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The Hermit of Marlow
An Address to the People on the Death of the Princess Charlotte
“We Pity the Plumage but Forget the Dying Bird”
1817

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This work is constantly spoken of as being entitled *We Pity the Plumage but Forget the Dying Bird*. That this is not the title is evident from the fact that the opening of the address is headed *An Address, &c.*; and in the setting of the title-page by which alone we know the tract, that of the reprint, there is nothing to justify the supposition that the words employed as a motto were meant for the title. Mr. MacCarthy (*Shelley's Early Life*, p. 394) points out that Shelley may probably have adopted the words from the following passage in *The Reflector* (Vol. I, p. 17): “It was pertinently said of the pathetic language which Mr. Burke, in his later writings, occasionally held on constitutional topics, that he pitied the plumage, but neglected the wounded and suffering bird.”

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An Address to the People on the Death of the Princess Charlotte

“We Pity the Plumage but Forget the Dying Bird”

The Hermit of Marlow

1817

I. The Princess Charlotte is dead. She no longer moves, nor thinks, nor feels. She is as inanimate as the clay with which she is about to mingle. It is a dreadful thing to know that she is a putrid corpse, who but a few days since was full of life and hope; a woman young, innocent, and beautiful, snatched from the bosom of domestic peace, and leaving that single vacancy which none can die and leave not.

II. Thus much the death of the Princess Charlotte has in common with the death of thousands. How many women die in childbed and leave their families of motherless children and their husbands to live on, blighted by the remembrance of that heavy loss? How many women of active and energetic virtues; mild, affectionate, and wise, whose life is as a chain of happiness and union, which once being broken, leaves those whom it bound to perish, have died, and have been deplored with bitterness, which is too deep for

words? Some have perished in penury or shame, and their orphan baby has survived, a prey to the scorn and neglect of strangers. Men have watched by the bedside of their expiring wives, and have gone mad when the hideous death-rattle was heard within the throat, regardless of the rosy child sleeping in the lap of the unobservant nurse. The countenance of the physician had been read by the stare of this distracted husband, till the legible despair sunk into his heart. All this has been and is. You walk with a merry heart through the streets of this great city, and think not that such are the scenes acting all around you. You do not number in your thought the mothers who die in childbed. It is the most horrible of ruins:—In sickness, in old age, in battle, death comes as to his own home; but in the season of joy and hope, when life should succeed to life, and the assembled family expects one more, the youngest and the best beloved, that the wife, the mother—she for whom each member of the family was so dear to one another, should die!—Yet thousands of the poorest poor, whose misery is aggravated by what cannot be spoken now, suffer this. And have they no affections? Do not their hearts beat in their bosoms, and the tears gush from their eyes? Are they not human flesh and blood? Yet none weep for them—none mourn for them—none when their coffins are carried to the grave (if indeed the parish furnishes a coffin for all) turn aside and moralize upon the sadness they have left behind.

III. The Athenians did well to celebrate, with public mourning, the death of those who had guided the republic with their valour and their understanding, or illustrated it with their genius. Men do well to mourn for the dead: it proves that we love something beside ourselves; and he must have a hard heart who can see his friend depart to rottenness and dust, and speed him without emotion on his voyage to “that bourne whence no traveller returns.” To lament for those who have benefitted the state, is a habit of piety yet more favourable to the cultivation of our best affections. When Milton died it had been well that the universal English nation had been clothed in solemn black, and that the muffled bells

had tolled from town to town. The French nation should have enjoined a public mourning at the deaths of Rousseau and Voltaire. We cannot truly grieve for every one who dies beyond the circle of those especially dear to us; yet in the extinction of the objects of public love and admiration, and gratitude, there is something, if we enjoy a liberal mind, which has departed from within that circle. It were well done also, that men should mourn for any public calamity which has befallen their country or the world, though it be not death. This helps to maintain that connexion between one man and another, and all men considered as a whole, which is the bond of social life. There should be public mourning when those events take place which make all good men mourn in their hearts,—the rule of foreign or domestic tyrants, the abuse of public faith, the wresting of old and venerable laws to the murder of the innocent, the established insecurity of all those, the flower of the nation, who cherish an unconquerable enthusiasm for public good. Thus, if Horne Tooke and Hardy had been convicted of high treason, it had been good that there had been not only the sorrow and the indignation which would have filled all hearts, but the external symbols of grief. When the French Republic was extinguished, the world ought to have mourned.

