

though of the greatest figure, whether a Creon, an Hyperbolus, an Alcibiades, or a Demosthenes. But, on the other side, the least reflecting word let fall against the people in general was immediately caught up and revenged upon the authors, however considerable for their quality or their merits; whereas in England it is just the reverse of all this. Here you may securely display your utmost rhetoric against mankind in the face of the world; tell them that all are gone astray; that there is none that doeth good, no, not one; that we live in the very dregs of time; that knavery and atheism are epidemic as the pox; that honesty is fled with Astræa; with any other common-places equally new and eloquent, which are furnished by the *splendida bilis*;¹ and when you have done, the whole audience, far from being offended, shall return you thanks as a deliverer of precious and useful truths. Nay, further, it is but to venture your lungs, and you may preach in Covent Garden against foppery and fornication, and something else; against pride, and dissimulation, and bribery at Whitehall. You may expose rapine and injustice in the Inns-of-Court chapel, and in a City pulpit be as fierce as you please against avarice, hypocrisy, and extortion. It is but a ball bandied to and fro, and every man carries a racket about him to strike it from himself among the rest of the company. But, on the other side, whoever should mistake the nature of things so far as to drop but a single hint in public how such a one starved half the fleet, and half poisoned the rest; how such a one, from a true principle of love and honour, pays no debts but for wenches and play; how such a one runs out of his estate; how Paris, bribed by Juno and Venus, loath to offend either party, slept out the whole cause on the bench; or how such an orator makes long speeches in the Senate, with much thought, little sense, and to no purpose; — whoever, I say, should venture to be thus particular must expect to be imprisoned for *scandalum magnatum*,² to have challenges sent him, to be sued for defamation, and to be brought before the bar of the House.

But I forget that I am expatiating on a subject wherein I have no concern, having neither a talent nor an inclination for satire. On the other side, I am so entirely satisfied with the

¹ The spleen, or what we now call hypochondria.
² libel of the great

whole present procedure of human things, that I have been for some years preparing material towards "A Panegyric upon the World"; to which I intended to add a second part, entitled "A Modest Defence of the Proceedings of the Rabble in all Ages." Both these I had thoughts to publish by way of appendix to the following treatise; but finding my common-place book fill much slower than I had reason to expect, I have chosen to defer them to another occasion. Besides, I have been unhappily prevented in that design by a certain domestic misfortune, in the particulars whereof, though it would be very seasonable, and much in the modern way, to inform the gentle reader, and would also be of great assistance towards extending this preface to the size now in vogue — which by rule ought to be large in proportion as the subsequent volume is small — yet I shall now dismiss our impatient reader from any further attendance at the porch; and having duly prepared his mind by a preliminary discourse, shall gladly introduce him to the sublime mysteries that ensue.

SECTION II

Once upon a time there was man who had three sons by one wife and all at a birth, neither could the midwife tell certainly which was the eldest. Their father died while they were young, and upon his death-bed, calling the lads to him, spoke thus:

"Sons, because I have purchased no estate, nor was born to any, I have long considered of some good legacies to bequeath you, and at last, with much care as well as expense, have provided each of you (here they are) a new coat. Now, you are to understand that these coats have two virtues contained in them; one is, that with good wearing they will last you fresh and sound as long as you live; the other is, that they will grow in the same proportion with your bodies, lengthening and widening of themselves, so as to be always fit. Here, let me see them on you before I die. So, very well! Pray, children, wear them clean and brush them often. You will find in my will (here it is) full instructions in every particular concerning the wearing and management of your coats, wherein you must be very exact to avoid the penalties I have appointed for every transgression or neglect, upon which your future fortunes will entirely depend. I have also commanded in my will that you should live together in one house like brethren

and friends, for then you will be sure to thrive and not otherwise."

Here the story says this good father died, and the three sons went all together to seek their fortunes.

I shall not trouble you with recounting what adventures they met for the first seven years, any farther than by taking notice that they carefully observed their father's will and kept their coats in very good order; that they travelled through several countries, encountered a reasonable quantity of giants, and slew certain dragons.

Being now arrived at the proper age for producing themselves, they came up to town and fell in love with the ladies, but especially three, who about that time were in chief reputation, the Duchess d'Argent, Madame de Grands-Titres, and the Countess d'Orgueil. On their first appearance, our three adventurers met with a very bad reception, and soon with great sagacity guessing out the reason, they quickly began to improve in the good qualities of the town. They wrote, and rallied, and rhymed, and sung, and said, and said nothing; they drank, and fought, and slept, and swore, and took snuff; they went to new plays on the first night, haunted the chocolate-houses, beat the watch; they bilked hackney-coachmen, ran in debt with shopkeepers, and lay with their wives; they killed bailiffs, kicked fiddlers downstairs, ate at Locket's, loitered at Will's; they talked of the drawing-room and never came there; dined with lords they never saw; whispered a duchess and spoke never a word; exposed the scrawls of their laundress for billet-doux of quality; came ever just from court and were never seen in it; attended the levee *sub dio*;¹ got a list of peers by heart in one company, and with great familiarity retailed them in another. Above all, they constantly attended those committees of Senators who are silent in the House and loud in the coffee-house, where they nightly adjourn to chew the cud of politics, and are encompassed with a ring of disciples who lie in wait to catch up their droppings. The three brothers had acquired forty other qualifications of the like stamp too tedious to recount, and by consequence were justly reckoned the most accomplished persons in town. But all would not suffice, and the ladies aforesaid continued still inflexible. To clear up which difficulty, I must, with the reader's good leave and patience, have re-

course to some points of weight which the authors of that age have not sufficiently illustrated.

