THE

PRINCIPLES

OF

PHYSICAL, INTELLECTUAL, MORAL, AND RELIGIOUS

EDUCATION.

BY

W. NEWNHAM, Esq.

AUTHOR OF A TRIBUTE OF SYMPATHY, &c. &c.

"Take this child, and nurse it for me, and I will give thee thy wages."—Exodus ii. 9.

"Il n'y a rien de petit dans l'education des enfans"—Gardien.

IN TWO VOLUMES.

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TO

MAJOR GENERAL ORDE,

&c. &c.

My dear Sir,

A dedication is usually a field for the display of the feebleness of an author, and for the flattery of his patron. But since both the former and the latter, would be alike degrading to yourself, and unworthy the great design of the following pages; may I be permitted to deposit the accompanying volumes on the altar of friendship, as an offering of deep and personal esteem for one, whose lively interest in my literary pursuits has been repeatedly manifested; whose life of retirement has been devoted to the duties of a father; whose views on the necessity for

religion as the basis of *all* successful education coincide with my own; and whose *moral* relation to a beloved branch of my family claims the gratitude of,

My dear Sir,

With great regard,

Your's very sincerely,

W. NEWNHAM.

Farnham, April 2, 1826.

PREFACE.

In the present age of education, when the mind of almost every individual is more or less engaged upon this important subject, it can scarcely be deemed extraordinary, that the attention of some, should be more particularly occupied by its principles; nor need it require apology, if these should be disposed to impart to others, the result of their lucubrations.

That education *must* go forward is indisputable; that it has received a stimulus to activity which no human power can arrest, is beyond a question; that some kind of instruction *must* in future be provided for the poor, is agreed on all hands; that the diffusion of general education among the lower orders of society must have a reflex opera-

tion upon the higher, and necessitate the better instruction of the class immediately above it; and that this will be communicated to the next ascending grade, and so on in a constantly improving ratio from the lowest to the highest, is consonant with sound reasoning, and with the dictates of experience; and that the universal diffusion of instruction will prove a blessing or a curse, according to the quality of the boon communicated, and in proportion as it may be calculated to fit or to unfit the individuals for the performance of the duties belonging to their respective class, and to their individual station, can no longer be denied. It is then of the very first importance, to consider the *principles* on which the processes of education should be founded, an attention to which, when modified by circumstance, and accommodated to situation, will furnish sufficient data, on which to ground a successful attempt. It is the consideration of these principles, which will form the subject of the following pages; a subject well worthy the attention of the *philanthropist*, but all-important to the *parent*.

The greatest mistakes have arisen in education, from entertaining only general and undefined views of its nature and purposes. It has been too frequently contemplated as a professional pro-

cess, by which the abilities of untutored man were to be elaborated, and by which he was to be moulded into assimilation with his fellow-man, and with his immediate progenitors; instead of including the development of all his faculties, and the perfection of all his powers. The former, or more general view of this matter, is contented with entrusting this process for a few years to a professional pedagogue; the latter obliges us to inquire, what are the powers and faculties of man? how are they to be developed? what are the surest means of improving their strength and acumen? how are they to be exercised? how is their growth to be favoured, and their luxuriance repressed? to what morbid actions are they liable? how are the worth and the happiness of the individual, and the well-being of society to be secured? how is man to be taught his duty to God, and educated in *his* fear? how is he best to shew forth his own powers as a rational being, and to display the glory of his creator, as a moral, religious, and immortal creature? These inquiries lead in detail to the several topics of which education should be composed; and it is only *thus* that we can obtain just opinions, or arrive at beneficial results.

To facilitate research on this extensive field, it

is well to arrange the several objects of pursuit and investigation, under the general heads of physical, intellectual, moral, and religious education.

By the *former term* is intended all the attentions which are required by the animal nature of man, to preserve it in its feeblest infancy; the successive development of the several functions of the body, the phenomena of whose perfect action constitute health; the influence of external physical agents upon these functions, and the precautions they require; the necessary exercise and repose of all the organs of which the body is compounded, and particularly of those devoted to the senses; the education of the faculty of speech; and the gradual augmentation and perfection of the power of all these several organs and functions.

Intellectual education may include all which relates to the manifestations of mind, and to the organ by which these are rendered cognizable; the several peculiarities of individuals; the influence of the temperaments of the body; the development and education of the intellectual faculties, that is, of curiosity, attention, perception, reason, reflection, memory, imagination, conscience, will, imitation, and their influence on the process of

instruction, as well as on the development of the physical powers.

By the terms *moral and religious* education, we understand that which relates to the social and spiritual nature of man; all which attaches to his situation here, and to his prospects hereafter in a world to come: and under these general terms, we include the inculcation of religious principle; the management of the temper and disposition; the arrangements of discipline; the formation of good, and the counteraction of bad habits; the regulation of the passions; the growth of the virtues; the subjugation of vice; the process of mental instruction; the question of, and the respective limits to, rewards and punishments; the good and evil of society; the cultivation of the talents; the choice of books, and regulation of literary pursuit; the amusements, and finally the accomplishments of the young.

On many of these subjects, great errors and mistakes have arisen; have been consecrated by time, fostered by prejudice, and encouraged by indolence. Thus, for instance, the first, or physical education has sometimes claimed the exclusive attention; and the question seems only to have been, how large a quantity of bone, and muscle, and fat could be concentrated within a

given space: the acquisition of intellect has been lightly esteemed; and the moral qualifications, and religious hopes and prospects, have been altogether forgotten: the object has been to form a most perfect animal; and this object, when accomplished, has left man an isolated being, unfit for the society in which a kind Providence has placed him, and without a single hope or wish after futurity.

With another class of individuals, the march of intellect has been omnipotent, and to its extension every other object has been sacrificed; the attempt has been made to fill the mind with knowledge of every kind; the intellectual faculties have been strained to their highest degree of tension, and under this exclusive method of management, the brainular organ, and with it the physical powers, have given way; health has been offered up, upon the shrine of miscalled reason; and even the highest hopes, and fondest anticipations of the immaterial being have been subordinated to the secondary, however valuable acquisition of literature.

By a third class, the education of the spiritual faculties has been made the object of undivided attention; the acquisitions of human learning have been despised; the situation of man as a

social being, and in his relation to others, and to the supreme Governor of the universe, who has placed him in a sphere of trial and probation, and to whom he is accountable for the employment of *all* his talents, and the fulfilment of all the purposes of his creation, has been overlooked; and it has seemed as if the exclusive object of instruction had been, not to prepare the individual for a residence in this world, but for immediate translation to a better.

If we were to estimate the relative prevalence of these mistakes, we should say, that the second were the most frequent, and that the last occurred but seldom. But there are also combinations of these states; as for instance, of the first and second, to the exclusion of the third; or of the second and last, to the exclusion of the other. All these misconceptions are of vital importance, and they are only to be obviated by the detailed consideration of the *principles* upon which the education of each rests; and by taking a comprehensive view of the results, and then estimating the necessary preponderance which should be given to either, in order to prepare the individual for the situation in life he is designed to occupy.

If for instance, the education of the poor be the

question at issue, the especial object should be to prepare them for their daily labour; for the efficient discharge of their duties as servants and subjects; for the regular and *entire* performance of the relative and social virtues; and for their keeping the commandments of God, living in his fear, and walking as in preparation for eternity. It would be cruelty to give them such a development of the intellectual faculties, as would unfit them for labour, and render them dissatisfied with their share of blessing, which a *just* and *holy God* has most equally diffused over the whole world, suited only in its measure, and degree, and kind, to the respective classes, orders, and individuals, composing its inhabitants.

So also with regard to the *mechanic*, physical power is the great object, with such a degree of intellectual acquisition, as may qualify him for the duties of his station, and his aspirations after immortality. But as we advance onwards to professional life, we shall find a necessity for giving the preponderance to the intellectual faculties, and for developing and maintaining only such a degree of physical power, as may be necessary to preserve the integrity of the bodily functions from the agency of intellectual irritation, and to render them adequate to the active duties of life;

always remembering the primary importance of religious principle to guide and guard these several states from misapprehension and erroneous tendency.

The simple object of the following pages has been to develop these views, and to exhibit the *principles*, upon which the powers of the animal machine may be carried to their highest state of perfection, consistently with the situation and the wants of the individual; to shew the grounds upon which intellectual education must be built, in order to be successful; to describe the wants, the necessities, the good, the bad, the passions and the habits of social man; and to point out the way in which these objects are to be rendered subservient to the *first* great aim of christian education, that of preparing the child of mortality to become a child of God; believing on his word, obeying his commands, adoring his ways, and earnestly striving after the performance of duty *now*, with an eye steadily fixed upon the hope set before it in the Bible.

In the performance of this design, the author has advanced opinions to which he scarcely expects to obtain the unqualified consent of mankind at large; but he has been guided only by a wish to do good, and he has given the result of the

best judgment he could form, undiverted by selfish, or relative, or social influence; unconstrained by prejudice; undistorted by passion; and undismayed by the prospect of that recoil which is excited by the enunciation of propositions, which the human mind in its attachment to ancient opinions, and governed by interest, and swayed by passion, and palsied by prejudice, and enslaved by custom, and rendered torpid by indolence, hesitates to admit, because they are inconvenient, and because they disturb its present ease, and the quiet calm of its listless, and inenergetic repose. A patient hearing, and a cautious, principled examination of his views is all he asks; in courting publicity, he is only anxious for the good of the rising generation; and if his own opinions be erroneous, he hopes to be convinced of his errors, and to be enabled to retract them; but if they be, as he believes them to be, correct, he then equally expects that they may be adopted and acted upon by all those parents, who are particularly anxious for the welfare of their children.

1. But it will be said perhaps, here is *another system* of education, and consequently another failure; since no *system* can be applicable to every variety of *individual*. Nothing can be more true;

and this is precisely one of the *principles* developed in the following pages, which do not therefore contain *a system*, but rather the rudiments of general principles, which not only admit but even require modification, according to the common properties of physical temperament, and also according to the usual characteristics of mental manifestation.

2. "The principles are impracticable; they are such as no human being ever did, or ever could adopt and pursue; they require the powers of an angel, and are altogether beyond the reach of sublunary agency!" If it be merely meant to state, by this objection, that we are not able to accomplish all the good *we would*, the experience of every day confirms what is in itself, a manifest truism; but if it be farther intended that we should not aim at any thing beyond our own standard of excellence, is it not as probable that *we* may have erred in fixing that standard *too low*, as that *another* may have been wrong in carrying his views beyond it? Besides, does not the experience of every day declare, that difficulties are to be overcome by continued perseverance, which at first sight appeared insurmountable? No person ever yet crossed the Alps, by sitting at their base considering their

immensity, and declaring them impassable; none ever yet passed at once from infancy to manhood, or traversed at a glance all the intermediate space between a first acquaintance with the definition of a line, or a point, to the intricacies of conic sections. A Tyro in Delectus might readily declare of a volume of Tacitus that it was utterly incomprehensible and untranslateable, and yet some years of study, and effort, and pursuit, would enable him to enjoy the terse beauties of this same incomprehensible author; so true it is, that that alone is impracticable, with the nature of which we are unacquainted, or that we are too indolent to attempt its conquest. Besides, if it be *impracticable*, it is also *untrue;* for truth is founded on some of the laws of nature; and it is impossible to say of that which forms a part of nature's economy, and is interwoven with her government, that it is *impracticable;* since that which exists in nature is *true*, and if true, *practicable* under favourable circumstances, while on the present occasion these circumstances may be created and controuled by the sincere adventurer. By this test, the author would have his opinions tried; and then, no matter what may be the difficulty of putting them in practice; the greater the ob-

stacle, the greater the effort necessary to surmount it; the larger the proportion of energy which must be brought to the undertaking; the greater will be the watchfulness, and patience, and perseverance, and self-devotion which will be required. Let not the principle be stigmatised as impracticable till it has been fairly tried, and then success will crown the attempt.

3. "Too great a power has been ascribed to education, and the anticipations of its influence are too sanguine!" It may be so: we pass through life between a series of hopes and disappointments; and it is very probable, that the fair prospects of to-day may be clouded over ere 'tis night, and that our fondest hopes may be blasted. But this is not a reason, why we should not indulge the pleasures of hope, or rationally employ it as a stimulus to exertion in the pursuit of good, which has been proved, not to be *utterly beyond* our reach. Although we cannot *in any case, command* success, we may *deserve it;* although we cannot be certain of results which are beyond our controul, it is our duty so to act, as if they were within our grasp, and to put forth every energy in their pursuit; well knowing that success is promised to the diligent; and that it is only *they* who strive for victory, that can

hope to obtain it; it is only *they* who seek to do their *duty*, that can expect the favour and blessing of the Most High; it is only *they* who aim beyond themselves, and beyond the mere letter of precept, that can look with confidence for the assistance of the Spirit of grace.

