

The Project Gutenberg eBook of Twelve Causes of Dishonesty, by Henry Ward Beecher

This ebook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this ebook or online at www.gutenberg.org. If you are not located in the United States, you'll have to check the laws of the country where you are located before using this eBook.

Title: Twelve Causes of Dishonesty

Author: Henry Ward Beecher

Release Date: November 2, 2009 [EBook #30392]

Language: English

Credits: Produced by Bryan Ness, Stephanie Eason, and the Online Distributed Proofreading Team at <https://www.pgdp.net>. (This file was produced from images generously made available by The Internet Archive/American Libraries.)

*** START OF THE PROJECT GUTENBERG EBOOK TWELVE CAUSES OF DISHONESTY ***

ALTEMUS' ETERNAL LIFE SERIES.

Selections from the writings of well-known religious authors' works, beautifully printed and daintily bound in leatherette with original designs in silver and ink.

PRICE, 25 CENTS PER VOLUME.

ETERNAL LIFE, by Professor Henry Drummond.

LORD, TEACH US TO PRAY, by Rev. Andrew Murray.

GOD'S WORD AND GOD'S WORK, by Martin Luther.

FAITH, by Thomas Arnold.

THE CREATION STORY, by Honorable William E. Gladstone.

THE MESSAGE OF COMFORT, by Rt. Rev. Ashton Oxenden.

THE MESSAGE OF PEACE, by Rev. R. W. Church.

THE LORD'S PRAYER AND THE TEN COMMANDMENTS, by Dean Stanley.

THE MEMOIRS OF JESUS, by Rev. Robert F. Horton.

HYMNS OF PRAISE AND GLADNESS, by Elisabeth R. Scovil.

DIFFICULTIES, by Hannah Whitall Smith.

GAMBLERS AND GAMBLING, by Rev. Henry Ward Beecher.

HAVE FAITH IN GOD, by Rev. Andrew Murray.

TWELVE CAUSES OF DISHONESTY, by Rev. Henry Ward Beecher.

THE CHRIST IN WHOM CHRISTIANS BELIEVE, by Rt. Rev. Phillips Brooks.

IN MY NAME, by Rev. Andrew Murray.

SIX WARNINGS, by Rev. Henry Ward Beecher.

THE DUTY OF THE CHRISTIAN BUSINESS MAN, by Rt. Rev. Phillips Brooks.

POPULAR AMUSEMENTS, by Rev. Henry Ward Beecher.

TRUE LIBERTY, by Rt. Rev. Phillips Brooks.

INDUSTRY AND IDLENESS, by Rev. Henry Ward Beecher.

THE BEAUTY OF A LIFE OF SERVICE, by Rt. Rev. Phillips Brooks.

THE SECOND COMING OF OUR LORD, by Rev. A. T. Pierson, D.D.

THOUGHT AND ACTION, by Rt. Rev. Phillips Brooks.

THE HEAVENLY VISION, by Rev. F. B. Meyer.

MORNING STRENGTH, by Elisabeth R. Scovil.

FOR THE QUIET HOUR, by Edith V. Bradt.

EVENING COMFORT, by Elisabeth R. Scovil.

WORDS OF HELP FOR CHRISTIAN GIRLS, by Rev. F. B. Meyer.

HOW TO STUDY THE BIBLE, by Rev. Dwight L. Moody.

EXPECTATION CORNER, by E. S. Elliot.

JESSICA'S FIRST PRAYER, by Hesba Stretton.

HENRY ALTEMUS,
507, 509, 511, 518 Cherry Street,
Philadelphia.



HENRY WARD BEECHER.

Twelve Causes of Dishonesty

**By Rev. Henry
Ward
Beecher**

**Philadelphia
Henry Altemus**

**COPYRIGHTED 1896
BY HENRY ALTEMUS**

**HENRY ALTEMUS, MANUFACTURER
PHILADELPHIA**

TWELVE CAUSES OF DISHONESTY

[Pg 3]

Only extraordinary circumstances can give the appearance of dishonesty to an honest man. Usually, not to *seem* honest, is not to *be* so. The quality must not be doubtful like twilight,

lingering between night and day and taking hues from both; it must be day-light, clear, and effulgent. This is the doctrine of the Bible: *Providing for honest things, not only in the sight of the Lord, BUT ALSO IN THE SIGHT OF MEN.* In general it may be said that no one has honesty without dross, until he has honesty without suspicion.

We are passing through times upon which the seeds of dishonesty have been sown broadcast, and they have brought forth a hundred-fold. These times will pass away; but like ones will come again. As physicians study the causes and record the phenomena of plagues and pestilences, to draw from them an antidote against their recurrence, so should we leave to another generation a history of moral plagues, as the best antidote to their recurring malignity.

[Pg 4]

Upon a land,—capacious beyond measure, whose prodigal soil rewards labor with an unharvestable abundance of exuberant fruits, occupied by a people signalized by enterprise and industry—there came a summer of prosperity which lingered so long and shone so brightly, that men forgot that winter could ever come. Each day grew brighter. No reins were put upon the imagination. Its dreams passed for realities. Even sober men, touched with wildness, seemed to expect a realization of oriental tales. Upon this bright day came sudden frosts, storms, and blight. Men awoke from gorgeous dreams in the midst of desolation. The harvests of years were swept away in a day. The strongest firms were rent as easily as the oak by lightning. Speculating companies were dispersed as seared leaves from a tree in autumn. Merchants were ruined by thousands; clerks turned adrift by ten thousands. Mechanics were left in idleness. Farmers sighed over flocks and wheat as useless as the stones and dirt. The wide sea of commerce was stagnant; upon the realm of Industry settled down a sullen lethargy.