For about this time it happened a sect arose whose tenets obtained and spread very far, especially in the *grand monde*, and among everybody of good fashion. They worshipped a sort of idol, who, as their doctrine delivered, did daily create men by a kind of manufactory operation. This idol they placed in the highest parts of the house on an altar erected about three feet. He was shown in the posture of a Persian emperor sitting on a superficies with his legs interwoven under him. This god had a goose for his ensign, whence it is that some learned men pretend to deduce his original from Jupiter Capitolinus. At his left hand, beneath the altar, Hell seemed to open and catch at the animals the idol was creating, to prevent which, certain of his priests hourly flung in pieces of the uninformed mass or substance, and sometimes whole limbs already enlivened, which that horrid gulf insatiably swallowed, terrible to behold. The goose was also held a subaltern divinity or *Deus minorum gentium*,¹ before whose shrine was sacrificed that creature whose hourly food is human gore, and who is in so great renown abroad for being the delight and favourite of the Egyptian Cercopithecus. Millions of these animals were cruelly slaughtered every day to appease the hunger of that consuming deity. The chief idol was also worshipped as the inventor of the yard and the needle, whether as the god of seamen, or on account of certain other mystical attributes, hath not been sufficiently cleared.

The worshippers of this deity had also a system of their belief which seemed to turn upon the following fundamental. They held the universe to be a large suit of clothes which invests everything; that the earth is invested by the air; the air is invested by the stars; and the stars are invested by the *Primum Mobile*.² Look on this globe of earth, you will find it to be a very complete and fashionable dress. What is that which some call land but a fine coat faced with green, or the sea but a waistcoat of water-tabby? Proceed to the particular works of the creation, you will find how curious journeyman Nature hath been to trim up the vegetable beaux; observe how sparkish a periwig adorns the head of a

¹ a god of the lesser peoples ² In the Ptolemaic system of astronomy, the hollow sphere inclosing the universe and moving all things with it.

¹ in the open air

beech, and what a fine doublet of white satin is worn by the birch. To conclude from all, what is man himself but a microcoat, or rather a complete suit of clothes with all its trimmings? As to his body there can be no dispute, but examine even the acquirements of his mind, you will find them all contribute in their order towards furnishing out an exact dress. To instance no more, is not religion a cloak, honesty a pair of shoes worn out in the dirt, self-love a surtout, vanity a shirt, and conscience a pair of breeches, which, though a cover for lewdness as well as nastiness, is easily slipped down for the service of both.

These *postulata* being admitted, it will follow in due course of reasoning that those beings which the world calls improperly suits of clothes are in reality the most refined species of animals, or, to proceed higher, that they are rational creatures or men. For is it not manifest that they live, and move, and talk, and perform all other offices of human life? Are not beauty, and wit, and mien, and breeding their inseparable proprieties? In short, we see nothing but them, hear nothing but them. Is it not they who walk the streets, fill up Parliament-, coffee-, play-, bawdy-houses? It is true, indeed, that these animals, which are vulgarly called suits of clothes or dresses, do according to certain compositions receive different appellations. If one of them be trimmed up with a gold chain, and a red gown, and a white rod, and a great horse, it is called a Lord Mayor; if certain ermines and furs be placed in a certain position, we style them a Judge, and so an apt conjunction of lawn and black satin we entitle a Bishop.

Others of these professors, though agreeing in the main system, were yet more refined upon certain branches of it; and held that man was an animal compounded of two dresses, the natural and the celestial suit, which were the body and the soul; that the soul was the outward, and the body the inward clothing; that the latter was *ex traduce*, but the former of daily creation and circumfusion. This last they proved by Scripture, because in them we live, and move, and have our being: as likewise by philosophy, because they are all in all, and all in every part. Besides, said they, separate these two, and you will find the body to be only a senseless unsavoury carcass. By all which it is manifest that the outward dress must needs be the soul.

To this system of religion were tagged several subaltern doctrines, which were enter-

tained with great vogue; as particularly the faculties of the mind were deduced by the learned among them in this manner: embroidery was sheer wit, gold fringe was agreeable conversation, gold lace was repartee, a huge long periwig was humour, and a coat full of powder was very good raillery. All which required abundance of finesse and delicatessen to manage with advantage, as well as a strict observance after times and fashions.

I have with much pains and reading collected out of ancient authors this short summary of a body of philosophy and divinity which seems to have been composed by a vein and race of thinking very different from any other systems, either ancient or modern. And it was not merely to entertain or satisfy the reader's curiosity, but rather to give him light into several circumstances of the following story, that, knowing the state of dispositions and opinions in an age so remote, he may better comprehend those great events which were the issue of them. I advise, therefore, the courteous reader to peruse with a world of application, again and again, whatever I have written upon this matter. And so leaving these broken ends, I carefully gather up the chief thread of my story, and proceed.

These opinions, therefore, were so universal, as well as the practices of them, among the refined part of court and town, that our three brother adventurers, as their circumstances then stood, were strangely at a loss. For, on the one side, the three ladies they addressed themselves to (whom we have named already) were ever at the very top of the fashion, and abhorred all that were below it but the breadth of a hair. On the other side, their father's will was very precise, and it was the main precept in it, with the greatest penalties annexed, not to add to or diminish from their coats one thread without a positive command in the will. Now the coats their father had left them were, it is true, of very good cloth, and besides, so neatly sewn you would swear they were all of a piece, but, at the same time, very plain, with little or no ornament; and it happened that before they were a month in town great shoulder-knots came up. Straight all the world was shoulder-knots; no approaching the ladies' *ruelles* without the quota of shoulder-knots. "That fellow," cries one, "has no soul: where is his shoulder-knot?" Our three brethren soon discovered their want by sad experience, meeting in their walks with forty mortifications and indignities.