IV. But this appeal to the feelings of men should not be made lightly, or in any manner that tends to waste, on inadequate objects, those fertilizing streams of sympathy, which a public mourning should be the occasion of pouring forth. This solemnity should be used only to express a wide and intelligible calamity, and one which is felt to be such by those who feel for their country and for mankind; its character ought to be universal, not particular.

V. The news of the death of the Princess Charlotte, and of the execution of Brandreth, Ludlam, and Turner, arrived nearly at the same time. If beauty, youth, innocence, amiable manners, and the exercise of the domestic virtues could alone justify public sorrow when they are extinguished for ever, this interesting Lady would well deserve that exhibition. She was the last and the best of her

race. But there were thousands of others equally distinguished as she, for private excellencies, who have been cut off in youth and hope. The accident of her birth neither made her life more virtuous nor her death more worthy of grief. For the public she had done nothing either good or evil; her education had rendered her incapable of either in a large and comprehensive sense. She was born a Princess; and those who are destined to rule mankind are dispensed with acquiring that wisdom and that experience which is necessary even to rule themselves. She was not like Lady Jane Grey, or Queen Elizabeth, a woman of profound and various learning. She had accomplished nothing, and aspired to nothing, and could understand nothing respecting those great political questions which involve the happiness of those over whom she was destined to rule. Yet this should not be said in blame, but in compassion: let us speak no evil of the dead. Such is the misery, such the impotence of royalty.—Princes are prevented from the cradle from becoming any thing which may deserve that greatest of all rewards next to a good conscience, public admiration and regret.

VI. The execution of Brandreth, Ludlam, and Turner, is an event of quite a different character from the death of the Princess Charlotte. These men were shut up in a horrible dungeon, for many months, with the fear of a hideous death and of everlasting hell thrust before their eyes; and at last were brought to the scaffold and hung. They too had domestic affections, and were remarkable for the exercise of private virtues. Perhaps their low station permitted the growth of those affections in a degree not consistent with a more exalted rank. They had sons, and brothers, and sisters, and fathers, who loved them, it should seem, more than the Princess Charlotte could be loved by those whom the regulations of her rank had held in perpetual estrangement from her. Her husband was to her as father, mother, and brethren. Ludlam and Turner were men of mature years, and the affections were ripened and strengthened within them. What these sufferers felt shall not be said. But what must have been the long and various agony of their kindred may

heads and on the hearts of every human thing, the sympathy of an universal blast and curse. Fetters heavier than iron weigh upon us, because they bind our souls. We move about in a dungeon more pestilential than damp and narrow walls, because the earth is its floor and the heavens are its roof. Let us follow the corpse of British Liberty slowly and reverentially to its tomb: and if some glorious Phantom should appear, and make its throne of broken swords and sceptres and royal crowns trampled in the dust, let us say that the Spirit of Liberty has arisen from its grave and left all that was gross and mortal there, and kneel down and worship it as our Queen.

