This is a very interesting matter, and an inquiry into it will naturally lead me, by-and-by, to my third and concluding topic, namely, whether the present parsons perform the duties which were in the contemplation of those who endowed the Church with tithes, and whether the alleged *infidelity* of the day, may not possibly be ascribable to the want of a performance of those duties.

The tithes were, as we have seen, given to, and enjoyed, or, rather, administered by, the Catholic parsons for about *eleven* out of the *fourteen* hundred years of their existence in England. For the first five out of the eleven, no such thing as *non-residence*, or *stipendiary curating*, was known. After the Normans invaded England these things began; and, in time, by one means or another, by kings, nobles and monasteries, the parishes were greatly robbed of their tithes, and miserable vicars and curates were placed in the Churches in numerous cases. At last that event which is called the *Reformation* took place; and, the

struggle ended in the *overthrow* of the Catholic and the establishment of the Protestant Church, that is to say, a Church which *protests* against the Catholic faith, to *uphold* which the *tithes* had been instituted.

The new parsons, though they *protested* against the *faith* of the Catholic parsons, did by no means protest *against the tithes* which had been granted to uphold it. They professed to keep all that was *good*, and to cast off all that was *bad*, of the old Church. What *was* good and what bad, we laymen may, perhaps, not be competent judges of; but we know that they *kept* very carefully all the parsonage-houses, all the glebes, all the tithes, all the Easter Offerings, all the surplice fees; and that they *cast off* constant residence, division of tithes into thirds, keeping the churches in repair, living unmarried, and relieving the poor and the stranger with their own hands in mercy and humility. Such, indeed, was their keeping and such their casting off, that the Catholics said, that *protestant parson* meant a person who *protested* against any body having the Church property but himself!

Our "*pious* ancestors" *complained* most bitterly of, and several times rose in arms against, this "*Reformation*," which, during its progress, cost many thousands of them their lives in the field and on the gallows and the scaffold, amongst the latter of whom were FISHER, bishop of Rochester, and Sir THOMAS MOORE, Lord High Chancellor, who were regarded as two of the

most learned as well as most virtuous men of their age. However, the rulers prevailed at last, and, by Act of Parliament after Act of Parliament, the Protestant Church, "*as by law established*," became what it now is, allowing the parsons to marry, giving them the whole of the tithes, leaving the Churches to be repaired and the poor to be relieved at the expense of the parishioners, and, as to the "*strangers*," whom our "*pious ancestors*" ordered the parson to relieve "*with his own hands in mercy and humility*," they, as we well know, are now left to be dealt with by constables and beadles and keepers of bridewells.

No higher than this, therefore, can the present parsons go for any of their claims. They can go no higher than the reign of *Harry the Eighth*, who cast off some of his wives and killed others of them. The Acts of Parliament passed in his reign give them their rights; and hence it is, that they take care to call theirs "*the Church of England as by law established*." This is right enough. We know well, that they have *law*; that they have *Acts of Parliament*, for possessing what was originally given to a Church against which they protest; and we know also, that it would be no "*sacrilege*" if the Parliament were to *take away* that which it had the power to transfer; nay, we know, that the Parliament can, and do, take away part of what is called the Church Property whenever it, in its wisdom, deems it meet to do so; and we know, that it, not long ago, did take away part of it for ever by a law for what was

called the redemption of the land-tax. Of course, that *sacrilege*, which the "Society for promoting Christian Knowledge" talks of is no sacrilege at all; and the Parliament can dispose of this property how it pleases and when it pleases; and can, if it please, apply the whole to public uses, such as those of paying off the Debt, supporting the crown, carrying on war, or any thing else.

In the meanwhile, however, and until it shall please the Parliament to do, in its wisdom and in accordance with the prayers of the people, something of this sort, we allow, we must, in the most unqualified sense, allow, that the parsons have *law* for what they claim. But, in allowing this, we, in the same unqualified manner, deny that they have any claim at all except that which is founded on the acts of the Parliament. We deny, that they have any claim, founded on the Mosaic law, or on the Gospel, or on the Epistles, or on the motives, intentions, or usages of our pious ancestors, who endowed the Church with tithes and other things; and, therefore, it only remains for us to inquire what duties were imposed on the present parsons by the laws which transferred the tithes to them; and then we shall see, something of how those duties have been performed, and shall be, in conclusion, the better able to form a judgment as to the great object of this discourse; namely, whether the present alleged inundation of infidelity may not possibly be ascribable to the want of a full performance of those duties.

