

## THE SCIENCE OF THE POOR RICHARD'S A SCHOOL READING TEXT IN THE IMPERIAL BRAZIL<sup>1</sup>

DOI: <http://dx.doi.org/10.1590/2236-3459/548081>

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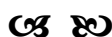
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The universalization of the process of teaching and learning in the occidental world, in the 18<sup>th</sup> and 19<sup>th</sup> century, was fundamentally centered in reading, writing and arithmetic. In the case of the first one, it happened, in particular, supported by biblical texts and in manuals with a moral background. Particularly these last ones had a special importance in the historical periods of predominance of secular politics in which prevailed with a hegemonic form, contents, if not ostensibly anticlerical, which tried to impose an ethic and a moral clearly secular.

In the 19 century, within the Brazilian educational context, the recognition of what could be designated as a textbook, was precarious, diffuse and in several cases problematic. Perhaps the most adequate term would be *texts utilized for reading in school*. Many of them were used according to the wishes and necessities of the teacher.

Despite having knowledge about the use of various textbooks, such as the ones produced by Abílio Borges, Hilário Ribeiro, Felisberto Carvalho, among others, their graded series were mainly aimed to the process of acquisition and command of the language, both in reading and writing.

<sup>1</sup> This work had financial support from the CNPq.

Nevertheless, other books were equally used in school, as are examples, *The science of the poor man Richard* by Benjamin Franklin; *Treasure boys* by Pedro Blanchard; *History of Simão of Nântua* or the *Fair's merchant* by Lourenço Pedro de Jussie, works which had an equal or larger use than the ones mentioned previously, demonstrating how much certain texts, not necessarily written for school use, for a long time had been used as a support in the reading acquisition. Moreover, the use of these texts was also linked to the introjection process of moral and ethical values.

In Brazil many are the texts with this last characteristic, and one of them which was spread all over the empire was the work *The science of the poor man Richard* created as of the *Poor Richard's Almanacks* annually published by Benjamin Franklin, aged 26, from 1732 to 1758. The author used the pseudonym of Richard Saunders.

This work had a remarkable reception in the occidental world, being translated to several languages and with a huge use in the classrooms as equipment for the process of obtaining the ability of reading. There is no doubt that this text contributed decisively for the instauration and, more precisely, for the consolidation of a capitalist mentality in line with the structural alterations arising from the Mercantile Revolution and the Industrial Revolution, particularly in Europe and in the United States.<sup>2</sup>

This work, within its own proportional scales, would mean to the capitalism the same as the communist manifest created by Marx and Engels would mean to the communism in the sense of representing a doctrinaire attack, reduced to a brochure that would summarize behaviors and attitudes consistent with the adequate practices of the respective social systems.

The *Science of the poor man Richard* fraught with the precepts that highlighted saving, asceticism, work, humility, obedience among others fit perfectly in the new society that needed a legitimate doctrinaire instrument for a practice, in a way, grounded on social inequality and that needed mechanisms of ideological introjection able to explain the reasons of social inequalities and, moreover, needed to naturalize this social stratification as of personal characteristics.

The proverbs, which constitute one of the most important elements in the *Almanack* are not all of Franklin's authorship, but many collected by him, represent a window display of a whole world conception marked by the emergence of liberal ideals convenient for the consolidation of the occidental capitalism. It is important to point out that the *Almanack* was not composed entirely of these sayings, but *au contraire*, they were diluted in a series of information, as was common in this kind of publishing. It contained astrological information, train timetables, humor, entertainment, eclipse dates among others which assembled a product with a strong popular appeal.

Pragmatically, the *Science of the poor man Richard* removed these last aspects from the writings, constituting a text simply of formatting. Under this aspect, it sought to act both in a continuing education, and in the initial formation of the children, in so far it was vastly used in the classrooms in the schools of initial years.

In the format that circled the world, the *Science of the poor man Richard*, is constituted of the introduction of the last almanac created by Benjamin Franklin in 1757,

<sup>2</sup> Regarding this matter view Weber (1983), where he makes a detailed study of the contribution of Franklin in the constitution of the capitalist ideology.

for the 1758 edition, and sometimes published under the title *The way to wealth* or *Father Abraham's speech*. In Portuguese, in general it was published with the title *Science of the poor man Richard* with the sub-title *The way to wealth* as can be noticed in the 1884 edition by Nicolau Alves.

Image 1 -

*The science of the poor man Richard, cover of the 1884 edition.*



In a way, the sayings in *Almanak* reflect a case study, which is the author himself who through his own hard work, grew from poverty to richness. Benjamin Franklin, printer, philosopher, physicist and American statesman was born in Boston in 1706 and died in Philadelphia in 1790. Being the son of a humble candle's producer he started his professional life at the age of 10 as his father's apprentice and later started working as a

printer in his brother James' typography. In 1723, he visited New York and Philadelphia and later England, where he refined in this activity. Subsequently returning to America he founded a company from which he created a newspaper and founded *The poor Richard's Almanack*.

He strengthened his position as a statesman since the beginning of the rebellions of the colonies in North America when he was designated by the settlers, in 1757, to take their complains to London. Furthermore, it was him who, along with Jefferson and John Adams, drafted the manifest of the declaration of independence in 1776.

The effect that the publication of *The poor Richard's Almanack* provoked in the life of Franklin draws attention. In his autobiography, he attests that this publication meant the turning point, which removed his family from a life of poverty to one with abundance. (Brooks, 1964, p. VII)

Immediately the periodic drew crowds within the population, particularly the ones with lower spending power, in a way that with so many printings, for that time, its author could have an extraordinary profit. With the economic success, there was also a social recognition, which provided him the rise to relevant social positions in the North American colonial structure, making Benjamin Franklin the representative of the settlers' aspirations in relation with the problems with England.