[Pg 5]

Out of this reverse swarmed an unnumbered host of dishonest men, like vermin from a carcass. Banks were exploded,—or robbed,—or fleeced by astounding forgeries. Mighty companies, without cohesion, went to pieces, and hordes of wretches snatched up every bale that came ashore. Cities were ransacked by troops of villains. The unparalleled frauds, which sprung like mines on every hand, set every man to trembling lest the next explosion should be under his own feet. Fidelity seemed to have forsaken men. Many that had earned a reputation for sterling honesty were cast so suddenly headlong into wickedness, that man shrank from man. Suspicion overgrew confidence, and the heart bristled with the nettles and thorns of fear and jealousy. Then had almost come to pass the divine delineation of ancient wickedness: *The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince and the judge ask for a reward: and the great man uttereth his mischievous desire; so they wrap it up. The best of them is a brier; the most upright is sharper than a thorn hedge.* The world looked upon a continent of inexhaustible fertility, (whose harvest had glutted the markets, and rotted in disuse,) filled with lamentation, and its inhabitants wandering like bereaved citizens among the ruins of an earthquake, mourning for children, for houses crushed, and property buried forever.

[Pg 6]

That no measure might be put to the calamity, the Church of God, which rises a stately tower of refuge to desponding men, seemed now to have lost its power of protection. When the solemn voice of Religion should have gone over the land, as the call of God to guilty man to seek in him their strength; in this time when Religion should have restored sight to the blind, made the lame to walk, and bound up the broken-hearted, she was herself mourning in sackcloth. Out of her courts came the noise of warring sects; some contending against others with bitter warfare; and some, possessed of a demon, wallowed upon the ground foaming and rending themselves. In a time of panic, and disaster, and distress, and crime, the fountain which should have been for the healing of men, cast up its sediments, and gave out a bitter stream of pollution.

In every age, an universal pestilence has hushed the clamor of contention, and cooled the heats of parties; but the greatness of our national calamity seemed only to enkindle the fury of political parties. Contentions never ran with such deep streams and impetuous currents, as amidst the ruin of our industry and prosperity. States were greater debtors to foreign nations, than their citizens were to each other. Both states and citizens shrunk back from their debts, and yet more dishonestly from the taxes necessary to discharge them. The General Government did not escape, but lay becalmed, or pursued its course, like a ship, at every furlong touching the rocks, or beating against the sands. The Capitol trembled with the first waves of a question which is yet to shake the whole land. New questions of exciting qualities perplexed the realm of legislation, and of morals. To all this must be added a manifest decline of family government; an increase of the ratio of popular ignorance; a decrease of reverence for law, and an effeminate administration of it. Popular tumults have been as frequent as freshets in our rivers; and like them, have swept over the land with desolation, and left their filthy slime in the highest places:—upon the press;—upon the legislature;—in the halls of our courts;—and even upon the sacred bench of Justice. If unsettled times foster dishonesty, it should have flourished among us. And it has.

[Pg 7]

Our nation must expect a periodical return of such convulsions; but experience should steadily curtail their ravages, and remedy their immoral tendencies. Young men have before them lessons of manifold wisdom taught by the severest of masters—experience. They should be studied; and that they may be, I shall, from this general survey, turn to a specific enumeration of the causes of dishonesty.

[Pg 8]

1. Some men find in their bosom from the first, a vehement inclination to dishonest ways. Knavish propensities are inherent: born with the child and transmissible from parent to son. The children of a sturdy thief, if taken from him at birth and reared by honest men, would, doubtless, have to contend against a strongly dishonest inclination. Foundlings and orphans under public charitable charge, are more apt to become vicious than other children. They are usually born of low and vicious parents, and inherit their parents' propensities. Only the most thorough moral training can overrule this innate depravity.

2. A child naturally fair-minded, may become dishonest by parental example. He is early taught to be sharp in bargains, and vigilant for every advantage. Little is said about honesty, and much upon shrewd traffic. A dexterous trick, becomes a family anecdote; visitors are regaled with the boy's precocious keenness. Hearing the praise of his exploits, he studies craft, and seeks parental admiration by adroit knaveries. He is taught, for his safety, that he must not range beyond the law: that would be unprofitable. He calculates his morality thus: *Legal honesty is the best policy*,—dishonesty, then, is a bad bargain—and therefore wrong—everything is wrong which is unthrifty. Whatever profit breaks no legal statute—though it is gained by falsehood, by unfairness, by gloss; through dishonor, unkindness, and an unscrupulous conscience—he considers fair, and says: *The law allows it*. Men may spend a long life without an indictable action, and without an honest one. No law can reach the insidious ways of subtle craft. The law allows, and religion forbids men, to profit by others' misfortunes, to prowl for prey among the ignorant, to over-reach the simple, to suck the last life-drops from the bleeding; to hover over men as a vulture over herds, swooping down upon the weak, the straggling, and the weary. The infernal craft of cunning men, turns the law itself to piracy, and works outrageous fraud in the hall of Courts, by the decision of judges, and under the seal of Justice.