4. "But the author is a *materialist!* for he constitutes the brain, the organ of the manifestations of mind; and *if* the operations of intellect be *the* function performed by that viscus, why the natural conclusion is, that the brain thinks, reasons, defines, judges, compares, imitates; in fact, possesses the attributes of mind, and is therefore mind!" Nothing can be more erroneous and inconclusive than this argumentation; let it be tried for a moment on any other organ, the liver for instance: *its function* is to secrete bile; it receives a certain impulse from the nervous system; it is largely furnished with blood from which a certain fluid is strained off by a mechanism of elaboration which has ever eluded our investigation; but the evidence or manifestation of which process is the production of bile: is therefore the *liver bile?* Neither is the brain mind, but that organ, which receiving its stimulus from the immaterial principle, as the liver does from the nervous system, is employed

by a mechanism which we know not, for the purpose of manifesting the nature of the impulses which it has thus received.

5. Another class of objectors will be found to assert with confidence, "that the author is a *spiritualist*," for that he has every where maintained the supremacy of mind, and the complete subordination of the brain, and of the appetites, and passions to its behests; and the free agency of man; and his entire accountability for every one of the mental manifestations! For, however the functions of the body may be influenced by predisposition; however the temper and disposition may be modified by constitution, and altered by circumstances, and soured by disease, or improved by discipline; still, these are all forming part of that system of trial and probation in which we are here placed; and *man*, the *spiritual, indestructible, immaterial* being, is answerable for all his thoughts, feelings, and actions; for he was created *very good* originally, and his spiritual powers were *fully adequate* to the controul and regulation of all his appetites and passions; which *were* completely subordinated to his reason, and conscience, and sense of religion, and the influence of the love and worship of the Most High. And if he have

fallen from this high estate; and if he be now become sinful, prepense to evil, and prone to error, he is not the less culpable for his misconduct, he is not the less accountable for his actions; for he has the will to choose good, and eschew evil; and in all circumstances of difficulty and danger, he may refer to the precepts of the gospel, the principles of the Bible, the example of his Saviour, for his confirmation and guidance; and he has the promised aid of the Holy Spirit to assist him, when feeble nature is exhausted; so that the function of the brain is completely subordinated to moral and religious principle, and to the impulse which it receives from a mind under their influence, or averse from them.

6. It may be farther objected that this work is most unequally written; that a considerable degree of energy is expended upon trifles, while important matters are passed over with a degree of languor altogether inexcusable. The author feels and knows the truth of this remark; a remark which exemplifies the validity of one of his principles; for he has written during the short intervals, snatched late at night, from the shreds of a day previously exhausted by professional duties, and not unfrequently under the pressure of considerable disorder of the system,

which though not enough to constitute disease, has been sufficient to interfere with the integrity of the brainular organ; the varying shades of whose health or disease, will have left their impress upon the manifestations of mind; an evil, which however he may deplore, he knows not how to have remedied, and for which he honestly intreats the indulgence of his readers.

7. But finally, the author is "a methodist, an enthusiast, his views are deeply tinctured with the gloom of retirement, his precepts are too exclusive in their operation, his code of morality is strict, he fancies evil where no evil exists, his portraits are caricatured, his opinions are the result of prejudice and narrow-mindedness, and his conclusions so frequently lead to an interference with the established order of things, *that they surely cannot be correct.*" To all this host of objections may he be permitted to reply—that it is much to allow that there *is method* in his madness, and that he would rejoice in being a *methodist* if by this term be intended a steady, defined, methodical, invariable adherence to religious principle; he would glory in being *evangelical*, if indeed he should directly or indirectly prove the messenger of glad tidings to any anxious parent, who with a deep feeling of her

responsibility, is only solicitous for the highest welfare of her offspring; he would congratulate himself on becoming an *enthusiast*, if by this term be intended the highest degree of zeal and devotion to a good cause; he would reply, that *they* are mistaken who think his views *gloomy*, for although he may have raised a warning voice against the folly and fashion of this world which passeth away, and although he may have protested against its vices and its irreligion, and against conformity to its maxims, and its low standard of sincerity and truth; yet his constant aim has been to form an active, useful, principled citizen of the world, living in its centre, a life of constant activity, yet with views carried far beyond it; he would vindicate his precepts from the charge of *exclusiveness*, by comparing them with the clear commands of God, and the unsophisticated words of Divine Truth; he would affirm, that the *strictness* of his moral code is not more strict than the christian ethics contained in the pure and holy law of God; his only fear would be that of having fallen short of the spiritual meaning of that most sublime, and fearful array of virtues; he would reply farther, that *fear* is not the prominent characteristic of his mental system, but that he would rather warn of

danger unnecessarily, than delude the victim to inevitable destruction by avoiding to point out the snares and temptations with which his pathway is encompassed; he would affirm, that his *portraits* are all drawn from observation, and actually now possess, or have possessed their living, moving, thinking, acting originals, of which his resemblances are a faithful copy; he would declare that his *opinions* are the result of deliberate reflection, and unbiassed judgment, the judgment of a mind not readily assailed by prejudice, nor easily perverted by fancy, nor led astray by the dreams of a waking imagination; and lastly, he would appeal for the justice of his *conclusions* to fact and argument, and if the former should be found coincident with the latter, no matter how frequently they may interfere with things as *they are*; it cannot be the conclusions which are wrong, if the premises and reasoning be correct; and the fact of their being found at variance with much of the practice of mankind, should only urge a rigid inquiry into the present plans, in order to ascertain if they be *the very best* that can be pursued, and to be fully satisfied that every kind and degree of farther improvement is utterly impracticable.

But if such be the various and contradictory

views of the author and his opinions, it would not be *very* unfair to conclude that there *must be something good* about him; and that if he have excited the complaints of so many different reasoners, it *may have arisen* from his combating their respective errors, and interfering with their respective prejudices. It is *just possible* that he may have traced out that golden path of truth and sincerity, which is equally distant and distinct from the opposite extremes of error; and perhaps it would not be too much to ask for him a *patient inquiry*, and a close investigation of his views and opinions; and if these cannot be *proven to be false*, they would at least deserve to be tried by experience. Reason and experience are the impartial judges to which he appeals; and most inexpressibly happy will he be, if in after years, he may entertain the satisfaction of hoping, that his imperfect thoughts, (and nobody is more conscious of their imperfections than himself,) may have been useful in arresting the attention, to that *principled education*, the great object of which is to prepare man, for all the conflicts of the world, to fortify him against the difficulties and perplexities, the errors and temptations to which his course is liable, the mazes of doubt, and the labyrinths of prejudice, and

the whirlpools of passion, and all the other ingredients, which constitute the bitterness of the present scene of trial and probation; to conduct him to principled and virtuous conduct *here*, founded on obedience to the will of heaven, and, through these, to that eternity of happiness which is prepared for all those who have loved and served God in sincerity, believed in *him* as their Saviour, received *him* as their king; attended to *him* as their prophet, and trusted in *him* as their Advocate, Mediator, High Priest, and Intercessor: "*to Him be glory for ever and ever.*"

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PART III.

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PART I.

PHYSICAL EDUCATION.

THE PRINCIPLES

OF

PHYSICAL EDUCATION.

CHAP. I.

INTRODUCTORY OBSERVATIONS—DIVISION OF THE SUBJECT—OBJECTS OF PHYSICAL EDUCATION—OBJECTS OF MORAL EDUCATION.

Of all the duties which man is enjoined to perform, during the period of his probationary existence, none is more important than the education of his offspring; comprehending, under this term, what indeed should never be disunited:—all which concerns the development and perfection of his animal powers, as well as of those functions which relate to his high destiny, as a rational and immortal being. Yet, perhaps, there is no one pursuit, in which a greater number of mistakes are daily and hourly committed;—none over which prejudice exerts a more baneful influence, or which is more frequently rendered unsuccessful from a misapprehension of its proper objects, and of the

means by which they are to be realized. This unfortunate result commonly arises from a forgetfulness of those *first principles,* by a steady and uniform adherence to which, success can alone be attained: and by the omission of which education is lowered to a series of disconnected impulses, and leaves its subject to become the sport of principles without an object:—of feelings, emotions, and passions, uncorrected, and without design.

Man is a complex being; possessed, in common with the superior animals, of a nicely contrived body, whose several organs are most exquisitely adapted to their variety of function; and endowed, like them, in a greater or less degree, with instincts, appetites, and passions; but distinguished from all around him, by the faculty of speech, the gift of reason, the possession of that high intelligence, which teaches him that he is destined to live for ever; and that he has an immortal spirit which will survive the wreck of nature, and will retain its present capacities of suffering and enjoyment.

This spirit is incorporeal and immaterial:—it is indestructible and unchangeable. Its boundaries admit not of being defined, and we can form no conception of its essence. The only mode of acquaintance with its nature is from the manifestation of its attributes. These manifestations are made known to us,

through the medium of the brain; and can be alone carried to their highest degree of present perfection, by raising the tone of that important organ, and inducing the greatest possible aptitude for the performance of its infinitely diversified operations.

Yet *the brain is not mind*, but only the *material organ* through which the agency of the spiritual and immaterial principle is rendered cognizable, and available for the daily purposes of life.

This is an important principle, and deserves a moment's longer consideration; since there are those who may be startled on the very threshold of our undertaking, by what they may be induced to call a physiological subtlety, and which prejudice may denounce as bordering on materialism. The charge of materialism will, however, rest on those who represent *the mind* as susceptible of growth in infancy; of development during adolescence; of attaining its full energies in the period of manhood; as liable to decay in common with the failure of the animal powers towards the decline of life; as obscured and enfeebled by disease; as having its functions destroyed by a variety of accidents; and may we not add, as *annihilated by death*?—for *if* the *spiritual principle* be thus exposed to the same natural and morbid changes which act upon the body, what ground

have we for supposing that the *last* is not a *final* change; or that the mental manifestations have had any higher origin, than that which results from the principle of life, and the influence of its harmony upon the healthy play of the several organs of the body?

But no! the spiritual principle of man,—the divinity that stirs within him, continues always the same, and suffers no change from the varying circumstances of organization. Its manifestations may, indeed, be fettered by the material medium through which they are conveyed; and thus we can understand, at once, *why* those *manifestations* should be feeble in early infancy; *why* they should become defined as the brain is developed; should be energetic as it approaches its highest state of perfection; and should be obtuse in the decrepitude of advancing age: we can understand how those *manifestations* are entirely precluded in the idiot; how they remain suspended during sleep; are rendered uncertain and vague by disease; are distorted in insanity; and altogether cease at the period of dissolution. This principle, then, is immaterial; its apparent changes are only indicative of the several alterations which take place in its organ, the brain: from all these, it rises identically the same; and when it has escaped, at death, from its prison-house, the body, it returns to God who gave it.

In this, consists, the great distinction between man and other animals. To *them*, death is the termination of existence; to *him*, on the contrary, it is only the commencement of an eternity, in which the soul has to answer for the deeds done in the body; and accordingly, as these have been good or evil; accordingly as it may have received Christ as its Saviour, believed on, and obeyed Him; as it may have been washed in the blood of *His* atoning sacrifice, clothed with *His* righteousness, and transformed into *His* image; or, as it may have rejected the offers of *His* mercy and grace, and have remained finally impenitent, it will enter into the enjoyment of happiness beyond the grave, or will suffer interminable misery. Such are the capacities for joy or sorrow of the immaterial principle, *during the continuance of life:* such, therefore, must be its *unchanged* capacities in a future state, though inconceivably heightened by its escape from the material tenement by which it has been so long encumbered.

The objects of Education, then, will be twofold, viz:—*physical* and *moral*.

By the term *physical education*, we intend the art of developing the several organs of the body, and of perfecting their functions, according to the peculiarities of the individual, and his relative situation with regard to society,

climate, present and future prospects. This will also comprehend the means of obviating the influence of all the agents which tend to shorten the duration of life, or to impair the energy of any one of the bodily functions; and will lead us to estimate the operation of air, exercise, food, and clothing.