We have seen, that the new laws dispensed with the important duty of remaining unmarried; that they did not require the parson to keep the church in repair and to divide his income with the poor and the stranger; but, though the new laws allowed of pluralities and non-residence to a very great extent, still they did enjoin residence, except in certain cases expressly "by law established;" and, they provided, that, if a parson should be absent from his living for a certain length of time, he should be liable, on information being laid against him, to pay a *penalty* of so much a *month* for the time of his absence. This was, to a certain extent, an obligation *to reside* at any rate. If a man had one living, he was to reside upon it; and if more than one, he was to reside upon *one of them*. No *very great hardship*, one would think, for the "*shepherd*" to be where the "*flock*" was. We will say nothing at all here about the *manner* of taking care of the flock; but, we may, I think, insist, that the flock could not have much benefit from the shepherd, if the shepherd did not, for a long time together, go near the place where the flock was! That, I think, we may venture to assert.

Well, then, let us now see how the law, even the new and relaxed law, was, as to this matter, observed by the parsons of our Protestant Church; and, this brings us to my third and concluding topic.

III. *Whether the present inundation of infidelity may not possibly be ascribable to the want of a full per-*

formance of duties on the part of the parsons. Now, on the ground just stated, I shall suppose it taken for granted, that, if the parson do not live where the flock lives, he can be of no use to it, either in inculcating the faith, or in checking the progress of infidelity; and, besides this, when the flock see him set his duties, his obligations, his solemn engagements, and the commands and denunciations of God; when the flock sees the pastor set all these at open defiance, is there not good reason to fear, that the flock will begin to go astray, to wander from the faith, to doubt greatly of the truth of the thing altogether; in short, to become unbelievers, or *infidels*; and in the fashionable language of the day, *blasphemers*?

The Prophet Zechariah, in the words of a part of my text, has, manifestly, such a result in his eye when he cries, “Woe on the shepherd that *leaveth* his flock.” And the Prophet Ezekiel, in the other parts of my text, clearly means to impress the same thing on the minds of the priests. What, indeed, can be more just, than that *woe* should fall upon those, who “*eat the fat* and clothe themselves with the *wool*,” but who feed not the flock! Who strengthen not the diseased, who heal not the sick, who bring back not those that have been driven away, who seek not the lost, but who “*rule the flock with force and with cruelty*?” Must not the flock be *scattered*, in such a case? Must they not wander? And, as to the shepherds, “Thus saith the Lord God; “behold, I am *against the shepherds*; and I will require

“ my flock at their hand, and cause them to cease
 “ feeding the flock ; neither shall the shepherds *feed*
 “ *themselves any more* : for I will deliver my flock from
 “ their mouth, that they may not be meat for them.”

Nor are Christ and his Apostles silent upon this great subject. Paul, in writing to TIMOTHY says: “ Preach
 “ the word ; be instant in season, out of season ; re-
 “ prove, rebuke, exhort with all long suffering and doc-
 “ trine.” The Apostle tells the teachers to teach
 publicly “ from house to house ; to show themselves in
 “ all things patterns of good works ; to be examples
 “ in word, in conversation, in charity, in faith, in pu-
 “ rity ; to warn every man, to teach every man in
 “ wisdom, that they may present every man perfect
 “ in Jesus Christ.” The teachers of the Gospel are
 called Ambassadors, Stewards, Shepherds, Watchmen,
 Guides, Lights, Examples. But, how are they to be
 any of these, if they seldom or never see any of those,
 whom they have pledged themselves to teach ?