FINIS.

be inferred from Edward Turner, who, when he saw his brother dragged along upon the hurdle, shrieked horribly and fell in a fit, and was carried away like a corpse by two men. How fearful must have been their agony, sitting in solitude on that day when the tempestuous voice of horror from the crowd, told them that the head so dear to them was severed from the body! Yes—they listened to the maddening shriek which burst from the multitude: they heard the rush of ten thousand terror-stricken feet, the groans and the hootings which told them that the mangled and distorted head was then lifted into the air. The sufferers were dead. What is death? Who dares to say that which will come after the grave?¹ Brandreth was calm, and evidently believed that the consequences of our errors were limited by that tremendous barrier. Ludlam and Turner were full of fears, lest God should plunge them in everlasting fire. Mr. Pickering, the clergyman, was evidently anxious that Brandreth should not by a false confidence lose the single opportunity of reconciling himself with the Ruler of the future world. None knew what death was, or could know. Yet these men were presumptuously thrust into that unfathomable gulf, by other men, who knew as little and who reckoned not the present or the future sufferings of their victims. Nothing is more horrible than that man should for any cause shed the life of man. For all other calamities there is a remedy or a consolation. When that Power through which we live ceases to maintain the life which it has conferred, then is grief and agony, and the burthen which must be borne: such sorrow improves the heart. But when man sheds the blood of man, revenge, and hatred, and a long train of executions, and assassinations, and proscriptions, is perpetuated to remotest time.

VII. Such are the particular, and some of the general considerations depending on the death of these men. But however deplorable, if it were a mere private or customary grief, the public, as the pub-

¹ "Your death has eyes in his head—mine is not painted so." Cymbeline. [Shelley's Note.]

lic, should not mourn. But it is more than this. The events which led to the death of those unfortunate men are a public calamity. I will not impute blame to the jury who pronounced them guilty of high treason, perhaps the law requires that such should be the denomination of their offence. Some restraint ought indeed to be imposed on those thoughtless men who imagine they can find in violence a remedy for violence, even if their oppressors had tempted them to this occasion of their ruin. They are instruments of evil, not so guilty as the hands that wielded them, but fit to inspire caution. But their death, by hanging and beheading, and the circumstances of which it is the characteristic and the consequence, constitute a calamity such as the English nation ought to mourn with an unassuageable grief.

VIII. Kings and their ministers have in every age been distinguished from other men by a thirst for expenditure and bloodshed. There existed in this country, until the American war, a check, sufficiently feeble and pliant indeed, to this desolating propensity. Until America proclaimed itself a republic, England was perhaps the freest and most glorious nation subsisting on the surface of the earth. It was not what is to the full desirable that a nation should be, but all that it can be, when it does not govern itself. The consequences however of that fundamental defect soon became evident. The government which the imperfect constitution of our representative assembly threw into the hands of a few aristocrats, improved the method of anticipating the taxes by loans, invented by the ministers of William III, until an enormous debt had been created. In the war against the republic of France, this policy was followed up, until now, the *mere interest* of the public debt amounts to more than twice as much as the lavish expenditure of the public treasure, for maintaining the standing army, and the royal family, and the pensioners, and the placemen. The effect of this debt is to produce such an unequal distribution of the means of living, as saps the foundation of social union and civilized life. It creates a double aristocracy, instead of one which was sufficiently burthensome be-

The instant the head was exhibited, there was a tremendous shriek set up, and the multitude ran violently in all directions, as if under the impulse of sudden frenzy. Those who resumed their stations, groaned and hooted." It is a national calamity, that we endure men to rule over us, who sanction for whatever ends a conspiracy which is to arrive at its purpose through such a frightful pouring forth of human blood and agony. But when that purpose is to trample upon our rights and liberties for ever, to present to us the alternatives of anarchy and oppression, and triumph when the astonished nation accepts the latter at their hands, to maintain a vast standing army, and add, year by year, to a public debt, which, already, they know, cannot be discharged; and which, when the delusion that supports it fails, will produce as much misery and confusion through all classes of society as it has continued to produce of famine and degradation to the undefended poor; to imprison and calumniate those who may offend them, at will; when this, if not the purpose, is the effect of that conspiracy, how ought we not to mourn?

