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THE ETHICS OF THE RAMBLER ESSAYS

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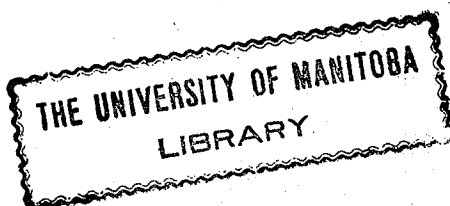
MASTER OF ARTS DEGREE

to the

UNIVERSITY OF MANITOBA

by

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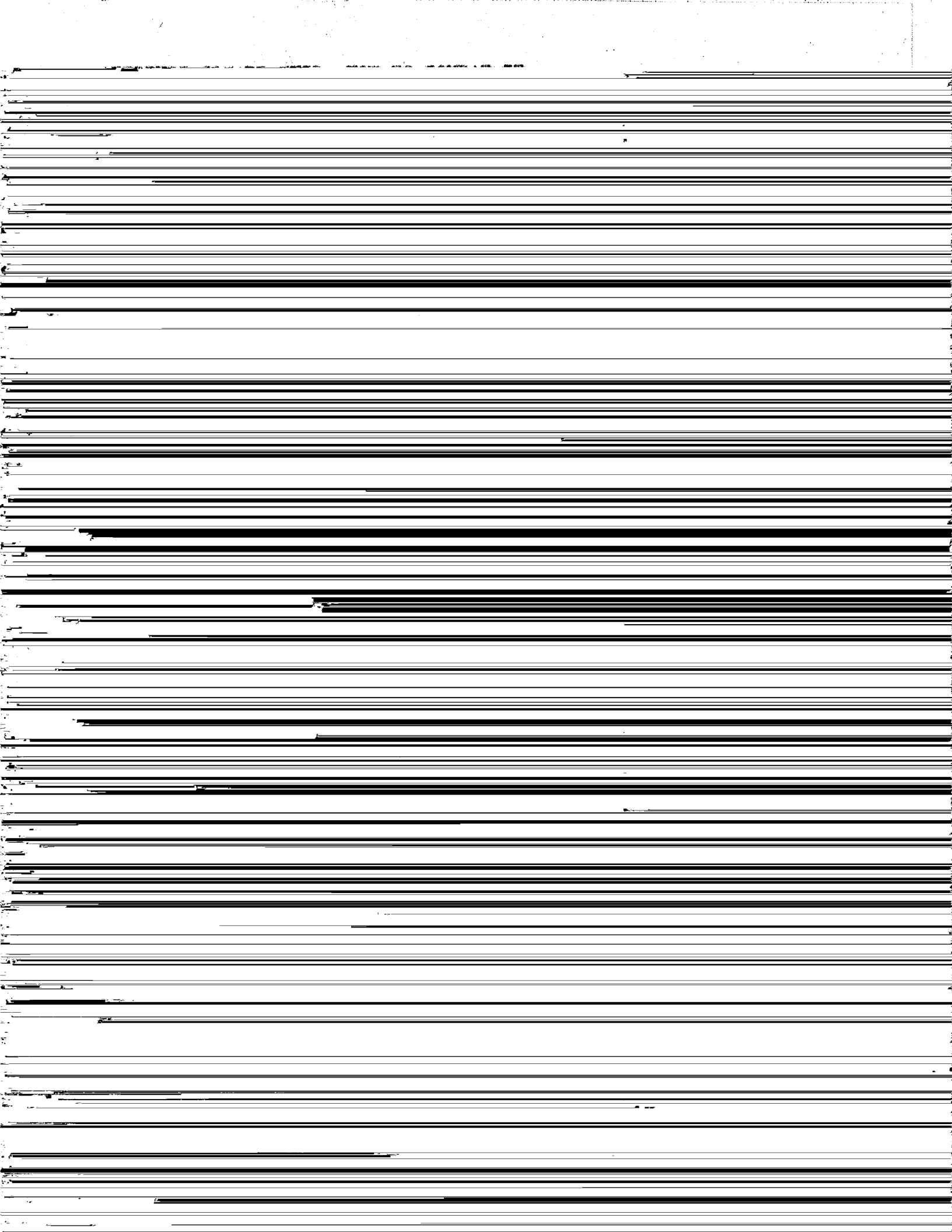
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Dr. Johnson said, "my purpose is to consider the moral discipline of the mind, and to promote the increase of virtue rather than of learning." (1) Therefore a professed moralist, we find him, and it has been my task, and pleasure, to work out his complete system of ethics, as he taught them through the pages of the two hundred and eight Rambler essays.

