

The Moral Instructor

content, you find that you have spent a pleasant half hour, the editor and publishers will be amply rewarded.

.
As the year draws to a close, our thoughts go out to the grievously troubled world. May the year 1941 be the messenger of better news to all.

To those within our circle of business friends this little book carries the season's greetings. May Christmas joys be yours, and may the New Year bring good health and increasing happiness.

THE
MORAL INSTRUCTOR,
 AND
GUIDE TO VIRTUE AND HAPPINESS
 IN FIVE PARTS.

- PART I. Essays on the general diffusion of Knowledge and Moral Improvement.
 PART II. Lives and Moral Precepts of the most eminent ancient Philosophers of China, Greece, and Rome.
 PART III. A System of Morality, founded on the Law of Nature.
 PART IV. Summary of Moral Principles, from the works of eminent German and English Philosophers.
 PART V. Miscellaneous Articles concerning erroneous National, Moral, and Political Customs; on the prospect of meliorating the condition of the human race, by Universal Education, &c.

WITH AN APPENDIX,
 CONTAINING A CONSTITUTION AND FORM OF SUBSCRIPTION FOR THE
 INSTITUTION OF FREE PUBLIC LIBRARIES, &c.

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

BY **JESSE TORREY, Jun. Physician.**

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

BALLSTON • SPA:
 PRINTED FOR THE AUTHOR—BY U. F. DOUBLEDAY.

Northern District of New York, ss.

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

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

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

RICH^d. R. LANSING, Clerk
of the Northern District of New York.

B521
v T6
1819

INTRODUCTION

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

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

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

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

The candid reader, who meets with several articles in this work, with which he has already been familiarised, will not be displeased, when he reflects, that nearly all the youth, and a large proportion of adult readers, will find it as new *to them*, and as useful, as if it were an entire original work. It is of but little avail to the mass of mankind, that Philosophers of different ages and nations, have exerted their talents, in perfecting the science of moral wisdom, as long as no one

will take the pains to collect the best fruits of their labors into a *portable vehicle*, whereby they may be spread before all who love the delicious nectar of wisdom, upon the boundless table of the Printing Press.

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

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

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

Ballston-Spa, March 4, 1819.

THE MORAL INSTRUCTOR.

PART I.

NECESSITY AND ADVANTAGES OF KNOWLEDGE.

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

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

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

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

While our generous Legislatures are imitating the policy of European Monarchies, in making liberal appropriations

for enlightening the *few*, by the endowment of Colleges and Universities, would not the *many* (who, in this country, supply their legislators with *power* as well as money) cordially cherish a policy, calculated, at the same time, to diffuse a small portion of the accumulated treasures of intellectual light of the present era, amongst themselves and their own children.

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

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

The printing press is the main engine, and books are the rapid vehicles for the general distribution of knowledge. Yet notwithstanding the prodigious difference between the cost of books within the last 400 years, and the whole anterior space of time, but few comparatively can meet the expense of private libraries. Computing the leisure of every youth to be two hours daily, from the age of ten to twenty-one

years, independent of the requisite time for labor, sleep, eating, recreation, &c. and it is sufficient for reading a library of seven hundred volumes duodecimo, of 300 pages each. This only season for laying the foundation of a virtuous and happy life, to the greatest portion of mankind, is totally lost. It is only necessary to offer knowledge to the *voluntary* acceptance of youth, in a proper manner, to produce an ardent appetite for it.

Intellectual cultivation is the basis of virtue and happiness. As mental improvement advances, vice and crimes recede. That desirable happy era, when the spirit of peace and benevolence shall pervade all the nations which inhabit the earth, when both national and personal *slavery* shall be annihilated; when nations and individuals shall cease to hunt and destroy each other's lives and property; when the science and implements of human preservation and felicity, shall be substituted for those of slaughter and woe; will commence, precisely at the moment when the rays of useful knowledge and wisdom, shall have been extended to the whole human family. Until an approach towards such a state of things, is effected, the names of *peace*, *liberty*, and *security*, on this earth, will differ but little from *an ignis fatuus*, either to monarchs or their vassals. At present, violence bears universal and imperial sway; and ignorance is the magic spell which sustains its sceptre. This dense mist which enshrouds nearly the whole human race, can be penetrated and removed, with much greater certainty and facility, by the mild but invincible rays of intellectual light, than by opposing violence with violence, and evil to evil.—The traveller in Æsop's Fables, was induced to throw off his cloak, by the gentle but melting rays of the *physical* sun, after the wind had exerted its fury in vain. What a boundless empire of glory and *unalloyed* bliss, might the monarchs and governments of the different nations, and all possessors of wealth attain, by causing their numerous subjects and brethren, per-