If, however, the physical instruction of man were confined, exclusively, to his corporeal powers, our task would be soon accomplished, though we might, even then, take some important hints from the education of the lower animals. But we must never lose sight of the important truth, that man is an *intellectual being*, possessing faculties of a higher order, and which are designed to influence and direct social life. We have already shown, that the *spiritual principle* is not, strictly speaking, susceptible of education. It is confessed that we know nothing of the *nature* of the union which subsists between this principle and the body: but it is also broadly stated, that the soul is destined to govern that body; and, therefore, needs an organ of communication with it. This organ is *the brain*, and many of the peculiar manifestations of mind, and of its ever-varying shades of intelligence are influenced by, and depending upon, its peculiar condition. The development of its powers becomes an object of the first consequence; and we possess the

means of accomplishing this object, not only through the medium of those grosser agents which operate upon it, as well as upon the *other bodily functions*, but also through the influence of purely *mental operations*; for although the soul itself does not acquire strength by exercise, yet the energy of its *material organ* is increased by it; and thus its manifestations may be varied, cultivated, pruned, repressed, according to the necessities of the individual.

In effecting these invaluable results, we must not lose sight of the general principle of economizing the expenditure of human life: nor omit the employment of any method devised for its prolongation; the means of maintaining it in a flourishing state; and of removing those causes which may tend to shorten its continuance.

We may here assume, that moderate exercise of the organic functions, provided the organs themselves are in a state of integrity, is not only without any *injurious influence*, but directly tends to strengthen the powers of the animal economy. We must recollect too, that symptoms of languor and debility will equally arise from the *want* of due employment, as from that *excessive action* which terminates in *irritation*. To discriminate between the varied and opposite causes which may produce a similar effect, is of the highest consequence; since exertion

will prove a remedy in one case, though of most baneful influence in the other.

The active fulfilment of every *function* is necessary to the development and perfection of the organ upon which it is dependent: yet, each, according to its peculiar structure, has its period of exercise and quiescence; *short*, for example, with regard to the heart; and *long* as respects the brain. In order to obtain the highest degree of health, these periods must be duly proportioned. Where the exercise has been immoderate, signs of increased action of the vessels take place, and fatigue, as its consequence, ensues; and if longer continued, a state of morbid irritation is the result. Too great repose, on the contrary, diminishes the energy of the organ, and a sluggish and congested state of its circulation ensues; while it is rendered so susceptible, that the slightest exertion soon becomes immoderate.

Before we quite quit the subject of the general principles of physical education, we must just notice the influence of habit. Man is the creature of *habit* rather than of *instinct*; and the formation of good habits, arising out of the reiterated practice of correct principles, is a most important branch of education. Animals the most abundantly supplied with instincts, are incapable of acquiring habits properly so called,—at least, to any considerable extent:

while man, possessing few instinctive qualifications, is mainly dependent upon reason in the daily conduct of his life. That the essential difference between habit and instinct may be clearly marked, it must be recollected that the agency of the latter may be traced very soon after birth, long before habits can have been acquired: and that while instinct is innate, invariable, indestructible, and, however opposed, is re-produced as soon as the obstacle to its free exercise is removed, and perpetually asserts its power and prerogative: habits are acquired, and may be forgotten: they admit of a thousand indefinite modifications; they can only be contracted by the concurrence of the will or thought; they are generally the product of systematic education, and are commonly influential in proportion to the intelligence which embraces them, and over which they exert their power. The voice of instinct may be controuled by, and subordinated to the influence of custom: hence the importance of forming correct habits. Such, however, it must be remembered, can be alone produced by the influence of just principles, and the inculcation of these is the peculiar province of *moral education.*

By the term *moral education*, we intend the full development of the powers of the mind; the formation of just views and motives, and

their application to the daily conduct of life; the regulation of the temper, the feelings, affections, and passions; with regard to the individual, his situation in society, and, above all, his relation to God, as a fallen, erring, dependent being: possessing no other hope of safety, than that which is found in the full, perfect, and sufficient sacrifice of a Redeemer.

There can be no *effective moral education*, unless it begin and end in christian principle; in the entire depravity of the human heart; in the utter inability of man to do any thing of himself, to think a good thought, or do a good action, but through the purifying influence of the Spirit of grace; in his possessing no other hope of pardon and acceptance with God, than in the finished righteousness of his Saviour; in the necessity of good works as the evidence of his belief in Christ, and love towards him; and of daily increasing conformity to his precepts, will, and image.

The only pure source of christian principle will be found in the unsullied pages of inspiration, which are profitable for doctrine, for reproof, for correction, for instruction in righteousness. This must be the foundation of all our views, motives, and actions: here must be our last appeal; our light in darkness; our all-sufficient guide in every difficulty; our constant counsellor; our never-failing support,

under adverse circumstances: nor need we fear, that if we sincerely desire to do the will of God, we shall be assisted by *his* Spirit, who has expressly declared,—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." This first principle of moral education must never be lost sight of: the glory of God, and the good of man, should be the only objects before us; whatever will advance these, respectively requires our culture: whatever is opposed to them, nay, whatever is *indifferent*, (if it be possible that such a quality can attach to any part of human thought or action,) demands our steady, uniform, and sedulous care to eradicate.

Moral or christian education, thus defined, will comprise within its limits, the particular study and government of the temper and disposition; the religious instruction of the understanding; the implantation of just principles of action; the extension of these principles to the thoughts and intents of the heart; the regulation of the will and affections; the practice of self-denial, as the basis of enlarged charity and benevolence; pointing out to the young mind the evils of selfishness, and of its infinitely varied modifications, as they exist in the maxims of the world, and in every code of ethics founded on expediency, or on any

other basis short of the morality of the bible. It will comprize, within its limits, all which relates to the task of repressing the evil passions, as they begin to manifest themselves in earliest infancy, and giving them a correct bias: it will comprehend the practice of every virtue, and will be particularly watchful over the reading, the amusements, and the society of the young; always keeping in view one uncompromising rule of action, viz:—is it right; and acknowledging no other *standard of right* than the pure and holy precepts of the gospel.

Such then are the principles which will be developed in the subsequent chapters, and applied to the successive stages of infantile life. Before, however, we fully enter on the regular pursuit of the plan we have proposed to ourselves, we shall devote a few pages to the consideration of the grand motives which will stimulate, strengthen, and encourage the christian parent, in the performance of the duties before her.

CHAP. II.

ON AFFECTION, AS THE GOVERNING PRINCIPLE OF PARENTAL EDUCATION.

In order to provide for the care of the young and feeble, Nature has furnished animals (and particularly the female) with an instinctive love of their progeny; and the operation of this automatic influence, in the self-devotion which it produces, is most exquisitely and beautifully pourtrayed by many of the lower animals, in the wonderful ingenuity they exhibit to attract the attention of the disturber from their young to themselves; and even in the occasional sacrifice of their own lives, in order to protect and preserve that of their offspring.

In proportion as the infancy of man is more feeble and helpless; as he possesses fewer instincts to extricate him from danger; and demands the longer exercise of self-denying attention to rear and to defend his feeble frame; so has it been most wisely appointed by the author of all good, that he should not be dependent upon an *instinctive* propensity for all the constant care

which he requires; but upon a *principle of affection*, based on the best feelings of the human heart, and supported by the *conscientious* discharge of duty. Let it be recollected, however, that in order to secure its beneficial results, *affection must be founded on principle*, for nothing short of this will enable the parent to forego her own ease and comfort; and even the combined gratification of herself and her offspring, for their real and eventual good: and surely, if instinct will lead animals automatically (though occasionally) to prefer the well-being of their young, to their own comfort and safety, it is not too much to ask, that reason and religion should induce parents, systematically, to deny themselves; to do violence to their own feelings; and cheerfully to sacrifice their immediate pleasures for the good of their children.

The views of the christian parent extend far beyond the present gratification of her child: her efforts are devoted to forming the mind, and moderating its tone and temper: she watches over its every manifestation, and directs it in its proper path: she guards it from the dangers with which it is environed; it becomes her peculiar care to regulate the disposition and the conduct, to preserve it from evil, and administer an antidote to its failings: and, as she considers the incessant watchfulness required, and the unwearied steady pursuit of one great object, through a thousand intricacies and difficulties; and contemplates,

with mingled emotions of anxiety, fear, delight, and hope, the zeal, the earnestness, the fortitude, which it demands: and when she estimates, still farther, that the little beings committed to her charge, may owe their everlasting happiness to her care and instructions, or may be miserable from the want of them; and at the same time, regards the many occasions on which she must enforce a moral discipline, painful to herself, and obnoxious to her child, she can but lament that this delightful task should be surrounded with a deepening hue of anxious solicitude, she exclaims,—who is sufficient for these things? and feeling her own inability, she will look for strength to Him, who alone can impart it, and who giveth liberally to all who ask him. Let her be animated by this consideration; by the promise of the blessing of Heaven upon christian education; by the cheering hope that her efforts may be blessed; and, that having trained up her children in the way in which they should go, she may see them steadily pursuing the path of truth, and finally hail them among the happy throng of those who have "washed their robes in the blood of the Lamb."

In the pursuit of these objects, a *principle* of affection preeminently operates as the motive, and sheds a glowing lustre on the parental character, while it adds a peculiar value to every instance of fondness. *In general,* it is found necessary, for the maintenance of affection, that it

should be reciprocal; yet, in the present instance, there can be no return of love congenial in its *nature* and *degree*. In early infancy, the mother's duty consists in an uninterrupted series of cares and watchful anxieties for the well-being of her helpless and unconscious offspring: alike incapable of estimating the value of the assistance it receives, as of feeling (at least for some months) any degree of love for the kind hand which imparts it. All is given, on the one part, by the unsparing energy of the truest, self-denying beneficence: all is received, on the other, by the helpless arms, the yet undeveloped mind of infancy. Thus, the mother's pleasure is derived from the influence of principled affection; not from the circumstances of its expression, which, in themselves considered, are often abstractedly painful.

As we advance a little onward in the pathway of infantile life, parental pleasures are increased; but with these, an accession of anxieties is closely united. The mother is delighted with the lisping accents of her infant, and with such testimonies of its affection, as it is in the power of the little creature to bestow. Yet how inadequate are these expressions of fondness, when weighed against the increase of her cares; when to the temporal wants of her child, are now added those of the mind; the duty of its development and cultivation; and the extirpation of those evil tempers and dispositions which begin to shew

themselves. Every succeeding year adds to her solicitudes, and requires a larger, and still larger exercise of the *principle*, which we shall find influencing the performance of every duty; actuating her through life, and even tinging its last expiring rays with the same characteristic impression; and leaving a mother's prayer, and a mother's blessing, as the last breathings of mortality; which, not even the pain and languor of disease; the feebleness of decay; or the immediate prospect of dissolution could supersede:—and why? Because this affection rested upon *principle*.

But, inasmuch as the human mind partakes of imperfection; and as affection retains its double origin, so is its exercise encompassed with dangers, against which it behoves the parent to guard. It may become *excessive*. Children are blessings from the hand of God; and affection is a talent to be exercised to his glory. *They* are the immediate boon of our Almighty Father, and should be used and improved to his honour: but they possess so extensive a hold upon the human heart, and the voice of natural fondness is so loud and imperative that there is great danger, lest these very blessings, which ought to increase our gratitude to God, and prove the sources of the manifestation of our love towards him, may of themselves engross that heart, which should be supremely fixed on the *Author* of our benefits.

Where this *is* the case, the parent will lose sight of what should ever be her great actuating principle ;—viz: that of training up her offspring in the nurture and admonition of the Lord: she will abandon the uniform design of subordinating every feeling, emotion, and desire, to the influence of christian precepts and motives; and she will allow considerations of present comfort and expediency to influence her views and conduct. Self-indulgence and mistaken fondness will usurp the prerogative, and claim the title of principled affection. Nor is this a matter of small moment; for, in addition to its injurious influence upon the young, it will operate insensibly upon the parent's mind; she will not be so deeply sensible of the responsibility of her situation; and she will no longer be acting under the sanction of *Him*, without whose blessing and assistance every effort will be unavailing.