The almanac had the ability of reaching, indistinctively literate and illiterate, as in one way or another its sayings ended up being assimilated by the entire society. One aspect that must be highlighted is the creativity of Benjamin Franklin in associating the text with illustrations that made the message assimilation much more effective.

As can be observed in the examples reproduced below and published respectively in the almanacs of the years 1754 and 1758 and which emphasized the issue of waste of time.

Image 2 -  
Representation published in the *Almanac* of 1754.

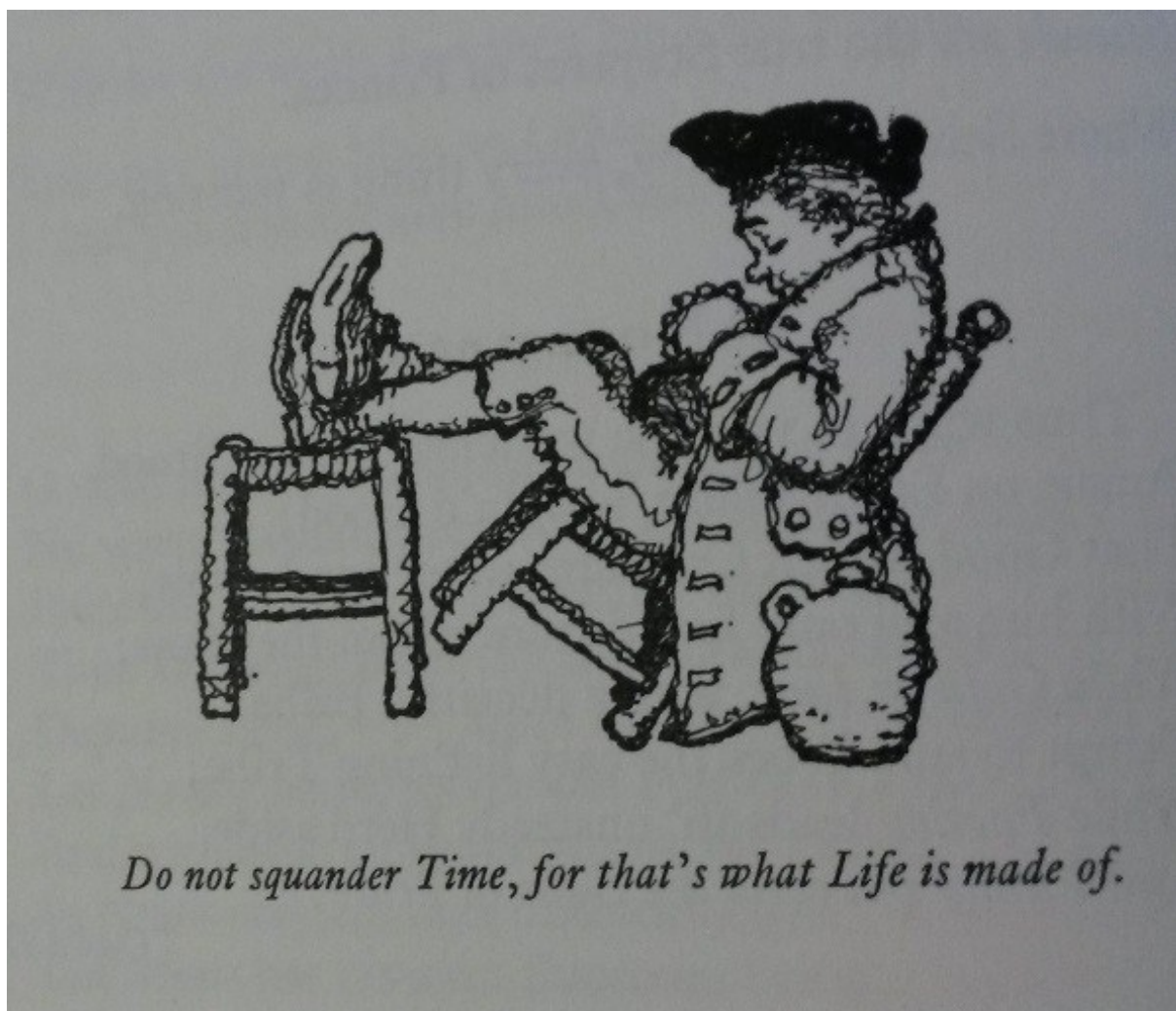


Image source: Poor Richard's Almanack, 1754. In: SAUNDERS, Richard. *The almanack for the years 1733-1758*. Philadelphia: George Macy Companies, 1964, p. 232.

Image 3 -  
Representation published in the *Almanac* of 1758.

