

Clark University

Clark Digital Commons

Origins of Modern Religion, Modern Charity and
Modern Labor Problems

History Manuscripts, -1907

March 2022

Lecture Four: Charity, a Degrading Influence of the 18th Century

Earl Clement Davis

Follow this and additional works at: https://commons.clarku.edu/history_manuscripts_1

Recommended Citation

Davis, Earl Clement, "Lecture Four: Charity, a Degrading Influence of the 18th Century" (2022). *Origins of Modern Religion, Modern Charity and Modern Labor Problems*. 4.

https://commons.clarku.edu/history_manuscripts_1/4

This Manuscript is brought to you for free and open access by the History Manuscripts, -1907 at Clark Digital Commons. It has been accepted for inclusion in Origins of Modern Religion, Modern Charity and Modern Labor Problems by an authorized administrator of Clark Digital Commons. For more information, please contact larobinson@clarku.edu.

1

Charity a degrading influence
of the 15th Century.

I cannot quite picture to you the condition in which England found herself in the 18th Century. It is not at all surprising to find an intense reaction from the extremes of the Puritan movement under such sway as we enter the movements of life in the opening of the eighteenth Century to which we now turn our attention.

You will remember how we trace the development of the Puritan movement from its first faint beginnings through the long centuries to its final dramatic struggle with the King and his followers; and how under the masterful power of Cromwell, and his magnificent army who rested upon the teachings of the Bible for their authority and guidance, the

issue between over what constituted^{the}
the right to govern was fought out
upon the battle fields of Naseby and
Marston Town. It was a period of
tremendous political and religious
excitement, in which we accumulated
all the defects, as well as the worst
brutal feelings of man's nature.

But the reaction comes. The Puritan
fever, so tremendous and sweeping
in its rage, and not entirely with-
out its periods of delirium, had passed
the crisis, and the way to health was
now opened up.

In the early years of the 18th century
we find England in a peculiar
situation. It is easy enough in dealing
with this period to make a picture
as black as our own faintest. It is
a period extreme reaction against the
excitements of a struggle in which
we involved the deepest moral

and religious interests. Just as the 3
individual, who has been through
a long period of intense work and
activity, likes to take a vacation,
to forget what he has been working
over, and give himself up to less
exacting, and less strenuous period
in preparation of new duties, so
the nation as a whole does this same
thing. As we come upon England in
the opening years of the 18th Century
for the purpose of noting some of the
social, moral, and religious conditions
of the time, we find her in a period
of vacation conditions. While it may
be discouraging to investigate at this
point, it is necessary to do so, but
we must judge the conditions in
light of this fact, that it is a period
of relaxation, and indifference, an
attempt to throw off the duties and
cares of serious living, and give

14

in a general pleasure seeking, macabre.

We are trying to look at things from the point of the prosperous classes, and especially in their relation to the people as a whole. For one who has read Thackeray's *Henry* towards the general atmosphere of the period is fairly familiar, its general character is coarse and vulgar. One has only to read the literary products of the period to see this very clearly. Swollets, Fieldings, Swift's writings, if one has the patience to read them, mirror the conditions under which they were written.

As to the kind of pleasures that these people of the upper classes were interested in, such customs as bull-baiting and bear-baiting were common among the greatest lords and ladies. So with such a spectacle

15
was one of the common methods of
killing time among the better sort of
folks. In Queen Anne's time it was
performed twice a week at Hockley
Hole in London. "Among the entertain-
ments advertised in London in 1729 and
1730," says Lecky, "we find a woad ball
to be chased of ~~in~~ with fireworks and
turned loose in the same place, a
dog to be chased of with fireworks
over him, a bear to be let loose
at the same time, and a cat to be
tied to a bull's tail, a woad ball
chased of with fireworks to be
baited (i.e. tortured)." (Lecky, England in
the 18th Cen. vol I. P. 598). Cocks-fighting
was also common, in schools, and
among all classes of people. In 1705 its
merits, and advantages were set forth
in "An Essay on the doctrine and
Royal Recreation and Art of Cocking."
The essayist hoped that this great