[Pg 9]

3. Dishonesty is learned from one's employers. The boy of honest parents and honestly bred, goes to a trade, or a store, where the employer practises *legal* frauds. The plain honesty of the boy excites roars of laughter among the better taught clerks. The master tells them that such blundering truthfulness must be pitied; the boy evidently has been neglected, and is not to be ridiculed for what he could not help. At first, it verily pains the youth's scruples, and tinges his face to frame a deliberate dishonesty, to finish, and to polish it. His tongue stammers at a lie; but the example of a rich master, the jeers and gibes of shopmates, with gradual practice, cure all this. He becomes adroit in fleecing customers for his master's sake, and equally dexterous in fleecing his master for his own sake.

[Pg 10]

4. EXTRAVAGANCE is a prolific source of dishonesty. Extravagance,—which is foolish expense, or expense disproportionate to one's means,—may be found in all grades of society; but it is chiefly apparent among the rich, those aspiring to wealth, and those wishing to be *thought* affluent. Many a young man cheats his business, by transferring his means to theatres, race-courses, expensive parties, and to the nameless and numberless projects of pleasure. The enterprise of others is baffled by the extravagance of their family; for few men can make as much in a year as an extravagant woman can carry on her back in one winter. Some are ambitious of fashionable society, and will gratify their vanity at any expense. This disproportion between means and expense soon brings on a crisis. The victim is straitened for money; without it he must abandon his rank; for fashionable society remorselessly rejects all butterflies which have lost their brilliant colors. Which shall he choose, honesty and mortifying exclusion, or gaiety purchased by dishonesty? The severity of this choice sometimes sobers the intoxicated brain; and a young man shrinks from the gulf, appalled at the darkness of dishonesty. But to excessive vanity, high-life with or without fraud, is Paradise; and any other life Purgatory. Here many resort to dishonesty without a scruple. It is at this point that public sentiment half sustains dishonesty. It scourges the thief of Necessity, and pities the thief of Fashion.

[Pg 11]

The struggle with others is on the very ground of honor. A wife led from affluence to frigid penury and neglect; from leisure and luxury to toil and want; daughters, once courted as rich, to be disesteemed when poor,—this is the gloomy prospect, seen through a magic haze of despondency. Honor, love and generosity, strangely bewitched, plead for dishonesty as the only alternative to such suffering. But go, young man, to your wife; tell her the alternative; if she is worthy of you, she will face your poverty with a courage which shall shame your fears, and lead you into its wilderness and through it, all unshrinking. Many there be who went weeping into this desert, and ere long, having found in it the fountains of the purest peace, have thanked God for the pleasures of poverty. But if your wife unmans your resolution, imploring dishonor rather than penury, may God pity and help you! You dwell with a sorceress, and few can resist her wiles.

[Pg 12]

5. DEBT is an inexhaustible fountain of Dishonesty. The Royal Preacher tells us: *The borrower is servant to the lender*. Debt is a rigorous servitude. The debtor learns the cunning tricks, delays, concealments, and frauds, by which slaves evade or cheat their master. He is tempted to make ambiguous statements; pledges, with secret passages of escape; contracts, with fraudulent constructions; lying excuses, and more mendacious promises. He is tempted to elude responsibility; to delay settlements; to prevaricate upon the terms; to resist equity, and devise specious fraud. When the eager creditor would restrain such vagrancy by law, the debtor then thinks himself released from moral obligation, and brought to a legal game, in which it is lawful for the best player to win. He disputes true accounts; he studies subterfuges; extorts provocative delays; and harbors in every nook, and corner, and

[Pg 13]

passage, of the law's labyrinth. At length the measure is filled up, and the malignant power of debt is known. It has opened in the heart every fountain of iniquity; it has besoiled the conscience; it has tarnished the honor; it has made the man a deliberate student of knavery; a systematic practitioner of fraud; it has dragged him through all the sewers of petty passions,—anger, hate, revenge, malicious folly, or malignant shame. When a debtor is beaten at every point, and the law will put her screws upon him, there is no depth in the gulf of dishonesty into which he will not boldly plunge. Some men put their property to the flames, assassinate the detested creditor, and end the frantic tragedy by suicide, or the gallows. Others, in view of the catastrophe, have converted all property to cash, and concealed it. The law's utmost skill, and the creditor's fury, are alike powerless now,—the tree is green and thrifty; its roots drawing a copious supply from some hidden fountain.

[Pg 14]

Craft has another harbor of resort for the piratical crew of dishonesty; viz.: *putting the property out of the law's reach by a fraudulent conveyance*. Whoever runs in debt, and consumes the equivalent of his indebtedness; whoever is fairly liable to damage for broken contracts; whoever by folly, has incurred debts and lost the benefit of his outlay; whoever is legally obliged to pay for his malice or carelessness; whoever by infidelity to public trusts has made his property a just remuneration for his defaults;—whoever of all these, or whoever, under any circumstances, puts out of his hands property, morally or legally due to creditors, is A DISHONEST MAN. The crazy excuses which men render to their consciences, are only such as every villain makes, who is unwilling to look upon the black face of his crimes.

He who will receive a conveyance of property, knowing it to be illusive and fraudulent, is as wicked as the principal; and as much meaner, as the tool and subordinate of villainy is meaner than the master who uses him.

If a church, knowing all these facts, or wilfully ignorant of them, allows a member to nestle in the security of the sanctuary; then the act of this robber, and the connivance of the church, are but the two parts of one crime.