XI. Mourn then People of England. Clothe yourselves in solemn black. Let the bells be tolled. Think of mortality and change. Shroud yourselves in solitude and the gloom of sacred sorrow. Spare no symbol of universal grief. Weep—mourn—lament. Fill the great City—fill the boundless fields, with lamentation and the echo of groans. A beautiful Princess is dead:—she who should have been the Queen of her beloved nation, and whose posterity should have ruled it for ever. She loved the domestic affections, and cherished arts which adorn, and valour which defends. She was amiable and would have become wise, but she was young, and in the flower of youth the despoiler came. Liberty is dead. Slave! I charge thee disturb not the depth and solemnity of our grief by any meaner sorrow. If One has died who was like her that should have ruled over this land, like Liberty, young, innocent, and lovely, know that the power through which that one perished was God, and that it was a private grief. But *man* has murdered Liberty, and whilst the life was ebbing from its wound, there descended on the

Government.”² What more he might have said we know not, because the chaplain prevented any further observations. Troops of horse, with keen and glittering swords, hemmed in the multitudes collected to witness this abominable exhibition. “When the stroke of the axe was heard, there was a burst of horror from the crowd.”³

² No doubt the contemporary press if searched would yield plenty of evidence of the hatred and contempt with which this government spy was regarded. Perhaps one of the most noteworthy utterances which he helped to inspire was Charles Lamb’s grim poem *The Three Graves*, published in *The Poetical Recreations of the Champion* in the year of Shelley’s death, and not as well known as it deserves to be, though given in Mr. Charles Kent’s excellent edition of Lamb’s Works (Routledge’s “Popular Centenary Edition,” without a date). I need not apologize for quoting the poem here. I give it from the *Poetical Recreations*.

Close by the ever-burning brimstone beds,
Where Bedloe, Oates and Judas, hide their heads,
I saw great Satan like a Sexton stand,
With his intolerable spade in hand,
Digging three graves. Of coffin shape they were,
For those who, coffinless, must enter there
With unblest rites. The shrouds were of that cloth
Which Clotho weaveth in her blackest wrath:
The dismal tinct oppress’d the eye, that dwelt
Upon it long, like darkness to be felt.
The pillows to these baleful beds were toads,
Large, living, livid, melancholy loads,
Whose softness shock’d. Worms of all monstrous size
Crawl’d round; and one upcoil’d, which never dies.
A doleful bell, inculcating despair,
Was always ringing in the heavy air.
And all about the detestable pit
Strange headless ghosts, and quarter’d forms, did flit;
Rivers of blood, from living traitors spilt,
By treachery stung from poverty to guilt.
I ask’d the fiend, for whom these rites were meant?
“These graves,” quoth he, “when life’s brief oil is spent,
When the dark night comes, and they’re sinking bedwards,
—I mean for Castles, Oliver, and Edwards.”

³ These expressions are taken from the Examiner, Sunday, Nov. 9. [Shelley’s Note.]

fore, and gives twice as many people the liberty of living in luxury and idleness, on the produce of the industrious and the poor. And it does not give them this because they are more wise and meritorious than the rest, or because their leisure is spent in schemes of public good, or in those exercises of the intellect and the imagination, whose creations ennoble or adorn a country. They are not like the old aristocracy men of pride and honour, *sans peur et sans tache*, but petty piddling slaves who have gained a right to the title of public creditors, either by gambling in the funds, or by subserviency to government, or some other villainous trade. They are not the “Corinthian capital of polished society,” but the petty and creeping weeds which deface the rich tracery of its sculpture. The effect of this system is, that the day labourer gains no more now by working sixteen hours a day than he gained before by working eight. I put the thing in its simplest and most intelligible shape. The labourer, he that tills the ground and manufactures cloth, is the man who has to provide, out of what he would bring home to his wife and children, for the luxuries and comforts of those, whose claims are represented by an annuity of forty-four millions a year levied upon the English nation. Before, he supported the army and the pensioners, and the royal family, and the landholders; and this is a hard necessity to which it was well that he should submit. Many and various are the mischiefs flowing from oppression, but this is the representative of them all; namely, that one man is forced to labour for another in a degree not only not necessary to the support of the subsisting distinctions among mankind, but so as by the excess of the injustice to endanger the very foundations of all that is valuable in social order, and to provoke that anarchy which is at once the enemy of freedom, and the child and the chastiser of misrule. The nation, tottering on the brink of two chasms, began to be weary of a continuance of such dangers and degradations, and the miseries which are the consequence of them; the public voice loudly demanded a free representation of the people. It began to be felt that no other constituted body of men could meet the difficul-