petually encompassed by the snares of ignorance, vice, and oppression, to be instructed; thereby elevating poor degraded afflicted human nature, to that scale of dignity in the creation, which was evidently assigned to it, by the supreme parent of the universe. In our country, particularly, instruction ought to be universal. For virtue only, can sustain and perpetuate our political organization. "With knowledge and virtue the united efforts of ignorance and tyranny may be defied." (Miller, governor of North Carolina.) "In a government where all may aspire, to the highest offices in the state, it is essential that education should be placed within the reach of all. Without intelligence, self government, our dearest privilege, cannot be exercised." (Nicholas, governor of Virginia.) "Without knowledge, the blessings of liberty cannot be fully enjoyed or long preserved." (President Madison.)

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

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

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

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

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

"Tis the prolific Press; whose tablet, fraught
By graphic Genius with his painted thought,
Flings forth by millions, the prodigious birth,
And in a moment stocks the astonished earth."

BARLOW'S COLUMBIAD.

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

Let us suppose Confucius, Socrates, and Seneca, were permitted to resume the possession of their former bodies and estates; and remain on the earth for five years.—Would they not be transported with ecstasy, on beholding a paper-mill and a printing press. And yet would they not weep with regret and wonder, to find how few of the inhabitants even of civilized and apparently enlightened portions of the earth, are in possession of the inestimable moral precepts which they had, with so much labor and solicitude, prepared and bequeathed to mankind?

INTEMPERANCE,

DESTRUCTIVE AS PERPETUAL WAR;—ITS SUBJECTS
VIOLATORS OF THE RIGHTS OF THE COM-
MUNITY;—REMEDY.

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

A few days after having written the above paragraph, looking over a bundle of pamphlets, I met with an account of

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

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

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

"*My Brothers and Friends*—I rejoice to find that you agree in opinion with us, and express an anxiety to be, if possible,

of service to us in removing this great evil out of our country; an evil which has had so much room in it, and has destroyed so many of our lives, that it causes our young men to say, "we had better be at war with the white people, this liquor which they introduce into our country, is more to be feared than the gun and the tomahawk. There are more of us dead since the treaty of Greenville, than we lost by the six years war before. It is all owing to the introduction of this liquor amongst us."

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

One of the most prominent advantages of civilization over the savage state, is considered to be the protection of the rights of the social compact and its members, by equitable laws, from aggressions of individuals. Let us inquire whether the habitual drinker of distilled spirits does not, first by anticipation, and eventually in reality, plunder the public treasury? A rich man, or a poor man, no matter which, (for

Intemperance, like its legitimate successor, *Death*, soon levels all distinctions as to fortune, and the former does also, in dignity and respectability) and perhaps honest, *except his fatal mistake, of being willing to sacrifice his health, life, property, reputation, his wife and children*, together with almost every source of social enjoyment to the heathenish God of stills, swallows daily the worth of a given amount in distilled spirits, exceeding the collateral income of his trade, farm or labor, exclusive of what is required for customary family expenses. It is an ancient and established truth, that a stitch in time saves nine, although but little heeded, and that an ounce of prevention is worth a pound of cure. General knowledge is the only infallible remedy for this moral pestilence. To American Sages, therefore,

The *aggrieved* Genius of America appeals;
To apply the SOVEREIGN BALM, and relieve *those* ills.

A statement has been communicated to me, from an authentic source, that one of our most distinguished statesmen, having been a candidate for a seat in one of our State Legislatures, disdained to dishonor himself and his country, by purchasing the suffrages of his fellow citizens, with distilled spirits; the consequence of which obstinacy was, that an ignorant grog-seller, who could neither read nor write his name, not being over nice about honor, by distributing *whiskey*, profusely amongst the electors, obtained the appointment.* With much pain I have also lately learned the following alarming fact, from credible authority: A philanthropic member of the Legislative Council of one of the capital cities of the United States, clearly recognizing the calamitous consequences, proceeding from the existence of the great number of tippling shops, sanctioned by the public

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

authorities, in vain exerted his efforts for a reduction of the number of these whirlpools of destruction and woe, for two years, when, being discouraged, he withdrew from that employment with chagrin.

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

†The Capitol of the United States.

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

ON THE CONVERSATION WITH PEOPLE
OF A DIFFERENT AGE.