[Pg 15]

6. BANKRUPTCY, although a branch of debt, deserves a separate mention. It sometimes crushes a man's spirit, and sometimes exasperates it. The poignancy of the evil depends much upon the disposition of the creditors; and as much upon the disposition of the victim. Should *they* act with the lenity of Christian men, and *he* with manly honesty, promptly rendering up whatever satisfaction of debt he has,—he may visit the lowest places of human adversity, and find there the light of good men's esteem, the support of conscience, and the sustenance of religion.

A bankrupt may fall into the hands of men whose tender-mercies are cruel; or his dishonest equivocations may exasperate their temper and provoke every thorn and brier of the law. When men's passions are let loose, especially their avarice whetted by real or imaginary wrong; when there is a rivalry among creditors, lest any one should feast upon the victim more than his share; and they all rush upon him like wolves upon a wounded deer, dragging him down, ripping him open, breast and flank, plunging deep their bloody muzzles to reach the heart and taste blood at the very fountain;—is it strange that resistance is desperate and unscrupulous? At length the sufferer drags his mutilated carcass aside, every nerve and muscle wrung with pain, and his whole body an instrument of agony. He curses the whole inhuman crew with envenomed imprecations; and thenceforth, a brooding misanthrope, he pays back to society, by studied villanies, the legal wrongs which the relentless justice of a few, or his own knavery, have brought upon him.

[Pg 16]

7. There is a circle of moral dishonesties practised because the LAW allows them. The very anxiety of law to reach the devices of cunning, so perplexes its statutes with exceptions, limitations, and supplements, that like a castle gradually enlarged for centuries, it has its crevices, dark corners, secret holes and winding passages—an endless harbor for rats and vermin, where no trap can catch them. We are villainously infested with legal rats and rascals, who are able to commit the most flagrant dishonesties with impunity. They can do all of wrong which is profitable, without that part which is actionable. The very ingenuity of these miscreants excites such admiration of their skill, that their life is gilded with a specious respectability. Men profess little esteem for blunt, necessitous thieves, who rob and run away; but for a gentleman who can break the whole of God's law so adroitly, as to leave man's law unbroken; who can indulge in such conservative stealing that his fellow-men award him a rank among honest men for the excessive skill of his dishonesty—for such a one, I fear, there is almost universal sympathy.

[Pg 17]

8. POLITICAL DISHONESTY, breeds dishonesty of every kind. It is possible for good men to permit single sins to co-exist with general integrity, where the evil is indulged through ignorance. Once, undoubted Christians were slave-traders. They might be, while unenlightened; but not in our times. A state of mind which will *intend* one fraud, will, upon occasions, intend a thousand. He that upon one emergency will lie, will be supplied with emergencies. He that will perjure himself to save a friend, will do it, in a desperate juncture, to save himself. The highest Wisdom has informed us that *He that is unjust in the least, is unjust also in much*. Circumstances may withdraw a politician from temptation to any but political dishonesty; but under temptation, a dishonest politician would be a dishonest cashier,—would be dishonest anywhere,—in anything. The fury which destroys an opponent's character, would stop at nothing, if barriers were thrown down. That which is true of the leaders in politics, is true of subordinates. Political dishonesty in voters runs into general dishonesty, as the

[Pg 18]

rotten speck taints the whole apple. A community whose politics are conducted by a perpetual breach of honesty on both sides, will be tainted by immorality throughout. Men will play the same game in their private affairs, which they have learned to play in public matters. The guile, the crafty vigilance, the dishonest advantage, the cunning sharpness;—the tricks and traps and sly evasions; the equivocal promises, and unequivocal neglect of them, which characterize political action, will equally characterize private action. The mind has no kitchen to do its dirty work in, while the parlor remains clean. Dishonesty is an atmosphere; if it comes into one apartment, it penetrates into every one. Whoever will lie in politics, will lie in traffic. Whoever will slander in politics, will slander in personal squabbles. A professor of religion who is a dishonest politician, is a dishonest Christian. His creed is a perpetual index of his hypocrisy.

The genius of our government directs the attention of every citizen to politics. Its spirit reaches the uttermost bound of society, and pervades the whole mass. If its channels are slimy with corruption, what limit can be set to its malign influence? The turbulence of elections, the virulence of the press, the desperation of bad men, the hopelessness of efforts which are not cunning, but only honest, have driven many conscientious men from any concern with politics. This is suicidal. Thus the tempest will grow blacker and fiercer. Our youth will be caught up in its whirling bosom and dashed to pieces, and its hail will break down every green thing. At God's house the cure should begin. Let the hand of discipline smite the leprous lips which shall utter the profane heresy: *All is fair in politics*. If any hoary professor, drunk with the mingled wine of excitement, shall tell our youth, that a Christian man may act in politics by any other rule of morality than that of the Bible; and that wickedness performed for a party, is not as abominable, as if done for a man; or that any necessity justifies or palliates dishonesty in word or deed,—let such a one go out of the camp, and his pestilent breath no longer spread contagion among our youth. No man who loves his country, should shrink from her side when she groans with raging distempers. Let every Christian man stand in his place; rebuke every dishonest practice; scorn a political as well as a personal lie; and refuse with indignation to be insulted by the solicitation of an immoral man. Let good men of all parties require honesty, integrity, veracity, and morality in politics, and there, as powerfully as anywhere else, the requisitions of public sentiment will ultimately be felt.