ties which impend. Nothing but the nation itself dares to touch the question as to whether there is any remedy or no to the annual payment of forty-four millions a year, beyond the necessary expenses of state, for ever and for ever. A nobler spirit also went abroad, and the love of liberty, and patriotism, and the self-respect attendant on those glorious emotions, revived in the bosoms of men. The government had a desperate game to play.

IX. In the manufacturing districts of England discontent and disaffection had prevailed for many years; this was the consequence of that system of double aristocracy produced by the causes before mentioned. The manufacturers, the helots of our luxury, are left by this system famished, without affections, without health, without leisure or opportunity for such instruction as might counteract those habits of turbulence and dissipation, produced by the precariousness and insecurity of poverty. Here was a ready field for any adventurer who should wish for whatever purpose to incite a few ignorant men to acts of illegal outrage. So soon as it was plainly seen that the demands of the people for a free representation must be conceded if some intimidation and prejudice were not conjured up, a conspiracy of the most horrible atrocity was laid in train. It is impossible to know how far the higher members of the government are involved in the guilt of their infernal agents. It is impossible to know how numerous or how active they have been, or by what false hopes they are yet inflaming the untutored multitude to put their necks under the axe and into the halter. But thus much is known, that so soon as the whole nation lifted up its voice for parliamentary reform, spies were sent forth. These were selected from the most worthless and infamous of mankind, and dispersed among the multitude of famished and illiterate labourers. It was their business if they found no discontent to create it. It was their business to find victims, no matter whether right or wrong. It was their business to produce upon the public an impression, that if any attempt to attain national freedom, or to diminish the burthens of debt and taxation under which we groan, were successful, the starving mul-

titude would rush in, and confound all orders and distinctions, and institutions and laws, in common ruin. The inference with which they were required to arm the ministers was, that despotic power ought to be eternal. To produce this salutary impression, they betrayed some innocent and unsuspecting rustics into a crime whose penalty is a hideous death. A few hungry and ignorant manufacturers seduced by the splendid promises of these remorseless blood-conspirators, collected together in what is called rebellion against the state. All was prepared, and the eighteen dragoons assembled in readiness, no doubt, conducted their astonished victims to that dungeon which they left only to be mangled by the executioner's hand. The cruel instigators of their ruin retired to enjoy the great revenues which they had earned by a life of villainy. The public voice was overpowered by the timid and the selfish, who threw the weight of fear into the scale of public opinion, and parliament confided anew to the executive government those extraordinary powers which may never be laid down, or which may be laid down in blood, or which the regularly constituted assembly of the nation must wrest out of their hands. Our alternatives are a despotism, a revolution, or reform.

X. On the 7th of November, Brandreth, Turner, and Ludlam ascended the scaffold. We feel for Brandreth the less, because it seems he killed a man. But recollect who instigated him to the proceedings which led to murder. On the word of a dying man, Brandreth tells us, that "*Oliver brought him to this*"—that, "*but for Oliver, he would not have been there.*" See, too, Ludlam and Turner, with their sons and brothers, and sisters, how they kneel together in a dreadful agony of prayer. Hell is before their eyes, and they shudder and feel sick with fear, lest some unrepented or some wilful sin should seal their doom in everlasting fire. With that dreadful penalty before their eyes—with that tremendous sanction for the truth of all he spoke, Turner exclaimed loudly and distinctly, *while the executioner was putting the rope round his neck*, "this is all Oliver and the