(1) Essay 8.

Nor do I apologize for such a work, for does not Johnson himself say, "For what are treatises on morality, but persuasives to the practice of duties, for which no arguments would be necessary, but that we are continually tempted to violate or neglect them." (1)
"The excellence of aphorisms consists in the comprehension of some

obvious and useful truth in a few words." (2) We frequently fall into error because such maxims are not remembered.....

"He may therefore justly be numbered among the benefactors of mankind, who contracts the great rules of life into short sentences, that may be easily impressed on the memory." (3)

Though I have not, unfortunately, been able to reduce these moral teachings into very short sentences, I have at any rate endeavoured to collect the many references to morality, and arrange them in a logical system of ethics. So far as I know, this has not as yet been done, and this is, therefore, respectfully

to use in planning for the lasting pleasures of the future. Avarice is an appetite of the latter part of life. Thus in common life, Reason and Conscience have only the appetites and passions (2) to encounter; but in higher stations they must oppose artifice and adulation.

(1) Essay 151 A.

(2) Essay 172 g.

CONSCIENCE:-

conscience as such, but from these three the following things may be learned:-

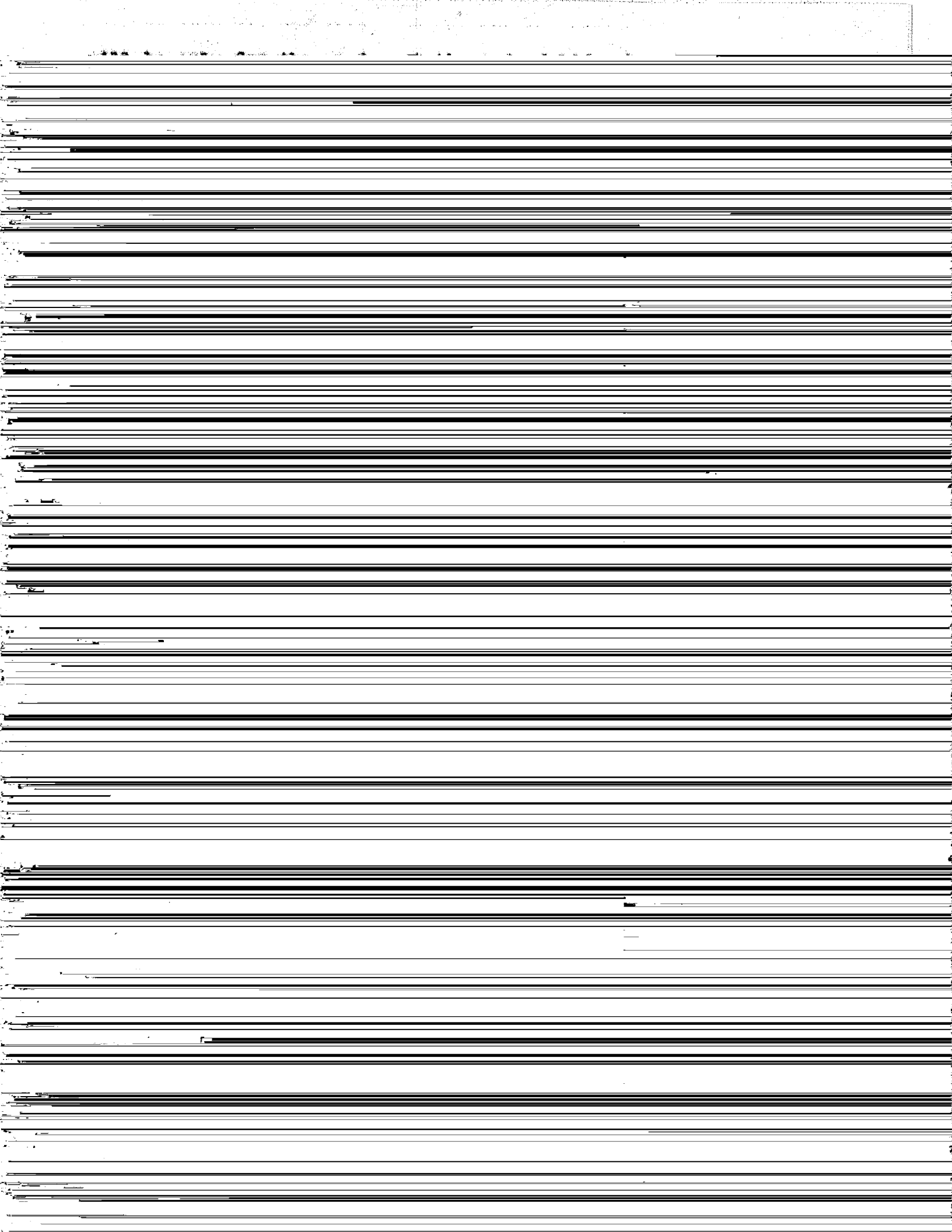
What it is:- It is both positive and negative, in that it forbids and enjoins with reference to special cases bringing with it a