9. A corrupt PUBLIC SENTIMENT produces dishonesty. A public sentiment, in which dishonesty is not disgraceful; in which bad men are respectable, are trusted, are honored, are exalted—is a curse to the young. The fever of speculation, the universal derangement of business, the growing laxness of morals, is, to an alarming extent, introducing such a state of things. Men of notorious immorality, whose dishonesty is flagrant, whose private habits would disgrace the ditch, are powerful and popular. I have seen a man stained with every sin, except those which required courage; into whose head I do not think a pure thought has entered for forty years; in whose heart an honorable feeling would droop for very loneliness;—in evil he was ripe and rotten; hoary and depraved in deed, in word, in his present life and in all his past; evil when by himself, and viler among men; corrupting to the young;—to domestic fidelity, a recreant; to common honor, a traitor; to honesty, an outlaw; to religion, a hypocrite;—base in all that is worthy of man, and accomplished in whatever is disgraceful; and yet this wretch could go where he would; enter good men's dwellings, and purloin their votes. Men would curse him, yet obey him; hate him and assist him; warn their sons against him, and lead them to the polls for him. A public sentiment which produces ignominious knaves, cannot breed honest men.

Any calamity, civil or commercial, which checks the administration of justice between man and man, is ruinous to honesty. The violent fluctuations of business cover the ground with rubbish over which men stumble; and fill the air with dust, in which all the shapes of honesty appear distorted. Men are thrown upon unusual expedients; dishonesties are unobserved; those who have been reckless and profuse, stave off the legitimate fruits of their folly by desperate shifts. We have not yet emerged from a period, in which debts were insecure; the debtor legally protected against the rights of the creditor; taxes laid, not by the requirements of justice, but for political effect; and lowered to a dishonest insufficiency; and when thus diminished, not collected; the citizens resisting their own officers; officers resigning at the bidding of the electors; the laws of property paralyzed; bankrupt laws built up; and stay-laws unconstitutionally enacted, upon which the courts look with aversion, yet fear to deny them, lest the wildness of popular opinion should roll back disdainfully upon the bench, to despoil its dignity, and prostrate its power. General suffering has made us tolerant of general dishonesty; and the gloom of our commercial disaster threatens to become the pall of our morals.

If the shocking stupidity of the public mind to atrocious dishonesties is not aroused; if good men do not bestir themselves to drag the young from this foul sorcery; if the relaxed bands of honesty are not tightened, and conscience intoned to a severer morality, our night is at hand,—our midnight not far off. Woe to that guilty people who sit down upon broken laws, and wealth saved by injustice! Woe to a generation fed upon the bread of fraud, whose children's inheritance shall be a perpetual memento of their fathers' unrighteousness; to whom dishonesty shall be made pleasant by association with the revered memories of father, brother, and friend!

But when a whole people, united by a common disregard of justice, conspire to defraud

[Pg 19]

[Pg 20]

[Pg 21]

[Pg 22]

[Pg 23]

public creditors; and States vie with States in an infamous repudiation of just debts, by open or sinister methods; and nations exert their sovereignty to protect and dignify the knavery of a Commonwealth; then the confusion of domestic affairs has bred a fiend, before whose flight honor fades away, and under whose feet the sanctity of truth and the religion of solemn compacts are stamped down and ground into the dirt. Need we ask the causes of growing dishonesty among the young, and the increasing untrustworthiness of all agents, when States are seen clothed with the panoply of dishonesty, and nations put on fraud for their garments?

Absconding agents, swindling schemes, and defalcations, occurring in such melancholy abundance, have at length ceased to be wonders, and rank with the common accidents of fire and flood. The budget of each week is incomplete without its mob and runaway cashier —its duel and defaulter; and as waves which roll to the shore are lost in those which follow on, so the villanies of each week obliterate the record of the last.

The mania of dishonesty cannot arise from local causes; it is the result of disease in the whole community; an eruption betokening foulness of the blood; blotches symptomatic of a disordered system.

10. FINANCIAL AGENTS are especially liable to the temptations of Dishonesty. Safe merchants, and visionary schemers; sagacious adventurers, and rash speculators; frugal beginners, and retired millionaires, are constantly around them. Every word, every act, every entry, every letter, suggests only wealth—its germ, its bud, its blossom, its golden harvest. Its brilliance dazzles the sight; its seductions stir the appetites; its power fires the ambition, and the soul concentrates its energies to obtain wealth, as life's highest and only joy.

[Pg 24]

Besides the influence of such associations, direct dealing in *money* as a commodity, has a peculiar effect upon the heart. There is no property between it and the mind;—no medium to mellow its light. The mind is diverted and refreshed by no thoughts upon the quality of soils; the durability of structures; the advantages of sites; the beauty of fabrics; it is not invigorated by the necessity of labor and ingenuity which the mechanic feels; by the invention of the artisan, or the taste of the artist. The whole attention falls directly upon naked Money. The hourly sight of it whets the appetite, and sharpens it to avarice. Thus, with an intense regard of riches, steals in also the miser's relish of coin—that insatiate gazing and fondling, by which seductive metal wins to itself all the blandishments of love.

