

**Quid nunc? Selections from the poems of the late W. Cowper, Esq.,  
contrasted with the works of Knox, Paley, and others / [William Cowper].**

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*Quid Nunc?*

—◆—  
SELECTIONS

FROM THE

POEMS

OF

THE LATE W. COWPER, ESQ.

CONTRASTED

WITH

THE WORKS

OF

KNOX, PALEY, AND OTHERS;

ON

FASHION, CARDS, CHARITY, CLERGY, PRIEST, PULPIT,  
DUELLING, SLANDER, LYING, DUPLICITY,  
DOMESTIC HAPPINESS,  
VICE, SEDUCTION.

—◆—  
*Quam multa ! Quam paucis !*

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—◆—  
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*Quid Nunc ?*

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## FASHION.

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FASHION, leader of a chattering train,  
Whom man for his own hurt permits to reign,  
Who shifts and changes all things but his shape,  
And would degrade her votary to an ape,  
The fruitful parent of abuse and wrong,  
Holds an usurp'd dominion o'er his tongue ;  
There sits and prompts him with his own disgrace,  
Prescribes the theme, the tone, and the grimace,  
And when accomplish'd in her wayward school,  
Calls gentleman whom she has made a fool.

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People of fashion, once admitted to this honourable title, form a little world of their own, and learn to look down upon all others as beings of a subordinate nature. It is, then, a natural question, In what does this superiority consist ?—It arises not from learning, for the most illiterate claim it, and are indulged in the claim ; it arises not from virtue, for the most vicious are not excluded. Wealth, beauty, birth, and elegance, are not the only qualifications for it, because many enjoy it who have no pretensions to either ; and many are excluded



who possess them all. It seems to be a combination of numbers under two or three leaders in life, who agree to imitate each other, and to maintain, by the majority of voices, and the effrontry of pride, that all they do is proper, and that all they say is sensible ; that their dress is becoming, their manners polite, their houses tasteful, their furniture, their carriages, all that appertains to them, the models and standards of real beauty. Those who come not within the pale of their jurisdiction they condemn with absurd authority to perpetual insignificance. They stigmatize them in the aggregate, as people whom nobody knows, as the scum of the earth, as born only to minister to their pride, and to supply the want of luxury.

Groundless as are the pretensions of this confederacy, no pains are avoided to become an adopted member. For this, the stripling squanders his patrimony, and destroys his constitution. For this, the virgin bloom of innocence and beauty is withered at the vigils of the card table. For this, the loss of integrity, and public infamy, are willingly incurred ; and it is agreed by many, that it were better to go out of the world, than to live in it and be unfashionable.

If this distinction be really valuable, and if the happiness or misery of life depends upon obtaining or losing it, then are the thousands who walk the private path of life objects of the sincerest pity. Some consolation must be devised for the greater part of the community who have never breathed the atmosphere of Saint James's, nor embarrassed their fortunes, nor ruined their health, in pursuit of this glorious elevation. Perhaps on an impartial review it will appear, that these are really possessed of that  
hap-



happiness which vanity would arrogate to itself, and yet only seems to obtain. The middle ranks of mankind are the most virtuous, the best accomplished, and the most capable of enjoying the pleasures and advantages which fall to the lot of human nature. It is not the least of these, that they are free from the necessity of attending to those formalities which engross the attention and waste the time of the higher classes, without any adequate return of solid satisfaction. HORACE,\* who was far less illustrious by his birth and station than by his elegance of manners, was wont to congratulate himself, that he could ride on a little mule to the remotest town in Italy without ridicule or molestation; whilst his patrons could hardly move a step but with the unwieldy pomp of an equipage and retinue. The single article of dress, which, when splendid, requires the labour and attention of many hours, becomes a wretched task to those who wish to employ their time with honour, with improvement, with pleasure, and with the possibility of a satisfactory retrospection. There is certainly a standard of rectitude in manners, decorum, and taste; but it is more easily discovered than preserved. The vanity of the great and opulent will ever be affecting new modes, in order to in-

crease

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\* AUGUSTUS compares him, in a letter, to the book which he sent him—a little thick volume. He was grey-haired at a very early age, and luxurious living by no means agreed with his constitution, yet he constantly associated with the greatest men in Rome, and frequented the table of his illustrious patrons as if he were in his own house. The Emperor, while sitting at his meals with VIRGIL at his right hand, and HORACE at his left, often ridiculed the short breath of the former, and the watery eyes of the latter, by observing he sat between tears and sighs.

*Ego sum inter suspiria et lacrymas.*

*Pye's Horace.*



crease that notice to which she thinks herself entitled. But when she encroaches on provinces where her jurisdiction is usurped, and dictates in the schools, regulates religion, and directs education, then it is time that Reason should vindicate her rights against the encroachments of folly. They who are elevated by station, fortune, and a correspondent education, are often distinguished by a peculiar elegance of manners resulting from their improvements. But this ought not to inspire pride, or teach them to separate from the rest of mankind. It should give them a spirit of benevolence, and lead them to promote the happiness of others, in return for the bountiful goodness of Providence in bestowing on them superior advantages, without any original merit of their own. They should endeavour to convince themselves, that the warmest philanthropist is the truest gentleman, and that the most becoming fashion is to do all the good which they can to individuals and to society.

*Knox.*

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'Tis Virtue's native lustre that must shine ;  
 The Poet can but set it in his line :  
 And who, unmov'd with laughter, can behold  
 A sordid pebble meanly grac'd with gold ?

*Brown's Essay on Satire.*

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There are no two characters so entirely incompatible as a man of sense and a man of fashion. A man of fashion must devote his whole life to fashionable pleasures : among the first of these may be reckoned gaming, in the pursuit of which we cannot allow him less than a third part of the twenty-four hours, and the other sixteen  
 (allow-



(allowing for a little sleep), are to be spent in amusements, perhaps less vicious, but not more agreeable.