If they went to the play-house, the doorkeeper showed them into the twelve-penny gallery. If they called a boat, says a waterman, "I am first sculler." If they stepped into the "Rose" to take a bottle, the drawer would cry, "Friend, we sell no ale." If they went to visit a lady, a footman met them at the door with "Pray, send up your message." In this unhappy case they went immediately to consult their father's will, read it over and over, but not a word of the shoulder-knot. What should they do? What temper should they find? Obedience was absolutely necessary, and yet shoulder-knots appeared extremely requisite. After much thought, one of the brothers, who happened to be more book-learned than the other two, said he had found an expedient. "It is true," said he, "there is nothing here in this will, *totidem verbis*,¹ making mention of shoulder-knots, but I dare conjecture we may find them inclusive, or *totidem syllabis*."² This distinction was immediately approved by all; and so they fell again to examine the will. But their evil star had so directed the matter that the first syllable was not to be found in the whole writing; upon which disappointment, he who found the former evasion took heart, and said, "Brothers, there is yet hopes; for though we cannot find them *totidem verbis* nor *totidem syllabis*, I dare engage we shall make them out *tertio modo*³ or *totidem literis*."⁴ This discovery was also highly commended, upon which they fell once more to the scrutiny, and soon picked out S, H, O, U, L, D, E, R, when the same planet, enemy to their repose, had wonderfully contrived that a K was not to be found. Here was a weighty difficulty! But the distinguishing brother (for whom we shall hereafter find a name), now his hand was in, proved by a very good argument that K was a modern illegitimate letter, unknown to the learned ages, nor anywhere to be found in ancient manuscripts. "It is true," said he, "the word *Calendae* had in Q. V. C.⁵ been sometimes writ with a K, but erroneously, for in the best copies it is ever spelled with a C; and by consequence it was a gross mistake in our language to spell 'knot' with a K," but that from henceforward he would take care it should be writ with a C. Upon this all further difficulty vanished; shoulder-knots were made clearly

out to be *jure paterno*,¹ and our three gentlemen swaggered with as large and as flaunting ones as the best.

But as human happiness is of a very short duration, so in those days were human fashions, upon which it entirely depends. Shoulder-knots had their time, and we must now imagine them in their decline, for a certain lord came just from Paris with fifty yards of gold lace upon his coat, exactly trimmed after the court fashion of that month. In two days all mankind appeared closed up in bars of gold lace. Whoever durst peep abroad without his complement of gold lace was as scandalous as a —, and as ill received among the women. What should our three knights do in this momentous affair? They had sufficiently strained a point already in the affair of shoulder-knots. Upon recourse to the will, nothing appeared there but *altum silentium*.² That of the shoulder-knots was a loose, flying, circumstantial point, but this of gold lace seemed too considerable an alteration without better warrant. It did *aliquo modo essentiae adhaerere*,³ and therefore required a positive precept. But about this time it fell out that the learned brother aforesaid had read "Aristotelis Dialectica," and especially that wonderful piece *de Interpretatione*, which has the faculty of teaching its readers to find out a meaning in everything but itself, like commentators on the Revelations, who proceed prophets without understanding a syllable of the text. "Brothers," said he, "you are to be informed that of wills, *duo sunt genera*,⁴ nuncupatory and scriptory, that in the scriptory will here before us there is no precept or mention about gold lace, *conceditur*,⁵ but *si idem affirmetur de nuncupatorio negatur*.⁶ For, brothers, if you remember, we heard a fellow say when we were boys that he heard my father's man say that he heard my father say that he would advise his sons to get gold lace on their coats as soon as ever they could procure money to buy it." "That is very true," cries the other. "I remember it perfectly well," said the third. And so, without more ado, they got the largest gold lace in the parish, and walked about as fine as lords.

A while after, there came up all in fashion a pretty sort of flame-coloured satin for linings,

¹ in exactly those words ² in those very syllables ³ in a third way ⁴ in those very letters ⁵ certain old Mss.

¹ by paternal authority ² absolute silence ³ it belonged in a manner to the essential meaning ⁴ are of two kinds ⁵ it is admitted ⁶ but if the same is affirmed of a nuncupatory will, we deny it

and the mercer brought a pattern of it immediately to our three gentlemen. "An please your worships," said he, "my Lord C— and Sir J. W. had linings out of this very piece last night; it takes wonderfully, and I shall not have a remnant left enough to make my wife a pin-cushion by to-morrow morning at ten o'clock." Upon this they fell again to rummage the will, because the present case also required a positive precept, the lining being held by orthodox writers to be of the essence of the coat. After long search they could fix upon nothing to the matter in hand, except a short advice in their father's will to take care of fire and put out their candles before they went to sleep. This, though a good deal for the purpose, and helping very far towards self-conviction, yet not seeming wholly of force to establish a command, and being resolved to avoid further scruple, as well as future occasion for scandal, says he that was the scholar, "I remember to have read in wills of a codicil annexed, which is indeed a part of the will, and what it contains hath equal authority with the rest. Now I have been considering of this same will here before us, and I cannot reckon it to be complete for want of such a codicil. I will therefore fasten one in its proper place very dexterously. I have had it by me some time; it was written by a dog-keeper of my grandfather's, and talks a great deal, as good luck would have it, of this very flame-coloured satin." The project was immediately approved by the other two; an old parchment scroll was tagged on according to art, in the form of a codicil annexed, and the satin bought and worn.