we were to act only in consequence of some immediate impulse,
and receive no direction from internal motives of choice, we
should be pushed forward by an invincible fatality, without
power or reason for the most part to prefer one thing to another,
because we could make no comparisons but of objects which might

even happen to be present, the present being in perpetual motion,

almost all we can enjoy is the past or future.

In Old Age, Memory is a consciousness of pleasure in
reflection. It looks backward with joy to a virtuous past. Therefore
we must use the present moment in such a way that its effect to come
(1) Essay 43 (2) Essay 41.



what they please themselves with contriving." (1) Johnson concludes,

In a most interesting and instructive essay entitled, "The Majority Are Wicked", (1) Johnson places before us his fundamental assumption that all are possessed with certain tendencies to evil, which it is the business of the moralist to reveal. "For what are treatises of morality," says he, "but persuasives to the practice of duties, for which no arguments would be necessary, but that we are continually tempted to violate or neglect them." "Virtue, presented singly to the imagination or the reason, is so well recommended by its own graces, and so strongly supported

by arguments, that a good man wonders how any can be bad; and they who are ignorant of the force of passion and interest, who never observe the arts of seduction, the contagion of example, the gradual descent from one crime to another, or the insensible

depravation of the principles by loose conversation, naturally expect to find integrity in every bosom, and veracity on every tongue. Credulity is the common failing of inexperienced virtue. There is no wish, no ambition, no desire, which by indulgence

vice, but that earlier knowledge of wrong-doing would save many from misconduct. For it is necessary that vice should be shown, and it should always disgust; nor should the grace of gaiety or the dignity of courage be so united with it, as to reconcile it to the mind. Wherever it appears it should raise hatred by the malignity of its practices, and contempt by the meanness of its

It is necessary to be steadily maintained that

man who commits one quick act is far better pardoned, because he has not reflected long on villainy. If a man has lost the sense

of right and wrong, he has lost his social nature.

Likewise, in proportion as the power of doing right is enlarged, the temptations to do ill are multiplied and enforced. (1) Even uncertainty as to the right lines of conduct supplies no excuse for Johnson. Far better is it to do one's own task steadily and faithfully, than with all promises of fair deeds, dream of

another.

FLATTERY.

One of the lesser evils dealt with by Johnson, is Flattery.

It is a common error to value men more for their contribution to the

PRIDE.

One of the roots of many evils is Pride. Anger, for

instance, is one of the great disturbances of human life, the chief

enemy both of public happiness, and of private tranquillity.

Nor does he rest with this statement, but in an essay entitled "The Mischiefs of Total Idleness", (2) he points out that the sportsman works quite as hard as the soldier without being aware of the effort involved; and this is a good thing, for the vital powers grow in proportion to their exercise. He who thinks he must needs sleep or rest after each meal certainly will have to, but mind and body should be kept in action. Even students, geni, etc., should preserve their minds from being "cankered by the rust of their own thoughts". Idleness should be excluded from solitary moments. To be idle is to be vicious.(2)

Procrastination, one of the most pertinacious of the passions, is a direct outcome of idleness. "The folly of allowing ourselves to delay what we know cannot be finally escaped, is one of the general weaknesses which in spite of the instruction of moralists, and the remonstrances of reason, prevail to a greater or less degree in every mind. Thus life is languished away in the gloom of anxiety, and consumed in collecting resolution which the next morning dissipates. Our firmness is impaired by the contemplation of misery."(3) No procrastination relieves the anguish of anticipation, for to act is far easier than to suffer.