I would not here be understood to mean, that every man of quality is a man of fashion; on the contrary, I know several whose titles serve to make their merits more conspicuous. If we consider the lowest class of life but for a moment, we shall not be at a loss to account for their ignorance. They have little more time from their labour than what is necessary for refreshment. They work to supply their own necessities, and the luxuries of the great. Let us examine how far these two extremes of life resemble each other in their recreation and diversions. JOHN SLAUGHTER, the butcher, trots his goose-rumped mare twelve miles within the hour for twenty guineas. My Lord rides his own horse a match for five hundred. Two bricklayers play at all-fours in an ale-house on a Saturday night for their week's wages. His Grace and Count BASSET are doing the same at WHITE'S for all they are worth in the world. My Lord having been unfortunate in an amour, sends to the doctor at Whitehall. TOM ERRAND, in the same dilemma, runs away to the licentiate upon Ludgate-hill. In their taste too, they are the same. It is common in our theatres for the plaudits to come at one and the same time from the boxes and the upper-gallery. In their plurality of wives and mistresses, in their non observance of religious ceremonies, and in many other particulars, which I shall forbear to mention, they seem entirely to agree.

*Edward Moore.*



## CARDS.

OH, the dear pleasures of the velvet plain,  
 The painted tablets, dealt and dealt again.  
 Cards with what rapture, and the polish'd die  
 The yawning chasm of indolence supply !  
 Blame, cynic, if you can, quadrille or ball,  
 The snug close party, or the splendid hall,  
 'Tis innocent, and harmless, and refin'd,  
 The balm of care, elysium of the mind.  
 Innocent ! Oh, if venerable time  
 Slain at the foot of pleasure be no crime,  
 Then, with his silver beard and magic wand,  
 Let COMUS rise Archbishop of the land ;  
 Let him your rubric and your feasts prescribe,  
 Grand metropolitan of all the tribe.

Those who spend every day at *cards*, and those who  
 go every day to *plough*, pass their time much alike, in-  
 tent upon what they are about, wanting nothing, regret-  
 ting nothing ; they are both for the time in a state of ease ;  
 but then, whatever suspends the occupation of the *card-*  
*player* distresses him : whereas, to the labourer, every in-  
 ter-



terruption is a refreshment, and this appears in the different effects that *Sunday* produces upon the two, which proves a day of recreation to the one, but a lamentable burthen to the other.

*Paley.*

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In fashionable life, indeed, where every one is acting behind the mask of good-breeding, and where nature is never seen to peep out but upon very extraordinary occasions, frequent convulsions of the features, flushings succeeded by paleness, twistings of the body, fits of the fidgets, and complaints of immoderate heat, are the only symptoms of ill-fortune. But if we travel eastward from Saint James's, and visit the territories of my good Lord Mayor, we shall see nature stript of her masquerade, and hear gentlemen and ladies speaking the language of the heart. For the entertainment of polite life, and because polite life is sometimes in want of entertainment, I shall set down a conversation that passed a few nights ago, at an assembly in Thames-street, between two fretters at a whist-table; one of which had a beautiful daughter of eighteen years of age, leaning upon her mother's chair.

"Five trumps, two honours, and lose four by cards ! But I believe, madam, you never lost a game in the whole course of your life."

"Now and then, madam."

"Not in the memory of your daughter, I believe ; and miss is not so extremely young neither."

"Clubs are trumps. Well ! If ever I play again ! You are three by cards, madam."

"And



“And two by honours. I had them in my own hand.”

“I beg your pardon, madam ; I had really forgot whose deal it was. But I thought the cloven-footed gentleman had left off teaching. Pray, madam, will he expect more than one’s soul for half a dozen lessons?”

“You are pleased to be severe, madam ; but you know I am not easily put out of temper. What’s the trump?”

I was extremely pleased with the cool behaviour of this lady, and could not help whispering to her daughter, “You have a sweet tempered mamma, miss. How happy would it be if every lady of her acquaintance was so amiably disposed.” I observed that miss blushed and looked down, but I was ignorant of the reason, till all at once her mamma’s good fortune changed, and her adversary, by holding the four honours in her own hands, and by the assistance of her partner, won the game at a deal.

“And now, madam,” cried the patient lady, “is it you or I who have bargained with the Devil? I declare it, on my honour, I never won a game against you in my life. Indeed, I should wonder if I had, unless there had been a curtain between you and your partner. But one has a fine time on’t, indeed ! to be always losing, and yet always to be baited for winning. I defy any one to say, that I ever rose a winner in my born days. There was last summer at Tunbridge ! Did any human creature see me so much as win a game? And ask Mr. A., and Sir RICHARD B., and Dean C., and Lord and Lady D., and all the company at Bath this winter, if I did not lose two  
or



or three guineas every night at half-a-crown whist, for two months together. But I did not fret and talk of the Devil, madam ; no madam ; nor did I trouble the company with my losings, nor play the after-game, nor say provoking things—no, madam ; I leave such behaviour to ladies that——”

“ Lord ! my dear, how you heat yourself !\* you are absolutely in a passion. Come, let us cut for partners.” Which they immediately did ; and happening to get together, and win the next game, they were the *best* company, and the most civil people I ever saw.

Many of my readers may be too ready to conceive an ill opinion of these ladies ; but I have the pleasure of assuring them, from undoubted authority, that they are in all other respects very excellent people, and so remarkable for patience and good humour, that one of them has been known to lose her husband, and both of them their reputations, without the least emotion or concern.

*Moore.*

\* Oh, folly worthy of the nurse's lap,  
Give it the breast, or stop its mouth with pap !

*Cowper.*



## CHARITY.

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SOME seek, when queasy conscience has its qualms,  
 To lull the painful malady with alms;  
 But Charity not feign'd intends alone  
 Another's good—theirs centres in their own;  
 And too short liv'd to reach the realms of peace,  
 Must cease for ever when the poor shall cease.  
 For though the Pope has lost his int'rest here,  
 And pardons are not sold as once they were,  
 No Papist more desirous to compound,  
 Than some grave sinners upon English ground.  
 The Mammon makes the world his legatee,  
 Through *fear*, not love; and Heav'n abhors the fee.

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They who rank pity amongst the original impulses of our nature, rightly intend, that, when this principle prompts us to the relief of human misery, it indicates the Divine intention, and our duty. Indeed, the same conclusion is deducible from the existence of the passion, whatever account be given of its origin. Whether it be  
 an



an instinct or a habit, it is in fact a property of our nature, which God appointed ; and the final cause for which it was appointed, is to afford to the miserable, in the compassion of their fellow-creatures, a remedy for those inequalities and distresses which God foresaw that many must be exposed to under every general rule for the distribution of property.