Next winter a player, hired for the purpose by the Corporation of Fringemakers, acted his part in a new comedy, all covered with silver fringe, and according to the laudable custom gave rise to that fashion. Upon which the brothers, consulting their father's will, to their great astonishment found these words: "Item, I charge and command my said three sons to wear no sort of silver fringe upon or about their said coats," etc., with a penalty in case of disobedience too long here to insert. However, after some pause, the brother so often mentioned for his erudition, who was well skilled in criticisms, had found in a certain author, which he said should be nameless, that the same word which in the will is called fringe does also signify a broom-stick, and doubtless ought to have the same interpre-

tation in this paragraph. This another of the brothers disliked, because of that epithet silver, which could not, he humbly conceived, in propriety of speech be reasonably applied to a broom-stick; but it was replied upon him that this epithet was understood in a mythological and allegorical sense. However, he objected again why their father should forbid them to wear a broom-stick on their coats, a caution that seemed unnatural and impertinent; upon which he was taken up short, as one that spoke irreverently of a mystery which doubtless was very useful and significant, but ought not to be over-curiously pried into or nicely reasoned upon. And in short, their father's authority being now considerably sunk, this expedient was allowed to serve as a lawful dispensation for wearing their full proportion of silver fringe.

A while after was revived an old fashion, long antiquated, of embroidery with Indian figures of men, women, and children. Here they had no occasion to examine the will. They remembered but too well how their father had always abhorred this fashion; that he made several paragraphs on purpose, importing his utter detestation of it, and bestowing his everlasting curse to his sons whenever they should wear it. For all this, in a few days they appeared higher in the fashion than anybody else in the town. But they solved the matter by saying that these figures were not at all the same with those that were formerly worn and were meant in the will; besides, they did not wear them in that sense, as forbidden by their father, but as they were a commendable custom, and of great use to the public. That these rigorous clauses in the will did therefore require some allowance and a favourable interpretation, and ought to be understood *cum grano salis*.¹

But fashions perpetually altering in that age, the scholastic brother grew weary of searching further evasions and solving everlasting contradictions. Resolved, therefore, at all hazards to comply with the modes of the world, they concerted matters together, and agreed unanimously to lock up their father's will in a strong-box, brought out of Greece or Italy (I have forgot which), and trouble themselves no farther to examine it, but only refer to its authority whenever they thought fit. In consequence whereof, a while after it grew a general mode to wear an infinite number of

¹ with a grain of salt

points, most of them tagged with silver; upon which the scholar pronounced *ex cathedra*¹ that points were absolutely *jure paterno*, as they might very well remember. It is true, indeed, the fashion prescribed somewhat more than were directly named in the will; however, that they, as heirs-general of their father, had power to make and add certain clauses for public emolument, though not deducible *todidem verbis* from the letter of the will, or else *multa absurda sequerentur*.² This was understood for canonical, and therefore on the following Sunday they came to church all covered with points.

The learned brother so often mentioned was reckoned the best scholar in all that or the next street to it; insomuch, as having run something behindhand with the world, he obtained the favour from a certain lord to receive him into his house and to teach his children. A while after the lord died, and he, by long practice upon his father's will, found the way of contriving a deed of conveyance of that house to himself and his heirs; upon which he took possession, turned the young squires out, and received his brothers in their stead.

A MODEST PROPOSAL FOR PREVENTING
THE CHILDREN OF POOR PEOPLE IN
IRELAND FROM BEING A BURDEN
TO THEIR PARENTS OR COUNTRY,
AND FOR MAKING THEM
BENEFICIAL TO THE PUBLIC

It is a melancholy object to those who walk through this great town, or travel in the country, when they see the streets, the roads, and cabin-doors, crowded with beggars of the female sex, followed by three, four, or six children, all in rags, and importuning every passenger for an alms. These mothers, instead of being able to work for their honest livelihood, are forced to employ all their time in strolling to beg sustenance for their helpless infants: who, as they grow up, either turn thieves for want of work, or leave their dear native country to fight for the Pretender in Spain, or sell themselves to the Barbadoes.

I think it is agreed by all parties, that this prodigious number of children in the arms, or on the backs, or at the heels of their mothers, and frequently of their fathers, is, in the present deplorable state of the kingdom, a very

great additional grievance; and, therefore, whoever could find out a fair, cheap, and easy method of making these children sound, useful members of the commonwealth, would deserve so well of the public, as to have his statue set up for a preserver of the nation.

But my intention is very far from being confined to provide only for the children of professed beggars; it is of a much greater extent, and shall take in the whole number of infants at a certain age, who are born of parents in effect as little able to support them as those who demand our charity in the streets.

As to my own part, having turned my thoughts for many years upon this important subject, and maturely weighed the several schemes of our projectors, I have always found them grossly mistaken in their computation. It is true, a child, just born, may be supported by its mother's milk for a solar year, with little other nourishment; at most, not above the value of two shillings, which the mother may certainly get, or the value in scraps, by her lawful occupation of begging; and it is exactly at one year old that I propose to provide for them in such a manner, as, instead of being a charge upon their parents, or the parish, or wanting food and raiment for the rest of their lives, they shall, on the contrary, contribute to the feeding, and partly to the clothing, of many thousands.

There is likewise another great advantage in my scheme, that it will prevent those voluntary abortions, and that horrid practice of women murdering their bastard children, alas, too frequent among us! sacrificing the poor innocent babes, I doubt, more to avoid the expense than the shame, which would move tears and pity in the most savage and inhuman breast.

