

Ay esleu gazouiller et siffler oye, comme dit le commun proverbe, entre les cygnes, plutoust que d'estre entre tant de gentils poëtes et faconds orateurs mut du tout estimé.

*Rabelais, Prol. L. 5.*

## CHAPTER I.

NIGHTMARE ABBEY,<sup>1</sup> a venerable family-mansion,<sup>2</sup> in a highly picturesque state of semi-dilapidation,<sup>3</sup> pleasantly situated on a strip of dry land between the sea and the fens, at the verge of the county of Lincoln,<sup>4</sup> had the honor to be the seat of Christopher Glowry, Esquire.<sup>5</sup> This gentleman was naturally of an atrabilious temperament,<sup>6</sup> and much troubled with those phantoms of indigestion which are commonly called *blue devils*.<sup>7</sup> He had been deceived in an early friendship: he had been crossed in love; and had offered his hand, from pique, to a lady, who accepted it from interest, and who, in so doing, violently tore asunder the bonds of a tried and youthful attachment. Her vanity was gratified by being the mistress of a very extensive, if not very lively, establishment; but all the springs of her sympathies were frozen. Riches she possessed, but that which enriches them, the participation of affection, was wanting. All that they could purchase for her became indifferent to her, because that which they could not purchase, and which was more valuable than themselves, she had, for their sake, thrown away. She discovered, when it was too late, that she had mistaken the means for the end—that riches, rightly used, are instruments of happiness, but are not in themselves happiness. In this wilful blight of her affections, she found them valueless as means: they had been the end to which she had immolated all her affections, and were now

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the only end that remained to her. She did not confess this to herself as a principle of action, but it operated through the medium of unconscious self-deception, and terminated in inveterate avarice. She laid on external things the blame of her mind's internal disorder, and thus became by degrees an accomplished scold. She often went her daily rounds through a series of deserted apartments, every creature in the house vanishing at the creak of her shoe, much more at the sound of her voice, to which the nature of things affords no simile; for, as far as the voice of woman, when attuned by gentleness and love, transcends all other sounds in harmony, so far does it surpass all others in discord, when stretched into unnatural shrillness by anger and impatience.

Mr. Glowry used to say that his house was no better than a spacious kennel, for every one in it led the life of a dog. Disappointed both in love and in friendship, and looking upon human learning as vanity, he had come to a conclusion that there was but one good thing in the world, *videlicet*,<sup>8</sup> a good dinner; and this his parsimonious lady seldom suffered him to enjoy: but, one morning, like Sir Leoline in *Christabel*, "he woke and found his lady dead,"<sup>9</sup> and remained a very consolate<sup>10</sup> widower, with one small child.

This only son and heir Mr. Glowry had christened Scythrop,<sup>11</sup> from the name of a maternal ancestor, who had hanged himself one rainy day in a fit of *tædium vitæ*,<sup>12</sup> and had been eulogised by a coroner's jury in the comprehensive phrase of *felo de se*,<sup>13</sup> on which account, Mr. Glowry held his memory in high honor, and made a punch-bowl of his skull.<sup>14</sup>

When Scythrop grew up, he was sent, as usual, to a public school,<sup>15</sup> where a little learning was painfully beaten into him, and from thence to the University,<sup>16</sup> where it was carefully taken out of him; and he was sent home like a well-threshed ear of corn, with nothing in his head: having

finished his education<sup>17</sup> to the high satisfaction of the master and fellows of his college, who had, in testimony of their approbation, presented him with a silver fish-slice, on which his name figured at the head of a laudatory inscription in some semi-barbarous dialect of Anglo-saxonised Latin.<sup>18</sup>

His fellow-students, however, who drove tandem and random<sup>19</sup> in great perfection, and were connoisseurs in good inns, had taught him to drink deep ere he departed.<sup>20</sup> He had passed much of his time with these choice spirits,<sup>21</sup> and had seen the rays of the midnight lamp tremble on many a lengthening file of empty bottles.<sup>22</sup> He passed his vacations sometimes at Nightmare Abbey, sometimes in London, at the house of his uncle, Mr. Hilary,<sup>23</sup> a very cheerful and elastic<sup>24</sup> gentleman, who had married the sister of the melancholy Mr. Glowry. The company that frequented his house was the gayest of the gay. Scythrop danced with the ladies and drank with the gentlemen, and was pronounced by both a very accomplished charming fellow, and an honor to the University.