Idleness will never procure tranquillity for the sluggard. For his sleep will ever be disturbed by the call of reason and of conscience. So many, believing life to be long, are content to dream of their plans for the future. The wise man, knowing life may be cut off at any

like a poisonous gas; lies, scandal, calumnies, are its means. Envy is almost the only vice which is practicable at all times, and in every place. The happiness of life would be advanced by the eradication of envy from the human heart. When a man attains great success, it is then he hears of the frivolities of his youth, and of his ignoble past. Envy is a stubborn weed

of the mind and seldom yields to the culture of philosophy. It sacrifices truth and kindness to very weak temptations. Envy is unmixed and genuine evil. (2)

SINS OF WOMEN.

"To prevent evil is the great end of government," says Johnson, "But surely those whom passion or interest have already depraved, have some claim to compassion from beings equally frail and fallible with themselves." (3) It is most interesting to note that Johnson has in mind here the frail woman of the eighteenth century. In a pathetic, yet very frank essay, he has revealed the miseries of a prostitute, and begs for government protection for such unfortunate women who have no place to go, and who are without the protection of the law.

(1) Essay 134.

(2) Essay 183.

(3) Essay 107.

salubrity and sweetness, have at least allayed its bitterness, and contempered its malignity; the balm which she drops upon the wounds of the mind, abates their pain, though it cannot

heal them. By suffering willingly what we cannot avoid, we secure ourselves from vain and immoderate disquiet; we preserve for better purposes that strength which would be unprofitably wasted in wild efforts of desperation, and maintain that circumspection which may enable us to seize every

(1) Essay 107 b.

support and improve every alleviation. This calmness will be more easily obtained as the attention is more powerfully withdrawn from the contemplation of unmingled, unabated evil, and diverted to those accidental benefits which prudence may confer on every state." (1) Thus adversity is seen to be useful to the

acquisition of knowledge. Seneca has attempted not only to pacify us to misfortune but almost to align us to it by

representing it as necessary to the pleasures of the mind. The following quotations will show that Johnson was of the same

Granting that adversity is a means of acquiring a vaster experience of life, there are still other ways of looking at evil, and Johnson is many-sided in his views.

HOW TO COMBAT EVIL:-

the neglect by the mind.

() Essay 32 b.

MORAL VALUE OF:-

Sorrow is one of the emotions which has for Johnson a moral value. The value, it is true, comes in the overcoming of the emotion, not in its indulgence. (1) So he first describes the state, and afterwards suggests the remedies. We are always prone to go for sympathy when in trouble, to those who have suffered, and come out victorious.

DESCRIPTION OF ITS STATE:-

It is the state of a man to be affected with grief to

feel sorrow, at the same time he is to resist it, and to admit of comfort," (2) said the Earl of Orrery. Most passions naturally hasten to their own extinction by inciting and quickening the attainment of their object. For example, the emotion of fear

at others.

SUGGESTED CURES FOR SORROW:-

Johnson suggests three cures for sorrow. The first is to drag the sorrowing one into merriment. But this he admits himself is too violent. The second is an attempt to soothe the wounded heart into tranquillity, especially by reflecting on the worse sorrows of others. It is the custom to sympathize with those in distress by telling of the greater calamities that have befallen ourselves. For example, it is surprising when one is suffering from some disease, how many there will be most eager to tell of the pains they suffered in similar cases. It is more

"Is fame your passion? Wisdom's powerful charm, if thrice read over, shall its force disarm." -- Francis. (Homer)

DEFINITION OF:-

"Fame is a desire of filling the minds of others with admiration, and of being celebrated by generations to come with praises which we shall not hear". (1) During our life-time, it is good to be admired, but of what avail in death? But on the other hand, if we suppose the powers of the soul to be enlarged by its separation, why should we conclude that its knowledge of sublunary transactions is contracted or extinguished?

Vanity is the petty ambition that we are all prone to. Desire for fame may cause the mind to demand it, whether it be a wicked or a good reputation that is to be established. Therefore it is dangerous and irregular. But it may be used - not abused - as a means to a better end. Virtue must never be pursued as a means to fame. Whereas fame is the only recompense which mortals can bestow on virtue. (2)

In an essay entitled "The Narrowness of Fame", Johnson reminds us of VonHartmann in his pessimism. though he has none

of his bitterness. He points out that all are engaged equally seriously in their own pursuits, and care very little for the labours of other men. Therefore we must raise our eyes to higher prospects than the hope of fame. (3)

Fame is one of the most painful of all pursuits, as even the most despised can withhold happiness from one by his silence. (4) A would-be author is amazed that none has

(1) Essay 49.

(3) Essay 118.

read his book, and learns that works of genius have made their way slowly against ignorance and prejudice, and reputation must be gradually obtained.