form of sport might become a popular
local, and to very common, it being
so innocent a past time. Some
times, it is said, the church bells were
rung in honor of a victory in the
inter county cock fights. Of course
hunting in various forms seemed as
the country gentlemen's great method
of satisfying his passion for excitement,
Gambling was very common, both
among men and women. It is
not quite clear whether the mania
for gambling is the cause, the result
or simply an attendant circumstance
to the wildest kind of speculation
into which men and women would
head long, in their mad desire
for money. The south sea Bubble
was only one of many that lead
the get rich quick people to the
great ruin when the Bubbles exploded,
Intemperance were regarded as a legitimate

method of performing charitable duties.^{7.}
The federal mitres of this is Hollis
Hall at Harvard which was built
from the proceeds of a lottery.

Not only was the coarseness and
vulgarity of the times exhibited here,
but also in the construction of the stage.
Not ⁱⁿ high art, not ⁱⁿ literary interest
but simply the form of the stage to
produce vulgar obscene entertain-
ments was its influenced fact.

But perhaps the greatest reproach
is that all this stage vulgarity was
permitted for obscenity's sake. It was
not lightened ~~and~~ even by the
slightest sense of delicacy and
refined feelings.

But this brings us to a point where
we can come in contact with
what was really the heart and core
of the trouble. There was no place

for art, except of that sort which
served to satisfy the desire for
ostentation and display. Portrait painting
flourished, and lived upon the vanity
of strollers. Art in other forms went
begging. The struggle of Handel the
great composer of music is well known,
etc became one of the signs of good
taste among fashionable people to
ridicule his music" says Lecky.

While the list of writers which
appear during this period, is considerable
and their work is important, the interesting
thing is that their interests somewhat
reflect the commonplace nature of the
life about them. There is little or no
place of what we call the finer
sentiments, and deeper thoughts. To
deal with superficial things in
a superficial way, and if lead
by chance to touch upon some topic

of a finer quality, it was with
the hand of play's indifference
and irony. The truth seems to be
that the finer sentiments of life
had been crushed.

Perhaps this is illustrated by the
attitude of the people towards religion.
To revert to the subject of morality
and religion, the subject which had
been the sole topic of vital interest
during the Puritan movement, seemed
utterly impossible, says to this
Englishman on his of the early 18th
century. "In higher circles, every-
one laughs, if one talks of religion"
said Winterset on his visit to
England. The clergy had lost their
standing, and were about on a par
socially with the sewing maid.
They read prayers which no one
attended.

They hung around the heels of their lords, and as one has said their only duty seemed to be to be able to carry their lord to bed after he had become so drunk that he could no longer stand or walk. Recall the Parson of Henry Esmond. Even the worst glib-
gette of church writers have to pass over this period with their eyes closed or else declare that the curate was a disgrace to the church. While the Bishops and other higher dignities regarded their positions only as an easy means of getting money. One Bishop is said never to have visited his diocese. The fact is they were on about the same plane as their drunken lords, please seeking lords, with this exception that in general they were not

quite so bold, and above board" in acknowledging their sins, in the midst of the course and vulgarity, which they should have detested, they become helpless objects who pained and whined in the midst of it all. Among the more prominent people Christianity had become merely a theme for scorn, and was regarded as a mere fiction and superstition.

Of course the clergy lost their political influence, and the restraint which at times had been given to political life by the influence of the church, was now with drawn. ~~and~~ in fact ^{the world of} politics shared the same fate as all the rest of society. It was corrupt, venal, Bribery and graft were ~~so~~ common. In fact the only method of accomplishing results either for

12.
the benefit or the injury of the
nation was by the force of in-
fluence. Wolfoliz influence at this
point is illustrative.