[Pg 25]

Those who *mean* to be rich, often begin by imitating the expensive courses of those who *are* rich. They are also tempted to venture, before they have means of their own, in brilliant speculations. How can a young cashier pay the drafts of his illicit pleasures, or procure the seed, for the harvest of speculation, out of his narrow salary? Here first begins to work the leaven of death. The mind wanders in dreams of gain; it broods over projects of unlawful riches; stealthily at first, and then with less reserve; at last it boldly meditates the possibility of being dishonest and *safe*. When a man can seriously reflect upon dishonesty as a possible and profitable thing, he is already deeply dishonest. To a mind so tainted, will flock stories of consummate craft, of effective knavery, of fraud covered by its brilliant success. At times, the mind shrinks from its own thoughts, and trembles to look down the giddy cliff on whose edge they poised, or over which they fling themselves like sporting sea-birds. But these imaginations will not be driven from the heart where they have once nested. They haunt a man's business, visit him in dreams, and vampire-like, fan the slumbers of the victim whom they will destroy. In some feverish hour, vibrating between conscience and avarice, the man staggers to a compromise. To satisfy his conscience he refuses to *steal*; and to gratify his avarice, he *borrow*s the funds;—not openly—not of owners—not of men: but of the till—the safe—the vault!

[Pg 26]

He resolves to restore the money before discovery can ensue, and pocket the profits. Meanwhile, false entries are made, perjured oaths are sworn, forged papers are filed. His expenses grow profuse, and men wonder from what fountain so copious a stream can flow.

Let us stop here to survey his condition. He flourishes, is called prosperous, thinks himself safe. Is he safe, or honest? He has stolen, and embarked the amount upon a sea over which wander perpetual storms; where wreck is the common fate, and escape the accident; and now all his chance for the semblance of honesty, is staked upon the return of his embezzlements from among the sands, the rocks and currents, the winds and waves, and darkness, of tumultuous speculation. At length dawns the day of discovery. His guilty dreams have long foretold it. As he confronts the disgrace almost face to face, how changed is the hideous aspect of his deed, from that fair face of promise with which it tempted him! Conscience, and honor, and plain honesty, which left him when they could not restrain, now come back to sharpen his anguish. Overawed by the prospect of open shame, of his wife's disgrace, and his children's beggary, he bows down, and slinks out of life a frantic suicide.

[Pg 27]

Some there be, however, less supple to shame. They meet their fate with cool impudence; defy their employers; brave the court, and too often with success. The delusion of the public mind, or the confusion of affairs is such, that, while petty culprits are tumbled into prison, a cool, calculating and immense scoundrel is pitied, dandled and nursed by a sympathizing community. In the broad road slanting to the rogue's retreat, are seen the officer of the bank, the agent of the state, the officer of the church, in indiscriminate haste, outrunning a lazy justice, and bearing off the gains of astounding frauds. Avarice and pleasure seem to

have dissolved the conscience. *It is a day of trouble and of perplexity from the Lord.* We tremble to think that our children must leave the covert of the family, and go out upon that dark and yeasty sea, from whose wrath so many wrecks are cast up at our feet. Of one thing I am certain; if the church of Christ is silent to such deeds, and makes her altar a refuge to such dishonesty, the day is coming when she shall have no altar, the light shall go out from her candlestick, her walls shall be desolate, and the fox look out at her windows.

[Pg 28]

11. EXECUTIVE CLEMENCY, by its frequency, has been a temptation to Dishonesty. Who will fear to be a culprit when a legal sentence is the argument of pity, and the prelude of pardon? What can the community expect but growing dishonesty, when juries connive at acquittals, and judges condemn only to petition a pardon; when honest men and officers fly before a mob; when jails are besieged and threatened, if felons are not relinquished; when the Executive, consulting the spirit of the community, receives the demands of the mob, and humbly complies, throwing down the fences of the law, that base rioters may walk unimpeded, to their work of vengeance, or unjust mercy? A sickly sentimentality too often enervates the administration of justice; and the pardoning power becomes the master-key to let out unwashed, unrepentant criminals. They have fleeced us, robbed us, and are ulcerous sores to the body politic; yet our heart turns to water over their merited punishment. A fine young fellow, by accident, writes another's name for his own; by a mistake equally unfortunate, he presents it at the bank; innocently draws out the large amount; generously spends a part, and absent-mindedly hides the rest. Hard-hearted wretches there are, who would punish him for this! Young men, admiring the neatness of the affair, pity his misfortune, and curse a stupid jury that knew no better than to send to a penitentiary, him, whose skill deserved a cashiership. He goes to his cell, the pity of a whole metropolis. Bulletins from Sing-Sing inform us daily what Edwards^[1] is doing, as if he were Napoleon at St. Helena. At length pardoned, he will go forth again to a renowned liberty!

[Pg 29]

If there be one way quicker than another, by which the Executive shall assist crime, and our laws foster it, it is that course which assures every dishonest man, that it is easy to defraud, easy to avoid arrest, easy to escape punishment, and easiest of all to obtain a pardon.

12. COMMERCIAL SPECULATIONS are prolific of Dishonesty. Speculation is the risking of capital in enterprises greater than we can control, or in enterprises whose elements are not at all calculable. All calculations of the future are uncertain; but those which are based upon long experience approximate certainty, while those which are drawn by sagacity from probable events, are notoriously unsafe. Unless, however, some venture, we shall forever tread an old and dull path; therefore enterprise is allowed to pioneer new ways. The safe enterpriser explores cautiously, ventures at first a little, and increases the venture with the ratio of experience. A speculator looks out upon the new region, as upon a far-away landscape, whose features are softened to beauty by distance; upon a *hope*, he stakes that, which, if it wins, will make him; and if it loses, will ruin him. When the alternatives are victory, or utter destruction, a battle may, sometimes, still be necessary. But commerce has no such alternatives; only speculation proceeds upon them.