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

There are many things in this world which can be learnt only by experience; there are sciences which absolutely require close and long study, reiterated reflection and meditation, coolness of temper and mature judgment; and therefore I think the most brilliant and acute genius in most cases ought to pay some attention and deference to an old man, whose inferiority of faculties is compensated by age and ex-

perience. It must be acknowledged in general, that the store of experience which a man gathers in a long course of years enables him to fix his ideas, to awaken from ideal dreams, to avoid being led astray by a lively imagination, the warmth of blood and the irritability of nerves, and to behold the objects with which he is surrounded in their proper point of view. It is besides so noble and amiable to render the latter days of the pilgrimage of life, in which cares and sorrows generally increase, and enjoyment takes its flight, as easy as possible to those that soon are to bid an eternal farewell to the treasures and gratifications of this world, that I feel myself impelled to exclaim with additional energy to youth of every description—"Rise up before the hoary head, and honor the face of the old. Court the society of old and experienced people!—Do not despise the counsel of cool reason, nor the advice of experience. Treat the hoary as you wish to be treated when your hair shall be bleached by old age. Respect them and do not desert them, when wild and thoughtless youths shun their company."

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

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

It is a sacred duty to give them no offence whatever, to abstain in their company from all wanton discourses and actions, and to display in their presence benevolence, faith, sincerity, decency and every other virtue; in short, to con-

tribute as much as possible to their improvement; for their ductile and uncorrupted mind is as ready to receive good impressions as it is open to the seeds of vice, and I may safely maintain that the degeneracy of mankind is greatly owing to the imprudence and inconsideration with which people of a maturer age deport themselves in the presence of children.

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

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

Hilarity easily degenerates into licentiousness and a propensity for an eternal round of sensual gratifications.—Mild manners frequently degenerate into effeminacy, too obsequious pliancy, and mean and unwarrantable complaisance; and a life entirely devoted to social amusements and sensual pleasures creates aversion from all serious occupations, while it enjoys no lasting delight, which can only be purchased by conquering many difficulties, and those at the expense of indefatigable labor and exertions; solitude which is so beneficial to our mind and heart, is irksome by such conduct, and makes us disgusted with a quiet domestic life which is devoted to the faithful performance of our family and civil duties.—In a word, those that devote themselves entirely to the fine arts, and revel away their whole life with the priests of their gods, run the greatest risk of ruining their peace of mind, or at least, of not contributing as much as their situa-

tion and abilities would enable them to the promotion and happiness of others. All this may be expected to result, in a peculiar degree, from too great a love of the theatre and an intimate connexion with actors. If our plays were what they could and ought to be, if they were schools of virtue, where our deviations and follies were painted in their *natural* colors, and good morals recommended in a pleasing and convincing manner, then indeed, it would be highly useful for every young man to visit the theatre constantly, and to converse with those men who would be the greatest benefactors of their age.—However, we must not judge of the theatre by what it *might be*, but take it as it really *is*. While in our comical pieces, the ridiculous traits of the follies of men are exaggerated so much as to render it impossible for us to behold in them our own defects; while our plays favor romantic love; while they teach young fools and love sick girls how to impose upon, and obtain the consent of old and experienced fathers and mothers, who know better than their sons and daughters, that an imaginary sympathy of hearts, and a transitory fit of love, are not sufficient to constitute matrimonial happiness; while thoughtlessness appears on our theatres in a pleasing garb, and profligacy is represented in an elegant and captivating form, with the external appearance of dignity and energy, admiration becomes forced contrary to our will; while our tragedies accustom our eyes to the sight of bloody scenes of horror; while our imagination is tutored to look only for wonderful and unnatural catastrophes; while our operas make us indifferent whether sound reason be offended or not, if only our ear be tickled; while foreign artists are encouraged, and those of our fellow-citizens possessing equal, if not superior, abilities are suffered to starve; while the most pitiful grinner, and the most undeserving woman are generally applauded, because the titled and untitled populace have taken them under their protection; and finally, while our composers of plays neglect all

the rules of probability, and offend against every principle of nature and art, to please the vitiated taste of the multitude, and consequently afford to the spectator no food for his mind and heart, but only amusement and sensual gratification—while this unhappily is the state of our theatres, it is the duty of every honest man to admonish young people to partake of these pleasures but sparingly.

OF THE DUTY OF PARENTS.—EDUCATION.

EDUCATION, in the most extensive sense of the word, may comprehend every preparation that is made in our youth for the sequel of our lives, and in this sense I use it.

Some such preparation is necessary for children of all conditions, because, without it, they must be miserable, and probably will be vicious, when they grow up, either from want of the means of subsistence, or from want of rational and inoffensive occupation. In civilized life, every thing is effected by art and skill. Whence a person who is provided with neither (and neither can be acquired without exercise and instructions) will be useless; and he that is useless, will generally be at the same time mischievous to the community. So that to send an uneducated child into the world is injurious to the rest of mankind; it is little better than to turn out a mad dog, or wild beast into the streets.