Affection becomes *excessive*, whenever its exercise interferes with the performance of any of the commands of *Him* who is our Father and our Sovereign; when it interrupts, or unfits the mind for attention to any of the duties of religion; when it engrosses too much of our time and thoughts; and when it renders us unnecessarily anxious, or diverts our care from any proper and worthy object. In all these cases it has lost its character of being a *principled* affection; and nothing short of this essential property will preserve its in-

fluence from becoming baneful to those who exercise it, as well as those who receive its expression.

A mother's affection, too, is sometimes *irregular* in its manifestations; as for instance:—where it is particularly fixed upon *one* object, and not equally distributed to the whole of her offspring. This will display itself in partiality, in little marks of distinction which are painful to the feelings of other children, and which, though perhaps in some measure accounted for and excused, by the greater amiability of the *one*, will not only *not render* the others more what we could wish them to be, but will be calculated to exasperate, and to excite a recklessness of temper and of feeling, which should at all times be most carefully avoided, most anxiously repressed. The evil will not rest here; for it will destroy the harmony of the nursery, repress the growth of the kindlier affections, interfere with the mutual interchange of benevolent expression, and introduce discord, with all its hateful progeny of unhallowed emotions. It is, however, true that one child may be more amiable than others; and therefore be more likely to engage the parent's esteem: and it is also allowed that some testimony of approbation should be distributed to those who do well: but then, such marks of favour should be dispensed with an impartial hand; it should be shewn, that they are conferred upon the exercise of particular and valuable traits of character, and not upon the

favorite individual; and they should be calculated to stimulate others to imitation, not to rouse their envy.

The parent should most diligently guard against being captivated by the brilliant talents of one child, so as to pay a greater degree of attention to the cultivation and ornament of a fruitful soil, to the neglect, or at least to the heartless and spiritless culture of that which does not afford so good a promise of fruitfulness. The individual with fewer talents may constitute the finest character; and if not, to give a certain degree of prominence to the abilities of the one, so as to admit of a painful contrast by the more retiring and less dazzling, but perhaps exquisitely sensitive being, will be productive of great evil. The converse of this conduct is precisely that which the case demands; viz: to bring forward the abilities which lie concealed; to make their possessor forget his inferiority; and to employ the greatest delicacy in adapting our means of improvement to the actual deficiencies of the mental manifestations.

It is of the utmost consequence, that children should repose an entire and unshaken confidence in the parent; and should perceive that her conduct towards them springs from affection, and is influenced by inviolable truth and justice, which can never be the case unless the strictest impartiality be maintained; while upon *it* will hinge the parent's happiness, both immediate and remote; the return of affection from her offspring;

her success in forming their minds, communicating instruction, and maintaining discipline; as well as *their* present peace, and future affectionate union.

There is no danger here of affection being placed on an *improper object*; but it may be led to attach too great importance to some one particular which is really of minor consequence. *Thus*, its energies may be directed to procure for its favorite, the appropriation of a supposed good; the development, for instance, of some prominent talent, the possession of which may be more shewy than intrinsically valuable. A preference is given to its evolution, and great pains are bestowed upon its cultivation, under the expectation, perhaps, that other desirable mental manifestations will follow in its train; and that those which we are anxious to repress, will be dispossessed and excluded by *its* first and greatest influence. Yet all this inconclusive ratiocination proceeds from the want of a due regard to that law of relation, which so extensively, and almost indefinitely associates each talent with others, both with those which are similar and dissimilar in their nature; and to the entire exclusion of that most necessary part of the mental husbandry;—the eradication of its weeds.

Again, the acquisition of knowledge; the development of the mental manifestations; the habit of observation and reflection; the effort to induce a greater degree of fruitfulness, as well as to re-

press excessive luxuriance; and the removal of morbid tendency, all require painful exertions: exertions, at least, which are *at first* painful. But affection may err in conducting this process: it may dislike to occasion the necessary pain; and from this motive, it may be induced to relax its strenuous endeavours; and to fail in enforcing vigorously and undeviatingly, that system of discipline which is really indispensable. In this way, many a desirable object will fail of being obtained; many an evil propensity will receive a degree of tacit countenance, which will give it strength, and render it difficult of after-subjection. This error proceeds from a forgetfulness of its being a part of the curse adherent to our fallen nature, that all our valuable acquisitions, together with every victory over selfishness, and the manifold evils connected with it, shall be procured only with difficulty. But we must *never* relax our judicious efforts to promote that which is *good*, because it may not be obtained with facility; never wink at that which might originate future unhappy consequences, *because* it may occasion disturbance to the present ease of ourselves and our little charge. That is the truest effort of affection, when, in opposition to inclination, we correct what is wrong; and when we prefer the welfare of our offspring, and obedience to the commands of God, before our immediate gratification.

CHAP. III.

ON SELF-DENIAL, AS AN INFLUENTIAL PRINCIPLE OF PARENTAL EDUCATION.

It is manifest, from the train of reasoning pursued in the foregoing chapter, that the exercise of principled affection requires the constant habitual practice of *self-denial*. It has, indeed, been asserted, that the performance of those duties, which more particularly appear to be influenced by this principle is, in fact, nothing more than the refined gratification of one universally operative and absorbing motive;—viz: *self-love*. There is, however, a broad line of distinction, which, in practice, cannot be sophisticated. When we consult the dictates of selfishness, we act so as that we may secure our own immediate comfort; that we may obtain the good opinion of those around us, and conciliate their approbation of our conduct: but we are *not* anxious that the motives, the principles, and the object of our actions should be correct; we are *not* solicitous for the consequences of our opinions, as they may affect others; and we consult only that which will be most pleasing and grateful to our present *feelings*.

How exquisitely is this distinction exemplified

in the principled conduct of the maternal parent; in her incessant care; her deepening anxieties; her sleepless nights; her ever-watchful eye; her eager mind, uniformly on the wing; her physical powers (often inadequate to the task) energized in the pursuit of one great object; and that object involving a continued sacrifice of her own ease, pleasure, and convenience, to secure the welfare of her offspring. During its helpless years, her attention to its every want; her solicitude to preserve it from the slightest physical evil; and the cheerfulness and delight with which the pleasures of repose, selfish enjoyment, and even health itself, are voluntarily yielded to secure this boon, present a spectacle of most disinterested affection. The *good* of her children is the governing motive of a mother's heart; but its influence must be *uniform*, and she must not hesitate to extend *that* as a *principle of action*, which she has already adopted almost automatically and unconsciously, as a *stimulus to exertion*. She is not called upon to exercise it during the period of her infant's helplessness alone; she is not allowed to confine this influence to the necessities of its animal nature; but she is taught by these very circumstances, that if such be its physical wants, and such the abjuration of self required for *their* supply; how much more important will be the extension of this principle to the nascent manifestations of mind, the development of *good*, and the subjection of *evil* dispositions.

The self-denial here required is greater, in proportion as the sacrifice is demanded of the mind, rather than of the body, as in the former instance; and as the good to be accomplished is more remote and contingent; less immediately obvious to the impression of her senses. Here, therefore, is the fear, lest a spurious affection should usurp the attributes of the genuine principle, and substitute its sinister agency, for the pure and holy influence which it counterfeits. There is a deep-felt struggle in the mother's breast, between a sense of conscious duty, together with the future happiness of her child; and the clamorous voice of natural feeling, which cannot bear to occasion pain to those, whose constant comfort has formed the great pursuit of her life. And when the heart is thus contending with the understanding and the conscience, there is some danger that the former may prevail. Yet this is *self-love,* and therefore requires to be subdued.

Perhaps the following considerations may assist in strengthening the mind for the performance of this arduous task;—this conquest over self.

The immortal interests of the young, are of primary and inappreciable importance; nor should we ever balance between that conduct which will *ensure present peace only,* and that which proposes to itself the regulation of a mind, *upon the due government of which will depend* the eventual hap-

piness of this life, and the brightening prospects of futurity. This would be to obtain a suspicious calm,—a prelude of the coming storm: the other to secure that quiet equanimity which will not be disturbed by the agitated billows of this world's wild wanderings; that sunshine of the soul which can only be effectually preserved by the reflected rays of the Sun of Righteousness.

Unless the foundation of this peace be laid in earliest life; unless the mind be imbued from infancy with a spirit of humility and self-diffidence, acquired by buffeting, and often unsuccessfully contending, with the opposing waves of corrupt propensity, it will presently find its little skiff, tossed on the widely-extended ocean of life, and perfectly unable to live through its storms: while, on the contrary, if, with the skilful hand of the maternal pilot, it shall have been conveyed over the dangerous rocks of early youth, and shall have been gradually taught to steer its own course by the compass of eternal truth, and the light of the polar star of christianity, it shall, it will pass over its tempestuous voyage with joy and peace; and may anticipate reaching its haven of security, when—

> "With steady helm and well-bent sail,
> "Her anchor drops within the vail;
> "Triumphant then she claps her wings,
> "And her celestial sonnet sings,—
> "Glory to God."

These considerations might be sufficient to

evince the necessity for self-denial; but there are other important collateral motives, and it is well that the mind should be strongly fortified against those opposing maxims of expediency, which may so fatally assail its happiness and usefulness. The natural proneness of the human heart to evil, and especially, the reflection that parents have been the means of conveying that tendency to their offspring; and that they form the connecting link, in that chain of evil propensity, which extends from their first progenitor, and will reach to the very last of the fallen race of Adam's posterity, will form an additional incentive to the exercise of this principle. For if they understand and feel the secret sins of their own heart, they can but wish that their children were delivered from the influence of that corruption; they can but pray that a new heart should be given them, and that they should be renewed by divine grace, and transformed into the likeness of the Son of God. And while they wish and pray for this great change, they must evince their sincerity, by employing the means they possess of correcting this natural bias and tendency to evil: and it is precisely in opposing these wayward and corrupt propensities, that they are called upon to deny themselves.

Their own comfort, too, depends upon it. The only effectual security they possess that children will prove blessings, consists in their being truly religious. The truth of this assertion will be

more fully demonstrated at a future stage of our investigation; but even here it may be remarked that much may be accomplished by early training the mind to habits of good action, springing from pure motives; and by the *uniform correction* of what is evil. Nothing can occasion more exquisite grief to a parent, than the unkindness or misconduct of a child in after life; nothing, on the contrary, can afford more exquisite delight, than to see such a child acting uprightly, and living usefully and happily. Such a certainty will support declining age; enable it to contemplate, on the very verge of dissolution, the grave's narrow confines with peace, (so far, at least, as this prospect is depending upon outward circumstances,) and to quit the present sphere of action with serene and unruffled satisfaction. How earnestly and importunately, then, should the christian parent intercede with the God of grace, that He would be pleased to give her offspring a new and perfect heart; how zealously should she set about the great duty of turning that heart into the way which leadeth unto life.

As the *parent's happiness* very greatly depends upon the character of her offspring; so does the very comfort of the child itself rest on the due cultivation of the mind, the regulation of the heart, and a ready submission to the will of God. Without these, no outward circumstances, however promising, will be able to communicate a blessing; and even the gifts of Providence will

have been bestowed in vain. When the grace of God influences the heart, its agency will be traced in the life: but that mind, from which weeds have been eradicated as they spring up, will make a much more shining character in the christian course, than one which has indeed been subjected to this new and living principle, but which has remained uncultivated, self-willed, a prey to unsubdued tempers and dispositions, as well as ungovernable habits.

The exercise of self-denial, in the necessary discipline of the young, is painful, but it is salutary, and the parent should guard against such specious sophisms as may be urged in excuse for neglecting this duty; or, at least, for failing to extend its influence systematically over *the whole* temper and conduct: such, for instance, as,—that at present children are not *accountable creatures;* that they are young now, and will *know better bye and bye;* or if not, that it will be then time enough to teach them; that it is a *trivial error,* and will be of no consequence; or that it is a *fault of youth,* which age will remove; and others of a similar nature. To these excuses, we reply, that we know not *when* children *become* accountable creatures, and that it involves a palpable solecism to argue, that this period should be suffered to arrive, before they are taught to know what is right and what is wrong; before, in fact, they are instructed how to conduct themselves as such: we reply, that in this

case they become *more ignorant*, by delay in communicating moral knowledge, and developing its influence in action, as well as more difficult to be taught, since evil blinds their eyes, envelopes their understanding, and hardens their heart: we reply, that no error is trivial, since it increases and is fostered by the tardy semblance of opposition, and real effective indulgence, while it gains strength by association: and we reply, that the improprieties of the young, are not likely to be corrected in the adult, unless they are early opposed; while the sins of youth are remembered, felt, and grieved for, during the course of a long life, and often form a basis for embittered retrospects. *The heart* must be deeply impressed with the futility of these excuses; for, although the understanding *may be convinced*, such is our natural weakness, that we shall be often tempted to take shelter under *their* protecting influence, in order that we may be shielded from the upbraidings of conscience. But consider, parents, what an important trust has been committed to your charge; and O! that you may be enabled faithfully to perform it; that you may give an account of your stewardship, without blushing for neglected duties; and that you may thus promote the present comfort, and future happiness, of your children.