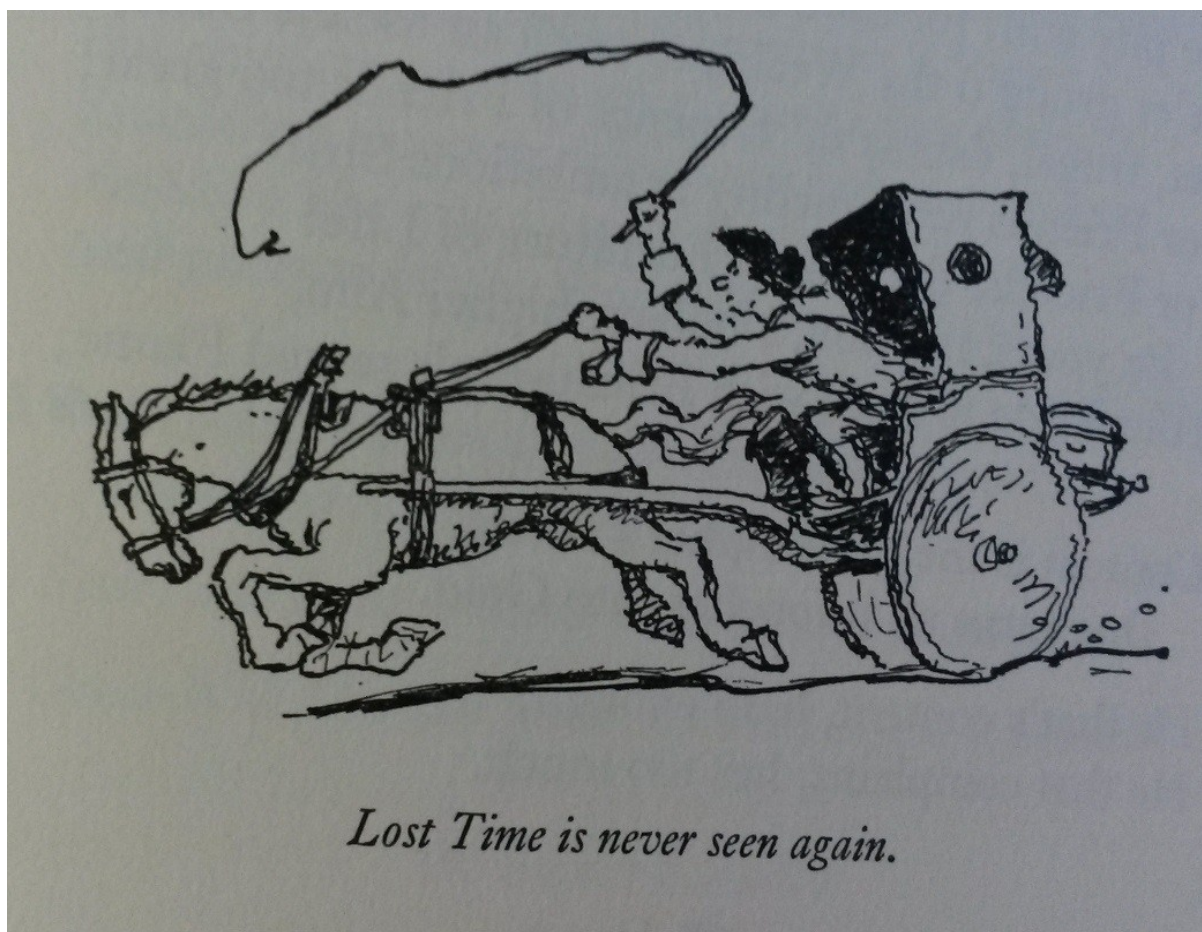


Image source: Poor Richard's Almanack, 1758. In: SAUNDERS, Richard. *The almanack for the years 1733-1758*. Philadelphia: George Macy Companies, 1964, p. 287.

It is clear then, that the periodic is a libel to the citizen that works hard, that resists idleness, that pays religiously his taxes, that saves, that is constant in his search for the proposed goals, particularly the ones linked to assuring the material success. All this behavior is consistent with the new world conception in consolidation in the occidental world, at the time, the capitalist. The new man that was trying to be built, both the proletarian and the bourgeois, should present himself with these constitutive elements, in a way that, the compilation of these procedures in a text destined for publicity, could contribute for the introjection of the desired citizen profile.

Thus, nothing more appropriate than the adoption of this document as reading text in the primary schools. Particularly in Brazil, as has been observed in many inventories of school materials existing in the classes of primary education in the 19<sup>th</sup> century, the presence of the text produced by Benjamin Franklin is very frequent.<sup>3</sup>

Thereby, the school text *The science of the poor man Richard* rivaled with works like *Treasure boys*, *Compendium of civility*, *Montpellier's catechism*, *Aesop's fables*, *Simon of*

<sup>3</sup> Regarding this view the works elaborated by Tâmara Regina Reis Sales and Ester Vilas Boas Carvalho do Nascimento (2013; 2014).

Nantua, among others<sup>4</sup>, as a support for reading acquisition, for the constitution of the moral and civic mentality of the new man necessary to the phase of economic-social development in the Brazilian Empire. As we can identify, for example, in the primary school's inventory, in Vila de Cachoeira in Rio Grande do Sul in the middle of the 19<sup>th</sup> century.

Inventory of the utensils belonging to the public school of primary instruction of Vila da Cachoeira on December 31<sup>st</sup> 1858.

Twenty five compendiums of civility

Ten compendiums of moral

Twenty five compendiums of doctrine

Five Treasure boys

Six Libraries

Six juvenile parnasos

Twenty compendiums of the Science of the Man Richard

Twelve sayings of Aesop's Fables

Thirty examples for reading

Rodrigo Alves Ribeiro Public Teacher<sup>5</sup>

In several catalogues this work was consecutively announced as we can see in the Laemmert's Publisher's catalogue in 1849.<sup>6</sup>

<sup>4</sup> About school reading texts view TAMBARA, Elomar. Trajetórias e natureza do livro didático nas escolas de ensino primário no século 19 no Brasil. *Hist. Educ.* (Online), v. 6, n. 11, 2002, p. 25-52.

<sup>5</sup> Elaborated as of the manuscript document from the archive from the authors, detailing only the material used as school reading support

<sup>6</sup> Catalogue of the books published in Portuguese and for sale in the Universal Library from the editor-proprietors Eduardo and Henrique Laemmert, offering a varied choice of works of instruction and recreation which are also found for sale in the best bookstores in the Province of Brazil. Rio de Janeiro. Universal Typography by Laemmert, 1849, p. 60.

Image 4 -

Advert of the book by B. Franklin in the Universal Library Catalogue - 1850.