[Pg 30]

If the capital is borrowed, it is as dishonest, upon such ventures, to risk, as to lose it. Should a man borrow a noble steed and ride among incitements which he knew would rouse up his fiery spirit to an uncontrollable height, and borne away with wild speed, be plunged over a precipice, his destruction might excite our pity, but could not alter our opinion of his dishonesty. He borrowed property, and endangered it where he knew that it would be uncontrollable.

If the capital be one's own, it can scarcely be risked and lost, without the ruin of other men. No man could blow up his store in a compact street, and destroy only his own. Men of business are, like threads of a fabric, woven together, and subject, to a great extent, to a common fate of prosperity or adversity. I have no right to cut off my hand; I defraud myself, my family, the community, and God; for all these have an interest in that hand. Neither has a man the right to throw away his property. He defrauds himself, his family, the community in which he dwells; for all these have an interest in that property. If waste is dishonesty, then every risk, in proportion as it approaches it, is dishonest. To venture, without that foresight which experience gives, is wrong; and if we cannot foresee, then we must not venture.

[Pg 31]

Scheming speculation demoralizes honesty, and almost necessitates dishonesty. He who puts his own interests to rash ventures, will scarcely do better for others. The Speculator regards the weightiest affair as only a splendid game. Indeed, a Speculator on the exchange, and a Gambler at his table, follow one vocation, only with different instruments. One employs cards or dice, the other property. The one can no more foresee the result of his schemes, than the other what spots will come up on his dice; the calculations of both are only the chances of luck. Both burn with unhealthy excitement; both are avaricious of gains, but careless of what they win; both depend more upon fortune than skill; they have a common distaste for labor; with each, right and wrong are only the accidents of a game; neither would scruple in any hour to set his whole being on the edge of ruin, and going over, to pull down, if possible, a hundred others.

[Pg 32]

The wreck of such men leaves them with a drunkard's appetite, and a fiend's desperation. The revulsion from extravagant hopes, to a certainty of midnight darkness; the sensations of poverty, to him who was in fancy just stepping upon a princely estate; the humiliation of gleaning for cents, where he has been profuse of dollars; the chagrin of seeing old

competitors now above him, grinning down upon his poverty a malignant triumph; the pity of pitiful men, and the neglect of such as should have been his friends,—and who were, while the sunshine lay upon his path,—all these things, like so many strong winds, sweep across the soul so that it cannot rest in the cheerless tranquility of honesty, but *casts up mire and dirt*. How stately the balloon rises and sails over continents, as over petty landscapes! The slightest slit in its frail covering sends it tumbling down, swaying widely, whirling and pitching hither and thither, until it plunges into some dark glen, out of the path of honest men, and too shattered to tempt even a robber. So have we seen a thousand men pitched down; so now, in a thousand places may their wrecks be seen. But still other balloons are framing, and the air is full of victim-venturers.

[Pg 33]

If our young men are introduced to life with distaste for safe ways, because the sure profits are slow; if the opinion becomes prevalent that all business is great, only as it tends to the uncertain, the extravagant, and the romantic; then we may stay our hand at once, nor waste labor in absurd expostulations of honesty. I had as lief preach humanity to a battle of eagles, as to urge honesty and integrity upon those who have *determined* to be rich, and to gain it by gambling stakes, and madmen's ventures.

All the bankruptcies of commerce are harmless compared with a bankruptcy of public morals. Should the Atlantic ocean break over our shores, and roll sheer across to the Pacific, sweeping every vestige of cultivation, and burying our wealth, it would be a mercy, compared to that ocean-deluge of dishonesty and crime, which, sweeping over the whole land, has spared our wealth and taken our virtue. What are cornfields and vineyards, what are stores and manufactures, and what are gold and silver, and all the precious commodities of the earth, among beasts?—and what are men, bereft of conscience and honor, but beasts?

[Pg 34]

We will forget those things which are behind, and hope a more cheerful future. We turn to you, YOUNG MEN!—All good men, all patriots, turn to watch your advance upon the stage, and to implore you to be worthy of yourselves, and of your revered ancestry. Oh! ye favored of Heaven! with a free land, a noble inheritance of wise laws, and a prodigality of wealth in prospect,—advance to your possessions!—May you settle down, as did Israel of old, a people of God in a promised and protected land;—true to yourselves, true to your country, and true to your God.

Footnote:

[1] Monroe Edwards, a notorious forger.—Ed.

**ALTEMUS'
BELLES-LETTRES SERIES.**

*A collection of Essays and Addresses
by eminent English and American
Authors, beautifully printed and
daintily bound in leatherette, with
original designs in silver.*

PRICE, 25 CENTS PER VOLUME.

INDEPENDENCE DAY, by Rev.
Edward E. Hale.

THE SCHOLAR IN POLITICS, by Hon.
Richard Olney.

THE YOUNG MAN IN BUSINESS, by
Edward W. Bok.

THE YOUNG MAN AND THE
CHURCH, by Edward W. Bok.

THE SPOILS SYSTEM, by Hon. Carl
Schurz.

CONVERSATION, by Thomas De
Quincey.

SWEETNESS AND LIGHT, by
Matthew Arnold.

WORK, by John Ruskin.

NATURE AND ART, by Ralph Waldo Emerson.

THE USE AND MISUSE OF BOOKS,
by Frederic Harrison.