Beside this, the poor have a claim founded in the law of nature, which may be thus explained : All things were originally common. No one being able to produce a charter from Heaven, had any better title to a particular possession than his next neighbour. There were reasons for mankind's agreeing upon a separation of this common fund ; and God, for these reasons, is presumed to have ratified it. But this separation was made and consented to, upon the expectation and condition, that every one should have left a sufficiency for his subsistence, or the means of procuring it : and as no fixed laws for the regulation of property can be contrived, as to provide for the relief of every case and distress which may arise, these cases and distresses, when their right and share in the common stock were given up or taken from them, were supposed to be left to the voluntary bounty of those who might be acquainted with the exigencies of their situation, and in the way of affording assistance. And, therefore, when the partition of property is rigidly maintained against the claims of indigence and distress it is maintained in opposition to the intention of those who made it, and to His, who is the supreme proprietor of every thing, and who has filled the world with plenteousness, for the sustentation and comfort of all whom he sends into it.

The



The Scriptures are more copious and explicit upon this duty than upon almost any other. The description which Christ hath left us of the proceedings of the last day, establishes the obligation of bounty beyond controversy. "When the SON OF MAN shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory, and before Him shall be gathered all nations; and he shall separate them one from another. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in: naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. And inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." *Matt. xxv. 31.*

It is not necessary to understand this passage as a literal account of what will actually pass on that day. Supposing it only a scenical description of the rules and principles, by which the Supreme Arbiter of our destiny will regulate his decisions, it conveys the same lesson to us; it equally demonstrates of how great value and importance those duties in the sight of God are, and what stress will be laid upon them. The Apostles also describe this virtue as propitiating the Divine favour in an eminent degree, and these recommendations have produced their effect.

It does not appear that, before the times of Christianity, an infirmary, hospital, or public charity of any kind



kind, existed in the world ; whereas, most countries in Christendom have long abounded with those institutions. To which may be added, that a spirit of private liberality seems to flourish amidst the decay of many other virtues ; not to mention the legal provision for the poor, which they obtain in this country, and which was unknown and unthought of by the most humanized nations of antiquity.

*Paley.*



## CLERGY.

YE Clergy, while your orbit is your place,  
 Lights of the world, and stars of human race;  
 But if eccentric ye forsake your sphere,  
 Prodigies ominous, and view'd with fear.  
 The comet's baleful influence is a dream;  
 Your's real and pernicious in th' extreme.  
 What then!—are appetites and lusts laid down  
 With the same ease that man puts on his gown?  
 Will avarice and concupiscence give place,  
 Charm'd by the sounds—your Rev'rence, or your  
 Grace?

The Clergyman who would be respected, and every Clergyman would be respected if he would be useful, must preserve a decency of dress. He must be affable; but his affability must be tempered with reserve. He must be regular in the performance of parochial duty, and pay at least as much attention to the *poor* as to the rich. He must read prayers, and preach, with fervency and earnestness; not as if he considered his business as a *job*, by which he is to earn a certain pay, or as if he did not believe what he uttered. His eloquence will be forcible but not theatrical, pathetic but not affected. He must not be covetous, nor very rigid in exacting of the *poor* his just dues. He must be benevolent and beneficent.



ficent in an exemplary degree; forgiving injuries, and teaching more forcibly *by his life* than by his discourses. He must not be a more constant attendant on levees and courts than at church, a *sycophant*, a *parasite*, or a *professed preferment hunter*, for we cannot esteem him who, while he recommends to us pursuit of crowns of glory in a better world, appears to fix his own heart on the charms of a mitre, and to love this world, vain and transitory as he describes it, with peculiar constancy of affection.

But when I turn my attention to real facts, I frequently find the Ministers of parishes neither the objects of love or esteem. This is sometimes occasioned by the prevalence of infidelity, and sometimes, as it must happen while the Clergy are men, by their own want of merit, and their bad behaviour. But one cause of their losing their influence is, that the laity, in this age of scepticism, grudge them their tithes. The decay of religion, and the contempt of the Clergy, arise in a great measure from this source. Let the laity ask themselves, By what tenure any one among them has a better right than any other to reap the produce of any particular field, and to exclude others of the laity from it? They must answer, By the laws of the country in which they reside. But the same laws have given the Clergy a right to a decimal part. If obedience is due to the laws in one respect, it is due also in another. And a man who has no land at all, may as justly complain that his neighbour assumes an exclusive right to the acres contiguous to his dwelling, as the possessor of the acres, that the Clergyman has a right to a tenth part of their produce.

Knox.



## PRIEST.

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THE priestly brotherhood, devout, sincere,  
 From mean self-int'rest and ambition clear,  
 Their hope in Heav'n, servility their scorn,  
 Prompt to persuade, expostulate, and warn,  
 Their wisdom pure, and giv'n them from above,  
 Their usefulness insur'd by zeal and love,  
 As meek as the man MOSES, and withal  
 As bold as in AGRIPPA'S presence PAUL,  
 Should fly the world's contaminating touch,  
 Holy and unpolluted :—are thine such ?

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In the performance of the god-like office of a true Parish Priest, there is a necessity of *setting an example*, and of preserving decorum of character, a necessity which conduces much to the security of innocence. It is often a great happiness to be placed in a rank, where, to the re-  
 straint



straint of conscience and morality,\* are added the fear of peculiar shame, loss, and disgrace, necessarily consequent on ill behaviour. Human nature wants every support to keep it from lapsing into depravity. Even interest and a solicitude for reputation, when, in some thoughtless interval, the pillars of virtue begin to totter, may stop the fall. The possession of a valuable character which may be lost, and of a dignity which must be supported, are often very useful auxiliaries in defending the citadel against the temporary assaults of passion and temptation.

A professed Christian Preacher, addressing a professed Christian audience, should remember, that however beautiful his discourse, if it is no more than a moral discourse, he may preach it, and yet both continue unconverted Heathens. Every congregation of real Christians wishes to find all morality deduced from Scripture, and confirmed by it. Moral precepts thus adorned, come from the pulpit, as from an oracle. Scriptural language  
is

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\* It is conscience that pronounces upon the man whether he be happy or miserable. But though sacrilege and adultery be generally condemned, how many are there still that do not so much as blush at the one, and, in truth, that take a glory in the other? For, nothing is more common than for great thieves to ride in triumph, when the little ones are punished. But let wickedness escape as it may, at the bar, it never fails of doing justice upon itself.