CHAP. IV.

GENERAL PRINCIPLES—EARLIEST PHYSICAL ATTENTIONS—PRECAUTIONS WITH REGARD TO AIR, WASHING, CLOTHING, AND THE FUNCTION OF THE SKIN GENERALLY.

We shall, for the present, confine our attention to the physical education of children, from the period of birth, to the few succeeding months,—including their earliest wants, and avoiding, as far as possible, all the diseases to which they are liable. These perhaps, may form the subject of some future investigation; but with our immediate object, we shall consider simply, the healthy functions of organic life; and only incidentally allude to its morbid actions. In pursuing this subject, it is quite impossible to lay down any general and positive rules, which are universally applicable: on the contrary, these, so far as we may attempt them, will require to be modified, not only according to the several varieties of physical temperament, but also according to the peculiarities of each individual. Yet, even here, we shall find some first principles to guide our conduct; principles which are *generally* applicable, and which will admit the required accommodation in the mode of their employment.

1. Nature has furnished infants with organs, adapted to the growth, conservation, and perfection of the individual; which in their state of integrity, are fully adequate to these purposes.

2. These organs all partake of the general character of feebleness which attaches to the fœtal system; and are not, *at first*, capable of exertions, which would be *only moderate* at a more advanced period of adult life.

3. If the functions of organic life be excited, beyond the powers of the system to support such action, exhaustion and irritation will be the result. Debility, and consequent inenergetic action will first take place; these will be succeeded by a greater or less degree of morbid activity; and if the plan of excitement be persevered in, the tone of the organ so affected, will be irretrievably lost: disease of structure will succeed to disorder of function; and the stamina of the system will be impaired, if not destroyed.

4. The great objects of physical education, are, to second the designs of Nature; to develop the power of the organs she has provided; to augment that power by gradually increased exertion, so as to carry it on to its highest state of perfection; to preserve it from over-excitement; to remove the causes of disease; and by slow degrees, to accustom the constitution to that variety of circumstance, and intensity of action, which will be required in after life; and which will furnish the individual with a robust frame,

capable of resisting the more common occasions of valetudinarian existence, as well as render it infinitely less susceptible of their influence.

In attending to these principles, we shall have to combat the prejudices of the ignorant; and shall frequently incur the contemptuous smile of disapprobation, from those who prefer a routine of evil to an adherence to principle, which they either cannot or will not comprehend. Thus error is perpetuated: and our climate, changeful, as it undoubtedly is, bears the entire blame of the numerous victims of consumption and scrofula, in every frightful form; an effect, which, in a great number of instances, should be ascribed to the debility of some organic function, and particularly, that of the digestive organs, occasioned by their excessive and imprudent excitation in early life; a debility, which clings to the animal frame through the remainder of its hours, and renders it incapable of resisting those changes of season, which under a wiser and more rational system of treatment, it would have borne without injury.

But it is high time for parents to escape from the thraldom of erroneous custom, however embalmed by the accumulated prejudices of ages and centuries; however sanctioned and enforced by the oracular insinuations of nurses, and the numerous train of advocates for the continuance of all that had been done by their grandfathers and grandmothers, from time immemorial.

It is time for them to take upon themselves the direction of their nursery, to listen to the dictates of *reason*, and enforce obedience to its results. It is high time for parents to consult only the good of their offspring; to draw aside the veil of mysticism, with which this subject has been invested by the interested and the ignorant; and to see, to think, to act, for themselves; to dare to deviate from every *irrational* method, however consecrated by unthinking opinion, purblind routine, or sightless prejudice; and to admit of no system of action, which will not bear the test of investigation. The stake is one of no trifling importance; even the health and comfort of their children; each of these, it is within their power to secure; and let them not be thrown away for lack of a little energy and perseverance. Do not be alarmed, parents, at the results of antiquated experience, from the earliest traditions of the nursery, being arrayed against what will be termed these *novel theories*. The whole force of these terms consists in an entire forgetfulness of their *real meaning*; for, it is clear, that *experience* is of no value, if it consist in the mere accumulation of facts; and should only be admitted, as of any weight in the argument, when it is the result of legitimate *reasoning*, *from* the observation and comparison of a large body of conclusions, accumulated by a mind capable of appreciating, and associating these results, according to their several bearings. But this is precisely the object

of *theory*, which will ever go hand in hand with experience; and will, in fact, always *consist* in the inferences of an enlightened mind, from reason and observation. Let us call things by their right names: this so vaunted *experience* is, in fact, nothing more than *routine, empiricism*, a succession of dangerous *experiments*, undertaken without a rational object, and perpetuated for want of it. The advocates of this system wish to give it currency by the authority of a high-sounding, and highly esteemed term, and to throw odium upon *theory*, by investing it with the attributes of *hypothesis*. We have, however, remarked, that *theory* is the result of reason and experience; and one moment's consideration will equally shew, that a fondness for *hypothesis* is really to be ascribed to those, who blindly pursue the beaten path, *assuming, without reason*, that it is the very best. The recommendations contained in the following essay, are the legitimate deductions of reason, from extensive and long-continued experience; and, on these grounds, they challenge attention, while they proceed upon the principles just now inculcated. Having thus cleared away some of the principal objections, which may be advanced against the plans to be now proposed, we shall, at once, enter in detail upon the important work before us.

The first object which demands our attention, is, that the little frail being, which has just made its entré into this world of cares and anxieties,

should be gradually accustomed to its *change of temperature* and of *general circumstances.* No sooner does it utter its first cry of surprise, than it breathes the air of heaven, and thus commences its own *independent* existence. It is of consequence, therefore, that the atmosphere in which it lives should be pure, and frequently renewed, that it may not receive into its lungs, air which has lost its vital properties by having been frequently respired, or which may have been impregnated with gaseous matters, of a deleterious or disagreeable quality. For this purpose it is desirable that the nursery should be an airy, spacious room; and, if possible, possessing a south-eastern, southern, or south-western aspect; commanding a cheerful prospect, and easily accessible to the rays of the sun.

The air, which the infant first inhales, is always of a temperature so much lower than the medium which has surrounded it before birth, that the transition must be disagreeably felt; and, although the great difference is soon compensated by the evolution of heat, which nature has provided for in the function of *calorification;* yet, while that function is so recently established, and but feebly performed, it is of great importance that the lungs, as well as the surface of the body, should be guarded from the impression of a *low* temperature, and should be only gradually accustomed to contact with the open air. While, however, exposure to cold should be avoided,

too great heat should be equally guarded against: the infant should feel comfortably warm, and the skin should be moist; but *violent perspiration* is injurious, and produces susceptibility to the action of cold, by weakening the tone of the pores of the skin. Sudden exposure to a stream of air should be guarded against, and therefore the infant should be carefully defended from its impression, while it is carried from the nursery to the chamber of the mother, and returned again to the former. After a *few days* in summer, a fortnight in spring or autumn, but not under a month (if the weather be severe) during winter, may it be taken out of the house, and permitted to enjoy freely, the pure air by which it is surrounded.

The function of the skin is one of great importance, and it is of the first consequence to promote that insensible perspiration, which not only preserves it in a healthy state, but is certainly one great outlet, by which the superfluous, and perhaps too, the noxious fluids of the system, may be, and are eliminated. Every source of obstruction to its pores should therefore be carefully removed; and its minute and delicate vessels should be stimulated and strengthened in their action, while they should be energized, and enabled to resist sudden and morbid impressions. These objects are to be accomplished by cleanliness, and gentle continued friction. As with the air, so with regard to the temperature of the

water to be employed; this should not, at first, be *quite cold*, but *tepid*, and should be gradually reduced until it can be employed *quite cold*; and it may then be continued at the common temperature of the atmosphere. If cold water can be freely used, after the system has been gradually accustomed to its impression, there can be no question but that it will prove salutary, since it will diminish the irritability of the skin, and will therefore render it less liable to the morbid influence of cold, as well as excite that reaction in the extreme, or capillary vessels, which will preserve them in a healthy state.

There are, nevertheless, some weakly children, to whom the employment of cold water is not entirely safe: these, however, only form the exception which confirms the general rule. When it is found by experience, that this application does not produce early reaction, and the steady evolution of a permanent glow upon the surface; when, on the contrary, the skin remains pale shrunk, and bloodless, and the infant appears languid and heavy, tepid water should be employed for a longer time, and should be more slowly abandoned, while the friction to the surface of the body should be increased in frequency, in order to give a greater degree of activity and strength to the function of the extreme vessels. In general, it will be found, that the use of cold, followed by friction, will produce quick reaction, and create that fine mottled appearance of the

skin, which in children is the hue of health. These principles are applicable a fortiori to the *cold bath.* Except in cases where it is employed as a remedial measure, the prolonged application of cold, (and this is the idea usually conveyed by the term *cold bath,*) is a dangerous experiment with children, calculated to disturb the balance of the circulation, to deprive one organ of its due supply of blood, and to produce congestion in another. Where *it is employed,* its effect should be most narrowly watched; but as a general rule, cold affusion, or cold sponging will be preferable, and may most advantageously supersede the *cold bath.* The whole surface of the body should be washed twice a day; the natural excretions should be removed at once, and the neighbouring parts always immediately purified; since by attention to these directions, excoriation of the skin, so frequently arising from want of care, and imperfect ablution, will be a circumstance of very rare occurrence. The same system of treatment is also particularly called for to the head, which, as it is more frequently exposed, so is it of the greater consequence that it should be accustomed to the vicissitudes inseparable from our climate—a climate which we cannot change, and to which therefore it should be the object of physical education to bring its subjects, not only to bear with impunity, but to suffer with advantage.

With the same views, we must here add a few words on the subject of *clothing*, the object of

which should be, by preserving animal heat, to diminish the impression of these vicissitudes upon the surface. This should be accomplished in the simplest possible manner, so as to render the child easily changed, and to admit of the greatest freedom in the little automatic movements of its limbs. The dress should be applied by means of strings, *and ought not* to contain *a single pin.* It has been frequently known, that the irritation of a pin upon the surface of the body, has not only kept up a fit of incessant crying, but has sometimes produced (where the cause has not been discovered) in very irritable children, *convulsions.* No pressure should be permitted upon the chest or abdomen, beyond that which is indispensably necessary to retain the clothes. The good sense of mankind has in this instance triumphed over many an antiquated prejudice; and the system of *improvement* upon nature's form, has gradually given way to the simpler method of not interfering with her wise designs, but only of protecting their accomplishment. Yet there still remain some traces of this barbarous custom, which it is hoped will ere long be superseded by the wider diffusion of common sense, and by an attention to rational principles.

One other caution presents itself with regard to dress, viz. as it concerns the head. Nature has intended this part of the body to be defended from sudden change by the hair; and it is therefore desirable, except in particular cases, that a

single cap should be worn. But it should also be recollected, that this organ is most abundantly supplied with blood, during the circulation of which much heat is evolved, and that consequently it does not require so much clothing as other organs more sparingly furnished; while a flannel cap is *always useless*, and a down pillow positively injurious. In families, the individuals of which are predisposed to water in the brain, it has been found useful to keep the head always cool, and never to accustom them, while children, to any cap at all, either by night or day, but constantly to suffer the cool air to blow upon them.

CHAP. V.

ON FOOD — NURSING — REGULAR SYSTEM OF FEEDING — MATERNAL DIET — WET NURSES — DRY NURSING — SLEEP — WEANING, AND ITS APPROPRIATE CHANGE OF DIET — GENERAL OBSERVATIONS ON FOOD.

THE important question of diet next comes before us. For the first few hours after its birth, the infant requires no food, nor indeed until it is proper that it should receive the nourishment which nature has provided.

Beyond all comparison, milk, the milk of the parent, is the best adapted for the health and growth of the child.