RULES FOR THE ACQUISITION OF:-

Aristotle had bade those who would learn the science of government to first read and digest the learning of the ancients, and then to study the conditions of the present.

His rules for acquiring lasting fame are as follows:

One- search books, two-contemplate nature. It was the characteristic of the eighteenth century to neglect and scorn the Ancients, and to attempt to develop one's own genius. Johnson says, "They cut the knots of sophistry which it was formerly the business of years to untie: to solve difficulties by sudden irradiations of

intelligence; and to comprehend long processes of argument by

~~immediate intuition~~ 11/71 Man Platonic himself as he but could

(2) " 169 a.

(4) " 15

Johnson concludes therefore that love of fame is to be

INTRODUCTION:

In the course of some sixteen essays, Johnson deals with this most fascinating topic. He does not treat it from the economic standpoint, as did Adam Smith, but from the ethical. Johnson maintains that deeply rooted in every breast the desire for gain is the general passion. Wealth is the general centre of inclination; whatever is the remote or ultimate design, the immediate care is to be rich. All desire it because there is scarcely any desire that its possession cannot satisfy. It is to be procured by fair means or foul. Laborious activity is too long for many, so subtle arts of filching are easily adopted. Wealth brings its own protection for once attained, the person is highly respected. Yet, "to have it is to be in fear, and to want it is to be in sorrow." (1) Johnson thinks the race of man may be divided, in a political estimate, into two classes, first those who are practising fraud, and secondly, those who are repelling it. We are told that one of the chief characteristics of the Golden Age, of the age in which neither care nor danger had intruded on mankind, was the community of possession; strife and fraud were totally excluded, and every turbulent passion was stilled by plenty and equality. Such times can return

no more, for community of possession must include spontaneity of production; for what is obtained by labour will be by right the property of him by whose labour it is gained; and because there are those who wish the fruits without the labour, 'the victory without the danger': (2) this can never be. In another essay

DEFINITION OF WEALTH

Riches are of no value in themselves, their use is discovered only in that which they can procure. (1) Every man is

"Absurd," remarks Johnson. It is the fate of almost every passion when it has passed the bounds which nature prescribes, to counteract its own purpose. Too much ardour bring no easiness in love. Too much extravagance brings no applause or pleasure ultimately. Prodigality is praised only by inferiors such as tailors, caterers, and the like, who turn again when they are no longer fed. To make any happiness sincere, it is necessary that we believe it to be lasting. Therefore how can one enjoy indulgence knowing poverty is tramping on one's heels? Frugality should be tempered with the pleasure of expense, or vain regret and remorse will follow.(1)

There different acceptations of poverty as there are of wealth. Thus Johnson thinks that the Cynics and the monks were not poor. Poverty without misery is envied by the rich. "Uneasy lies the head that wears the crown.", was as true in Johnson's day as in our own, for he says, "Such are the blessings to be obtained by the resignation of riches, that kings might descend from their thrones, and generals retire from a triumph, not to slumber undisturbed in the bosom of poverty."

and frigid courtesy. Then as their dependent state came to the fore, they were mistreated, neglected, teased and even insulted. His sister's beauty and grace attracted deceitful admirers, and his confidence and dignity robbed them of respect. Poverty was undoubtedly responsible.

PHILOSOPHY OF WEALTH.

Johnson, in essay fifty-seven, gives what he calls some sententious rules of frugality. Frugality if it be not a virtue is at least a quality which can seldom exist without some virtue, and without which few virtues can exist. Frugality is said to be "The Daughter of Prudence, a sister to Temperance, and the Parent of Liberty." Each man by frugal practice should be able to assure himself of cheerful competence in the decline of his life. It is dangerous to indulge hopes of a sudden rise to

Nothing has been longer observed, than that a change of fortune causes a change of manner. It is generally agreed that few men are made better by affluence or exaltation, and that the powers of the mind more frequently luxuriate into follies than blossom into goodness. Nor is this change in manners observable only in the proud possessors of wealth, but also in their so-called friends. When our contemporaries attain good fortune, we either envy them, or accuse them of having used

subtle arts in its attainment. Riches perhaps do not so often produce crimes as incite accusers. In time when the novelty of riches, and their products, wears off, we realize that the cooperation of others is necessary to our happiness. Yet

the advice and criticism of sincere friends is lacking to the wealthy, as a general rule. This makes their lives more difficult as one seldom sees himself as others see him. We tend to rate our-

was adopted by a wealthy cousin. At first she was cared for,
and afterward neglected, and her life finally debauched by this

wealthy relative (2)

POVERTY

Poverty is the most dreaded of human evils, probably because mind and body suffer together. Gloom, melancholy, insensibility and even sullenness are its accompaniments. Many plunge into poverty from carelessness or luxury, unthinkingly. They first indulge in excess above their incomes, and by the influence of companions sacrifice all to pleasure and vanity. (3)

(1) Essay 75

(3) Essay 53.