In the inferior classes of community, this principle condemns the neglect of parents, who do not inure their children by times to labor and restraint, by providing them with apprenticeships, services, or other regular employment, but who suffer them to waste their youth in idleness and va-

grancy, or to betake themselves to some lazy, trifling, and precarious calling; for the consequence of having thus tasted the sweets of natural liberty, at an age when their passion and relish for it are at the highest, is, that they become incapable for the remainder of their lives of continued industry, or of persevering attention to any thing; spend their time in a miserable struggle between the importunity of want, and the irksomeness of regular application; and are prepared to embrace every expedient, which presents a hope of supplying their necessities without confining them to the plough, the loom, the shop, or the counting-house.

In the middle orders of society, those parents are most reprehensible, who neither qualify their children for a profession, nor enable them to live without one: and those in the highest, who, from indolence, indulgence, or avarice, omit to procure their children those liberal attainments, which are necessary to make them useful in the stations to which they are destined. A man of fortune, who permits his son to consume the season of education, in hunting, shooting, or in frequenting horse-races, assemblies, or other unedifying, if not vicious diversions, defrauds the community of a benefactor, and bequeaths them a nuisance.

The health and virtue of a child's future life are considerations so superior to all others, that whatever is likely to have the smallest influence upon these, deserves the parent's first attention. In respect of health, agriculture, and all active, rural and out-of-door employments, are to be preferred to manufactures and sedentary occupations. In respect of virtue, a course of dealings in which the advantage is mutual, in which the profit on one side is connected with the benefit of the other (which is the case in trade, and all serviceable art or labor), is more favorable to the moral character, than callings in which one man's gain is another's loss, in which, what you acquire, is acquired without equivalent, and parted with in distress. For security, manual arts exceed merchan-

dise, and such as supply the wants of mankind are better than those which minister to their pleasure.*

On account of the few lucrative employments which are left to the female sex, and by consequence, the little opportunity they have of adding to their income, daughters ought to be the particular objects of a parent's care and foresight: and as an option of marriage, from which they can reasonably expect happiness, is not presented to every woman who deserves it, especially in times in which a licentious celibacy is in fashion with the men, a father should endeavor to enable his daughters to lead a single life with independency and decorum, even though he subtract more for that purpose from the portions of his sons, than is agreeable to modern usage, or than they expect.

* In the United States, where education is cheap, a lamentable eagerness prevails among all classes of parents for preparing their sons for professional, literary or mercantile employments. This literary mania produces calamitous consequences to its subjects, by creating in their minds an aversion to the pursuit of laborious and productive occupations after a professional defeat; whether owing to deficiency of genius, or the multiplicity of adventurers. The general public prosperity is at the same time diminished by every desertion from the ranks of productive or useful industry. COMP.

POLITICAL PARTY ANIMOSITY OUGHT TO
BE EXTINGUISHED.

RUINOUS POLICY OF IMPORTING SUCH VAST QUANTI-
TIES OF UNNECESSARY FOREIGN MERCHANDIZE.

THE reason why the citizens of the United States are separated into two great contending political parties, calumniating and provoking each other with volleys of corrosive epithets and abuse, is to me inexplicable. Ask every citizen indiscriminately his political creed, and 99 hundredths will give synonymous answers. Both parties cling to the same standard, the federal constitution, and yet reproach each other with the terms *federal*, *democrat*, &c. without reflecting on the meaning of either. The word *federal* signifies nothing more than united, and has no concern with modes or systems of government whatever. The word *democracy* signifies *government by the people*, and composes one of the most essential and admirable qualities of our political system. Any other mode of government must originate from usurpation, violence, and oppression. With rare exceptions it is the unanimous political theorem of the citizens of the United States, of both parties, that the people are the only source of legitimate power, and that legislators are only public agents, or servants, dependent on the confidence of their employers for the continuation of their term of service. All claim and assume the title of *republican*, the literal meaning of which is *public affairs*, *general interest*, *common good*, &c. Whence then all this senseless clamor about Toryism and Democracy, Federalism and Republicanism, British Influence and French Influence, &c. &c.? Can it spring entirely from pure *patriotism* on either side? Does

not a great proportion of it proceed from *self-interested* aspirants for office, and their adherents? Let every one examine and decide for himself. In selecting candidates for public trust, beware of the imperious haughty *Aristocrat* or tyrant, whatever party or title he may assume. Without distinction of party names, let the indispensable qualifications, be integrity, capacity, wisdom, moral rectitude and patriotism.