The practice of mothers nursing their own offspring, has, of late years, become so much more general than formerly, that it is no longer necessary to enforce this duty with the same amount of general argument. Yet there are those, whose undecided and wavering minds may be confirmed by the consideration, that the process of lactation is most undoubtedly beneficial to both parent and infant; whose sole nourishment should be derived from this source, for at least the first four months of its existence. If too this process be

conducted upon just principles, it will not materially interfere with the health and comfort of the mother. In addition to all the considerations of duty and expediency usually urged upon this question, it may be as well to remark, that although chemistry has detected in this apparently simple and homogeneous secretion, several principles differing in their nature and properties; yet that it has, and ever must fail to discover the *peculiarities* with which it is invested as a *vital fluid*, and the infinitely varied modifications which it may receive in consequence. This remark is supported by the common observation, that the milk of one individual will agree with an infant, while it will not thrive upon that produced by another apparently equally healthy nurse, although placed under precisely similar circumstances. If this vital fluid be *capable of receiving* a variety of modifications, it will surely partake the peculiarities of the maternal system, and as such, will be possessed of a certain relation *to*, and easy assimilation *with*, that infantile frame, which has hitherto derived its growth and development from this source. Admitting such to be the case, we can believe that the *fœtal constitution* will receive a permanent impression, from the milk by which it is supported and evolved; and extending this influence to the individual organs, it is not impossible, but that the manifestations of mind, the temper, and disposition, may be severally modified by this impression upon *its organ, the brain*;

and this perhaps may serve to explain the wide difference of constitutional tendency, habit, and disposition, which has been remarked between children of the same family, who have been nursed by the mother, and those who have received the attentions of a substitute. The idea of this relation and affinity established between the maternal nutriment, and the system of her offspring, is also countenanced by the fact, that this secretion is much more fluid at first, and much thicker, and more highly nutritious afterwards, as the digestive powers of the infant are strengthened and accommodated to its employment.

One other selfish motive may yet be added, if any be required, to induce mothers to perform this delightful duty. It has been remarked, that that formidable disease, cancer, has much less frequently attacked married than unmarried females. This observation is perhaps a little too sweeping; for it will be found, on nicer scrutiny, that it should be confined to those married females who who have had families, and have performed all the maternal functions: and this is not only coincident with experience, but agreeable to that law of the constitution which awards the highest state of health to the *moderate employment* of every organ and function of the body.

But this *moderation* will not be observed *if* the mother be *always* nursing her offspring, and the infant be almost constantly receiving a supply of

food. Here, on the one hand, the system of the parent will be enfeebled; and on the other, the digestive powers of the infant will sooner or later be impaired. It is absurd to suppose, that nature has denied to the *young* of her most perfect work, the capacity for digesting the food she has provided: on the contrary, we know that the stomach is supplied with especial and extraordinary powers for this purpose. How is it then that we so frequently hear of children being troubled with acidity, flatulence,—in fact, with indigestion? The answer is obvious:—these symptoms arise from an erroneous system of feeding!

It has been already assumed as a principle, that every organ requires its period of exercise and repose, and that it becomes feeble, in proportion as it is over employed. Let an adult, with the strongest digestive powers, only make the experiment: let him take, to the extent of repletion, food as often as it is generally given to an infant; and in order to complete the parallel, let him use as much exercise as he is capable of, in order to set against the growth of the child; and let him say if he can continue this system for one week only, without suffering indigestion? But if nature, with all her wonderful resources in full operation, cannot bear this mode of excessive nutrition, how injurious must be its influence upon the feeble organs of infancy!

Nothing can be more absurd than the position,

that an infant cries only from hunger: on the contrary, its uneasiness is generally occasioned by indigestion; and the following is a faithful sketch of its frequent state, and of the curative methods commonly employed. It is first overfed, and then lulled into uneasy slumber, from which it no sooner wakens than it is again fed: it sleeps and wakens, and is fed again: after a short interval it cries again, not from hunger, but from the uneasy sensation produced by the presence of acid in the stomach. Every dyspeptic patient knows that it is difficult to distinguish the *craving* which is symptomatic of acidity, and the sensation of real hunger: *he* learns indeed by various circumstances—by experience—and reasoning, to discriminate the two; but an infant has not the same power of judging, and therefore no sooner feels uneasiness of the stomach, than it cries, and is gratified by food. Its meal is completed, and the child is quiet, from two causes; first, the acid is diluted, and its impression upon the nerves of the stomach is less considerable; and secondly, the sensibility of that organ is diminished, by its distension *primarily*, and by that distension acting, *secondarily*, upon the nervous system, producing a loss of energy of the brain, and consequent disposition to drowsiness. The sleep of oppression follows; but what is now the state of the digestive organs? The stomach is fatigued and enfeebled, and the source from which its supply of nervous energy

is derived, is irritated. And how is it proposed to remedy this state, but by a repetition of the same senseless treatment, and by continued excitation of these important viscera, till by and bye, the stomach is relieved from its load by sickness, or a dose of medicine.

It may be said, that children thrive and grow fat upon this system. Although the fact were allowed, it would afford no evidence in its favour; for there are some robust constitutions which no mischievous management will destroy, but which will rise superior to all the causes which operate their injury: and the accumulation of fat is by no means an evidence of health; but is very generally an expression of the system having received a superabundance of nutrition, from which it relieves itself by the deposition of fat; and it is also the frequent companion of a certain feebleness of the circulatory and absorbent functions. It is then highly desirable that infants should be in *good case*, but by no means that they should be loaded with *fat*. Another great evil arising from this system of over-feeding, is the necessity for the frequent exhibition of Godfrey's Cordial, Dalby's Carminative, and a hundred other vaunted nostrums, each perhaps more mischievous than its predecessor, but all agreeing in this one property, that of containing opium, for the purpose of relieving the flatulence, and consequent incessant crying of the patient.

Instead of these destructive plans, by which

the tone of the stomach is ruined in early life, and the foundation is securely laid for those disorders of that viscus, which we find so prevalent in after years; instead of all this unnecessary crying and pain—this early recourse to medicine in the hateful form of empirical remedy, or indeed in any form at all: only let a simple, rational, and easy method of treatment be adopted, and the *plea* for their exhibition will vanish. Only let the stomach be supplied with food of a proper quality—not in excessive quantity—and let there be an alternation of exercise and repose in the employment of its digestive functions, and all will go on well.

During the first month, the infant will generally pass its time between eating, sleeping, and dressing. It has generally been found, that six meals in the day, are abundantly sufficient for a healthy child; but perhaps in the first few weeks, a *seventh* may be allowed with *impunity*, provided the quantity taken at any one time be not too great, and that the infant be strong and robust. These occasions should be so regularly arranged, as to leave an interval between each of three hours during the day, and a longer period of rest during the night, when neither mother nor child ought to be disturbed. The night should be consecrated to repose; and this may most readily be managed; for healthy children are so much the creatures of habit, that they will easily fall into a systematic and regular plan of this kind—a plan

which will also contribute to their comfort and well-being: thus, the hours of six in the morning, nine, twelve, three in the afternoon, six, and nine in the evening will be the most convenient; and if in compliance with prejudice, another meal must be taken daily, let the first commence at five in the morning, and the last be taken at eleven at night. But this indulgence should never be allowed *after* the first month, when the regular six meals each day should be adhered to.

In this way, it will be found that children will sleep through the whole night, and produce no disturbance to their immediate attendants; while the parent's health will be preserved, and she will furnish a highly nutritious milk for her nurseling. It is indeed true, that from a very obvious law of the economy, which has been already referred to, such nurses will not have an *excessive quantity* of milk; but then this secretion will be possessed of more nutritive qualities; and its preparation will not make an injurious demand upon the constitution of the mother.

The evidence of the success of this plan is not to be sought in the *quantity of fat* deposited on the infant, nor in the *quantity of the milk* produced by the parent; but *in the unimpaired health and comfort of both*. According to the system of overfeeding, the anxious mother is a perfect slave to her infant, who repays all her overweening attention by pain, and tears, and sorrow: according to the plan proposed, the period of nursing is one of

health and comfort to both, and affords to either a good prospect of longevity. Let mothers then be conjured to adopt this method; and let them not be frightened by the assertions of ignorance, that it is impracticable; nor of prejudice, that it is destructive: reason and experience have proved its advantages, and it may be confidently affirmed, that a sensible mother never made the trial, and failed of success: and if it be practicable, it is surely worth struggling for, when forty-eight hours will remove every difficulty in the way of its accomplishment.

A hale constitution is the greatest boon that can be conferred upon the young; and prospective health is a far greater blessing, than a temporary and injurious gratification; a gratification, which even shortly ceases to be such, and loses its very nature; for the infant which is fed systematically, will have a far greater enjoyment of its food, than the pampered child of luxury, who never knows what real hunger means. The danger is, not that it should not get enough, but lest even under this restricted system it should take too much.

The *diet of the parent* is of too great importance to be entirely overlooked, though it is a subject upon which we cannot enter minutely. The plan which will be found to agree best, will be that which deviates least from the mother's usual method of living, provided that has been of a simple character. It should consist of a moderate sup-

ply of *animal* and *vegetable* food, one pint of porter, and one, or at the most, two glasses of wine during the day. All highly seasoned dishes, every deviation from simplicity of fare, should be avoided: more alcoholic stimulus than the quantity just mentioned, is not required, and will generally prove injurious. The object is to furnish for the infant, a highly animalized fluid; and a large proportion of animal food is therefore to be allowed, which will be infinitely better than three or four pints of porter, because it will support without stimulating, and produce a good secretion of milk without consecutive exhaustion. Where this secretion is too thick and small in quantity, and the system appears to require a larger proportion of fluid, than is furnished by the usual allowance of tea, the wine may be taken mixed with water, and *white wine of a light kind is always to be preferred.* When the parent is not very strong, an excellent plan will be found, in taking half a pint of milk the first thing in the morning, and again the last thing at night, which will communicate strength without excitement, and furnish the "matériel" from which the maternal secretion will be easily elaborated.

By observing these simple rules, and by securing undisturbed nights, even weakly ladies have made excellent nurses, and have been blessed with a share of health, they never knew

before, while they have experienced the delight of imparting the same to their offspring. Air and exercise should be taken in moderation; but great fatigue of every kind, and especially that which dissipates the mind, and enervates and exhausts the spirits should be avoided. Cheerfulness and contentment are also indispensable pre-requisites; and above all things anxiety and every depressing cause should be sedulously avoided. Anger and other stormy passions, are particularly injurious; and the parent should be careful not to nurse her infant while under the influence of this or any other over-excitement, since it is quite impossible, but that the vital properties of the milk, secreted under such circumstances, should be materially and mischievously altered.

To return however from this digression, there are females who cannot make good nurses, and there are others in whom it would be *wise* to abandon the attempt. There are those, whom nature has incapacitated for the performance of this delightful duty; and there are others whose state of health renders it unadviseable. The latter individuals are to be found, not so much among the class of weakly ladies, who, we have just seen, may by proper attention often nurse with great advantage, but, among those whose debility is dependent upon the evil influence of some pernicious habits of society, or upon some

morbid action of the system, whose present obscure and dormant powers will perhaps be aroused into energy by the process of lactation, and may too probably impress a similar morbid agency upon the infantile constitution. Thus have we often seen the children of consumptive patients early suffer from similar symptoms, and become the victims of this ruthless malady, even before their parents. In these and similar cases, the mother is bound, as an act of duty, to abandon the attempt to nurse herself; and it then becomes a question, whether she shall seek a foster-parent, and delegate a hireling substitute to perform the duties to which she is inadequate, or, whether she shall bring up the little one by hand.

From the principles which have been advocated, it must be seen that the weight of opinion is decidedly in favour of the latter method, which the author believes to be possessed of great and preponderating advantages, while it offers no insuperable difficulties; in fact, none which may not be surmounted with facility. From his own professional experience, he would say, that the latter were, cæteris paribus, the healthiest children: while he has never known it necessary to abandon the plan of regular feeding, except where the obstinacy or prejudices of the parent, prevented its having a fair trial. He believes too, that if this system be judiciously

acted upon, it will in no case be productive of augmented trouble; but then *systematic regularity* is of the first consequence.