THE MONROE DOCTRINE: ITS
ORIGIN, MEANING AND
APPLICATION, by Prof. John Bach
McMaster (University of
Pennsylvania).

THE DESTINY OF MAN, by Sir John Lubbock.

LOVE AND FRIENDSHIP, by Ralph Waldo Emerson.

RIP VAN WINKLE, by Washington Irving.

ART, POETRY AND MUSIC, by Sir John Lubbock.

THE CHOICE OF BOOKS, by Sir John Lubbock.

MANNERS, by Ralph Waldo Emerson.

CHARACTER, by Ralph Waldo Emerson.

THE LEGEND OF SLEEPY HOLLOW,
by Washington Irving.

THE BEAUTIES OF NATURE, by Sir John Lubbock.

SELF RELIANCE, by Ralph Waldo Emerson.

THE DUTY OF HAPPINESS, by Sir John Lubbock.

SPIRITUAL LAWS, by Ralph Waldo Emerson.

OLD CHRISTMAS, by Washington Irving.

HEALTH, WEALTH AND THE
BLESSING OF FRIENDS, by Sir John Lubbock.

INTELLECT, by Ralph Waldo Emerson.

WHY AMERICANS DISLIKE
ENGLAND, by Prof. Geo. B. Adams
(Yale).

THE HIGHER EDUCATION AS A
TRAINING FOR BUSINESS, by Prof.
Harry Pratt Judson (University of
Chicago).

MISS TOOSEY'S MISSION.

LADDIE.

J. COLE, by Emma Gellibrand.

HENRY ALTEMUS,
507, 509, 511, 513 Cherry Street,
Philadelphia.

Creating the works from print editions not protected by U.S. copyright law means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg™ electronic works to protect the PROJECT GUTENBERG™ concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for an eBook, except by following the terms of the trademark license, including paying royalties for use of the Project Gutenberg trademark. If you do not charge anything for copies of this eBook, complying with the trademark license is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. Project Gutenberg eBooks may be modified and printed and given away—you may do practically ANYTHING in the United States with eBooks not protected by U.S. copyright law. Redistribution is subject to the trademark license, especially commercial redistribution.

START: FULL LICENSE

THE FULL PROJECT GUTENBERG LICENSE

PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg™ mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase "Project Gutenberg"), you agree to comply with all the terms of the Full Project Gutenberg™ License available with this file or online at www.gutenberg.org/license.

Section 1. General Terms of Use and Redistributing Project Gutenberg™ electronic works

1.A. By reading or using any part of this Project Gutenberg™ electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg™ electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg™ electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. "Project Gutenberg" is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg™ electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg™ electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg™ electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation ("the Foundation" or PGLAF), owns a compilation copyright in the collection of Project Gutenberg™ electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is unprotected by copyright law in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg™ mission of promoting free access to electronic works by freely sharing Project Gutenberg™ works in compliance with the terms of this agreement for keeping the Project Gutenberg™ name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg™ License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg™ work. The Foundation makes no representations concerning the copyright status of any work in any country other than the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg™ License must appear prominently whenever any copy of a Project Gutenberg™ work (any work on which the phrase "Project Gutenberg" appears, or with which the phrase "Project Gutenberg" is associated) is accessed, displayed, performed, viewed, copied or distributed:

parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org. If you are not located in the United States, you will have to check the laws of the country where you are located before using this eBook.

1.E.2. If an individual Project Gutenberg™ electronic work is derived from texts not protected by U.S. copyright law (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase "Project Gutenberg" associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg™ trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg™ electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg™ License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg™ License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg™.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg™ License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg™ work in a format other than "Plain Vanilla ASCII" or other format used in the official version posted on the official Project Gutenberg™ website (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original "Plain Vanilla ASCII" or other form. Any alternate format must include the full Project Gutenberg™ License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg™ works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg™ electronic works provided that:

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg™ works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg™ trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."
- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg™ License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg™ works.
- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg™ works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg™ electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from the Project Gutenberg Literary Archive Foundation, the manager of the Project Gutenberg™ trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify,

do copyright research on, transcribe and proofread works not protected by U.S. copyright law in creating the Project Gutenberg™ collection. Despite these efforts, Project Gutenberg™ electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg™ trademark, and any other party distributing a Project Gutenberg™ electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS', WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg™ electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg™ electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg™ work, (b) alteration, modification, or additions or deletions to any Project Gutenberg™ work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg™

Project Gutenberg™ is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need are critical to reaching Project Gutenberg™'s goals and ensuring that the Project Gutenberg™ collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg™ and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation information page at www.gutenberg.org.

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non-profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887. Email contact links and up to date contact information can be found at the Foundation's website and official page at www.gutenberg.org/contact

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg™ depends upon and cannot survive without widespread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine-readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit www.gutenberg.org/donate.

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: www.gutenberg.org/donate

Section 5. General Information About Project Gutenberg™ electronic works

Professor Michael S. Hart was the originator of the Project Gutenberg™ concept of a library of electronic works that could be freely shared with anyone. For forty years, he produced and distributed Project Gutenberg™ eBooks with only a loose network of volunteer support.

Project Gutenberg™ eBooks are often created from several printed editions, all of which are confirmed as not protected by copyright in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our website which has the main PG search facility: www.gutenberg.org.

This website includes information about Project Gutenberg™, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.