*Seneca.*



is not inelegant, but if it were, a Preacher should let motives of duty exclude ostentation. In truth, he never appears to greater advantage, than when he seems to forget his own excellence, and to lose sight of himself in the earnestness of his endeavours to promote the welfare of his audience.

*Knorr.*



## PULPIT.

I SAY the Pulpit (in the sober use  
 Of its legitimate, peculiar powers)  
 Must stand acknowledg'd, while the world shall stand,  
 The most important and effectual guard,  
 Support, and ornament, of virtue's cause.  
 There stands the messenger of truth ; there stands  
 The legate of the skies ! His theme divine,  
 His office sacred, his credentials clear.  
 By him the violated law speaks out  
 Its thunders, and by him, in strains as sweet  
 As Angels use, the Gospel whispers peace.  
 He stablishes the strong, restores the weak,  
 Reclaims the wanderer, binds the broken heart,  
 And, arm'd himself in panoply complete  
 Of heavenly temper, furnishes with arms,  
 Bright as his own, and trains, by every rule  
 Of holy discipline, to glorious war,  
 The sacramental host of God's elect !  
 Are all such teachers ? Would to Heav'n all were !

I believe it will appear consistent with reason, that a  
 peculiar degree of gravity and solidity, far exceeding that  
 of the senate or bar, is required to produce the due effect of  
 pulpit



pulpit oratory. Practical divinity is the gravest species of moral philosophy, deriving additional dignity and force from revelation. The appearance of truth and simplicity is its most becoming ornament. To apply the little arts of rhetoric to it, and the petty graces of affectation, would be like painting in tawdry and variegated colours, those Corinthian columns of Saint Paul's cathedral, which derive all their beauties from their simple and symmetrical grandeur. When we go to church we hope to hear salutary truth, and to receive improvement of mind and morals. When we wish only to be amused, we should repair to the opera or to the puppet-show. I will take the liberty to hint to young and fashionable Divines, who are in general smitten with the false graces of style and delivery, that their congregation would be much more edified, if, instead of moral essays, in what they call fine language, they would preach sermons properly so called, in the plain style of truth and scripture. Let them also take care, as they will answer it to Him in whose name they ascend the pulpit, not to preach themselves, but the Gospel; not to be so solicitous in the display of a white hand, as of a *pure heart*; of a diamond ring, as of a *shining example*.

Knox.



## DUELLING.

THE point of honour has been deem'd of use,  
 To teach good manners, and to curb abuse ;  
 Admit it true, the consequence is clear,  
 Our polish'd manners are a mark we wear,  
 And at the bottom barb'rous still and rude,  
 We are restrain'd indeed, but not subdued.  
 The very remedy, however sure,  
 Springs from the mischief it intends to cure,  
 And savage in its principle appears,  
 Tried, as it should be, by the fruit it bears.  
 'Tis hard indeed if nothing will defend  
 Mankind from quarrels but their fatal end ;  
 That now and then a hero must decease,  
 That the surviving world may live in peace.

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



or to afford a compensation for the damage already sustained. The truth is, it is not considered as either.\* A law of honour having annexed the imputation of cowardice to patience under affront, challenges are given and accepted with no other design than to prevent or wipe off this suspicion ; without malice against the adversary, generally without a wish to destroy him, or any other concern than to preserve the duellist's own reputation and reception in the world. The unreasonableness of this rule of manners is one consideration ; the duty and conduct of individuals, while such a rule exists, is an-

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\* The law of honour is a system of rules constructed by people of fashion, and calculated to facilitate their intercourse with one another ; and for no other purpose.

Consequently, nothing is adverted to by the law of honour but what tends to incommode this intercourse. Hence this law only prescribes and regulates the duties *betwixt equals* : omitting such as relate to the Supreme Being, as well as those which we owe to our inferiors. For which reason, profaneness, neglect of public worship, or private devotion, cruelty to servants, rigorous treatment of tenants or other dependents, want of charity to the poor, injuries done to tradesmen by insolvency or delay of payment, with numberless examples of the same kind, are accounted no breaches of honour ; because a man is not a less agreeable companion for these vices, nor the worse to deal with, in those concerns which are usually transacted between one gentleman and another.

Again ; the law of honour being constituted by men occupied in the pursuit of pleasure, and for the mutual conveniency of such men, will be found, as might be expected, from the characters and design of the law-makers to be, in most instances, favourable to the licentious indulgence of the natural passions.

Thus it allows of fornication, adultery, drunkenness, prodigality, duelling, and of revenge in the extreme ; and lays no stress upon the virtues opposite to these.

*Paley.*



another. As to which, the proper and single question is this ; whether a regard for our own reputation is, or is not, sufficient to justify the taking away the life of another?

Murder is forbidden ; and wherever human life is deliberately taken away, otherwise than by public authority, there is murder.\* The value and security of human life make this rule necessary ; for I do not see what other idea or definition of murder can be admitted, which will not let in so much private violence, as to render society a scene of peril and bloodshed. If unauthorised laws of honour be allowed to create exceptions to Divine prohibitions, there is an end of all morality, as founded in the will of the Deity ; and the obligation of every

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\* Duelling, or single combat, between any of the King's subjects, of their own heads, and for private malice or displeasure, is now prohibited by the laws of this realm ; for in a settled state governed by law, no man, for any injury whatever, ought to use private revenge.

3 *Inst.* 157.

And where one party kills the other, it comes within the notion of murder, as being committed by malice afore-thought : where the parties meet with an intent to murder, thinking it their duty as gentlemen, and claiming it as their right to wanton with their own lives, and the lives of others, without any warrant for it either human or divine ; and therefore the law has justly fixed on them the crime and punishment of murder.

*Black.* iv. 199.

And the law so far abhors all duelling in cold blood, that not only the principal, who actually kills the other, but also his seconds, are guilty of murder, whether they fought or not ; and it is holden that the seconds of the party slain are likewise guilty as accessaries.