But the most lamentable and mischievous prevailing political errors, after all, and which are confined to no specific party, are the customs of sending to the other side of the globe annually, several millions of *silver dollars*, to be exchanged for *tree leaves*, which produce an injury seven fold greater than the cost of them in promoting the general epidemic of indigestion and nervous complaints; of sending to Europe several millions more for contemptible trifles for the gratification of a vain and ridiculous fancy; several millions more to the West Indies for rum, sugar, molasses, coffee, and tobacco, which co-operate in their effects as joint allies with the said shrubbery, first mentioned; of sacrificing 30,000,000 more for *whiskey*, the worst commodity of all, in our own country; and lastly of paying many millions more to the numerous *distributors* of those various seeds of moral and physical contamination, three fourths of whom might otherwise, be employed in augmenting the national wealth, in a variety of *useful occupations*.

We have late accounts from China, that in the course of about six months, American ships alone deposited in Canton, the enormous sum of five millions of dollars!—Deluded Americans! Boasters of patriotism, liberty, virtue and independence! Will you remain politically and intellectually blind, until your last *silver* dollar is shipped to China for a pound of dried leaves of a bush; and your last bushel of *wheat* to the West Indies for 14 pounds of essence of cane stalks, to counteract the roughness and gnawing effect of those leaves upon the tongue and stomach? What avails the heroism, the sacrifice

of blood and treasure, and the indescribable sufferings of your fathers, in resisting British *compulsion*, while you *voluntarily* bestow ten fold more tribute upon foreign nations, than a monarch would demand.

PREVAILING MORAL AND POLITICAL ERRORS OF THE TIMES.

To attack ancient and favorite habits and prejudices, is not a very encouraging or agreeable undertaking.—While error is venerated for its antiquity, truth is discarded for its novelty. But there is great consolation in the consciousness of having done our best to benefit our fellowmen, even if our good offices are not kindly received or duly appreciated.

“Let it be remembered,” says the author of the friend of peace, in his reasons for believing that efforts for the abolition of war will not be in vain, “that the charge of a *chimerical* project,” or “Utopian scheme,” has been uniformly made against the first efforts for the abolition of any popular custom; yet many such attempts have succeeded, to the astonishment and joy of those who once regarded them as fit subjects of ridicule.”

In a letter of Dr. Rush, to George Clymer, Esq. “on the amusements and punishments proper for schools,” he says, “I know how apt mankind are to brand every proposition for innovation, as visionary and Utopian. But good men should not be discouraged by such epithets, from their attempts to combat vice and error.”

After noticing many of the most valuable discoveries and improvements for meliorating the condition of man, which have been denounced as Utopian projects, he concludes his letter, “with an anecdote of a minister in London, who after employing a long sermon, in controverting what he supposed to be an heretical opinion, concluded it with the following words:—I tell you, I tell you, my brethren, I tell you again, that an *old error is better than a new truth.*”

As it is our design to promote the prosperity of society in the aggregate, it is hoped that individuals whose occupations depend on those popular follies which we shall endeavor to exterminate, will not be offended at the course, which a sense of duty impels us to pursue. “It will be impossible to do much good without some persons accounting themselves injured by what you do. You will unavoidably serve some interests to which others are inimical.” We cannot subscribe to the doctrine of Goldsmith and Franklin, that luxury and fanciful fashions are beneficial upon a general scale, because they multiply employment for the laboring classes of society. The *rational* wants of mankind are sufficiently numerous to employ the industry and ingenuity of all who are able and willing to labor.

To scrutinize and determine the propriety or impropriety of ideas and habits acquired from precept or example in early life, (when their correctness is not called in question,) we need the faculty of divesting ourselves from the influence of previous impressions, and of viewing things with which we have been long familiarised, as though they were newly presented to our senses.

The most universal, mischievous, expensive and inexcusable customs of the present age of luxury and extravagance, are those of adopting sugar,* tea and coffee, ardent spirits and tobacco, as articles of daily consumption.—These insati-

*Dr. Willich says that sugar produces mucus and acid in the stomach, and injures digestion.

able but fashionable leeches to the public wealth, and canker worms to health and life, ought to be exterminated, if it were for no other reason, than their enormous expense; but still more for their deleterious effects. The mischief of coffee and tea, is doubled by the hot water in which they are drank. Coffee though a useful medicine, if drank constantly, will at length induce a decay of health, and hectic fever.† Tea possesses an acrid astringent quality, peculiar to most leaves and exterior bark of trees, and corrodes and paralyzes the nerves.—How shall we account for this universal infatuation? Is nature so partial and niggardly, that she has denied the American continent a single product, fit for an infusion at our tables? Is it fashion, pride, depraved appetite or reason, that induces almost all the inhabitants of America, to drink China tea, and West India coffee, in preference to milk, or infusions of sweet meadow grass, red clover, or parched rye, barley, oats, or even pure water?