Jesus Christ says, “ Go ye into all the world and
 “ preach the Gospel unto every creature ; and, lo ! I am
 “ with you always, even unto the end of the world.”
 And the Apostle Paul, amongst his numerous urgent
 and solemn exhortations says, in ACTS, Ch. 20. v. 27.
 “ I take you to record this day, that I am pure from
 “ the blood of all men ; for I have shunned not to
 “ declare unto you the counsel of God. Take heed,
 “ therefore, unto yourselves, and to all the flock over
 “ which the Holy Ghost hath made you overseers, to

“ feed the Church of God, which he hath purchased
 “ with his own blood.” And he exhorts, too, that the
 teachers should do their duty for religion sake, and
 not for the sake of *gain*. A *Bishop* is not to be “ greedy
 of filthy *lucre*, nor *covetous*.”—TIM. Ch. 3. V. 3. And
 the same in TITUS, Ch. 1. V. 7. And PETER, in Epist. I.
 Ch. 5. V. 2. has this exhortation, which ought to be
 written on the heart of every Christian teacher. “ Feed
 “ the flock of God which is among you, taking the
 “ oversight thereof, not by constraint, but willingly,
 “ not for *filthy lucre*, but of a ready mind. Neither
 “ as being *lords* over God’s heritage, but being *ex-*
 “ *amples to the flock*. And, when the chief Shepherd
 “ shall appear, ye shall receive a *crown of glory* that
 “ fadeth not away.”

What, then! Can, we, with all this before us, believe,
 that a parson does his duty, if he do not even reside in
 the same place with his flock? And, when we see a man
 taking the income of two or three livings, and seldom,
 or never go near either of them, are we still to look upon
 him as a follower of the Apostles, and intitled to the
 respect and reverence that is due to their memories
 and names? I will say not a single word about the
morals of our parsons; about the way in which the
 greater part of them spend their time; about the
 worldly affairs in which they are most frequently
 busied; about the part which many of them take in
 political matters, and especially in elections: I confine
 myself, solely to my text; and I say, that he who takes

charge of a flock, and does not remain with that flock, subjects himself to the woes there denounced against the unfaithful shepherd.

But, there is, besides the injunctions of Scripture, a positive promise, which the parsons make to God, at the time of their *ordination*. “ They profess, that
“ they are inwardly moved by the Holy Ghost to take
“ upon them this office and administration, to serve
“ God for the *promoting of his glory and the edifying*
“ *of his people*. They declare also at their ordination
“ that they are determined with the scriptures to *instruct*
“ *the people that shall be committed to their charge* ;
“ they promise that they will give their *faithful dili-*
“ *gence always so to minister the doctrine and sacra-*
“ *ments and the discipline of Christ, as the Lord hath*
“ *commanded, and as this realm hath received the same*
“ *according to the commandment of God* ; that they will
“ *teach the people committed to their cure and charge*
“ *with all diligence to keep and observe the same,*
“ *that they will be ready with all faithful diligence*
“ *to banish and drive away all erroneous and strange*
“ *doctrines contrary to God’s word* ; and to use *public*
“ *and private admonitions and exhortations, as well*
“ *to the sick as to the whole, within their cures, as*
“ *need shall require and occasion be given* ; that they
“ will be diligent in prayers and in the reading of the
“ Holy Scriptures, and in such studies as help to the
“ knowledge of the same, *laying aside the study of*
“ *the world and the flesh* ; that they will be diligent to

“ frame and fashion themselves and their families
“ according to the doctrine of Christ, that they may be
“ *wholesome examples and spectacles to the flock of*
“ *Christ*; and that they will maintain and set forwards
“ quietness, peace and love among all Christians, but
“ *specially among them that are or shall be committed*
“ *to their charge.*” And they most solemnly ratify and
confirm these declarations and promise *by receiving*
the holy communion.

Now, how are they to do these things, or, indeed,
any part of these things, unless they *be at the places*
where they have so solemnly promised to do them?
How are they to promote God's glory and edify his
people; how are they to instruct the people *committed*
to their charge; how are they to explain the word to
the people of their cure; how are they to be ready
with *faithful diligence* to *banish* and *drive away* all
erroneous and strange doctrine contrary to God's word,
and especially from amongst them that are committed
to their charge: how are they to fulfil any of these
solemn promises, if they *absent themselves* from the
very spot where the people committed to their charge
reside? And, if, having already one living, they grasp
at another or two, how do they obey the injunction of
the Apostle, to avoid *filthy lucre*; how do they obey
Christ, who bids them *freely give*; how do they fulfil
their own promise, made at the altar and with such
awful solemnity, to *lay aside the study of the world*;
and how do they show themselves followers of the

Apostle, who bids them "be subject one to another and
 "be clothed with humility, seeing that God resisteth
 "the proud and giveth grace to the humble?"