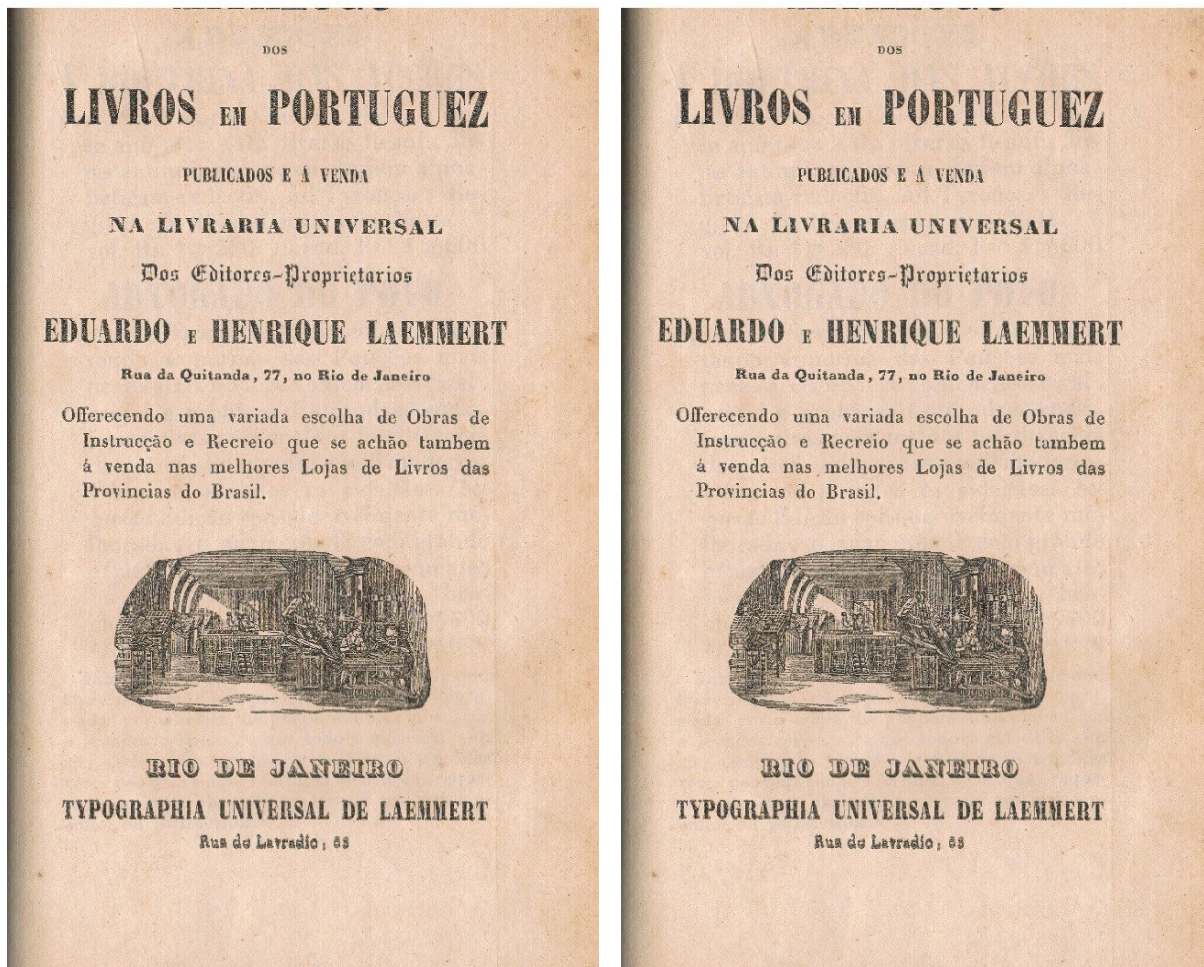


Image source: Catalogue of the books published in Portuguese and for sale at Universal Library from the editor-proprietors Eduardo e Henrique Laemmert. Attached to the book *maximas, pensamentos e reflexões* by Marquez of Maricá. Rio de Janeiro: Eduardo e Henrique Laemmert, 1850.

Small provincial publishers also announced in its catalogues the work of Benjamin Franklin, as can be observed in the extract from the American Bookshop's catalogue from 1897.



Image 5 -

Advert in the Americana Library Catalogue - Pelotas, 1897.