How is our country to be supplied with those imaginary necessities of life (which however are converted into real ones by *habit*, like tobacco, rum, opium, &c.) when it becomes as populous as China? Where shall we find the requisite quantity of *silver* to purchase tea for three hundred millions of people?

The increasing habit of chewing, smoking and snuffing tobacco, is too mischievous a trespasser on the public health and wealth, to be excused from an examination at the bar of reason. We shall not refuse tobacco the credit of being sometimes medical, when used temperately, though an acknowledged poison. While it relieves some diseases, it aggravates others; and is both unnecessary and pernicious to persons in health, especially to youth.—Chewing tobacco is almost uniformly injurious. Constantly exciting a discharge from the salivary glands, it exhausts the body of one of its

† See Dr. Willich's Art of preserving Health and prolonging life.

most important fluids; produces obstinate chronic diseases; weakens the organs of digestion, and shortens the term of vital excitability and life. Young persons ought to be prevented from contracting a habit, which is so very reprehensible, both for its waste of vital power, and property. The same may be said of smoking tobacco, except that it is more injurious, because commonly practised in greater excess, and in the form of segars, is more expensive. Snuffing powdered tobacco, when habitual is disgusting, like both the other modes of using it, and injures the whole nervous system, as well as the sense of smelling.

We shall next commence an attack on a variety of customs, originating in mistaken fancy; and belonging to the empire of fashion. It is doubtless a rational conjecture, that the annual expenditure of society for superfluities and trifling habits, is as great as for its reasonable necessities.

Immense sums are continually wasted by almost all classes of both sexes, in superfluities of dress. Two thirds of the expense of hats might be saved, if they were manufactured with a view to utility and durability, instead of fashion and fancy. The external coating of fur, and the towering crown are of no service except for our neighbors to look at; and if we were all to wear plain hats, we should all be contented. In the construction of our coats, several dollars each are sacrificed on the altar of fashion. But it is unnecessary to particularize, and perhaps in vain to say any thing on this subject. I wish it were possible to construct a panorama of fashion, at which all our youth might gaze at once. It would include New-York and London; and Paris, as the head quarters. The Taylors, Milliners, Hatters, Boot makers, and Barbers of Paris might be seen, once or twice every season, in front of the long train of deluded votaries of fashion, contriving a new angle or an addition to the collar padding to a coat;—a new wrinkle in a bonnet and a new tuck to a gown;—a new hat brim only wide enough to defend the eye brows

from the meridian sun, a new boot top worn by some famous general;—and a head with no hair behind and too much before, &c. &c. &c. &c. The gentry, fops and belles of London may be seen throwing off their coats, bonnets and gowns, hats, boots, and hair, just in the rear of those of Paris. Those of New-York may be seen trudging along all in a huddle and confusion two or three *months* in the rear, according as the wind blows; while by the time the country boys and girls fall into the ranks; the commanders and commandresses at Paris have commenced a new campaign upon the property and weak brains of their dupes.

“Never listen to the cravings of vanity. We wish to be like others. But this desire extends a great way, and is seldom satisfied. Among other cravings of vanity, listen not to that which dress demands. Excess in apparel is a costly folly. The more simple clothes are, the better. Neither unshapely nor fantastical. For use and decency, and not for pride. Nature requires not studied ornaments. A plain manner is in general the greatest ornament. A modest dress has been considered the shield to virtue.”

MOTT.

Veil'd in a simple robe, that best attire,
Beyond the pomp of dress; for loveliness,
Needs not the foreign aid of ornament,
But is, when unadorn'd, adorn'd the most.

THOMSON.

We shall omit to particularize the superfluities of female apparel:—if desirable, there will be no difficulty in finding much room for retrenchment. It would be criminal, however, to neglect this opportunity of condemning, without reservation, the odious, disgusting, sacrilegious, and suicidal practice of deforming the natural perfection of the human fabric, with CORSETS and STAYS.

Incalculable sums are uselessly expended for the orna-

mental appearances of our dwelling houses, churches, tomb stones, carriages, equipage for horses, and domestic furniture. The wealth which has been vainly if not wickedly squandered in the magnificence of meeting houses, and their lofty *steeple*s, would be sufficient for the establishment of perpetual free schools and free libraries for the instruction of all the poor children in the United States.—And which would best advance the cause of virtue and happiness, and promote the glory of God? Let a reverse experiment solve this problem. Who can contemplate without painful regret, the vast quantity of *silver* and *labor* which are thrown away never to be recovered, in order to display a few white shining spots, on our carriages, harnesses, saddles and bridles? The superfluities of house furniture are numerous and generally so conspicuous, that it is only necessary to invite reflection on their impropriety. The gilding and ornamental work of looking-glasses and picture frames, books, chairs, &c. are expensive offerings to those phantom idols Fancy and Fashion.