That this possessing of two, or more, benefices by one parson is common in England and Ireland is notorious; though the full extent of it we are unable, without great labour, exactly to ascertain. And, as to *non-residence*, as to absence from the flocks, what do we need more than this; that, in 1799, a gentleman laid informations, according to law, against great numbers of parsons for absence from their flocks, and, of course, sued for the *penalties* in which he was to share. Now, would not one naturally suppose, that the clergy in general would have been glad of this? The fact, however, is, that they obtained a law to be passed first to *suspend*; then to *quash*, these legal proceedings; and, finally, an act was passed, which set aside, as to its most important provisions, that very act of Henry the Eighth, by which, in great measure, this Establishment was founded! Since that act, who is there that has thought it worth his while to say anything at all upon the subject? And yet this "Society for promoting Christian Knowledge" would have us look upon tithes, in their *present* shape, amount, and application, to have been, "by our *pious* ancestors, dedicated to God!"

In Ireland the case is, if possible, still worse, and it is in that country the cause of still greater scandal as well as irritation, because there the great body of the

people have, in spite of all that has been done to make them change, still adhered to the faith and worship of their and our "pious ancestors," who, in dedicating tithes to the Catholic Church, did, as the Society tells us, "dedicate them to God." In that now unhappy country, the tithes are gathered, in numerous cases, for the benefit of a clergy that are not only non-resident, but that *protest* against the faith and worship of a very great part of those from whom the tithes are taken! Was this the intention of "our pious ancestors?" Was it the intention even of the acts of Henry the Eighth?

To conclude (for, surely, more than enough has been said,) as we see that the parsons so solemnly promise, at their ordination, to "be ready with faithful diligence "to *banish and drive away all erroneous and strange "doctrine,*" and as it is a fact so notorious, that a very great part of them do not reside at all either amongst, or near, the people committed to their charge, is it not a rational and fair conclusion, that, if the land be inundated by *infidelity*, this sorrowful effect may possibly be ascribable to a want of full performance of the duties of the, parsons? To deny this; to say at any rate, that this cannot be, would be to deny the utility of the priesthood altogether. Besides (and this is the *great point* of all,) if the flock, who have also the Scriptures before them; if they see, that the parson acts as if he wholly disregarded the commands and denunciations therein contained; if they see, that he