That is a dark and gloomy picture
you say, well, so be it, but we
must go far over the great middle
class, and take of one or two points
which show the relation of this brutal
period upon the poor. I called this
lecture "Charity, a degrading influence
in the 8th Century." You are wondering
how there could be any ~~the~~ such
thing as charity in such an age.
As a matter of fact there was not any
such thing, charity had become
Rhus giving. The lavish, and
ostentatious display, the recklessness
~~of~~ expenditure of money had pro-
duced its effect. An illustration
is seen in the woman of forging

servants. The custom which one ^{L^K3}
coll tying had become so common
that houses no longer paid their
servants wages, but simply gave
them board and a place to stay.

while the servant defended upon
top ~~and~~ from the guests, and when
a dinner party filed from the
dining room, it was compelled
to run the gauntlet of the out-
stretched hands of the butlers.
Lovable and chaste satisfaction with
four-fold servants was such in
those days, as to afford many a
woman with a topic of conversation
for all eternity.

In 1704 the evils which this pernicious
extravagance leads to come to the front
in an attempt to extend the system
of poor-law relief. Defoe, who
writes with keenness, and wisdom,
issued a tract, "Giving Alms

to charity." He maintains that the ⁽¹⁴⁾
pauperism of the country is not due
to any want of employment, but
to habits of vagrancy, drunken-
ness, and extravagance. "I affirm,"
he says, "of my own ~~experience~~
knowledge, that when I wanted a
man for laboring work, and
offered him 9S per week, to strolling
fellow at my door, they have
frequently told me to my face
that they could get more as begging."

"There is nothing more frequent than for
an Englishman to work till he has
got his pockets full of money, and then
go and be idle, or perhaps drunk, till
it is all gone, and perhaps himself in
debt: and ask him in his cups, what
he intends, he'll tell you honestly
that he'll drink as long as it
lasts, and then go to work for more

I make no difficulty to promise, ⁽¹⁵⁾
on a short summons, to produce
above a thousand families in England,
within my particular knowledge,
who go in rags, and their children
wanting bread, whose fathers can
earn their 15s to 25s. per week, but
will not work.... The reason
why so many pretend to want
work is that, as they can live so
well on the pretence of wanting
work, they would be wad to
have it and work in earnest."

So you see the meanness, the
extravagance of the nobility is
perfectly mirrored in the lives
of the Poorers, who ~~are~~ copies
who you cannot say. But the
cursed abuse giving, which
after fares for charity, had

16

sewed to transform whole
armies of people into professional
beggars. Charity had become a
profession, as devoid of sentiment
and healthiness, and human
interest, as were the lives from
which it emanated.

This is a gloomy and discouraging
situation that we find England in
after the passage of Puritanism had
run its course. But it is really not
so discouraging as it seems. As
we have seen before the Puritan
movement was not positive
in its work, but negative. It
had but one great object in view,
namely, of establishing the
truth that the so-called authority
which the Catholic Church

and English church exercised ¹⁷
basing its claims upon a form
which did not exist, was a fiction.
That was accomplished. The natural
reaction was such as we have seen.
The real positive, active, aggressive
work of building a new structure
but the site of the old had
as yet hardly begun. The word
force and vigor of Calvinistic
Puritanism was still working its
way to the surface among
the middle classes. Its work was
yet of a hidden, and even crude
nature, but the form and vitality
still existed in this vacuous
period of English History.

Already in the thick under-
brush of the early years of

the 18th Century evidences of the ¹⁸
new power, were coming to the surface.
De Foë was writing. Addison was
dealing out morsels of literary merit
in the Spectator. These found their
way to many a breakfast table.
Steele was helping. There was a
revival of Shakespeare's ~~flaccid~~ plays,
which which came as a breath of
fresh air blowing across the foul
atmosphere of the stage. Even the
appearance of Handel was of vast
moment. The coffee houses, where
men of taste and interest came for
conversation, were becoming popular,
a tremendous improvement ~~above~~
the ale houses, and gin shops.