(2) " 170.

"Learn not to abide language which is not the language of

kings; thy wealth will set thee above insults, let thy
moderation keep thee below envy. Content thyself with

CHAPTER VI.

HAPPINESS

Definition of:-

"For what is greatness and happiness but independence on external influences, exemption from hope or fear, and the power of supplying every want from the common stores of nature." (1) This complete satisfaction of all desire has an important psychological need ethical significance. We must so control and regulate our desires that their satisfaction will bring about our true good. This can only be done by conforming to the Aristotelian Mean - so often mentioned by Johnson. In another essay we find, "Happiness as well as virtue consists in mediocrity." (2) The middle path is the road of security, on either side of which are not only the pitfalls of vice but the precipice of ruin.

To hear out this statement regarding Happiness Johnson

tells the following story. One man in India was content with a
brook to water his fields; another longed for the Ganges to irrigate

Johnson's Theory of Happiness.

1. Where found:- or, Happiness not local.

"Active in Indolence, abroad we roam,

In quest of happiness which dwells at home." (1)

Elphinston.

Once more we find Johnson confirming happiness to that contented state of the mind, which is only experienced in quiet and comparative seclusion. To be good is to be happy, according to Johnson - and where does man have so much time to reflect on the innocence or guilt of his mind, as he has within the precincts of his own home! It is there that every man is chiefly happy or miserable. "Some virtues have their reward in the common applause of men; fame, honor, and glory are their reward. But fortitude, diligence, and patience, glide unobserved through the crowd of life. Even though a man be great in the public eye, he comes from a home, and to a home returns. It is there he is happy or miserable. " (2)

The great end of prudence is to give cheerfulness to those hours which splendor cannot gild, and acclamation cannot exhilarate. "To be happy at home is the ultimate result of all

ambition, the end to which every enterprise and labor tends". (3)

How Happiness is to be won: in Lasting Pleasures..

This topic has already been touched upon in the introduction, and definition of Happiness. But in other essays, Johnson shows us further how happiness to be sincere, must be known to be lasting. (1) For example how can one enjoy indulgence knowing poverty to be trampling upon his heels? Happiness therefore is to be sought not in temporary pleasures only, but in lasting ones. The temporary pleasure of eating for example, if over-indulged, brings on the unhappiness of the dyspeptic. "The future is purchased by the present, and it is not possible to secure distant or permanent happiness but by the forbearance of some immediate gratification. " (2)

The early education of a young Fop is described: He was kept from school, and brought up to dance attendance on the ladies. Now, in early manhood, he finds himself abandoned by both sexes, and in his miserable state of idleness and discontent, he appeals to others to cultivate the useful and dignified appertances of life. (3)

Johnson's pessimism will be referred to in conclusion, but here we must give his view regarding Pleasure. "Positive pleasure we cannot obtain; and positive pain we cannot often remove." (4) The best way to free ourselves from imaginary sufferings of heat and cold, etc., which rob as of temporary happiness even; is to contrast our state with the state of those less fortunate than we: and having counted our many blessings. be

thankful. If one is sad in love - bid him read the sad story of Anningait and Ajut - the Greenland lovers, (5) and their own misery

To continue, happiness is only to be won in co-operating with others. So often we rate ourselves by our fortune, rather than by our virtue. In time, however, when the novelty of riches and their products, wear off we realize that the co-operation of others is necessary to our happiness. (1) The great law of Social beings

is given by Johnson as follows:- "Every person is commanded to consult the happiness of others"(2) Man is a social being, living in a social world, and he will realize with the ancients, that his own happiness is only to be found in the subordination of his personal interests, to those of the State.

Happiness too, is not a matter of idle speculation, or advanced theory, but, "Upon practice, not upon opinion depends the

who is amazed to find that none has read his book - and countless numbers of men and women whom he accosts for praise-knowing nothing of him, wound his vanity seriously. (3)

John has just a couple references to happiness in Youth and in Old Age. In the former period of life we derive our happiness from the novelties of the experiences in which we indulge - (4)

whereas in old age we find so often people are attempting to derive their happiness from wealth they have accumulated, whereas Piety, and the love and gratitude of children, are the essentials to happiness at this period. (5)

(1) Essay 6.
(2) " 164.