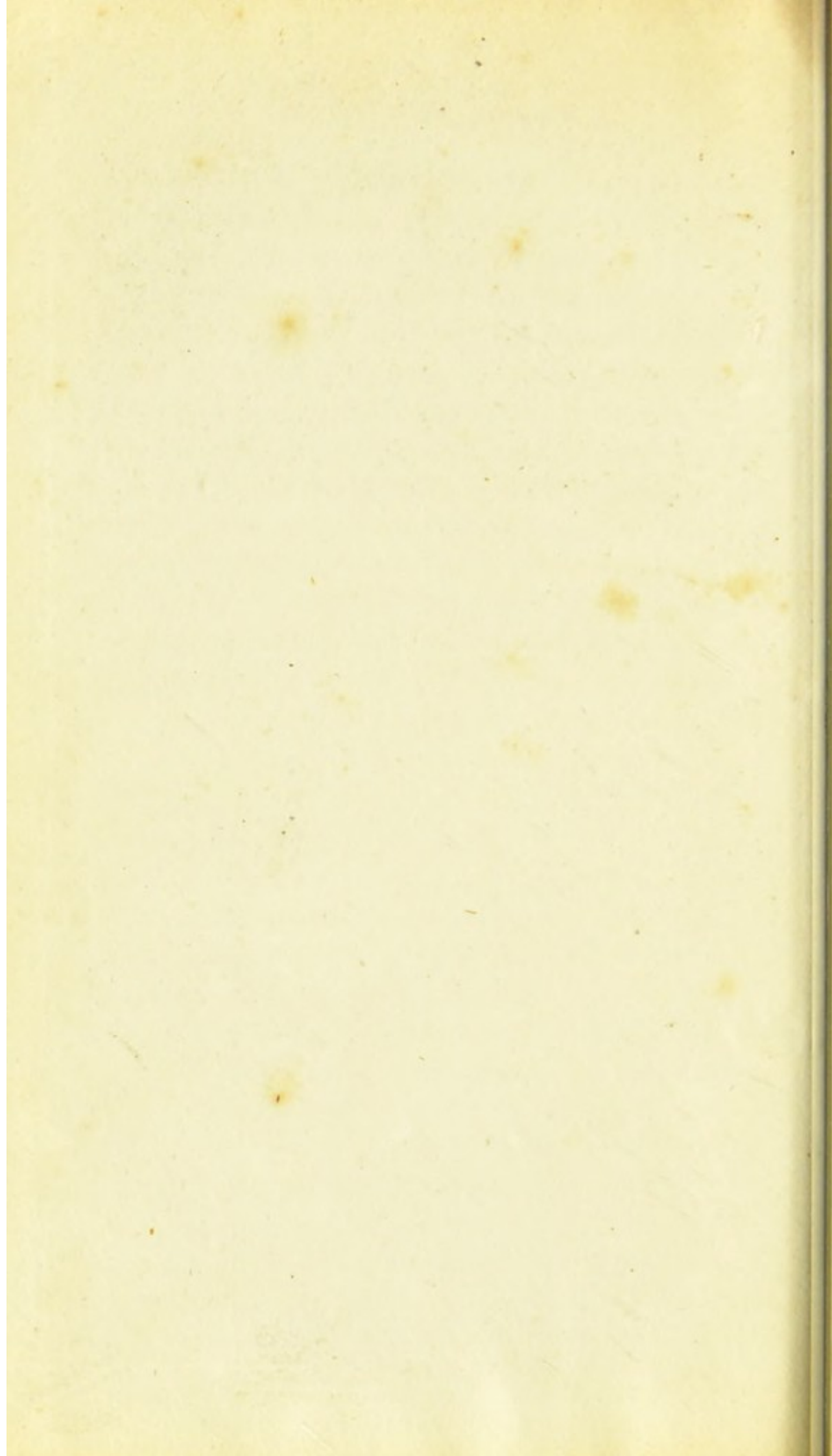
is so far from watching over the fold, that he never sees it; if they know that he feeds not the flock, while he eats the fat and clothes himself with the wool; if they see filthy lucre in all his acts; if they see, that he heals not the sick, binds not the broken, brings not back the driven away, seeks not the lost, but rules the whole with force and cruelty, setting himself up as a lord over them, instead of being an example to the flock in humility; if they see in him the shepherd described by the Prophet ZECHARIAH, (Chap. xi. ver. 17.) will they not, with the Prophet, exclaim: "*Woe to the idle shepherd that leaveth the flock!*" And, if they see him, laying by the word and resorting to the employment of temporal power, will they not proceed, in the words of the prophet, to complete the picture: "*the sword shall be upon his right arm and upon his right eye, and his arm shall be clean dried up, and his right eye shall be darkened?*"