The whole country is drained every spring and autumn, of a large portion of its cash and most valuable productions, to pay for foreign commodities; a great proportion of which, might be dispensed with, or manufactured among ourselves.

An unbridled *bankering* after something *far-fetched and dear bought*,—gay to the *eye* and pleasing to the *tongue*,—is equally ruinous to a nation as to a private family. The nation or family that buys more than it sells, that exchanges articles of solid value for articles of fancy, that imports rather than manufactures, and more than it exports, must eventually suffer severe embarrassment from deficiency of money and the common stock of wealth.

Among the causes of poverty, besides ignorance and vice, indolence and intemperance, the want of steady employment to all who are able and willing to labor, is one which has not received the consideration of legislators and moralists

that it deserves. A great proportion of crimes, might be traced to this cause. Robbery or forgery, is the alternative frequently preferred, by persons of weak moral principles, to starvation or the humiliation of beggary. It is easier to prevent poverty and crimes, by instruction and employment, than to relieve and suppress them, by charity and punishments. There ought to be a public agricultural and manufacturing institution, in every County; where every male or female capable of digging potatoes, turning a wheel, or working a loom, or of performing any kind of mechanical or other labor, may be employed and suitably rewarded, whenever application shall be made.—Schools and moral libraries ought to form a department in all such institutions.

The expenditure of such enormous sums of money as are continually dissipated in play houses, balls, novel-reading and other idle amusements, is totally unjustifiable; even if health and virtue were not at the same time impaired.—It is surprising that people of refined taste, should be willing to breathe the vitiated air of crowded theatres and circuses.

Chief Justice Hale says, "Beware of too much recreation—Gaming, taverns, and plays, are pernicious, and corrupt youth. If they had no other fault, they are justly to be declined, in respect to their excessive expense of time, and habituating men to idleness, vain thoughts, and disturbing passions, when they are past, as well as while they are used."

"That creation of refined and subtle feeling, reared by the authors of that species of novels called the *Sentimental*, has an ill effect, not only on our ideas of virtue, but also on our estimate of happiness. That sickly sort of refinement creates imaginary evils and distresses, and imaginary blessings and enjoyments, which embitter the common disappointments, and depreciate the common enjoyments of life. This affects the temper doubly, both with respect to ourselves and others; with respect to ourselves, from what we think ought to be our lot; with regard to others, from what

we think ought to be their sentiments. It inspires a certain childish pride of our own superior delicacy, and an unfortunate contempt of the plain worth, the ordinary but useful occupations and ideas of those around us.

"I have purposely pointed my observations, not to that common herd of novels, (the wretched offspring of circulating libraries) which are despised for their insignificance, or proscribed for their immorality; but to the errors, as they appear to me, of those admired ones, which are frequently put into the hands of youth, for imitation as well as amusement. Of youth it is essential to preserve the imagination sound as well as pure, and not allow them to forget, amidst the intricacies of Sentiment, or the dreams of Sensibility, the truths of Reason, or the laws of principle."

LOUNGER.

The act of injuring one's own mind or health, is a vice; and therefore it is the duty of parents and instructors, to prevent youth, peremptorily, from contracting the alluring habit of reading novels; which besides destroying the health, by incessant night reading, fits the mind for a world of fiction and romance, instead of a world of realities. If youth could be prevailed on first to taste the salutary sweets of Biography, History, Travels, Morality, Natural Philosophy and Geography, they would ever after, with rare exceptions, view a Novel with as much disgust as the mother of beautiful living children would a *doll*.

The consummation of human folly and *madness* is to be found in the *beastly* custom of nominally civilized as well as savage nations, to settle their differences, through the medium of iron cannon, muskets, swords, bayonets, balls, and leaden bullets; fire and brimstone, salt-petre and charcoal; and *human blood* the final product of the whole. This method of obtaining justice or injustice, incurs an incalculable sacrifice of wealth and morals, as well as of life. Victors as well as the vanquished, are inevitably losers in

the aggregate, unless in the only justifiable case of war—defense of life, liberty and country, against tyrants, or murderous invaders.