At the house of Mr. Hilary, Scythrop first saw the beautiful Miss Emily Girouette. He fell in love; which is nothing new. He was favorably received; which is nothing strange. Mr. Glowry and Mr. Girouette had a meeting on the occasion, and quarrelled about the terms of the bargain; which is neither new nor strange. The lovers were torn asunder, weeping and vowing everlasting constancy; and, in three weeks after this tragical event, the lady was led a smiling bride to the altar, by the Honorable Mr. Lackwit; which is neither strange nor new.<sup>25</sup>

Scythrop received this intelligence at Nightmare Abbey, and was half distracted on the occasion. It was his first disappointment, and preyed deeply on his sensitive spirit. His father, to comfort him, read him a Commentary on Ecclesiastes, which he had himself composed, and which

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demonstrated incontrovertibly that all is vanity.<sup>26</sup> He insisted particularly on the text, “One man among a thousand have I found, but a woman amongst all those have I not found.”<sup>27</sup>

“How could he expect it,” said Scythrop, “when the whole thousand were locked up in his seraglio? His experience is no precedent for a free state of society like that in which we live.”<sup>28</sup>

“Locked up or at large,” said Mr. Glowry, “the result is the same: their minds are always locked up, and vanity and interest keep the key. I speak feelingly, Scythrop.”

“I am sorry for it, Sir,” said Scythrop. “But how is it that their minds are locked up? The fault is in their artificial education, which studiously models them into mere musical dolls, to be set out for sale in the great toy-shop of society.”<sup>29</sup>

“To be sure,” said Mr. Glowry, “their education is not so well finished as yours has been: and your idea of a musical doll is good. I bought one myself, but it was confoundedly out of tune. But, whatever be the cause, Scythrop, the effect is certainly this: that one is pretty nearly as good as another, as far as any judgment can be formed of them before marriage. It is only after marriage that they shew their true qualities,<sup>30</sup> as I know by bitter experience. Marriage is therefore a lottery,<sup>31</sup> and the less choice and selection a man bestows on his ticket the better: for, if he has incurred considerable pains and expence to obtain a lucky number, and his lucky number proves a blank, he experiences not a simple but a complicated disappointment; the loss of labor and money being superadded to the disappointment of drawing a blank, which, constituting simply and entirely the grievance of him who has chosen his ticket at random, is, from its simplicity, the more endurable.” This very excellent reasoning was thrown away upon Scythrop, who retired to his tower as dismal and disconsolate as before.

The tower which Scythrop inhabited stood at the south-eastern angle of the Abbey; and, on the southern side, the foot

of the tower opened on a terrace, which was called the garden, though nothing grew on it but ivy, and a few amphibious weeds. The south-western tower, which was ruinous and full of owls, might, with equal propriety, have been called the aviary. This terrace or garden, or terrace-garden, or garden-terrace, (the reader may name it *ad libitum*,)<sup>32</sup> took in an oblique view of the open sea, and fronted a long tract of level sea-coast, and a fine monotony of fens and windmills.

The reader will judge from what we have said, that this building was a sort of castellated abbey; and it will probably occur to him to enquire, if it had been one of the strong holds of the ancient church militant. Whether this was the case, or how far it had been indebted to the taste of Mr. Glowry's ancestors for any transmutations from its original state, are, unfortunately, circumstances not within the pale of our knowledge.

The north-western tower contained the apartments of Mr. Glowry. The moat at its base, and the fens beyond, comprised the whole of his prospect. This moat surrounded the Abbey, and was in immediate contact with the walls on every side but the south.

The north-eastern tower was appropriated to the domestics, whom Mr. Glowry always chose by one of two criterions,—a long face or a dismal name.<sup>33</sup> His butler was Raven; his steward was Crow; his valet was Skellet. Mr. Glowry maintained that the valet was of French extraction, and that his name was Squelette.<sup>34</sup> His grooms were Mattocks and Graves.<sup>35</sup> On one occasion, being in want of a footman, he received a letter from a person signing himself Diggory Deathshead, and lost no time in securing this acquisition; but, on Diggory's arrival, Mr. Glowry was horror-struck by the sight of a round ruddy face, and a pair of laughing eyes. Deathshead was always grinning,—not a ghastly smile, but the grin of a comic mask: and disturbed the echoes of the hall with so much unhallowed

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laughter, that Mr. Glowry gave him his discharge. Diggory, however, had stayed long enough to make conquests of all the old gentleman's maids, and left him a flourishing colony of young Deathsheads to join chorus with the owls, that had before been the exclusive choristers of Nightmare Abbey.