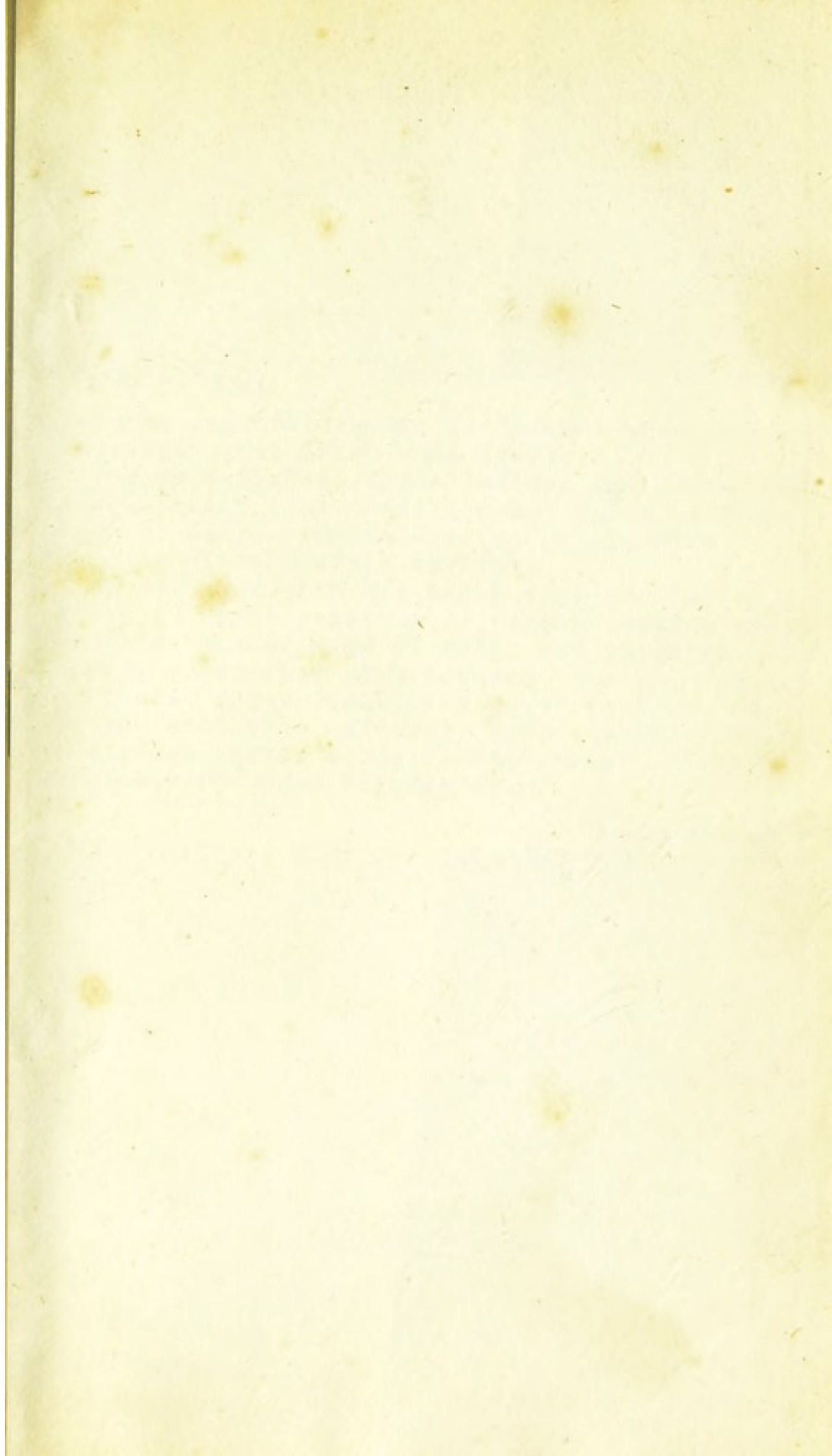
A great judge of the workings of the human heart says to the poet: "*to make me weep, you must weep yourself.*" And, assuredly, to make men believe, you must *act as if you yourself believed*. This is the great and constant subject of the many and impressive injunctions of the Apostles to the disciples and elders. It was suggested by a knowledge of the universal practice, habits and feelings of mankind, which tell us, that, when we have duties to inculcate, a single example is worth a thousand precepts. To make men believe that the tempting bowl is poisoned, you must, at the least,

abstain from drinking of it yourself. Belief is an act of the mind, to be produced by persuasion, and not by force; by leading and not by driving. If those, who teach, lead the way, prove their faith by their works, make religion captivating by their example, be faithful shepherds, feed the flock, then will there be no need of lawyers, juries and judges; but, if they do, and be none of these; if they feed not the flock, but eat the fat and clothe themselves with the wool; if they set at nought and bring scandal upon all the precepts and all the examples of those of whom they profess to be the followers, if, in a word, they prove by their lives, that they themselves do not believe that which they would punish others for not believing, lawyers will plead, juries convict, and judges condemn, in vain.

END OF VOL. I.

exists from the nature of it generally. Moral is an act
 of the mind, so he must be punished by punishment, and not by
 force; his feeling will not be affected. If those who
 teach had the way point their faith by their words,
 make religion acceptable by their example, be faithful
 themselves, feed the flock, then will there be no more
 of lawyers, judges and judges; but if they do, and do
 none of these, it will lead not the flock, but let the
 law and change themselves with the wool; if they are
 at heart and being faithful upon all the precepts and
 all the examples of those of whom they profess to be
 the followers. It is a word, they have by their lives,
 that they themselves do not believe that which they
 would punish others for not believing; lawyers will
 stand, judges convict, and judges condemn in vain.





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Printed text full-bound in leather sewn on three recessed cords laced into boards.

Boards detached. Spine leather very deteriorated. Text in good condition but split in spine head to tail - sewing weak or broken here. Remains of red fabric endbands.

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