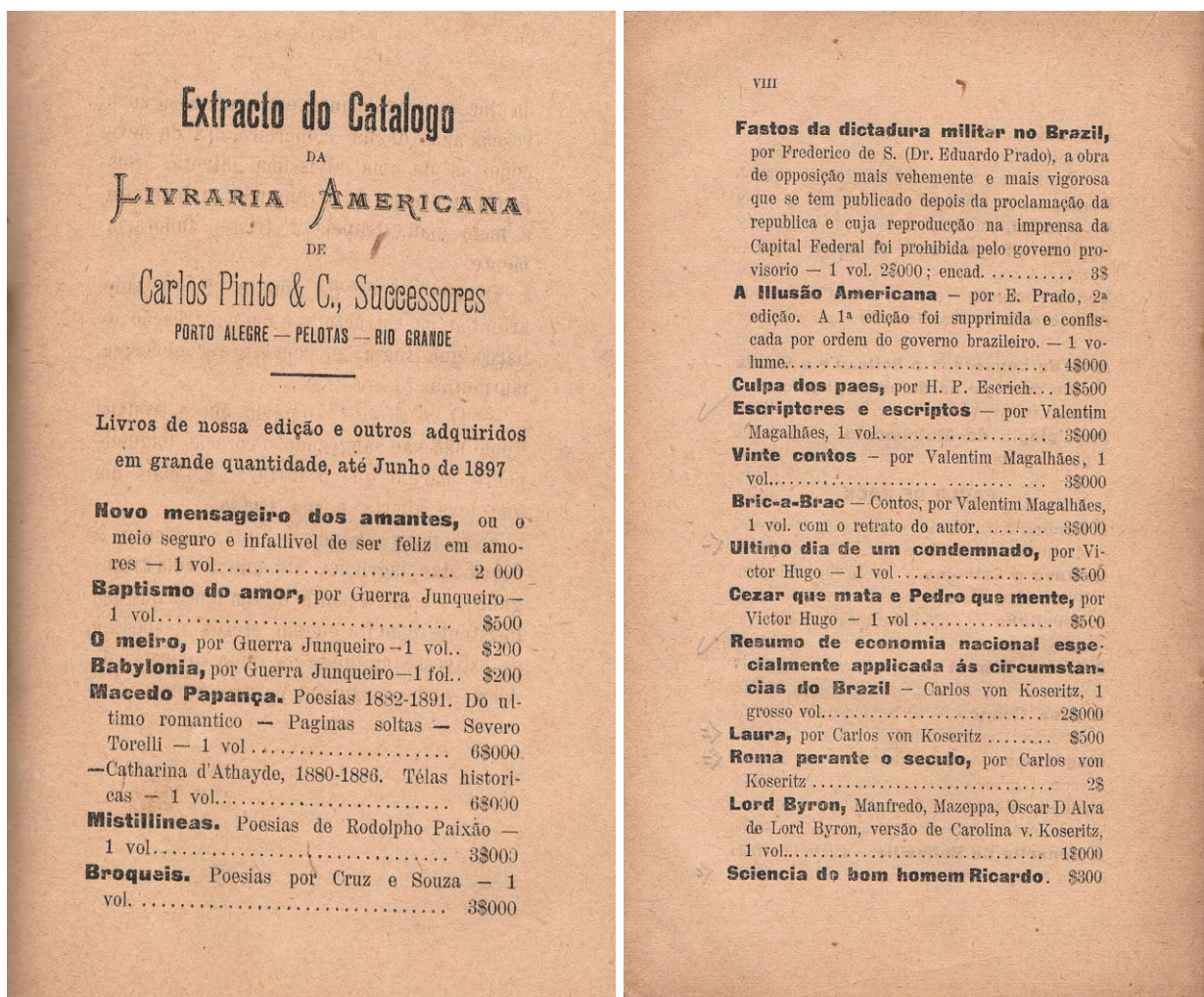


Image source: Attached to the book: SOUZA, TOTTA & AZURENHA. *Estrychnina*: pagina romantica. Porto Alegre: Oficinas Typographicas da Livraria Americana, 1897.

It is also remarkable the fact that despite being used in all national territory, and with several editions, it is a rare text. Au contraire, it is a bibliographic rarity rather disputed in the second-hand books market. In a way that the publishing of one of its editions, in the magazine of History of Education, is a valuable contribution to the history of education's field particularly the history of school reading.<sup>7</sup> Concomitantly the original version comprised in the almanac's edition of 1758 is published in a way that the researchers in history of education are able to do an analysis of the Portuguese translation with its eventual additions and omissions.

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<sup>7</sup> This edition is contained in MONTEVERDE, Emilio Achilles. *Methodo facilimo para aprender a ler tanto a letra redonda como a manuscript*. Lisboa: Imprensa Nacional, 1878. Sample sold by the American Library of Pelotas - RS.

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Received on December 12, 2014.

Accepted March 14, 2015.

## THE SCIENCE OF THE POOR RICHARD'S<sup>8</sup>

Judge then how much I must have been gratified by an Incident I am going to relate to you. I stopt my Horse lately where a great Number of People were collected at a Vendue of Merchant Goods. The Hour of Sale not being come, they were conversing on the Times, and one of the Company call'd to a plain clean old Man, with white Locks, *Pray, Father Abraham, what think you of Times? Won't these heavy Taxes quite ruin the Country? How shall we be ever able to pay them? What would you advise us to? - - -* Father Abraham stood up, and reply'd, If you'd have my Advice, I'll give it you in short, for a *Word to the Wise is enough, and many Words won't fill a Bushel, as Poor Richard says.* They join'd in desiring him to speak his Mind, and gathering round him, he proceeded as follows;

"Friends, says he, and Neighbours, the Taxes are indeed very heavy, and if those laid on by the Government were the only Ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our *Idleness*, three times as much by our *Pride*, and four times as much by our *Folly*, and from these Taxes the Commissioners cannot ease or deliver us by allowing an Abatement. Howere let us hearken to good Advice, and something may be done for us; *God helps them that help themselves, as Poor Richard says, in his Almanack of 1733.*

It would be thought a hard Government that should tax its People one tenth Part of their *Time*, to be employed in its Service. But *Idleness* taxes many of us much more, if we reckon all that is spent in absolute *Sloth*, or doing of nothing, with that which is spent in idle Employments or Amusements, that amount to nothing. *Sloth*, by bringing on Diseases, absolutely shortens Life. *Sloth, like Rust, consumes faster than Labour weas, while the used Key is always bright, as Poor Richard says.* But *dost thou love Life, then do not squander Time, for that's the Stuff Life is made of, as Poor Richard says. - - -* How much more than is necessary do we spend in Sleep ! forgetting that *The sleeping Fox catches no Poultry, and that there will be sleeping enough in the Grave, as Poor Richard says.* If Time be of all Things the most precious, *wasting Time* must be, as *Poor Richard says, the greatest Prodigality*, since, as he elsewhere tells us, *Lost Time is never found again;* and what we call *Time-enough, always proves little enough.* Let us then up and be doing, and doing to the Purpose; so by Diligence shall we do more with less Perplexity. *Sloth makes all Things difficult, but Industry all easy, as Poor Richard says;* and *He that riseth late, must trot all Day, and shall scarce overtake his Business at Night. While Laziness travels so slowly, that Poverty soon overtakes him, as we read in Poor Richard, who adds, Drive thy Business, let not that drive thee; and Early to Bed, and early to rise, makes a Man healthy, wealthy, and wise.*

<sup>8</sup> This is a reproduction from the original text elaborated by Franklin in The Poor Richards Almanack of 1758. Thus there is a difference from the Portuguese version used in Brazil and Portugal which was reproduced based on the French version. Our intention is to contribute with the researchers of History of Education in order to highlight the additions and omissions that may occur from translations. This version can be found in: FRANKLIN, Benjamin. *Poor Richard's Almanacks for the years 1733-1758.* Philadelphia: George Macy Companies, 1964.