The main body of the building was divided into rooms of state, spacious apartments for feasting, and numerous bed-rooms for visitors, who, however, were few, and far between.<sup>36</sup>

Family interests compelled Mr. Glowry to receive occasional visits from Mr. and Mrs. Hilary, who paid them from the same motive; and, as the lively gentleman on these occasions found few conductors for his exuberant gaiety, he became like a double-charged electric jar, which often exploded<sup>37</sup> in some burst of outrageous merriment, to the signal discomposure of Mr. Glowry's nerves.

Another occasional visitor, much more to Mr. Glowry's taste, was Mr. Flosky,\*<sup>38</sup> a very lacrymose and morbid gentleman, of some note in the literary world, but in his own estimation of much more merit than name.<sup>39</sup> The part of his character which recommended him to Mr. Glowry, was his very fine sense of the grim and the tearful. No one could relate a dismal story with so many minutiae of supererogatory wretchedness.<sup>40</sup> No one could call up a *raw-head and bloody-bones*<sup>41</sup> with so many adjuncts and circumstances of ghastliness. Mystery was his mental element. He lived in the midst of that visionary world in which nothing is but what is not.<sup>42</sup> He dreamed with his eyes open,<sup>43</sup> and saw ghosts dancing round him at noontide. He had been in his youth an enthusiast for liberty, and had hailed the dawn of the French Revolution as the promise of a day that was to banish war and slavery, and every form of vice and misery, from the face of the

\* A *corruption* of Filosky, quasi *Φιλοσκιος*, a lover, or sectator, of shadows.

earth.<sup>44</sup> Because all this was not done, he deduced that nothing was done, and from this deduction, according to his system of logic, he drew a conclusion that worse than nothing was done, that the overthrow of the feudal fortresses of tyranny and superstition was the greatest calamity that had ever befallen mankind, and that their only hope now was to rake the rubbish together, and rebuild it without any of those loop-holes by which the light had originally crept in.<sup>45</sup> To qualify himself for a coadjutor in this laudable task,<sup>46</sup> he plunged into the central opacity of Kantian metaphysics,<sup>47</sup> and lay *perdu*<sup>48</sup> several years in transcendental darkness, till the common daylight of common sense became intolerable to his eyes.<sup>49</sup> He called the sun an *ignis fatuus*,<sup>50</sup> and exhorted all who would listen to his friendly voice,<sup>51</sup> which were about as many as called “God save King Richard,”<sup>52</sup> to shelter themselves from its delusive radiance in the obscure haunt of Old Philosophy.<sup>53</sup> This word Old had great charms for him. The good old times were always on his lips:<sup>54</sup> meaning the days when polemic theology was in its prime,<sup>55</sup> and rival prelates beat the drum ecclesiastic<sup>56</sup> with Herculean vigour, till the one wound up his series of syllogisms with the very orthodox conclusion of roasting<sup>57</sup> the other.

But the dearest friend of Mr. Glowry, and his most welcome guest, was Mr. Toobad, the Manichæan Millenarian.<sup>58</sup> The twelfth verse of the twelfth chapter of Revelations was always in his mouth: “Woe to the inhabitants of the earth and of the sea, for the devil is come among you, having great wrath, because he knoweth that he hath but a short time.”<sup>59</sup> He maintained that the supreme dominion of the world was, for wise purposes, given over for a while to the Evil Principle, and that this precise period of time, commonly called the enlightened age, was the point of his plenitude of power. He used to add that by and by he would be cast down, and a high and happy order of things succeed; but he never omitted the

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saving clause, “Not in our time:” which last words were always echoed in doleful response by the sympathetic Mr. Glowry.