The number of souls in this kingdom being usually reckoned one million and a half, of these I calculate there may be about two hundred thousand couple whose wives are breeders; from which number I subtract thirty thousand couple, who are able to maintain their own children, (although I apprehend there cannot be so many, under the present distresses of the kingdom); but this being granted, there will remain a hundred and seventy thousand breeders. I again subtract fifty thousand, for those women who miscarry, or whose children die by accident or disease within the year. There only remain a hundred and twenty thousand children of poor parents annually born. The question therefore is, How this

¹ officially ² many absurd consequences would follow

number shall be reared and provided for? which, as I have already said, under the present situation of affairs, is utterly impossible by all the methods hitherto proposed. For we can neither employ them in handicraft or agriculture; we neither build houses (I mean in the country), nor cultivate land: they can very seldom pick up a livelihood by stealing, till they arrive at six years old, except where they are of towards parts; although I confess they learn the rudiments much earlier; during which time they can, however, be properly looked upon only as probationers; as I have been informed by a principal gentleman in the country of Cavan, who protested to me, that he never knew above one or two instances under the age of six, even in a part of the kingdom so renowned for the quickest proficiency in that art.

I am assured by our merchants, that a boy or a girl before twelve years old is no saleable commodity; and even when they come to this age they will not yield above three pounds or three pounds and half-a-crown at most, on the exchange; which cannot turn to account either to the parents or kingdom, the charge of nutriment and rags having been at least four times that value.

I shall now, therefore, humbly propose my own thoughts, which I hope will not be liable to the least objection.

I have been assured by a very knowing American of my acquaintance in London, that a young healthy child, well nursed, is, at a year old, a most delicious, nourishing, and wholesome food, whether stewed, roasted, baked, or boiled; and I make no doubt that it will equally serve in a fricassee or a ragout.

I do therefore humbly offer it to public consideration, that of the hundred and twenty thousand children already computed, twenty thousand may be reserved for breed, whereof only one-fourth part to be males; which is more than we allow to sheep, black-cattle, or swine; and my reason is, that these children are seldom the fruits of marriage, a circumstance not much regarded by our savages, therefore one male will be sufficient for four females. That the remaining hundred thousand may, at a year old, be offered in sale to the persons of quality and fortune through the kingdom; always advising the mother to let them suck plentifully in the last month, so as to render them plump and fat for a good table. A child will make two dishes at an entertainment for friends; and when the family dines

alone, the fore or hind quarter will make a reasonable dish, and, seasoned with a little pepper or salt, will be very good boiled on the fourth day, especially in winter.

I have reckoned, upon a medium, that a child just born will weigh twelve pounds, and in a solar year, if tolerably nursed, will increase to twenty-eight pounds.

I grant this food will be somewhat dear, and therefore very proper for landlords, who, as they have already devoured most of the parents, seem to have the best title to the children.

Infants' flesh will be in season throughout the year, but more plentifully in March, and a little before and after: for we are told by a grave author, an eminent French physician, that fish being a prolific diet, there are more children born in Roman Catholic countries about nine months after Lent, than at any other season; therefore, reckoning a year after Lent, the markets will be more glutted than usual, because the number of Popish infants is at least three to one in this kingdom; and therefore it will have one other collateral advantage, by lessening the number of Papists among us.

I have already computed the charge of nursing a beggar's child (in which list I reckon all cottagers, labourers, and four-fifths of the farmers) to be about two shillings per annum, rags included; and I believe no gentleman would repine to give ten shillings for the carcass of a good fat child, which, as I have said, will make four dishes of excellent nutritive meat, when he has only some particular friend, or his own family, to dine with him. Thus the squire will learn to be a good landlord, and grow popular among his tenants; the mother will have eight shillings net profit, and be fit for work till she produces another child.

Those who are more thrifty (as I must confess the times require) may flay the carcass; the skin of which, artificially dressed, will make admirable gloves for ladies, and summer-boots for fine gentlemen.

As to our city of Dublin, shambles may be appointed for this purpose in the most convenient parts of it, and butchers we may be assured will not be wanting; although I rather recommend buying the children alive, then dressing them hot from the knife, as we do roasting pigs.

A very worthy person, a true lover of his country, and whose virtues I highly esteem, was lately pleased, in discoursing on this matter,

to offer a refinement upon my scheme. He said, that many gentlemen of this kingdom, having of late destroyed their deer, he conceived that the want of venison might be well supplied by the bodies of young lads and maidens, not exceeding fourteen years of age, nor under twelve; so great a number of both sexes in every country being now ready to starve for want of work and service; and these to be disposed of by their parents, if alive, or otherwise by their nearest relations. But, with due deference to so excellent a friend, and so deserving a patriot, I cannot be altogether in his sentiments; for as to the males, my American acquaintance assured me, from frequent experience, that their flesh was generally tough and lean, like that of our schoolboys, by continual exercise, and their taste disagreeable; and to fatten them would not answer the charge. Then as to the females, it would, I think, with humble submission, be a loss to the public, because they soon would become breeders themselves: and besides, it is not improbable that some scrupulous people might be apt to censure such a practice, (although indeed very unjustly,) as a little bordering upon cruelty; which, I confess, has always been with me the strongest objection against any project, how well soever intended.

But in order to justify my friend, he confessed that this expedient was put into his head by the famous Psalmanazar, a native of the island Formosa, who came from thence to London above twenty years ago; and in conversation told my friend, that in his country, when any young person happened to be put to death, the executioner sold the carcass to persons of quality as a prime dainty; and that in his time the body of a plump girl of fifteen, who was crucified for an attempt to poison the emperor, was sold to his imperial majesty's prime minister of state, and other great mandarins of the court, in joints from the gibbet, at four hundred crowns. Neither indeed can I deny, that if the same use were made of several plump young girls in this town, who, without one single groat to their fortunes, cannot stir abroad without a chair, and appear at play-house and assemblies in foreign fineries which they never will pay for, the kingdom would not be the worse.