Since every law of physical education should be founded upon a close observation of nature's own operations, and upon the nearest possible approximation to her own works, so should the choice of food be regulated by this unerring principle. The best substitute for the maternal aliment will be found in *new* milk and water, in the proportion of two thirds of the former to one third of the latter. The number and order of meals should be the same as when the infant is suckled; the food is given by means of a prepared bottle; and the quantity for each meal should be from three to four, or even five or six ounces, according to the size and age of the infant. The delicate and irritable stomach of young children is not yet equal to the digestion of vegetable matter, and therefore this, in its every variety of form must be interdicted. By degrees the proportion of milk may be increased, while that of water is diminished. Great care must be taken to exhibit the milk and water at *one uniform temperature*, and *that* as nearly as possible coincident with the warmth of the blood: the bottle also should be carefully washed with warm water, after every period of its employment, for if this precaution were omitted, a small quantity of the milk remaining in it,

will become sour, and will then communicate acescent properties to the next meal; the small portion of parchment with which the bottle is prepared, should be renewed, at least once in every day. For a similar reason, care should be taken, both in natural and artificial lactation, that the infant do not fall asleep while sucking; since a minute proportion of milk remaining about the mouth, will very soon become sour, and being swallowed on the next occasion of taking food, will easily give rise to indigestion, and pains in the stomach and bowels. This plan being pursued with undeviating regularity, the infant will thrive, and go on comfortably and contentedly; but if the *quantity* given be increased, or the *frequency* with which it is exhibited, pain and disorder of function, will be the inevitable consequence. It will often happen, that under this management, the bowels will require some slightly aperient remedy; an indication which will very generally be accomplished by a little manna, added to each portion of milk and water; but upon more important occasions, a few grains of Henry's magnesia, or a tea-spoon full of castor oil, may be given with advantage. In spite of every precaution, the child will sometimes take too much, and acidity of the stomach, flatulence, and consequent pain will be produced; in these cases, the warm bath, general friction upon the bowels, and the occasional exhibition of the

rhubarb mixture * will be found useful. But we are here treading on the diseases of children, a subject which is not now before us, and we retrace our steps.

Before we consider the process of weaning, we must make a few remarks on *sleep*. It is a common observation that sleep contributes as much to growth as food; it is a remark arising from obvious fact, and which cannot be distorted by prejudice. Those who derive this consequence do not comprehend the reason of the fact, or perceive how forcibly it impugns the validity of their own system of over-feeding. The observation is however true of *natural sleep* only, for it is that alone which is refreshing and beneficial; and it is so, for the following reasons :—

Because, the process of digestion goes on more perfectly (as we are taught by the example of animals) if the sensorial energy be accumulated upon the stomach, than if it be expended upon a variety of other objects :—

* The following will be found a most useful formula in these cases :

Rhubarb,
Magnesia, (calcined) of each twenty grains,
Laudanum six drops,
Syrup of Poppy one dram, (fluid),
Peppermint, or Dill water, two fluid ounces ;
Dose, a tea-spoonful occasionally.

Because, by the continuance of this state, the infant is saved from an unnecessary meal :—

And *because*, the energy of the brain is recruited by repose, and is thus rendered adequate to the purpose of maintaining the full vigour of all the organic functions, instead of being exhausted upon fruitless, and unavailing, if not mischievous exertions.

Natural sleep should never be *disturbed*. As no opiate direct or indirect should be given to procure it, so also an infant should never be awakened, but suffered to sleep on, until it arouses of itself, which it will inevitably do, when the wants of the system demand a supply of food. It will generally happen, that when the nurseling is not overfed, and is healthy, it will at first sleep a great deal ; but there are children possessed of highly irritable constitutions, in whom a great degree of wakefulness is observed; this will be superseded by air and exercise, proportioned to their strength and age, but always to the extent of diminishing the irritability of the brain by *inducing moderate fatigue*.

Sleep is never to be procured by means of *opium*, or of *rocking;* the two are classed together, because they both operate on the same principle, though in different ways, viz. by producing congestion in the vessels of the brain. The era of cradles is happily gone by, but there are still various succedanea, which are all erroneous in principle, in so far as they allow of a rocking

or other analogous motion, and as they accumulate too much heat about the infant, and do not sufficiently allow a free circulation of air. The child should be always accustomed to sleep upon a mattrass, without a pillow, and to be laid down awake; it will then slumber peacefully, if it be well and its system require repose: and if not, it had better be exercised and amused, than lulled into the somnolence of disease. If in compliance with custom, it must have a pillow, it should be composed of some hard and not easily compressible substance, which should also be a moderately good conductor of caloric, but it will be far better without *any;* and unsophisticated as it is by nature, it will require none, and will as easily obtain the good habit of sleeping without, as the bad one of finding a soft pillow indispensable. Parents must not be satisfied with having banished cradles, cots, and every other similar substitute from the nursery; they will have done good by halves only, if a *rocking-chair* be left behind, or if rocking be ever permitted. An infant may be soothed in its little sorrows, and thus the calm preceding sleep may be *wooed,* but it should never be *forced* by rocking, or any other motion of a kindred nature.

Let it be remembered that in this particular, children will either go to sleep quietly, or will become the torment of their attendants, and will ever require the opiate which has been for a few times administered; this is one important

reason why such a practice should be stigmatized. But let parents be deeply impressed with the injury they do their offspring, by considering the fearful risk, at which sleep is obtained by the instrumentality of rocking.

First, the *immediate effect* of this motion is to produce congested brain, and sleep as its consequence; not however, *natural repose*, but the slumber of disease—that which enfeebles, not invigorates; for the removal of this state of congestion, a process of reaction is established—the circulation through the brain is quickened, and the equilibrium is restored; but this morbid operation frequently repeated, gives rise to a degree of diminished energy, which predisposes that organ to congestion from slighter causes on the one hand, and on the other to irritability and its associated wakefulness, furnishing a pretext, and excuse for a repetition of the same miserable treatment.

Secondly, the remote effects of this absurd and noxious custom are to diminish the power of the brain, and its consequent capacity for the acquisition of knowledge;—to increase its liability to vascular fulness, and develop the tendency to convulsion during teething, or any other of the more common irritations of infancy: —to augment the facility with which reaction of its vessels may be excited, and thus render it easily susceptible of that morbid state, the termination of which is very generally hydro-

cephalus;—and by its loss of energy, to interfere with the due supply of nervous influence to other organs of the body, giving rise at this period of childhood particularly, to disorders of the digestive function; this function suffering *most*, because it is the *most employed*, and requires the largest share of cerebral support. Enough has surely been said to secure the entire abandonment of this dangerous custom, the injurious influence of which, is so extensively felt—so universally operative.

It is desirable that the rays of *the sun* should not be permitted to fall upon an infant during sleep; and that upon its awakening, it should receive the light as *directly* as possible. For this purpose, as well as that the abundant secretion of saliva may find a ready exit, the child should be laid upon its side, and with its face directed towards the window, taking care by means of a green blind to defend it from the impression of an intense pencil of light. The object of these precautions, is to avoid irritation of that important organ the eye;—to prevent a habit of contracting the brow, or pinkering the lids, and to obviate any tendency to obliquity or squinting.

When the infant is carried by its nurse, it should be always in the horizontal posture, for the first three months; *before* which time, it should not be permitted to be *held erect*, much less to be placed upon *its feet*. It is also desirable, when it does sit up, that it should be

carried alternately and indifferently upon either arm of its attendant, who should always be of a sufficiently athletic form to accomplish this process without difficulty; or she will seek to remedy her own feebleness, by constituting her side a point d'appui for the baby's knees or thighs; thus producing a degree of pressure, which may exert an injurious influence upon its growth and configuration. Let not these little precautions be considered as trifling, or despised as unworthy of attention; nothing which may possibly affect the health, comfort, or due proportion of her infant, can possibly be beneath a mother's care.

Weaning.—The process of *weaning* is generally invested by the anxious parent with many foreboding anticipations; and if by this term be understood any sudden change from its diet of already animalized food, to one which entirely requires a process of elaboration in order to bring it into this state,—then, indeed, is it a period of fearful interest, and one of great moment to the infant. But sudden changes should always be contemplated as inadmissible; and the transition from its *entire* dependance upon the parent, to its *final* relinquishment of the maternal support, should be *gradually* effected.

Having brought the little nurseling to the period of four months old, the first alteration in its system of diet, should be the substitution of one meal of vegetable matter in the day, for

one period of sucking. It will now therefore, receive five meals from the mother, if indeed it should still continue the habit of taking food six times in the twenty-four hours. But it will be generally found that an infant, which has been brought up upon the plan before described, not only will not *require* more than *five* meals in the day, but will not *easily be induced to take more;* there will not be found an interval, in which a sixth can with propriety be administered; so that under present circumstances, it will very commonly be taken to the parent only four times in the day.

Man was destined by nature to be an omnivorous animal, and it is clear that she could never have intended him to take animal food, before she had furnished him with teeth to divide it; consequently, the first change should be of a vegetable nature, and should consist of that which does not require mastication. The function of digestion is to be strengthened by exercise, and it is to be gradually prepared, for the great variety of objects over which its power is to be exerted. For this purpose, gruel, arrow-root, baked flour, panada, and a variety of other farinaceous matters, may be selected;—but in general, none will answer better than the tops and bottoms prepared by Lemann. Whichever of these several articles may be selected, it should be *regularly* given, and at *one certain hour;* the stomach will not yet bear frequent and ca-

pricious changes. This system may be pursued for two months, after which the infant may be nursed only three times in the day, and receive its *two* meals of farinaceous food. By this plan the maternal milk will become more highly animalized, and the stomach of the child will be gradually prepared for solid animal food.

When the infant has completed its seventh month a still further change may be effected: it should be suckled only twice in the day; it should receive its two farinaceous meals as before, and the fifth may partake of an animal character, by mixing good mutton or beef broth, or the gravy of these meats, with some bread, so as to make a compound of partly animal, partly vegetable matter. The objects of this change, are, first, that the weaning may be as gradual as possible; and, secondly, that the stomach should not be deluged with gravy, broth, &c. in their simply fluid state. It should never be forgotten, how difficult of digestion are fluids in general—how fatiguing to the stomach are all soups and similar articles in themselves; but when mixed with bread, rice, pearl barley, or any other vegetable matter, which will give them a proper degree of consistence, they will be found to answer well. In another month, the infant is to be nursed only once during the day; and the intermediate meals, will be alternately the proposed mixture of animal and farinaceous matter, and the simpler fare of tops and bottoms.

Finally, when the little nursling has completed its ninth month, it is to be altogether weaned, and at this time a still greater change in its diet may with propriety be effected. Where this system has been adhered to, the process of weaning, instead of being one of difficulty and sorrow, will be most easily accomplished, and will never produce inconvenience to its subject. Like the plans before mentioned, if steadily pursued, it will not fail to secure the health and comfort of all parties: and the final loss of the maternal support will never be felt by the constitution.

At this time the infant will generally have acquired four or more teeth; and now, if not before, should commence the important action of *mastication*—the sine quâ non of good digestion. If the simple movements of childhood be attentively watched, it will be observed, that this is in a great measure an instinctive or automatic act; but it is so frequently impaired by the early acquired habit of swallowing rapidly and indiscriminately, every atom of food placed within the mouth, that the child needs to be taught afresh its importance. The object of mastication is two-fold, first, to divide and break down the food into minute portions, so as to expose the largest possible surface to the action of the saliva; and, secondly, to promote a regular and considerable flow of that fluid, and its intimate commixture with the food, in order that

it may be partially dissolved by it, and that the whole may form a pultaceous mass, well calculated for submission to the operation of the gastric juice. It will now be seen of how great importance is this first action, of the first developed sense, the taste; and wanting which, how necessarily imperfect, will become the process of alimentation. Parents should, therefore, be particularly careful to induce *a habit* of regular and deliberate mastication, and this will be best accomplished by giving the child a tough crust of bread, which will amuse it long, and form a good basis for the exercise of its masticatory powers.

Animal food in small quantities, and in substance may next be given once a day, and in proportion as the infant masticates better, its food should be less fluid, and more solid, in order to establish that harmony in the digestive function which is so necessary to its perfection. There still exists in the minds of some individuals a prejudice against animal food; it is, however, founded in error, and has arisen from the observation of cases in which it has been given to excess, or where it has not been of a proper quality. Mistakes on either side are frequently made. Animal food is recommended for children, and *therefore* they are dosed with it several times in the day; or it should be of a light nature, and easy of digestion, and *therefore* they are supplied with fish, poultry, veal, lamb, &c. &c. and above all with stewed meat!! This is altogether

wrong, and a few hints on this subject are subjoined.