National military establishments swallow up a vast proportion of the revenues of a country, even in time of peace. Is there no alternative? If not, then let man cease to boast his *moral* superiority to tygers and dogs. O ye *mad* nations! retrieve your abused divine legacy, *reason!* Commence your retreat from the horrid game of folly, blood and death, simultaneously. Dismantle all your war-ships, frigates, &c. and sink in the ocean, or destroy, every engine or instrument of human destruction. Dismiss your war servants, and abolish military schools. Institute a perpetual Congress of delegates, from each nation respectively, to which all national disputes, not amicably arranged by agents of the parties, shall be referred for final decision.

LABOR AND EXERCISE INDISPENSIBLE FOR HEALTH.

Pray for a sound mind in a sound body.—JUV.

BODILY labor is of two kinds, either that which a man submits to for his livelihood, or that which he undergoes for his pleasure. The latter of them generally changes the name of labor for that of exercise, but differs only from ordinary labor as it rises from another motive.

A country life abounds in both these kinds of labor, and for that reason gives a man a greater stock of health, and consequently a more perfect enjoyment of himself, than any other way of life.

I consider the body as a system of tubes and glands, or to use a more rustic phrase, a bundle of pipes and strainers, fitted to one another after so wonderful a manner, as to make a proper engine for the soul to work with. This description does not only comprehend the bowels, bones, tendons, veins, nerves and arteries, but every muscle and every ligature, which is a composition of fibres, that are so many imperceptible tubes or pipes interwoven on all sides with invisible glands or strainers.

This general idea of a human body, without considering it in its niceties of anatomy, lets us see how absolutely necessary labor is for the right preservation of it. There must be frequent motions and agitations, to mix, digest, and separate the juices contained in it, as well as to clear and cleanse that infinitude of pipes and strainers of which it is composed, and to give their solid parts a more firm and lasting tone. Labor or exercise ferments the humors, casts them into their proper channels, throws off redundancies, and helps nature in those secret distributions, without which the body cannot subsist in its vigor, nor the soul act with cheerfulness.

I might here mention the effects which this has upon all the faculties of the mind, by keeping the understanding clear, the imagination untroubled, and refining those spirits that are necessary for the proper exertion of our intellectual faculties, during the present laws of union between soul and body. It is to a neglect in this particular that we must ascribe the spleen, which is so frequent in men of studious and sedentary tempers, as well as the vapors to which those of the other sex are so often subject.

Had not exercise been absolutely necessary for our well-being, nature would not have made the body so proper for it, by giving such an activity to the limbs, and such a pliancy to every part as necessarily produce those compressions, extensions, contortions, dilations, and all other kinds of motions that are necessary for the preservation of such a system

of tubes and glands as has been before-mentioned. And that we might not want inducements to engage us in such an exercise of the body as is proper for its welfare, it is so ordered, that nothing valuable can be procured without it.—Not to mention riches and honor, even food and raiment are not to be come at without the toil of the hands and sweat of the brows.

Providence furnishes materials, but expects that we should work them up ourselves. The earth must be labored before it gives its increase, and when it is forced into its several products, how many hands must they pass through before they are fit for use? Manufactures, trade, and agriculture, naturally employ more than nineteen parts of the species in twenty; and as for those who are not obliged to labor, by the condition in which they are born, they are more miserable than the rest of mankind, unless they indulge themselves in that voluntary labor which goes by the name of exercise.

There is no kind of exercise which I would so recommend to my readers of both sexes as that of riding, as there is none which so much conduces to health, and is every way accommodated to the body, according to the idea which I have given of it. Dr. *Sydenham* is very lavish in its praises; and if the *English* reader will see the mechanical effects of it described at length, he may find them in a book published not many years since, under the title of *MEDICINA GYMNASICA*.

For my own part when I am in town, for want of these opportunities, I exercise myself an hour every morning upon a dumb bell that is placed in a corner of my room, and pleases me the more because it does every thing I require in the most profound silence. My landlady and her daughters are so well acquainted with my hours of exercise, that they never come into my room to disturb me while I am ringing.

To conclude, as I am a compound of soul and body, I consider myself as obliged to a double scheme of duties; and

think I have not fulfilled the business of the day when I do not thus employ the one in labor and exercise, as well as the other in study and contemplation.

Spectator, NO. 115—ADDISON.

BOOKS.

HAPPY are they, who being disgusted with all violent pleasures, know how to content themselves with the sweets of an innocent life. Happy are they, who are diverted at the same time that they are instructed, and please themselves by enriching their minds with knowledge. Wherever they may be thrown by adverse fortune, they carry their own entertainment with them; and the uneasiness which preys on others, even in the midst of their pleasures is unknown to those who can employ themselves in reading. Happy are they who love books and are not deprived of them!

TELEM. b. ii.