Some persons of a desponding spirit are in great concern about that vast number of poor people, who are aged, diseased, or maimed; and I have been desired to employ my thoughts, what course may be taken to ease the nation of

so grievous an encumbrance. But I am not in the least pain upon that matter, because it is very well known, that they are every day dying, and rotting, by cold and famine, and filth and vermin, as fast as can be reasonably expected. And as to the young labourers, they are now in almost as hopeful a condition: they cannot get work, and consequently pine away for want of nourishment, to a degree, that if at any time they are accidentally hired to common labour, they have not strength to perform it; and thus the country and themselves are happily delivered from the evils to come.

I have too long digressed, and therefore shall return to my subject. I think the advantages by the proposal which I have made, are obvious and many, as well as of the highest importance.

For first, As I have already observed, it would greatly lessen the number of Papists, with whom we are yearly over-run, being the principal breeders of the nation, as well as our most dangerous enemies; and who stay at home on purpose to deliver the kingdom to the Pretender, hoping to take their advantage by the absence of so many good Protestants, who have chosen rather to leave their country, than stay at home and pay tithes against their conscience to an Episcopal curate.

Secondly, The poorer tenants will have something valuable of their own, which by law may be made liable to distress, and help to pay their landlord's rent; their corn and cattle being already seized, and money a thing unknown.

Thirdly, Whereas the maintenance of a hundred thousand children, from two years old and upward, cannot be computed at less than ten shillings apiece per annum, the nation's stock will be thereby increased fifty thousand pounds per annum, beside the profit of a new dish introduced to the tables of all gentlemen of fortune in the kingdom, who have any refinement in taste. And the money will circulate among ourselves, the goods being entirely of our own growth and manufacture.

Fourthly, The constant breeders, beside the gain of eight shillings sterling per annum by the sale of their children, will be rid of the charge of maintaining them after the first year.

Fifthly, This food would likewise bring great custom to taverns; where the vintners will certainly be so prudent as to procure the best receipts for dressing it to perfection, and, consequently, have their houses frequented by all the fine gentlemen, who justly value themselves upon their knowledge in good eating: and a skilful cook, who understands how to oblige

his guests, will contrive to make it as expensive as they please.

Sixthly, This would be a great inducement to marriage, which all wise nations have either encouraged by rewards, or enforced by laws and penalties: It would increase the care and tenderness of mothers toward their children, when they were sure of a settlement for life to the poor babes, provided in some sort by the public, to their annual profit or expense. We should see an honest emulation among the married women, which of them could bring the fattest child to the market. Men would become as fond of their wives during the time of their pregnancy, as they are now of their mares in foal, their cows in calf, their sows when they are ready to farrow; nor offer to beat or kick them (as is too frequent a practice) for fear of a miscarriage.

Many other advantages might be enumerated. For instance, the addition of some thousand carcasses in our exportation of barrelled beef; the propagation of swine's flesh, and improvement in the art of making good bacon, so much wanted among us by the great destruction of pigs, too frequent at our table; which are no way comparable in taste or magnificence to a well-grown, fat, yearling child, which, roasted whole, will make a considerable figure at a lord mayor's feast, or any other public entertainment. But this, and many others, I omit, being studious of brevity.

Supposing that one thousand families in this city would be constant customers for infants' flesh, beside others who might have it at merry-meetings, particularly at weddings and christenings, I compute that Dublin would take off annually about twenty thousand carcasses; and the rest of the kingdom (where probably they will be sold somewhat cheaper) the remaining eighty thousand.

I can think of no one objection that will possibly be raised against this proposal, unless it should be urged, that the number of people will be thereby much lessened in the kingdom. This I freely own, and it was indeed one principal design in offering it to the world. I desire the reader will observe, that I calculate my remedy for this one individual kingdom of Ireland, and for no other that ever was, is, or I think ever can be, upon earth. Therefore let no man talk to me of other expedients: of taxing our absentees at five shillings a pound: of using neither clothes, nor household-furniture, except what is our own growth and manufacture: of utterly rejecting the materials and instruments that promote foreign luxury: of

curing the expensiveness of pride, vanity, idleness, and gaming in our women; of introducing a vein of parsimony, prudence, and temperance: of learning to love our country, in the want of which we differ even from Laplanders, and the inhabitants of Topinambo: of quitting our animosities and factions, nor acting any longer like the Jews, who were murdering one another at the very moment their city was taken: of being a little cautious not to sell our country and conscience for nothing: of teaching landlords to have at least one degree of mercy toward their tenants: lastly, of putting a spirit of honesty, industry, and skill into our shopkeepers; who, if a resolution could now be taken to buy only our native goods, would immediately unite to cheat and exact upon us in the price, the measure, and the goodness, nor could ever yet be brought to make one fair proposal of just dealing, though often and earnestly invited to it.

Therefore I repeat, let no man talk to me of these and the like expedients, till he has at least some glimpse of hope, that there will be ever some hearty and sincere attempt to put them in practice.

But, as to myself, having been wearied out for many years with offering vain, idle, visionary thoughts, and at length utterly despairing of success, I fortunately fell upon this proposal; which, as it is wholly new, so it has something solid and real, of no expense and little trouble, full in our own power, and whereby we can incur no danger in disobliging England. For this kind of commodity will not bear exportation, the flesh being of too tender a consistence to admit a long continuance in salt, although perhaps I could name a country, which would be glad to eat up our whole nation without it.