Meantime, also, manufacturing
was increasing, and upon the basis
of Commercial and industrial

prosperity this great extravagance¹⁹
and luxuriousness rested. That
some DeFoe who spoke with such
acumen on the problem of begging,
also describes in his *Tour through*
Great Britain, (wrote in 1724-6) the condition
of industry. Speaking of the swell
manufacturers near Halifax in York-
shire he says: "The land was divided
into small enclosures, from two acres
to six or seven each, seldom more. Every
three or four ^{pieces} ~~acres~~ of land having a
house belonging to them; hardly
~~to~~ a house standing out of speaking
distance from another. We could see
at every house a tent, and on al-
most every tent a piece of cloth
or kersey, or shalloon. At every
considerable house there was a
a manufactory. Every clothier

keeps one horse at least to carry
 his manufactures to the market;
 and every one generally keeps a
 cow or two more for his family.
 By this means the small pieces of
 enclosed land about each house
 are occupied, for they scarce sow
 corn enough to feed their poultry.
 The houses are full of lusty fellows,
 some at the dye vat, some at the
 two loom, others dressing the
 clothes; the women and children
 carding and spinning; being
 all employed from the youngest
 to the oldest, "..... and not a beggar
 to be seen or an idle person."
 Law III P. 1 1/2 b.

This gives us a much more
 cheerful conception of England,
 for it is true that among these

21

obscure people, things of real value
were happening. Rev. Eliot's Adm.
Bede is interesting as showing the
emergence from the ~~the~~ people who
were doing the real work, a new
set of thoughts and ideas. Upon soil
such as this, soil which still
remained essentially ready for
cultivation, after the ~~first~~ purifica-
tion at the hands of the Puritan fever,
upon this soil fell the words of
Whitefield, and the Wesleys.
Already they were growing into
manhood, and were tracing in
their minds the workings of
thoughts and ideas which had
been almost obliterated from
England for three generations.
For the time being we leave

This as it is. Next Sunday evening 22
we shall consider the great Methodist
movement, and vote how the Wesleys
lay the foundation of modern religious
conceptions.

[Lecture 4]
Charity, a Degrading Influence of the 18th Century,
[18th Century]

Earl Clement Davis

Pittsfield, MA

No Date

I cannot quite picture to you the condition in which England found herself in the 18th century. It is not at all surprising to find an intense reaction from the extremes of the Puritan movement under full sway as we enter the movements of life in the opening of the eighteenth century to which we now turn our attention.

You will remember how we traced the development of the Puritan movement from its first faint beginnings through the long centuries to its final dramatic struggle with the King and his followers; how under the materful power of Cromwell, and his magnificent army who rested upon the teaching of the Bible for their authority and guidance, the issue over what constituted the right to govern was fought out upon the battlefields of Naseby and Marston Moor.¹ It was a period of tremendous political and religious excitement in which we accommodated all the deepest as well as the most brutal feelings of man's nature. But the reaction came. The Puritan fever, so tremendous and {??} in its rage, and not entirely without its periods of delierium, had passed the crisis, and the way to health was now opened up.

In the early years of the 18th century we find England in a peculiar situation. It is easy enough in dealing with this period to make a picture as black as one ever painted. It is a period [of] extreme reaction against the excitements of a struggle in which we involved the deepest moral and religious interests. Just as the individual, who has been through a long period of intense work and activity, likes to take a vacation, to forget what he has

¹ The battles of Naseby, June 14, 1645, and Marston Moor, July 2, 1644 were two of the important Royalist defeats in the English Civil War.

been working over, and give himself up to a less exacting, and less strenuous period in preparation of new duties, so the nation as a whole does the same thing. As we come upon England in the opening years of the 18th century for the purpose of noting some of the social, moral and religious conditions of the time, we find her in a kind of vacation condition. While it may be discouraging to investigate at this point, it is necessary to do so, but we must judge the conditions in light of this fact, that it is a period of relaxation, and indifference, an attempt to throw off the duties and cares of serious living, and join in a general pleasure-seeking vacation.

We are trying to look at things from the point of the prosperous classes, and especially in their relation to the people as a whole. To one who has read Thackeray's *Henry Esmond*,² the general atmosphere of the period is fairly familiar. Its general character is coarse and vulgar. One has only to read the literary products of the period to see this very clearly. Smollet's Fielding's, Swift's³ writings, if one has the patience to read them, mirror the conditions under which they were written.