12 *Haw.* 8.



every duty may at one time or other be discharged by the caprice and fluctuations of fashion.

The insufficiency of the redress which the law of the land affords, for those injuries which chiefly affect a man in his sensibility and reputation, tempts many to redress themselves. Prosecutions for such offences, by the trifling damages that are recovered, serve only to make the sufferer more ridiculous.—This ought to be remedied.

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

Duelling, as the law now stands, can seldom be overtaken by legal punishment. The challenge, appointment, and other previous circumstances, which indicate the intention with which the combatants met, being suppressed, nothing appears to a court of justice, but the actual rencounter; and if a person be slain when actually fighting with his adversary, the law deems his death nothing more than manslaughter.

*Paley.*



## SLANDER.

No skill in swordmanship, however just,  
 Can be secure against a madman's thrust ;  
 And even virtue so unfairly match'd,  
 Although immortal, may be prick'd or scratch'd.  
 When scandal has new minted an old lie,  
 Or tax'd invention for a fresh supply,  
 'Tis call'd a satire, and the world appears  
 Gath'ring around it with erected ears ;  
 A thousand names are toss'd into the crowd ;  
 Some whisper'd softly, and some twang'd aloud ;  
 Just as the sapience of an author's brain  
 Suggests it safe or dang'rous to be plain.

Slander, according to Dr. BARROW, is uttering *false* speeches against our neighbour, to the prejudice of his fame, safety, welfare ; and that out of *malignity, vanity, rashness, ill-nature, or bad design*. The principal kinds of slander are these :

1. Charging others *with facts they are not guilty of*.
2. Affixing scandalous names and odious characters which *they deserve not*.
3. Aspersing a man's actions with foul names, importing that they proceed from evil principles, or tend to bad ends, *when it doth not or cannot appear*.
4. Perverting a man's words or acts disadvantageously by *affected misconstruction*.

5. Par-



5. Partial or lame representation of men's discourses or practice, *suppressing some part of the truth, or concealing some circumstances which ought to be explained.*

6. Instilling *sly* suggestions which create prejudice in the hearers.

7. Magnifying and aggravating the faults of others.

8. Imputing to our neighbour's practice, judgment, or profession, *evil consequences which have no foundation in truth.*

Of all characters in society, a slanderer is the most odious, and the most likely to produce mischief: "His tongue is a devouring fire, which tarnishes whatever it touches; which exercises its fury on the good grain equally as on the chaff; on the profane as on the sacred; which, wherever it passes, leaves only desolation and ruin; digs even into the bowels of the earth; turns into vile ashes what only a moment before had appeared to us so precious and brilliant; acts with more violence and danger than ever, in the time when it is apparently smothered up, and almost extinct; which blackens what it cannot consume, and sometimes sparkles and delights before it destroys. It is an assemblage of iniquity, a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own; a mean envy, which, hurt at the talents or prosperity of others, makes them the subjects of its censures, and studies to dim the splendor of whatever outshines itself; a disguised hatred, which sheds on its speeches the hidden venom of the heart; an unworthy duplicity, which praises to the face, and tears in pieces behind the back; a shameful levity, which has no command over itself, or words, and often sacrifices both fortune and comfort to the imprudence of an amusing conversation, a deliberate bar-



barbarity, which goes to pierce an absent brother; a scandal where we become a subject of shame and sin to those who listen to us; an injustice where we ravish from our brother what is dearest to him. It is a restless evil, which disturbs society; spreads dissension through cities and countries; disunites the strictest friendships; is the source of hatred and revenge; fills wherever it enters with disturbances and confusion; and every where is an enemy to peace, to comfort, and to Christian good-breeding.

It is an express command of Scripture "To speak evil of no man." *Titus*, iii. 2. By which, however, we are not to understand that there are no occasions in which we are at liberty to speak of others that which may be considered as evil:

Persons in the administration of justice may speak words which in private intercourse would be reproachful.

God's ministers may inveigh against vice, with sharpness and severity, both privately and publicly.

Private persons may reprove others when they commit sin.

Scandal is an evil, however, which greatly abounds, and which is not sufficiently watched against, for it is not when we openly speak evil of others only that we are guilty, but even in speaking what is true we are in danger of speaking evil of others. Where there is a *malignant* pleasure manifested; a studious recollection of every thing that can be brought forward; a *delight* in hearing any thing spoken against others; a *secret rejoicing* in knowing that another's fall will be an occasion of our rise. All this is base to the extreme.

*Buck's Theological Dictionary.*



## LYING.

---

**T**HE breach, though small at first, soon op'ning wide,  
 In rushes folly with a full-moon tide,  
 Then welcome errors of whatever size,  
 To justify it by a thousand lies.  
 As creeping ivy clings to wood or stone,  
 And hides the ruin that it feeds upon :  
 So sophistry cleaves close to and protects  
 Sin's rotten trunk, concealing its defects.  
 Mortals, whose pleasures are their only care,  
 First wish to be imposed on, and then are.  
 And, lest the fulsome artifice should fail,  
 Themselves will hide its coarseness with a veil.

---

A lie is a breach of promise, for whoever seriously addresses his discourse to another tacitly promises to speak the truth, because he knows that the truth is expected. Much of the pleasure, and all the benefit of conversation, depends upon our opinion of the speaker's veracity ; for which this rule leaves no foundation. The faith indeed of a hearer must be extremely perplexed, who



who considers the speaker, or believes that the speaker considers himself, as under no obligation to adhere to truth, but according to the particular importance of what he relates. But beside and above both these reasons, *white* lies always introduce others of a darker complexion. I have seldom known any one who deserted truth in *trifles*, that could be trusted in matters of importance. Nice distinctions are out of the question, upon occasions which, like those of speech, return every hour. The habit, therefore, of lying, when once formed, is easily extended, to serve the design of malice or interest; like all habits, it spreads indeed of itself.

*Paley.*

---

The evil and injustice of lying appears:

1. From its being a breach of the natural and universal right of mankind to truth in the intercourse of speech.

2. From its being a violation of God's sacred law. "Ye shall not steal, neither deal falsely, neither *lie* one to another." *Lev. xix. 11.* "*Lie* not one to another, seeing that ye have put off the old man with his deeds." *Col. iii. 9.* "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if *there* be any virtue, if *there* be any praise, think on these things." *Phil. iv. 8.*

3. The faculty of speech was bestowed as an instrument of knowledge, not of deceit; to communicate our thoughts, not to hide them.