After all, I am not so violently bent upon my own opinion as to reject any offer proposed by wise men, which shall be found equally innocent, cheap, easy, and effectual. But before something of that kind shall be advanced in contradiction to my scheme, and offering a better, I desire the author, or authors, will be pleased maturely to consider two points. First, as things now stand, how they will be able to find food and raiment for a hundred thousand useless mouths and backs. And, secondly, there being a round million of creatures in human figure throughout this kingdom, whose whole subsistence put into a common stock would leave them in debt two millions of pounds sterling, adding those who are beggars by profession, to the bulk of farmers, cottagers, and labourers, with the wives and children

who are beggars in effect; I desire those politicians who dislike my overture, and may perhaps be so bold as to attempt an answer, that they will first ask the parents of these mortals, whether they would not at this day think it a great happiness to have been sold for food at a year old, in the manner I prescribe, and thereby have avoided such a perpetual scene of misfortunes, as they have since gone through, by the oppression of landlords, the impossibility of paying rent without money or trade, the want of common sustenance, with neither house nor clothes to cover them from the inclemencies of the weather, and the most inevitable prospect of entailing the like, or greater miseries, upon their breed for ever.

I profess, in the sincerity of my heart, that I have not the least personal interest in endeavouring to promote this necessary work, having no other motive than the public good of my country, by advancing our trade, providing for infants, relieving the poor, and giving some pleasure to the rich. I have no children by which I can propose to get a single penny; the youngest being nine years old, and my wife past child-bearing.

ANTHONY ASHLEY COOPER,
THIRD EARL OF SHAFTESBURY
(1671-1713)

CHARACTERISTICS OF MEN, MANNERS,
OPINIONS, TIMES, ETC.

FREEDOM OF WIT AND HUMOUR

PART III. SECTION III

You have heard it, my friend, as a common saying, that interest governs the world. But, I believe, whoever looks narrowly into the affairs of it will find that passion, humour, caprice, zeal, faction, and a thousand other springs, which are counter to self-interest, have as considerable a part in the movements of this machine. There are more wheels and counterpoises in this engine than are easily imagined. 'Tis of too complex a kind to fall under one simple view, or be explained thus briefly in a word or two. The studiers of this mechanism must have a very partial eye to overlook all other motions besides those of the lowest and narrowest compass. 'Tis hard that in the plan or description of this clock-work no wheel or balance should be allowed on the side of the better and more enlarged affections; that nothing should be understood to be done in kindness or generosity, nothing in pure good-

nature or friendship, or through any social or natural affection of any kind; when, perhaps, the mainsprings of this machine will be found to be either these very natural affections themselves, or a compound kind derived from them, and retaining more than one half of their nature.

But here, my friend, you must not expect that I should draw you up a formal scheme of the passions, or pretend to show you their genealogy and relation: how they are interwoven with one another, or interfere with our happiness and interest. 'Twould be out of the genius and compass of such a letter as this, to frame a just plan or model by which you might, with an accurate view, observe what proportion the friendly and natural affections seem to bear in this order of architecture.

Modern projectors, I know, would willingly rid their hands of these natural materials, and would fain build after a more uniform way. They would new-frame the human heart, and have a mighty fancy to reduce all its motions, balances, and weights, to that one principle and foundation of a cool and deliberate selfishness. Men, it seems, are unwilling to think they can be so outwitted and imposed on by Nature, as to be made to serve her purposes rather than their own. They are ashamed to be drawn thus out of themselves, and forced from what they esteem their true interest.

There has been in all times a sort of narrow-minded philosophers, who have thought to set this difference to rights by conquering Nature in themselves. A primitive father and founder among these, saw well this power of Nature, and understood it so far, that he earnestly exhorted his followers neither to beget children nor serve their country. There was no dealing with Nature, it seems, while these alluring objects stood in the way. Relations, friends, countrymen, laws, politic constitutions, the beauty of order and government, and the interest of society and mankind, were objects which, he well saw, would naturally raise a stronger affection than any which was grounded upon the narrow bottom of mere self. His advice, therefore, not to marry, nor engage at all in the public, was wise, and suitable to his design. There was no way to be truly a disciple of this philosophy, but to leave family, friends, country, and society, to cleave to it. . . . And, in good earnest, who would not, if it were happiness to do so? — The philosopher, however, was kind in telling us his thought. 'Twas a token of his fatherly love of mankind —

Tu pater, et rerum inventor! Tu patria nobis
Suppeditas praecepta!¹

But the revivers of this philosophy in latter days appear to be of a lower genius. They seem to have understood less of this force of Nature, and thought to alter the thing by shifting a name. They would so explain all the social passions and natural affections as to denominate them of the selfish kind. Thus civility, hospitality, humanity towards strangers or people in distress, is only a more deliberate selfishness. An honest heart is only a more cunning one; and honesty and good-nature, a more deliberate or better-regulated self-love. The love of kindred, children and posterity, is purely love of self and of one's own immediate blood; as if, by this reckoning, all mankind were not included: all being of one blood, and joined by inter-marriages and alliances, as they have been transplanted in colonies and mixed one with another. And thus love of one's country and love of mankind must also be self-love. Magnanimity and courage, no doubt, are modifications of this universal self-love! For courage, says our modern philosopher, is constant anger; and all men, says a witty poet, would be cowards if they durst.

That the poet and the philosopher both were cowards, may be yielded perhaps without dispute. They may have spoken the best of their knowledge. But for true courage, it has so little to do with anger, that there lies always the strongest suspicion against it where this passion is highest. The true courage is the cool and calm. The bravest of men have the least of a brutal bullying insolence; and in the very time of danger are found the most serene, pleasant, and free. Rage, we know, can make a coward forget himself and fight. But what is done in fury or anger can never be placed to the account of courage. Were it otherwise, womankind might claim to be the stoutest sex; for their hatred and anger have ever been allowed the strongest and most lasting.

Other authors there have been of a yet inferior kind: a sort of distributors and petty retailers of this wit, who have run changes, and divisions without end, upon this article of self-love. You have the very same thought spun out a hundred ways, and drawn into mottoes and devices to set forth this riddle, that "act as disinterestedly or generously as you please, self still is at the bottom, and nothing else."