As to the kind of pleasures that these people of the upper classes were interested in, such customs as bull-baiting and bear-baiting were common among the greatest lords and ladies. To witness such a spectacle was one of the common methods of killing time among the better sort of folks, "In Queen Anne's time it was performed twice a week at Hockley Hole in London. ... Among the entertainments advertised in London in 1729 and 1730," says Lecky,
we find a mad bull to be dressed up with fireworks and turned loose in the game place, a dog to be dressed up with fireworks over him, a bear to be let loose at the same time, and a cat to be tied to a bull's tail, a mad bull dressed

² William Makepeace Thackeray (1811-1863), *The History of Henry Esmond*, 1852.

³ Tobias Smollett (1721-1771); Henry Fielding (1707-1754); Jonathan Swift (1667-1745).

up with fireworks to be baited (i.e., tortured).
(Lecky, England in the 18th Cen. Vol I P. 599.)⁴

Cock-fighting was also common, in schools and among all classes of people. In 1705 its merits and advantages were set forth in "An Essay on the Innocent and Royal Recreation and Art of Cocking."⁵ The essayist hoped that this great form of sport might become a popular local and very common—it being so innocent—past-time. Sometimes, it is said, the church bells were rung in honor of a victory in the inter-county cock-fights. Of course hunting in various forms served as the country gentleman's great method of satisfying his passion for excitement. Gambling was very common, both among men and women. It is not quite clear whether the mania for gambling is the cause, the result or simply an attendant circumstance to the mildest kind of speculations which men and women rushed headlong, in their mad desire for money. The South Sea Bubble was only one of many that led the get rich quick people to the great panic when the bubbles exploded. Lotteries were regarded as a legitimate method of performing charitable duties. One peculiar witness of this is Hollis Hall at Harvard⁶ which was built from the proceeds of a lottery.

Not only was the coarseness and vulgarity of the times exhibited here, but also in the condition of the stage. Not in high art, not in literary interest, but simply the power of the stage to produce vulgar obscene entertainments was its influenced best. But perhaps the greatest reproach is that all this stage vulgarity was permitted for obscenities sake. It was not lightened even by the slightest sense of delicacy and refined feelings.

But this brings us to a point where we come in contact with what was really the heart and core of the trouble. There was no place for art, except of that sort which

⁴ William E. H. Lecky, *A History of England in the Eighteen Century*, London: Longmans, Green, and Co., 1878. Vol 1, pp. 552-3. Different page numbers likely come from different editions.

⁵ Likely, William Machrie, *An Essay Upon the Royal Recreation and Art of Cocking*, Edinburgh: James Watson, 1705.

⁶ Hollis Hall, Harvard University, 13 Harvard Yard, Cambridge, MA, built 1763.

seemed to satisfy the desire for ostentation and display. Portrait painting flourished, and lived upon the vanity of shallowness. Art in other forms went begging. The struggle of Handel the great composer of music is well known. It became "one of the signs of good taste among fashionable people to ridicule his music," says Lecky.⁷

While the list of writers which appear during this period is considerable and their work is important, the interesting thing is that their interests somewhat reflect the commonplaceness of the life about them. There is little or no place of what we call the finer sentiments, and deeper thoughts. To deal with superficial things in a superficial way, and if led by chance to touch upon some topic of a finer quality, it was with the hand of blasé indifference and irony. The truth seems to be that the finer sentiments of life had been crushed.

Perhaps this is illustrated by the attitude of the people toward religion. To revert to the subject of morality and religion, the subject which had been the sole topic of vital interest during the Puritan movement, seemed utterly impossible, to this Englishman of the early 18th century, "In higher circles, everyone laughs, if one talks of religion," said Montesquieu on his visit to England.⁸ The clergy had lost their standing, and were about on a par socially with the serving maid. They read prayers which no one attended.