(3) Essay 146.
(4) " 151 C.
(5) " 69 A.

"The known shortness of life, as it ought to moderate our passions, may likewise with equal propriety contract our designs. There is not time for the most forcible, genius, and most active industry, to extend its effects beyond a certain sphere. Many have lost the opportunities of making themselves useful and happy, by a vain ambition of obtaining a species of honour which the eternal laws of providence have placed beyond the reach of man." (1)

Happiness in Relation to the Virtues.

This section will deal with happiness in relation to many qualities which ethically cannot be termed virtues or at the most

ALL WORK IS NEVER DONE: WHEREVER HE GOES - WHOMEVER HE MEETS -

all await eagerly for his bursts of witty sayings. Conversations drop - and all eyes are turned on him. He is never taken seriously, is always regarded as a clown, no matter what the meaning of his words may imply. His whole state is rendered totally miserably as a result.

In conclusion, Johnson shows himself a pietist, and maintains, as he has been said, that "To be virtuous is to be happy". "The confidence of the Divine favor and the hope of future rewards, is the only happiness--bringer." (1)

CHAPTER VII -

VIRTUE - THE THEORY OF GOOD

Different degrees of Virtue:-

Virtue for Johnson is not a static quality which man

can acquire like Wisdom - but all men are Virtuous in different

degrees. He divides man into three different classes

"Virtue must never be pursued as a reason to fame," It is
as God is the end of all things, but man is not.

used as a means; "but fame is the only recompense which mortals
can bestow on virtue." (1)

Virtue, where seen, is always loved. Thus the best means
of teaching virtue is by example. (2) It is to be remembered too,
that there can be no neutral state. We are either constantly

The Individual Virtues

Duty

Johnson has but a word or two on the outstanding individual virtues. But these words I shall endeavour to give.

In the first place Duty - Johnson reminds us of Kant in his theory. He says, "It may however satisfy an honest and benevolent mind to have been useful, though less conspicuous, nor will he that extends his hope to higher rewards be so much anxious to obtain praise, as to discharge the duty which Providence assigns him." (1) If Johnson were questioned as to what one's duty was, he probably would have said, "To do right, and avoid evil." The infallible guides to Duty are Reason and Conscience. The latter will also bring all rewards of goodness, in its feeling of contentment, in having won the favor of Divine Approbation. Johnson precedes Paley in this view.

"That all the duties of morality ought to be practised is without difficulty discoverable, because ignorance or uncertainty, would immediately involve the world in confusion and distress, but which duty ought to be most esteemed. we may continue to debate

without inconvenience; so all be diligently performed as there is opportunity or need: for upon practice, not upon opinion, depends the happiness of mankind; and controversies, merely speculative, are of small importance in themselves, however they may have sometimes heated a disputant, or provoked a faction". (2)

Justice.

This fascinating topic is dealt with by Johnson in only two complete essays, though reference is made in others.

The Measure of Justice - excerpted to us in our translation

with others is "a law by which every claim of right may be

In a preceding essay, Johnson has described in allegorical form a "Temple of Justice," which is to be, "a universal register,

Labour

is undoubtedly, when thoroughly performed, a Virtue, and one which Johnson was very fond of. His description of the origin of Labour is told in Allegorical form in one of his very first essays.

It seemed that at first Rest ruled the world, --- and all were happy in Innocence and Simplicity.

Later, however, men not satisfied and contented with their own lot, began to envy the happiness and possessions of others. In order to obtain these, Greed called in the aid of Fraud, and Rest was forced out.

At length came Famine, and with it many similar dwellers . Then Necessity produced Labour, who was nursed by Hope and taught by Art. In the end, Labour produced much, but all the soon Lassitude followed, and soon Rest was again sought.

This time with Rest came Luxury and again Satiety, and so Rest withdrew.

Eventually, after many experiments, Rest joined Labour, and they produced Health, who rewarded those spent their time equally between them.