4. It



4. It is esteemed a reproach of so heinous and hateful a nature for a man to be called a liar, that sometimes the life and blood of the slanderer have paid for it.

5. It has a tendency to dissolve all society; and to indispose the mind to religious impressions.

6. The punishment of it is considerable; the loss of *credit*, the hatred of those whom we have deceived, and an eternal separation from God in the world to come.

“But the fearful, the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and *all liars*, shall have their part in the lake which burneth with fire and brimstone; which is the second death.” *Rev.* xxi. 8. “For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and *whosoever loveth and maketh a lie.*” *Rev.* xxii. 15. “He that worketh deceit shall not dwell in my house; he that telleth *lies*, shall not tarry in my sight.” *Psalms* ci. 7.

*Buck.*

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Lying may originate in cowardice, idleness, malice, vanity, meanness, treachery, and equivocation from fear or cunning.

Who, without pressing temptation, tells a lie, will, without pressing temptation, act ignobly and meanly.

I know no friends more faithful, more inseparable, than hard-heartedness and pride, humility and love, lies and impudence.

*Zimmerman.*



## DUPLICITY.

---

DUBIOUS is such a scrupulous good man—  
 Yes—you may catch him tripping if you can.  
 He would not with a peremptory tone,  
 Assert the nose upon his face his own;  
 With hesitation admirably slow,  
 He humbly hopes—presumes—it may be so.  
 Through constant dread of giving truth offence,  
 He ties up all his hearers in suspense;  
 Knows what he knows as if he knew it not,  
 What he remembers seems to have forgot,  
 His sole opinion, whatsoe'er befall,  
 Cent'ring in having none at all.

---

There is a mean and sneaking kind of wisdom (I can allow it no better epithets), which marks the present times, and consists in a compliance with the inclinations, and an assent to the opinions, of those with whom we converse, however opposite they may be to our own, or to those we complied with or assented to in the last company in which we were engaged. And this cunning and cautious behaviour is honoured with the name of true politeness, good sense, and knowledge of the world; or, to speak in the technical language of fashion, taking the



ton of the company. When it is closely examined, it appears to originate in timidity, in a mean and excessive regard to self-interest, and to be utterly inconsistent with the principles of honesty.

“A person of discretion,” says the sensible and satirical COLLIER, “will take care not to embarrass his life, nor expose himself to calumny, nor let his conscience grow too strong for his interest; he never crosses a prevailing mistake, nor opposes any mischief that has numbers and prescription on its side. His point is to steal upon the blind side, and apply to the affections; to flatter the vanity, and play upon the weakness of those in power or interest, and to make his fortune out of the folly of his neighbours.” I venture, however, to affirm, that he who adopts this conduct, however plausible his appearance, however oily his tongue, and benevolent his professions, is no honest man. He would not for the world contradict you, or in any respect express his disapprobation of your taste or your choice. But why would he not? Is it because he really thinks as you think, and feels as you feel? Impossible! For he will assent to opinions diametrically opposite, as soon as he goes from your door to your next neighbour. Is it because he is so abundantly good natured as to fear lest he should give you pain by contradiction? Believe it not. It is true, indeed, that he fears to contradict you; but it is only lest he should lose your favour; and it is a maxim with him to court the favour of every individual; because he may one day want his assistance in accomplishing the object of his covetousness or his ambition. While, therefore, he is entering into your views, approving your taste, confirming your observations, what think you passes in his mind? Himself



self is the subject of his thoughts ; and while you imagine that he is concurring with your opinion, and admiring your judgment, he is only meditating how he may most easily insinuate himself into your favour. Such cautious, timid, subtle men, are very common in the world, and so are highwaymen and pickpockets.

It must be owned, with regret, that this deceitful intercourse is too often the mode of converse among those self-elevated beings who have separated themselves from the rest of mankind, under the name of people of fashion. Among these empty dictators of external forms you must learn to take the tone of every body with whom you converse, except, indeed, of the vulgar. With the grave you must be grave ; with the gay you must be gay ; with the vicious you must be vicious ; and with the good and learned, as good and learned as the best of them, *if you can* ; but if you are not quite adept enough in dissimulation to have attained this excellence, it is safest to keep out of their way ; for they are apt to speak disagreeable truths, and to be quite insufferable *bêtes*. This versatility and duplicity of the *grand monde* may, indeed, constitute a man of the world ; but let it be remembered, that a book of some authority classes the world, when spoken of in this sense, with the Devil.

*Knox.*



## DOMESTIC HAPPINESS.

---

DOMESTIC Happiness, thou only bliss  
 Of Paradise, that hast surviv'd the fall !  
 Though few now taste thee unimpair'd and pure,  
 Or tasting, long enjoy thee ! too infirm,  
 Or too incautious, to preserve thy sweets  
 Unmixt with drops of bitter, which neglect  
 Or temper sheds into thy crystal cup ;  
 Thou art the nurse of virtue, in thine arms  
 She smiles, appearing, as in truth she is,  
 Heav'n-born, and destin'd to the skies again.  
 Forsaking thee what shipwreck have we made  
 Of honour, dignity, and fair renown !  
 Till Prostitution elbows us aside  
 In all our crowded streets ; and Senates seem  
 Conven'd for purposes of empire less,  
 Than to release the adultress from her bond.

---

The nursery has often alleviated the fatigues of the  
 bar and the senate-house. Nothing contributes more to  
 raise the gently pleasing emotions, than the view of in-  
 fant



fant innocence enjoying the raptures of a game at play. All the sentiments of uncontrouled nature display themselves to the view, and furnish matter for agreeable reflection to the mind of the philosophical observer. To partake with children in their little pleasures, is by no means unmanly. It is one of the purest sources of mirth. It has an influence in amending the heart, which necessarily takes a tincture from the company that surrounds us. Innocence as well as guilt is communicated and increased by the contagion of example. And the great Author of evangelical philosophy has taught us to emulate the simplicity of the infantile age. He seems, indeed, himself to have been delighted with young children, and found in them, what he in vain sought among those who judged themselves their superiors, unpolluted purity of heart.