So what signifies *wishing* and *hoping* for better Times. We may make these Times better if we bestir ourselves. *Industry need not wish, as Poor Richard says, and He that lives upon Hope will die fasting. There are no Gains, without Pain; then Help Hands, for I have no Lands, or if I have, they are smartly taxed. And, as Poor Richard likewise observes, He that hath a Trade hath an Estate, and He that hath a Calling hath an Office of Profit and Honour; but then the Trade must be worked at, and the Calling well followed, or neither the Estate, nor the Office, will enable us to pay our Taxes. --- If we are industrious we shall never starve; for, as Poor Richard says, At the working Man's House Hunger look in, but dares not enter. Nor will the Bailiff or the Constable enter, for Industry pays Debts, while Despair encreaseth them, says Poor Richard. ---- What though you have found no Treasure, nor has any rich Relation left you a Legacy, Diligence is the Mother of Good-luck, as Poor Richard says, and God gives all Things to Industry. Then plough deep, while Sluggards sleep, and you shall have Corn to sell and to keep, says Poor Dick. Work while it is called To-morrow, for you know not how much you may be hindered To-morrow, which makes Poor Richard says, One To-day is morth two To-morrows; and farther, Have you somewhat to do To-marrow, do it To-day. If you were a Servant, would you not be ashamed that a good Master should catch you idle ? Are you then your own Master, be ashamed to catch yourself idle, as Poor Dick says. When there is so much to be done for yourself, you Family, your Country, and your gracious KKing, be up by Peep of Day; Let not the Sun look down and say, Inglorious here he lies. Handle your Tools without Mitens; remember that the Cat in Gloves catches no Mice, as Poor Richard says. ' Tis true there is much to be done, and perhaps you are weak handed, but stick to it steadily, and you will see great Effects, for constant Dropping wears away Stones, and by Diligence and Paience the Mouse ate in two the Cable; and little Strokes fell great Oaks, as Poor Richard says in his Almanack, the Year I cannot just now remember.*

Methinks I hear some of you says, *Must a Man afford himself no Leisure ? - - - I will tell thee, my Friend, what Poor Richard says, Emplory thy Time well if throw not away an Hour. Leisure, is Time for doing something useful; this Leisure the diligent Man will obtain, but the lazy Man never; so that, as Poor Richard says, a Life of Leisure and a Life of Laziness are two Things. Do you imagine that Sloth will afford you more Comfort than Labour? No, for as Poor Richard says, Trouble springs from Idleness, and grievous Toil from needless Ease. Many without Labour, would live by their WITS only, but they break for want of Stock. Whereas Industry gives Comfort, and Plenty, and Respect: Fly Pleasures, and they'll follow you. The diligent Spinner has a large Shift; and now I have a Sheep and a Cow, every Body bids me Good morrow; all which is well said by Poor Richard.*

But with our Industry, we must likewise be *steady, settled and careful*, and oversee our own Affairs *with our own Eyes*, and not trust too much to others; for, as *Poor Richard say,*

*I never saw an oft removed Tree,  
Nor yet an oft removed Family,  
That throve so well as those that settled be.*

And again, *Three Removes is a Fire*; and again, *Keep thy Shop, and thy Shop will keep thee*; and again, *If you would have your Business done, go; If not, send*. And again,

*He that by the Plough would thrive,  
Himself must either hold or drive.*

And again, *The Eye of a Master will do more Work than both his Hands*; and again, *Want of Care does us more Damage than Want of Knowledge*; and again, *Not to oversee Workmen, is to leave them your Purse open*. Trusting too much to others Care is the Ruin of many; for, as the *Almanack* says, *In the Studious, and Riches to the Careful, as well as Power to the Bold, and Heaven to the Virtuous*. And farther, *If you would have a faithful Servant, and one that you like, serve yourself*. And again, he adviseth to Circumspection and Care, even in the smallest Matters, because sometimes *a little Neglect may breed great Mischief*; adding, *For want of a Nail the Shoe was lost; for want of a Shoe the Horse was lost; and for want of a Horse the Rider was lost*, being overtaken and slain by the Enemy, all for want of Care about a Horse-shoe Nail.