¹ Thou, father and beginner of things, do thou give us fatherly counsels.

Now if these gentlemen who delight so much in the play of words, but are cautious how they grapple closely with definitions, would tell us only what self-interest was, and determine happiness and good, there would be an end of this enigmatical wit. For in this we should all agree, that happiness was to be pursued, and it fact was always sought after; but whether found in following Nature, and giving way to common affection, or in suppressing it, and turning every passion towards private advantage, a narrow self-end, or the preservation of mere life, this would be the matter in debate between us. The question would not be, "who loved himself, or who not," but "who loved and served himself the rightest, and after the truest manner."

'Tis the height of wisdom, no doubt, to be rightly selfish. And to value life, as far as life is good, belongs as much to courage as to discretion; but a wretched life is no wise man's wish. To be without honesty is, in effect, to be without natural affection or sociableness of any kind. And a life without natural affection, friendship, or sociableness would be found a wretched one were it to be tried. 'Tis as these feelings and affections are intrinsically valuable and worthy that self-interest is to be rated and esteemed. A man is by nothing so much himself as by his temper and the character of his passions and affections. If he loses what is manly and worthy in these, he is as much lost to himself as when he loses his memory and understanding. The least step into villainy or baseness changes the character and value of a life. He who would preserve life at any rate must abuse himself more than any one can abuse him. And if life be not a dear thing indeed, he who has refused to live a villain and has preferred death to a base action has been a gainer by the bargain.

JOSEPH ADDISON (1672-1719)

THE SPECTATOR

NO. 10. MONDAY, MARCH 12, 1711

*Non aliter quam qui adverso vix flumine lembum
Remigiis subigit: si brachia forte remisit,
Atque illum in praeceps prono rapit alveus amni.*¹

— VIRG.

It is with much satisfaction that I hear this great city inquiring day by day after these my

¹ So the boat's brawny crew the current stem,
And, slow advancing, struggle with the stream;
But if they slack their hands or cease to strive,
Then down the flood with headlong haste they drive. — DRYDEN.

papers, and receiving my morning lectures with a becoming seriousness and attention. My publisher tells me, that there are already three thousand of them distributed every day: So that if I allow twenty readers to every paper, which I look upon as a modest computation, I may reckon about threescore thousand disciples in London and Westminster, who I hope will take care to distinguish themselves from the thoughtless herd of their ignorant and unattentive brethren. Since I have raised to myself so great an audience, I shall spare no pains to make their instruction agreeable, and their diversion useful. For which reasons I shall endeavour to enliven morality with wit, and to temper wit with morality, that my readers may, if possible, both ways find their account in the speculation of the day. And to the end that their virtue and discretion may not be short transient intermitting starts of thoughts, I have resolved to refresh their memories from day to day, till I have recovered them out of that desperate state of vice and folly into which the age is fallen. The mind that lies fallow but a single day, sprouts up in follies that are only to be killed by a constant and assiduous culture. It was said of Socrates, that he brought philosophy down from heaven, to inhabit among men; and I shall be ambitious to have it said of me, that I have brought philosophy out of closets and libraries, schools and colleges, to dwell in clubs and assemblies, at tea-tables and in coffee-houses.

I would therefore in a very particular manner recommend these my speculations to all well-regulated families, that set apart an hour in every morning for tea and bread and butter; and would earnestly advise them for their good to order this paper to be punctually served up, and to be looked upon as a part of the tea equipage.

Sir Francis Bacon observes, that a well-written book, compared with its rivals and antagonists, is like Moses's serpent, that immediately swallowed up and devoured those of the Egyptians. I shall not be so vain as to think, that where the Spectator appears, the other public prints will vanish; But shall leave it to my reader's consideration, whether, (Is it not much better to be let into the knowledge of one's self, than to hear what passes in Muscovy or Poland;) and to amuse ourselves with such writings as tend to the wearing out of ignorance, passion, and prejudice, than such as naturally conduce

to inflame hatreds, and make enmities irreconcilable?

(In the next place, I would recommend this paper to the daily perusal of those gentlemen whom I cannot but consider as my good brothers and allies, I mean the fraternity of Spectators, who live in the world without having anything to do in it; and either by the affluence of their fortunes, or laziness of their dispositions, have no other business with the rest of mankind, but to look upon them.) Under this class of men are comprehended all contemplative tradesmen, titular physicians, Fellows of the Royal-society, Templars that are not given to be contentious, and statesmen that are out of business; in short, every one that considers the world as a theatre, and desires to form a right judgment of those who are the actors on it.

There is another set of men that I must likewise lay a claim to, whom I have lately called the blanks of society, as being altogether unfurnished with ideas, till the business and conversation of the day has supplied them. I have often considered these poor souls with an eye of great commiseration, when I have heard them asking the first man they have met with, whether there was any news stirring? and by that means gathering together materials for thinking. These needy persons do not know what to talk of, till about twelve a clock in the morning; for by that time they are pretty good judges of the weather, know which way the wind sits, and whether the Dutch mail be come in. As they lie at the mercy of the first man they meet, and are grave or impertinent all the day long, according to the notions which they have imbibed in the morning, I would earnestly entreat them not to stir out of their chambers till they have read this paper, and do promise them that I will daily instil into them such sound and wholesome sentiments, as shall have a good effect on their conversation for the ensuing twelve hours.

But there are none to whom this paper will be more useful, than to the female world. I have often thought there has not been sufficient pains taken in finding out proper employments and diversions for the fair ones. Their amusements seem contrived for them, rather as they are women, than as they are reasonable creatures; and are more adapted to the sex than to the species. The toilet is their great scene of business, and the right adjusting of their hair the principal employment of their lives. The sorting of a suit of ribbons is reckoned a very good morning's work; and if they