Among the great variety of pictures which the vivid imagination of HOMER has displayed throughout the Iliad; there is not one more pleasing than the family-piece which represents the parting interview between HECTOR and ANDROMACHE. It deeply interests the heart, while it delights the imagination. The hero ceases to be terrible, that he may become amiable. We admire him while he stands completely armed in the field of battle; but we love him more while he is taking off his helmet, that he may not frighten his little boy with its nodding plumes. We are refreshed with the tender scene of domestic love, while all around breathes rage and discord. We are pleased to see the arm, which is shortly to deal death and destruction among a host of foes, employed in caressing an infant son with the embraces of paternal love. A professed critic would attribute  
the



the pleasing effect entirely to contrast, but the heart has declared previously to the enquiries of criticism, that it is chiefly derived from the satisfaction which we naturally take in beholding great characters engaged in tender and amiable employments.

But after all that is said of the purity and the solidity of domestic pleasures, they unfortunately appear, to a great part of mankind, insipid, unmanly, and capable of satisfying none but the weak, the spiritless, the inexperienced, and the effeminate. The pretenders to wit and modern philosophy are often found to renounce the received opinions of prudential conduct; and while they affect a superior liberality, to regulate their lives by the most selfish principles. Whatever appears to have little tendency to promote personal pleasure and advantage, they leave to be performed by those simple individuals, who are dull enough, as they say, to pursue the journey of life by the straight road of common sense. It is true, they will allow, that the world must be replenished by a perpetual succession; and it is no less true, that an offspring, once introduced into the world, requires all the care of painful attention. But let the task be reserved for meaner spirits. If the passions can be gratified without the painful consequences of supporting a family, they eagerly seize the indulgence. But the toil of education they leave to those whom they deem fools enough to take a pleasure in it. There will always be a sufficient number, say they, whose folly will lead them, for the sake of a silly passion called virtuous love, to engage in a life of perpetual anxiety. The fool's paradise, they add with derision, will never be deserted.



It will be objected by those who pretend to have formed their ideas of life from actual observation, that domestic happiness, however pleasing in description, like many a poetic dream, is but an alluring picture, designed by a good heart, and painted in glowing colours by a lively fancy. The constant company, they argue, even of those we love, occasions an insipidity. Insipidity grows into disgust. Disgust, long continued, sours the temper. Peevishness is the natural consequence. The domestic circle becomes the scene of dispute. Mutual antipathy is ingenious in devising mutual torment. Sul-  
 len silence or malignant remarks fill up every hour, till the arrival of a stranger causes a temporary restraint, and excites that good humour which ought to be displayed among those whom the bonds of affection and blood have already united. Experience, indeed, proves that these remarks are sometimes verified. But that there is much domestic misery is no argument that there is no domestic happiness, or that the evil may not be removed. Natural stupidity, natural ill-temper, acquired ill habits, want of education, illiberal manners, and a neglect of the common rules of discretion, will render every species of intercourse disagreeable. When those are united by con-  
 nubial ties, who were separated by natural and inherent diversity, no wonder if that degree of happiness which can only result from a proper union is unknown. In the forced alliance which the Poet of Venusium mentions of the serpent with the dove, of the tiger with the lamb, there can be no love. When we expiate on the happiness of the domestic groupe, we presuppose that all who compose it are originally assimilated by affection, and are still kept in union by discreet friendship. Where this is not the case, the censure must fall on the discordant



dant disposition of the parties, and not on the essential nature and tendency of family intercourse.

*Knox.*

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“Thou shalt not commit adultery,” was an interdict delivered by God himself. By the Jewish law, adultery was capital to both parties in the crime: “Even he that committeth adultery with his neighbour’s wife, the adulterer and adultress shall surely be put to death.” *Levit.* xx. 10. Which passages prove, that the Divine Legislator placed a great difference between adultery and fornication. And with this agree the Christian Scriptures: for, in almost all the catalogues they have left us of crimes and criminals, they enumerate, “Fornication, adultery, whoremongers, adulterers.” *Matthew*, xv. 19. *1 Cor.* vi. 9. *Gal.* v. 9. *Heb.* viii. 4; by which mention of both, they shew that they did not consider them as the same; but that the crime of adultery was, in their apprehension, distinct from and accumulated upon, that of fornication.

*Paley.*

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Among the Egyptians, adultery in the man was punished by a thousand lashes with rods, and in the woman by the loss of her nose. The Greeks put out the eyes of the adulterers. Among the Romans it was punished by banishment, cutting off the ears, noses, and by sewing the adulterers in sacks, and throwing them into the sea: scourging, burning, &c. In Spain and Poland they were almost as severe. The Saxons formerly burnt the adultress, and over her ashes erected a gibbet, where



where the adulterer was hanged. King EDMUND, in this kingdom, ordered adultery to be punished in the same manner as homicide. CANUTE ordered the man to be banished, and the woman to have her nose and ears cut off. Modern punishments, in different nations do not seem to be so severe. In Britain it is reckoned a spiritual offence, and is cognizable by the spiritual courts, where it is punishable by fire and penance. And what is remarkable, though the husband be guilty of adultery, the wife, except in Scotland, is not allowed to prosecute him for the same.

*Buck.*

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Adultery was not known in Sparta. A saying, upon this subject, of GERADAS, an ancient Spartan, is thus related: A stranger had asked him, "What punishment their law appointed for adulterers?" He answered, "My friend, there are no adulterers in our country." The other replied, "But what if there should be one?" "Why then," said GERADAS, "he must forfeit a bull so large that he might drink of the Eurotas from the top of Mount Taygetus." When the stranger expressed his surprise at this, and said, "How can such a bull be found?" GERADAS answered with a smile, "How can an adulterer be found in Sparta?"

*Plutarch.*



## VICE.

---

VIRTUE and VICE had bound'ries in old time,  
 Not to be pass'd; and she that had renounc'd  
 Her sex's honour, was renounc'd herself  
 By all that priz'd it, not for prud'ry's sake,  
 But dignity's, resentful of the wrong.  
 'Twas hard perhaps on here and there a waif,  
 Desirous to return, and not receiv'd:  
 But was an wholesome rigour in the main,  
 And taught the unblemish'd to preserve with care  
 That purity, whose loss was loss of all.