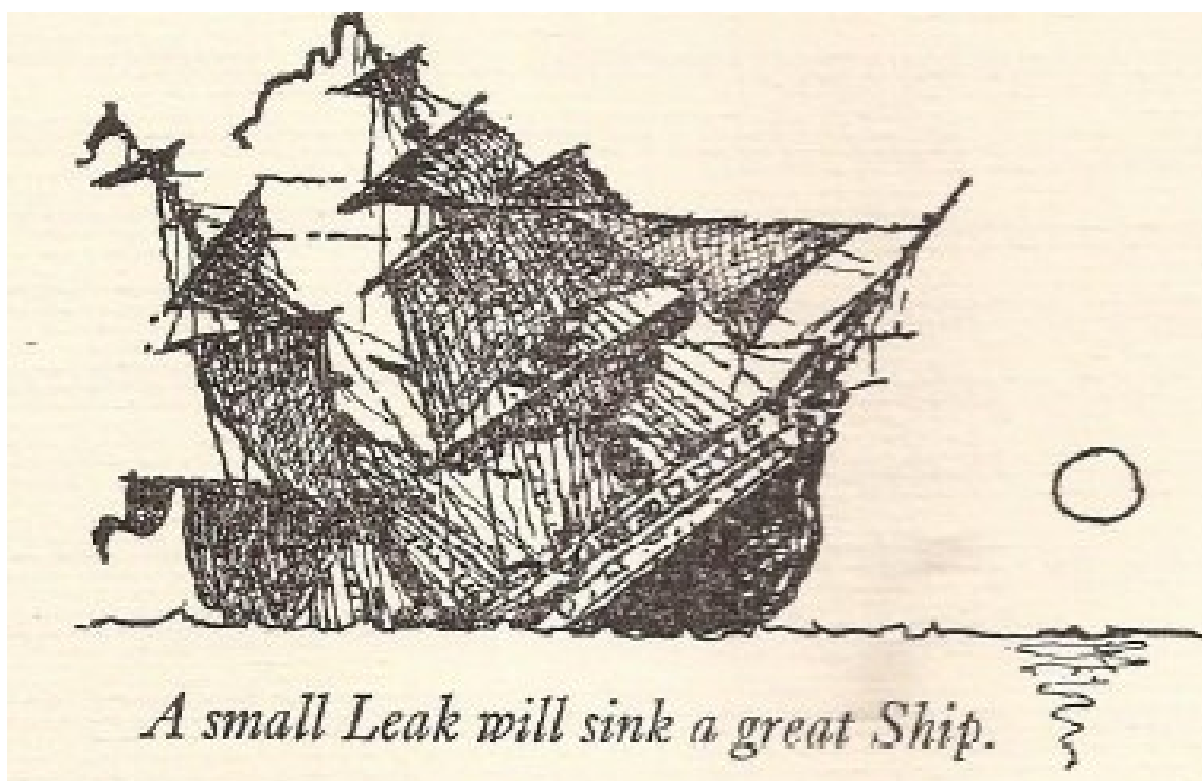
So much for Industry, my Friends, and Attention to one's own Business; but to these we must add *Frugality*, if we would make our *Industry* more certainly successful. A Man may, if he knows not how to save as he gets, *keep his Nose all his Life to the Grindstone*, and die not worth a *Groat* at last. *A fat Kitchen makes a lean Will*, as *Poor Richard* says; and,

*Many Estates are spent in the Getting,  
Since Women for Tea forsook Spinning and Knitting,  
And Men for Punch forsook Hewing and Splitting.*

*If you would be wealthy*, says he, in another *Almanack*, *think of Saving as well as of Getting: The Indies have not made Spain rich, because her Outgoes are greater than her Incomes*. Away then with your expensive Follies, and you will not have so much Cause to complain of hard Times, heavy Taxes, and chargeable Families; for, as *Poor Dick* says,

*Women and Wine, Game and Deceit,  
Make the Wealth small, and the Wants great.*

And farther, *What maintains one Vice, would bring up two Children*. You may think perhaps, That a *little* Tea, or a *little* Punch now and then, Diet a *little* more costly, Clothes a *little* finer, and a *little* Entertainment now and then, can be no *great* Matter; but remember what *Poor Richard* says, *Many a Little makes a Mickle*; and farther, *Beware of little Expences; a small Leak will sink a great Ship*; and again, *Who Dainties love, shall Beggars prove*; and moreover, Fools make Feasts, and wise Men eat them.



Here you are all got together at this Vendue of *Fineries* and *Knicknacks*. You call them *Goods*, but if you do not take Care, they will prove *Evils* to some of you. You expect they will be sold *cheap*, and perhaps they may for less than they cost; but if you have no Occasion for them, they must be *dear* to you. Remember what *Poor Richard* says, *Buy what thou hast no Need of, and ere long thou shalt sell thy Necessaries*. And again, *At a great Pennyworth pause a while* : He means, that perhaps the Cheapness is *apparent* only, and not *real*; or the Bargain, by straitning thee in thy Business, may do thee more Harm than Good. For in another Place he says, *Many have been ruined by buying good Pennyworths*. Again, *Poor Richard* says, *'Tis foolish to lay out Money in a Purchase of Repentance*; and yet this Folly is practiced every Day at Vendues, for want of minding the Almanack. *Wise Men*, as *Poor Dick* says, *learn by others Harms, Fools scarcely by their own*; but, *Felix quem faciunt aliena Pericula cautum*. Many a one, for the Sake of Finery on the Back, have gone with a hungry Belly, and half starved their Families; *Silks and Sattins, Scarlet and Velvets*, as *Poor Richard* says, *put out the Kitchen Fire*. These are not the *Necessaries* of Life; they can scarcely be called the *Conveniencies*, and yet only because they look pretty, how many *want to have* them. The *artificial* Wants of Mankind thus become more numerous than the *natural*; and, as *Poor Dick* says, *For one poor Person, there are an hundred indigent*. By these, and other Extravagancies, the Genteel are reduced to Poverty, and forced to borrow of those whom they formerly despised, but who through *Industry* and *Frugality* have maintained their Standing; in which Case it appears plainly, that a *Ploughman on his Legs is higher than a Gentleman on his Knees*, as *Poor Richard* says. Perhaps they have had a small Estate left them, which they knew not the Getting of; they think *'tis Day, and will never be Night*; that a little to be spent out of *so much*, is not worth minding; (*a Child and a Fool*, as *Poor Richard* says, *imagine Twenty Shillings and Twenty Years can never be spent*) but, *always taking out of the Meal-tub*,