They hung around the heels of their lords, and as one has said, their only duty seemed to be to be able to carry their lord to bed after he had become so drunk that he could no longer stand or walk. Recall the Parson of *Henry Esmond*. Even the most apologetic of church writers have to pass over this period with their eyes closed or else declare that the curate was a disgrace to the church while the Bishop and other higher dignitaries regarded their positions only as an easy means of getting money. One Bishop is said never to have visited his diocese. The fact

⁷ W. E. H. Lecky, *A History of England in the Eighteen Century*, London: Longmans, Green, and Co., 1878. Vol 1,, p. 535

⁸ Quoted in John Richard Green, *A Short History of the English People*, London: Macmillan and Co., 1875, p. 717

Deleted: 'e'

is they were on about the same plane as their drunken pleasure-seeking lords, with this exception that in general they were not quite so bold, and above board in acknowledging their sins. In the midst of the coarseness and vulgarity, which they should have demurred, they became helpless puppets who fawned and whined in the midst of it all. Among the more prominent people, Christianity had become merely a theme for scorn and was regarded as a mere fiction and superstition.

Of course the clergy lost their political influence, and the restraint which at times had been given to political life by the influence of the church was now withdrawn. In fact the world of politics shared the same fate as all the rest of society. It was corrupt venal. Bribery and graft were common. In fact the only method of accomplishing results either for the benefit or the injury of the nation was by the purchase of influence. Walpole's influence at this point is illustrative.⁹

That is a dark and gloomy picture, you say. Well, so be it. But we must now pass over the great middle class, and take up one or two points which show the relation of this brutal period upon the poor. I called this lecture, "Charity, a Degrading Influence in the 18th Century." You are wondering how there could be any such thing as charity in such an age. As a matter of fact there wasn't any such thing. Charity had become alms giving. The lavish, and ostentatious display, the reckless expenditure of money had produced its effect. An illustration is seen in the manner of paying servants. The custom which we call tipping had become so common that houses no longer paid their servants wages, but simply gave them board and a place to stop while the servant depended upon tips from the guests, and when a dinner party filed from the dining-room, it was compelled to run the gauntlet of the out-stretched hands of the butlers. Trouble and dissatisfaction with household servants was such in those days as to afford many a woman with a topic of conversation for all eternity.

⁹ Robert Walpole (1676-1745), de facto first Prime Minister of Great Britain, 1721-1742.

In 1704 the evils which this pernicious extravagance leads to came to the first in an attempt to extend the system of poor-law relief. Defoe, who writes with keenness and wisdom, issued a tract, "Giving Alms, No Charity."¹⁰ He maintains that the pauperism of the country is not due to want of employment, but to habits of vagrancy, drunkenness, and extravagance. "I affirm," he says,

of my own knowledge, that when I wanted a man for laboring work, and offered 9 s. per week to strolling fellows at my door, they have frequently told me to my face that they could get more a-begging....¹¹

[T]here is nothing more frequent than for an Englishman to work till he has got his pockets full of money, and then go and be idle, or perhaps drunk, till it is all gone, and perhaps himself in debt: and ask him in his cups what he intends, he'll tell you honestly that he'll drink as long as it lasts, and then go to work for more. ...

I make no difficulty to promise on a short summons, to produce above a thousand families in England, within my particular knowledge, who go in rags, and their children wanting bread, whose fathers can earn their 15 to 25 s. per week, but will not work. ... The reason why so many pretend to want work is that, as they can live so well on the pretense of wanting work, they would be mad to have it and work in earnest.¹²

So you see the vulgarity, the extravagance of the nobility is perfectly mirrored in the lives of the paupers. Who copies who, you cannot say. But the cursed alms giving, which often passes for charity, had seemed to transform whole armies of people into professional beggars. Charity had become a profession, as devoid of sentiment and

¹⁰ Daniel Defoe, *Giving Alms, No Charity*. London: Booksellers of London and Westminster, 1704.

¹¹ Daniel Defoe, *Giving Alms, No Charity*. London: Booksellers of London and Westminster, 1704, p. 12.

¹² Daniel Defoe, *Giving Alms, No Charity*. London: Booksellers of London and Westminster, 1704, p.27.

healthiness, and human interest, as were the lives from which it emanated.