---

In the eighteenth chapter of *St. Matthew*, our Saviour tells his Disciples, "If thy brother who has trespassed against thee neglect to hear the church, let him be unto thee as an heathen man, and a publican." Immediately after this, when *St. Peter* asked him, "How oft shall my brother sin against me, and I forgive him? Till seven times?" CHRIST replied, "I say not unto thee, until seven times, but until seventy times seven;" that is, as often as he repeats the offence. From these two adjoining passages compared together, we are authorised to conclude that the forgiveness of an enemy is not inconsistent with the proceeding against him as a public offender; and that the discipline established in religious or civil societies, for the



the restraint or punishment of criminals, ought to be up-  
holden. If the magistrate be not tied down with these  
prohibitions from the execution of his office, neither is  
the prosecutor: for, the office of the prosecutor is as ne-  
cessary as that of the magistrate. Nor, by parity of rea-  
son, are private persons withholden from the correction  
of vice, when it is in their power to exercise it: provided  
they be assured that it is the guilt which provokes them,  
and not the injury; and that their motives are pure from  
all mixture, and every particle of that spirit which de-  
lights and triumphs in the humiliation of an adversary.  
Thus, it is no breach of Christian charity to withdraw  
our company or civility when the same tends to discoun-  
tenance any vicious practice. This is one branch of that  
extra-judicial discipline, which supplies the defects and  
remissness of law; and is expressly authorised by *Saint  
Paul*, 1 *Cor.* v. 2. "But now I have written unto you not  
to keep company, if any man, that is called a brother, be  
a fornicator, or covetous, or an idolator, or a railer, or a  
drunkard, or an extortioner; with such an one no not to  
eat." The use of this association against vice continues  
to be experienced in one remarkable instance, and might  
be extended with good effect to others. The confederacy  
amongst women of character, to exclude from their so-  
ciety kept mistresses and prostitutes,\* contributes more,  
perhaps, to discourage that condition of life, and prevents  
greater numbers from entering into it, than all the consi-  
derations of prudence and religion put together.

*Paley.*

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\* It is no uncommon thing to meet with persons who carry  
the rewards and trappings of prostitution as if the profession was  
an honourable one.

*Zimmerman.*



## SEDUCTION.

---

WOE to the man, whose wit disclaims its use,  
 Glitt'ring in vain, or only to seduce,  
 Who studies nature with a wanton eye,  
 Admires the work, but slips the lesson by ;  
 His hours of leisure and recess employs  
 In drawing pictures of forbidden joys,  
 Retires to blazon his own worthless name,  
 Or shoot the careless with a surer aim.

---

The *seducer* practises the same stratagems to draw a woman's person into his power, that a *swindler* does, to get possession of your goods, or money ; yet the *law of honour*, which abhors deceit, applauds the address of a successful intrigue ; so much is this capricious rule guided by names, and with such facility does it accommodate itself to the pleasures and conveniency of higher life !

Seduction is seldom accomplished without fraud ; and the fraud is by so much more criminal than other frauds, as the injury effected by it is greater, continues longer, and less admits of reparation.

This



This injury is threefold; to the woman, to her family, and to the public:

1. The injury to the woman is made up, of the pain she suffers from shame, or the *loss* she sustains in her reputation and prospect of marriage, and of the depravation of her *moral principle*.

This pain must be extreme, if we may judge of it from those barbarous endeavours to conceal their disgrace, to which women, under such circumstances, sometimes have recourse; comparing also this barbarity with their passionate fondness for their offspring in other cases. Nothing but an agony of mind the most insupportable can induce a woman to forget her nature, and the pity which even a stranger would shew to a helpless and imploring infant. It is true, that all are not urged to this extremity: but if any are, it affords an indication of how much all suffer from the same cause. What shall we say to the authors of such mischief?

2. The *loss* which a woman sustains by the ruin of her reputation, almost exceeds computation. Every person's happiness depends in part upon the respect and reception which they meet with in the world; and it is no inconsiderable mortification, even to the firmest tempers, to be rejected from the society of their equals, or received there with neglect and disdain. But this is not all, nor the worst. By a rule of life, which it is not easy to blame, and which is impossible to alter, a woman loses with her chastity the chance of marrying at all, or in any manner equal to the hopes she had been accustomed to entertain. Now marriage, whatever it be to a man,  
is



is that, from which every woman expects her chief happiness. And this is still more true in low life, of which condition the women are who are most exposed to solicitations of this sort. Add to this, that where a woman's maintenance depends upon her character, as it does in a great measure, with those who are to support themselves by service, little sometimes is left to the forsaken sufferer but to starve for want of employment, or to have recourse to prostitution for food and raiment.

3. As a woman collects her virtue into this point, the loss of her chastity is generally the *destruction of her moral principle*; and this consequence is to be apprehended, whether the criminal intercourse be discovered or not.

4. The injury to the family may be understood by the application of that infallible rule of "doing to others what *we would* that others should do unto us." Let a father or a brother say, for what consideration they would suffer this injury to a daughter or a sister; or whether any, or even a total loss of fortune would create equal affliction or distress. And when they reflect upon this, let them distinguish, if they can, between a robbery committed upon their property by fraud or forgery, and the ruin of their happiness by the treachery of a seducer.

5. The public at large lose the benefit of the woman's service in her proper place and destination, as a wife and parent. This, to the whole community may be little; but it is often more than all the good which the seducer does to the community can recompense. Moreover, prostitution is supplied by seduction, and in proportion



tion to the danger there is of a woman's betaking herself, after her first sacrifice, to a life of public lewdness, the seducer is answerable for the multiplied evils to which his crime gives birth.

Upon the whole, if we pursue the effects of seduction through the complicated misery which it occasions; and if it be right to estimate crimes by the mischief they knowingly produce, it will appear something more than mere invective to assert, that not one half of the crimes, for which men suffer death by the laws of England, are so flagitious as this.\*

*Paley.*

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\* Yet the law has provided no punishment for this offence beyond a pecuniary satisfaction to the injured family; and this can only be come at, by one of the quaintest fictions in the world, by the father's bringing his action against the seducer, for the loss of his daughter's service during pregnancy and nurturing.

*FINIS.*



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