Labour's Reward:-

In a previous essay Johnson gives the prescription for

him who wishes to become eminent by learning, he should carry in his mind at once the difficulty of excellence, and the force of industry, and remember that fame is not conferred but as the recompense of labour, and that labour vigorously continued has not often failed of its reward (1)

Throughout all the essays Johnson continually deplores the sins of Indolence and Idleness - and as these have been written,

Perseverance

is a virtue which is undoubtedly a part of all Labour, but seems to deserve a note by itself. Just because of these "leaps" the mind is said to take, and which Johnson in another place refers to as, "Precipitation incited by pride of intellectual superiority," (1) steadiness or perseverance, is essential in complicated schemes. In another essay Johnson uses a striking metaphor with regard to this much lauded quality. All is scalable with Perseverance, even the Pyramids; there are only two animals which can transcend them -- the eagle, and the snail; the latter by perseverance achieving the same object as did the eagle in its

wonderful flights. (2)

(1) Essay 43 (b)

(2) " 137 (b)

Introduction.

Johnson is a pietist, of the typical 18th Century Anglican Church. He is a staunch supporter of Orthodoxy without

man, did set a higher value on truthfulness, in all the ordinary affairs of life than Johnson - no man cared less for the foundations of speculative truth". (1)

In the history of the times as given by Leslie Stephen - we are told that religion had in it a hatred of enthusiasm. "A good common-sense religion should be taken for granted and no questions asked," (2) said the above.

We shall close the introduction with a sentence taken directly from Dr. Johnson's lips - which he said about the author- Addison - "His religion has nothing in it enthusiastic or superstitious; he appears neither weakly credulous nor wantonly skeptical; his morality is neither dangerously lax, nor impractically rigid" (3) The same applies directly to his own, and his religious ideas could be briefly summed up in the following words:- Do good and avoid evil with the direction of Reason and Conscience. A contentment will

surely follow from the knowledge that your act is in accord with the purposes of the Divine Being; and you may anticipate reward for Virtue, and punishment for evil.

This smacks strongly of Paley - and is not as idealistic as we should look for in Dr. Johnson. "I shall henceforth do good and avoid evil, without respect to the opinions of men; and resolve to solicit only the approbation of that Being, whom alone we are sure to please by endeavouring to please him." said Johnson himself. (4)

(1) Leslie Stephen Vol. II, page 375

(2) " " " " "

(3) Johnson (Life of Addison) Vol. I, Ed. by Arthur Murphy, p. 175.

(4) Essay 190 (b)

His Theory of God

God is usually referred to by Johnson as that "Divine Being" or "Creator of the Universe;" there is little speculation as to his character, rather he is accepted in the orthodox manner to be Omniscient and Almighty, "of a placible nature, a governor not too pure to be pleased, and not too severe to be pacified."

and push forward at another against the threat of calamity. (1)

Religion is further shown to be a harmony with the Divinity and the only way to achieve this harmony is to thoroughly know ourselves, and thus make our actions and thoughts accountable to Him whose favour must constitute our total happiness.

The Arts of Self-Delusion.

Solitude brings the same leisure and removal from external objects, and therefore time and inclination for introspection. With introspection comes recollection and repentance for our past misdeeds - and new promises for a better future.

"We should take time to consider things as if there were no other beings in the world - but God, and ourselves; and

"Death falls heavy on him who is too much known to others, and too little to himself" (1) Seneca.

Definition of Repentance.

People are usually turned from the straight and narrow path by their "passions," and the only way back is through repentance. "Repentance is the relinquishment of our practice from the conviction that it has offended God." (1)

Sorrow, fear, and anxiety, are properly not parts, but adjuncts of, repentance, but they also work its sincerity, and promote its efficacy.

Remorse follows every man who commits any act of negligence or obstinacy. But with Repentance and Prayer, man is

enabled to maintain his position at other times he makes it

Unfortunately this belief was not strong enough to carry him in thoughts beyond this life. He was decidedly skeptical about the world to come - and quotes Shakespeare as having said:

'Ay, but to die, and go we know not where;

To lie in cold obstruction and to rot;

This sensible warm motion to become

A Kneaded clot."

Grant credits Johnson at one time with having said,

"No rational man could die without uneasy apprehension." (1)

However, according to the same authority, when he came to die himself he expressed perfect faith in the merits and propitiations of his Redeemer and his servant said, "No man could appear more collected more devout, or less terrified at the thoughts of the approaching minute" (2)

CHAPTER . X.

CONCLUSION.

In the last essay of the Rambler, Johnson had the grace and humility to remark, "They only were expected to peruse them, whose passions left them leisure for abstracted truth, and whom virtue could please by its naked dignity....."

"Having hitherto attempted only the propagation of