This is a gloomy and discouraging situation that we find England in after the fever of Puritanism had run its course. But it is really not so discouraging as it seems. As we have seen before, the Puritan movement was not positive in its work, but negative. It had but one great object in view, namely of establishing the truth that the so-called authority which the Catholic Church and English Church exercised, basing its claims upon a power which did not exist, was a fiction. That was accomplished. The natural reaction was such as we have seen. The real positive, active, aggressive work of building a new structure on the site of the old had as yet hardly begun. The moral power and vigor of Calvinistic Puritanism was still working its way to the surface among the middle classes. Its work was yet of a hidden, and even crude nature, but the power and vitality still existed in this vacation period of English history.

Already in the thick underbrush of the early years of the 18th century evidences of the new power were coming to the surface. Defoe was writing. Addison was dealing out morsels of literary merit in the *Spectator*. These found their way to many a breakfast table. Steele was helping.¹³ There was a revival of Shakespeare's plays, which was as a breath of fresh air blowing across the foul atmosphere of the stage. Even the appearance of Handel was of no small moment. The coffee houses, where men of taste and interest came for conversation, were becoming popular, a tremendous improvement over the ale houses, and gin shops. Meantime, also manufacturing was increasing, and upon the basis of commercial and industrial prosperity this great extravagance and luxuriousness rested. That same Defoe who spoke with such acumen on the problem of begging, also describes in his "Tour Through Great Britain" (made in 1724-6)¹⁴ the condition of industry. Speaking of the small manufacturers near Halifax in Yorkshire he says,

¹³ Joseph Addison (1672-1719); Richard Steele (1672-1729).

¹⁴ Daniel Defoe, *Tour Through the Whole Island of Great Britain*, Six volumes, 1724-26.

The land was divided into small enclosures, from two acres to six or seven each, seldom more. Every three of our pieces of land having a house belonging to it. ...¹⁵

[H]ardly a house standing out of speaking distance from another. ... we could see at every house a tenter, and on almost every tenter a piece of cloth or kersie, or shalloon, ... At every considerable house there was a manufactory...¹⁶

Every clothier keeps one horse at least to carry his manufactures to the market; ... and every one generally keeps a cow or two more for his family. ... By the means the small pieces of enclosed land about each house for they scarce sow corn enough to feed their cocks and hens. ...¹⁷

The houses are full of lusty fellows, some at the dye vat, some at the looms, others dressing the clothes; the women and children carding and spinning; being all employed from the youngest to the oldest, ...¹⁸

and not a beggar to be seen or and idle person... (Tour, III, p. 146.)¹⁹

This gives us a much more cheerful conception of England, for it is true that among these obscure people, things of real value were happening. Geo. Eliot's *Adam Bede*²⁰ is interesting as showing the emergence from the people who were doing the real work, a new set of thoughts and ideas. Upon said such as this, soil which still remained essentially ready for cultivation, after the purification

¹⁵ Daniel Defoe, *Tour Through the Whole Island of Great Britain*, Volume 3, 1724-26, p. 97.

¹⁶ Daniel Defoe, *Tour Through the Whole Island of Great Britain*, Volume 3, 1724-26, p. 99.

¹⁷ Daniel Defoe, *Tour Through the Whole Island of Great Britain*, Volume 3, 1724-26, p. 100.

¹⁸ Daniel Defoe, *Tour Through the Whole Island of Great Britain*, Volume 3, 1724-26, p. 101.

¹⁹ Daniel Defoe, *Tour Through the Whole Island of Great Britain*, Volume 3, 1724-26, p. 98. This whole quotation varies somewhat from the edition—and pagination—I have available.

²⁰ *Adam Bede*, the first novel by George Eliot, was published in 1859.

at the hands of the Puritan fever, upon this soil fell the words of Whitefield, and the Wesleys. Already they were growing into manhood, and were tracing in their minds the workings of thoughts and ideas which had been almost obliterated from England for three generation. For the time being we leave this as it is. Next Sunday evening we shall consider the great Methodist movement, and note from the Wesleys lay the foundation of modern religious conceptions.