*and never putting in, soon comes to the Bottom; then, as Poor Dick says, When the Well's dry, they know the Worth of Water. But this they might have known before, if they had taken his Advice; If you would know the Value of Money, go and try to borrow some; for, he that goes a borrowing goes a sorrowing; and indeed so does he that lends to such People, when he goes to get it in again. - Poor Dick farther advises, and says,*

*Fond Pride of Dress, is sure a very Curse;  
E'er Fancy you consult, consult your Purse.*

And again, *Pride is as loud a Beggar as Want, and a great deal more saucy. When you have bought one fine Thing you must buy ten more, that your Appcarance may be all of a Piece; but Poor Dick says, 'Tis easier to suppress the first Desire, than to satisfy all that follow it. And 'tis as truly Folly for the Poor to ape the Rich, as for the Frog to swell, in order to equal the Ox.*

*Great Estates may venture more,  
But little Boats should keep near Shore.*

'Tis however a Folly soon punished; for *Pride that dines on Vanity supson Contempt, as Poor Richard says. And in another Place, Pride breakfasted with Plenty, dined with Poverty, and supped with Infamy. And after all, of what Use is this Pride of Appearance, for which so much is risked, so much is suffered ? It cannot promote Health, or ease Pain; it makes no Increase of Merit in the Person, it creates Envy, it hastens Misfortune.*

*What is a Butterfly? At best  
He's but a Caterpillar drest.  
The gaudy Fop's his Picture just,  
as Poor Richard says.*

But what Madness must it be to *run in Debt* for these Superfluities! We are offered, by the Terms of this Vendue, *Six Months Credit*; and that perhaps has induced some of us to attend it, because we cannot spare the ready Money, and hope now to be fine without it. But, ah, think what you do when you run in Debt; *You give to another Power over your Liberty.* If you cannot pay at the Time, you will be ashamed to see your Creditor; you will be in Fear when you speak to him; you will make poor pitiful sneaking Excuses, and by Degrees come to lose your Veracity, and sink into base downright lying; for, as *Poor Richard says, The second Vice is Lying, the first is running in Debt.* And again, to the same Purpose, *Lying rides upon Debt's Back.* Whereas a freeborn *Englishman* ought not to be ashamed or afraid to see or speak to any Man living. But Poverty often deprives a Man of all Spirit and Virtue: *'Tis hard for an empty Bag to stand upright, as Poor Richard truly says.* What would you think of that Prince, or that Government, who should issue an Edict forbidding you to dress like a Gentleman or a Gentlewoman, on Pain of Imprisonment or Servitude? Would you not say, that you are free, have a Right to dress as you please, and that such an Edict would be a Breach of your Privileges, and such a Government tyrannical? And yet you are about to put yourself under that Tyranny when

you run in Debt for such Dress! Your Creditor has Authority at his Pleasure to deprive you of your Liberty, by confining you in Gaol for Life, or to sell you for a Servant, if you should not be able to pay him! When you have got your Bargain, you may, perhaps, think little of Payment; but *Creditors, Poor Richard* tells us, *have better Memories than Debtors*; and in another Place says, *Creditors are a superstitious Sect, great Observers of set Days and Times*. The Day comes round before you are aware, and the Demand is made before you are prepared to satisfy it. Or if you bear your Debt in Mind, the Term which at first seemed so long, will, as it lessens, appear extremely short. *Time* will seem to have added Wings to his Heels as well as Shoulders. *Those have a short Lent*, saith *Poor Richard, who owe Money to be paid at Easter*. Then since, as he says, *The Borrower is a Slave to the Lender, and the Debtor to the Creditor*, disdain the Chain, preserve your Freedom; and maintain your Independency: Be *industrious* and *free*; be *frugal* and *free*. At present, perhaps, you may think yourself in thriving Circumstances, and that you can bear a little Extravagance without Injury; but

*For Age and Want, save while you may;  
No Morning Sun lasts a whole Day,*

as *Poor Richard* says. - - - Gain may be temporary and uncertain, but ever while you live, Expenditure is constant and certain; and *'tis easier to build two Chimnies than to keep one in Fuel*, as *Poor Richard* says. So rather go to Bed supperless than rise in Debt.

*Get what you can, and what you get hold;  
'Tis the Stone that will turn all your Lead into Gold,*

as *Poor Richard* says. And when you have got the Philosopher's Stone, sure you will no longer complain of bad Times, or the Difficulty of paying Taxes.

This Doctrine, my Friends, is *Reason* and *Wisdom*; but after all, do not depend too much upon your own *Industry*, and *Frugality*, and *Prudence*, though excellent Things, for they may all be blasted without the Blessing of Heaven; and therefore ask that Blessing humbly, and be not uncharitable to those that at present seem to want it, but comfort and help them. Remember *fob* suffered, and was afterwards prosperous.

And now to conclude, *Experience keeps a dear School, but Fools will learn in no other, and scarce in that*; for it is true, *we may give Advice, but we cannot give Conduct*, as *Poor Richard* says: However, remember this, *They that won't be counseled, can't be helped*, as *Poor Richard* says: And farther, *That if you will not hear Reason, she'll surely rap your Knuckles*.

Thus the old Gentleman ended his Harangue. The People heard it, and approved the Doctrine, and immediately practiced the contrary, just as if it had been a common Sermon; for the Vendue opened, and their own Fear of Taxes. - - - I found the good Man had thoroughly studied my Almanacks, and digested all I had dropt on those Topicks during the Course of Five-and-twenty Years. The frequent Mention he made of me must have tired



any one else, but my Vanity was wonderfully delighted with it, though I was conscious that not a tenth Part of this Wisdom was my own which he ascribed to me, but rather the *Gleanings* I had made of the Sense of a new Coat, I went away resolved to wear my old One a little longer. *Reades*, if thou wilt do the same, thy Profit will be as great as mine.

*I am, as ever,  
Thine to serve thee,*  
RICHARD SAUNDERS.