Another and very frequent visitor was the Reverend Mr. Larynx,<sup>60</sup> the vicar of Claydyke, a village about ten miles distant;<sup>61</sup>—a good-natured accommodating divine, who was always most obligingly ready to take a dinner and a bed at the house of any country gentleman in distress for a companion. Nothing came amiss to him,—a game at billiards, at chess, at draughts, at backgammon, at piquet, or at all-fours in a tête-a-tête,<sup>62</sup>—or any game on the cards,<sup>63</sup> round, square, or triangular, in a party of any number exceeding two. He would even dance among friends, rather than that a lady, even if she were on the wrong side of thirty, should sit still for want of a partner.<sup>64</sup> For a ride, a walk, or a sail, in the morning,—a song after dinner, a ghost story after supper,—a bottle of port with the squire, or a cup of green tea with his lady,—for all or any of these, or for anything else that was agreeable to any one else, consistently with the dye of his coat,<sup>65</sup> the Reverend Mr. Larynx was at all times equally ready. When at Nightmare Abbey, he would condole with Mr. Glowry,—drink Madeira<sup>66</sup> with Scythrop,—crack jokes with Mr. Hilary,—hand Mrs. Hilary to the piano, take charge of her fan and gloves, and turn over her music with surprising dexterity,—quote Revelations with Mr. Toobad,—and lament the good old times of feudal darkness with the transcendental Mr. Flosky.



## CHAPTER II.

SHORTLY after the disastrous termination of Scythrop's passion for Miss Emily Girouette, Mr. Glowry found himself, much against his will, involved in a law-suit, which compelled him to dance attendance on<sup>1</sup> the High Court of Chancery.<sup>2</sup> Scythrop was left alone at Nightmare Abbey. He was a burnt child, and dreaded the fire<sup>3</sup> of female eyes. He wandered about the ample pile, or along the garden-terrace, with "his cogitative faculties immersed in cogibundity of cogitation."<sup>4</sup> The terrace terminated at the south-western tower, which, as we have said, was ruinous and full of owls. Here would Scythrop take his evening seat, on a fallen fragment of mossy stone, with his back resting against the ruined wall,—a thick canopy of ivy, with an owl in it,<sup>5</sup> over his head,—and the Sorrows of Werter<sup>6</sup> in his hand. He had had some taste for romance-reading<sup>7</sup> before he went to the university, where, we must confess, in justice to his college, he was cured of the love of reading in all its shapes;<sup>8</sup> and the cure would have been radical, if disappointment in love, and total solitude, had not conspired to bring on a relapse. He began to devour romances and German tragedies, and, by the recommendation of Mr. Flosky, to pore over ponderous tomes of transcendental philosophy, which reconciled him to the labour of studying them by their mystical jargon and necromantic imagery. In the congenial solitude of Nightmare Abbey, the distempered ideas of metaphysical romance and romantic metaphysics had ample time and space to germinate into a fertile harvest<sup>9</sup> of chimæras, which rapidly shot up into vigorous and abundant vegetation.

He now became troubled with the *passion for reforming the world*.<sup>\*10</sup> He built many castles in the air, and peopled them

\* See Forsyth's Principles of Moral Science.

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with secret tribunals,<sup>11</sup> and bands of illuminati,<sup>12</sup> who were always the imaginary instruments of his projected regeneration of the human species. As he intended to institute a perfect republic, he invested himself with absolute sovereignty over these mystical dispensers of liberty. He slept with Horrid Mysteries under his pillow,<sup>13</sup> and dreamed of venerable eleutherarchs<sup>14</sup> and ghastly confederates holding midnight conventions in subterranean caves. He passed whole mornings<sup>15</sup> in his study, immersed in gloomy reverie, strolling about the room in his night-cap, which he pulled over his eyes like a cowl, and folding his striped calico dressing-gown<sup>16</sup> about him like the mantle of a conspirator.

“Action,”—thus he soliloquised,—“is the result of opinion,<sup>17</sup> and to new-model opinion would be to new-model society. Knowledge is power.<sup>18</sup> It is in the hands of a few, who employ it to mislead the many for their own selfish purposes of aggrandisement and appropriation. What if it were in the hands of a few who should employ it to lead the many? What if it were universal, and the multitude were enlightened? No. The many must be always in leading-strings:<sup>19</sup> but let them have wise and honest conductors. A few to think, and many to act: that is the only basis of perfect society. So thought the ancient philosophers:<sup>20</sup> they had their esoterical and exoterical doctrines.<sup>21</sup> So thinks the sublime Kant, who delivers his oracles in language which none but the initiate can comprehend.<sup>22</sup> Such were the views of those secret associations of illuminati,<sup>23</sup> which were the terror of superstition and tyranny, and which, carefully selecting wisdom and genius from the great wilderness of society, as the bee selects honey from the flowers of the thorn and the nettle, bound all human excellence in a chain, which, if it had not been prematurely broken, would have commanded opinion, and regenerated the world.”

Scythrop proceeded to meditate on the practicability of reviving a confederation of regenerators.<sup>24</sup> To get a clear view