Except in particular cases, animal food in substance need only be taken *once* in the day, and this will materially contribute to the strength. Children so fed, will be more robust, and stand possessed of a firmer muscular fibre—better stamina—and more extensive power of resisting disease, and of bearing up under its attack, than those whose diet has consisted of vegetables, pudding, &c. The countenance of the latter is generally sallow; their flesh is flabby; however fat they may become, they are nevertheless feeble; they possess a weak muscular fibre—are inadequate to much exercise—are not lively and active—are easily susceptible of slight causes of morbid action—and do not recover kindly from their little maladies; they are the soil for disease, and easily fall victims to scrofulous predisposition. On the other hand, an excessive quantity of animal food, produces plethora, predisposes to inflammatory action, and gives rise to irritation of the several important viscera—essentially linked together as they are in producing the phenomena of animal life.

It would be well to attend to the following precepts in the choice of food:—

First, all white meats, and all young meats are difficult of digestion; hence, fish, fowls, veal, &c. &c. should not be chosen for the diet of children in general.

Secondly, all sophisticated food, all meat dressed a second time is difficult of digestion; hence, hashes, minced meat, &c. should be avoided. The appetite of children needs no provocative; their diet should be simple, and a smaller quantity of plain food will be more nutritious, than a larger proportion of that which has undergone a piquante process of cookery.

Thirdly, in general boiled meat is not so easily digestible as that which has been roasted, especially if it be thoroughly done; the more nutritious parts will have been dissolved, and the fibrous remains are fatiguing to the stomach. Where boiled meat is given to children, it should be prepared by placing it in a *small quantity* of *cold* water, gradually heated up to the boiling temperature, and then suffered to boil slowly, or rather gently simmer, till it be sufficiently, but not over-dressed, after which the broth and meat should be eaten together.

Fourthly, old meat and red meat, and therefore mutton and beef, but particularly the former, are the best suited to the digestive powers; and as often as may be, that which has been *broiled* or roasted. There can be no objection to cold roasted meat, for the food of children, but it should never be warmed up again. It is desirable that mutton or beef should have been killed a considerable time before it is dressed.

Fifthly, much fatty matter, and particularly when warm, is undesirable, and therefore should

be avoided, although it is best to accustom the stomach to take small quantities of fat, especially when cold, in order that it may be habituated to its use, and escape unpleasant singularities in after life. Butter is never necessary, and very generally hurtful. As children almost always possess a tendency to acid stomach, sugar should be avoided, except in very sparing quantities. Sauces and pickles, of every description, should never gain admittance to the nursery table.

Sixthly, the common beverage of the young should consist of the most simple fluids; of which, milk and water, or barley water, will form the best menstruum for digestion. But as this process does not require much fluid assistance, while it is rather impeded than not, by any considerable dilution of the juices which nature has prepared for this purpose, it is desirable to be almost niggardly in the supply of liquids: and except where a bad habit of frequent drinking has been contracted, it will be always found that there is little thirst, where there is a good digestion. Where thirst *is* present, irritation of the mucous membrane of the alimentary canal may be safely predicated; and the parent will do wisely to suspect either too large a supply of food, or too complicated a bill of fare.

Seventhly, the diet, however, is not to be exclusively animal: even with the principal meal, a certain proportion of vegetable matter should be always taken; and pudding may be sparingly

added, *after* a proper quantity of animal food has been eaten. Parents, however, should be very cautious with regard to the *quantity* of either article. Pudding is generally to be preferred to other pastry. Ripe fruit in its season may also be allowed, but with a judicious, and perhaps what might be termed a parsimonious ration; and in the winter, dried fruit may cautiously supply its place: but in all these cases, *moderation* should never be forgotten. It will also form a good principle for the recollection of parents, that as the discretion of children cannot be relied upon, *they* should be careful to decide when these *indulgences* should be granted, and when they ought to be withheld; always keeping in view, that it is better to furnish their table with simple and insipid articles, in order that appetite alone may induce them to eat,—that appetite which will never forsake them while in health, and with which they will enjoy a dry crust of bread infinitely better than the pampered victim of luxury and refinement will its bread and butter, with superadded sugar, as an extraordinary solicitation of the palate. In proportion as children grow, they require and take a larger quantity of food: it is therefore most desirable to possess a criterion by which we may judge of the reality of their wants; and none is better, than the simplicity and insipidity of the supply afforded them.

Eighthly, there are peculiarities of individual constitution, which will render necessary the ob-

servance of a particular diet. Where the infant is endued with a lively susceptible system, and the sanguineous temperament is strongly marked, this should be sparing, even approaching to abstinence, and should consist less of animal, and more abundantly of vegetable food, than where the constitution is of a cold phlegmatic disposition, and where a scrofulous tendency prevails. This remark is of still greater importance, when the predisposition has been already developed, and inflammatory maladies on the one hand, or glandular enlargements, rickets, or other symptoms of scrofula have shewn themselves.

CHAP. VI.

ON DENTITION—MODE OF FACILITATING THAT PROCESS — PRECAUTIONS NECESSARY TO BE OBSERVED.

After considering the several varieties of food, with which the infant is to be supplied, it is necessary to make a few remarks on the organs provided by nature, for the mastication of that food, viz. the teeth. About the seventh or eighth month, the middle teeth of the lower jaw are generally first cut: these are followed, in three weeks or a month, by the corresponding ones of the upper jaw: then the two lateral teeth, both below and above; and so on in succession, until the first or temporary set is completed, about the end of the second year. This process however sometimes commences a little earlier, and is occasionally protracted a little later.

It is not now our design to enter upon the disorders incident to teething; we have only to consider the best mode of facilitating the completion of that function, and of preventing any of its attendant maladies. The teeth are immediately invested by a little fibrous membrane; and it is usually *before* their escape from this covering, *not*

when they are simply hidden by the gums, that the most violent constitutional symptoms are produced. The remedy for this source of irritation, does not consist *in lancing the gums*, but *in liberating the tooth: the former* operation will afford no relief, except that which is dependent upon the loss of blood from the neighbourhood of an inflamed part: the latter will sometimes instantaneously mitigate the symptoms. But then it will not be sufficient that the gums be scratched, or that the lancet be passed down to the tooth; it must also completely divide the investing membrane. If only a few fibres of that structure remain entire, they will prevent the escape of the tooth itself, and the morbid state will not be relieved; but if *every* fibre be *freely* separated, the symptoms depending upon this cause of irritation will vanish as if by enchantment.

Where the plain and simple fare before described, has been regularly observed, it will be found that the work of dentition usually proceeds without difficulty, requiring only attention to keep the head cool, and the bowels open by the simplest remedies. But under *other* circumstances, or in some highly susceptible children, the local irritation will excite considerable febrile reaction; but particularly, will manifest its effect upon the nervous system, producing convulsions, disturbed sleep, frightful dreams, and a variety of other consequent morbid actions. These symptoms are caused by the pressure of the teeth upon

the irritable fibrous structure which invests them: remove the cause, and the effect will cease. Let not then prejudice operate the prevention of this salutary remedy: let it not interfere with the *completeness* of the curative plan, for upon *this* will entirely depend its success.

Parents are not to expect the immediate appearance of the teeth, although they may have been set at liberty. It has been stated, that the period of greatest irritation is long before they are ready to ulcerate the gum, and therefore it may be long before they make their appearance; but the morbid effects will be removed. One caution is here necessary: it is not every disorder of infancy which is dependent upon the irritation of teething; other sources of local mischief may exist in some one organ or function of the body: and although about the known period, when different teeth must be preparing for their exit from their imprisoned state, no harm will ever result from dividing their investing coverings; yet much evil *may* arise from carelessly concluding that this is *the source* of irritation, and assuming it as the sole cause, without sufficiently considering whether there may not exist in the system some other disordered action, which *may* perchance form the first link in the chain of morbid sympathies.

When no surgical treatment is required, and only a slight degree of pain, and local heat and fulness are present, the little creature will derive

much comfort from having the gums frequently rubbed with the finger; and it may be permitted to masticate any tough but not very *hard* substance, since the latter might occasion pain from pressure with it upon an inflamed surface. When the gums are highly irritable, and much swollen, the application of a leech to them would be useful; and when this cannot be accomplished, two or more leeches may be applied behind the ears: but in general, the liberation of the tooth will produce that calm of the system, which will be the harbinger of returning health.

There are some persons, who object that we ought not to interfere with nature's processes; as if an infant placed in civilized society could ever be considered as in a state of nature! as if these very objectors themselves were not a mass of sophistications; and as if nature did not sometimes fail in her wise intentions, requiring the assistance of her powers where they are inadequate, and the repression of her well-meant actions where they are inordinate.

During the work of dentition, it is always of importance to keep the head moderately cool, and to observe a greater abstemiousness of diet, often abstracting animal food entirely. When a disordered state of the bowels exists as a complication of this process, it should not be checked, but rather encouraged by the exhibition of small doses of magnesia. Under these circumstances, a flannel bandage applied over the whole abdo-

men is of the greatest possible service, and the warm bath will always be useful. Where, however, there exists a disposition to convulsions, the bath should not be prolonged far, or too frequently repeated, since under these circumstances, it may have a tendency to produce congestion in the vessels of the brain; it is here that the *mustard foot bath* will be productive of more decided advantage. But when any threatening malady exerts its influence upon the system, the eye of medical supervision is indispensable.

The temporary set of teeth commonly begin to be shed about the seventh or eighth year, and to be replaced by the permanent ones, which occupy the situations of the former. This change is generally accomplished without any constitutional distress. It often happens, that on the first teeth being pushed off, there is not sufficient room for their successors; and in order to prevent great deformities at this period, the mouth should be frequently inspected by a professional dentist; especially where there are threatened irregularities of growth,—where there is a deficiency of space,—or where the teeth press too much upon each other.

Two important considerations must here be noticed, in order to preserve the teeth: first, for the purposes of cleanliness, they should be rubbed with a soft brush, and a little water only, night and morning; and secondly, all portions of food which have not been swallowed, should

be carefully removed after each meal; since these remaining about the teeth, often give rise to those decompositions which terminate in the loss of their healthy structure,—a loss, not only of consequence to personal appearance, and personal comfort, but also of great importance to the health and longevity of the individual.

CHAP. VII.

DEVELOPMENT OF THE LOCO-MOTIVE FUNCTION —CAUTION AGAINST PUTTING AN INFANT EARLY UPON ITS FEET—MUSCULAR EXERTION DEPENDENT ON VOLITION — DEVELOPMENT OF THE FUNCTION OF EXPRESSION, AS CONNECTED WITH THE MUSCULAR SYSTEM—PHYSIOGNOMY—LANGUAGE, NATURAL AND ARTIFICIAL.

The development of the muscular power, and particularly of the loco-motive apparatus, will now form an important object of consideration. The first actions of infancy are altogether automatic, independent of the will, and characterized by no particular design; yet they serve to strengthen and increase the muscular fibre, and thus render it adequate to those voluntary exertions which it will presently be called upon to perform.

After a few months, it will be observed that many of the child's motions are subservient to volition; and that they are directly, though imperfectly (because the harmony between the will, the nervous system which conveys its notices, and the muscles which obey them, is not yet thoroughly established) employed for the attainment

of some particular object. Nurses are too apt to avail themselves of the first intimations of these feeble exertions, and to promote the action of walking; their great object of desire is to get the infant upon its legs. This process, however, should never be hastened. If a child walks before the bones are strong enough to bear the superincumbent weight, these will yield, and a greater or less degree of deformity will be the consequence; the legs will become bowed, or curvature of the spine will be occasioned; and all this for the sake of indulging the indolence of the nurse, or the less pardonable vanity of the parent. The wish and aim of both, should *not* be however to have the infant *early* upon his legs, but to procure the development of the muscular and bony systems, so as to obtain their fullest power, and to secure the greatest possible degree of gracefulness and strength. In the pursuit of this object, no artificial help should ever be given to the little pupil: it *may* be exercised in various ways, and when eight or nine months old, it should be placed upon the carpet and suffered to crawl about according to its will. When it has strength sufficient for other actions, it will get upon its feet, —an event, which however joyful, ought never to be urged. The consequence of leaving this process to nature, will be, that although children will not run alone till a much later period, parents will be abundantly rewarded for their patience, by the firm and graceful step, and upright forms of their offspring.

The loco-motive function is depending upon muscles, and the nerves which supply them, as the medium of communication with *the brain:* the muscles being incapable of action without the influence of the will; and the power of volition, not residing in the nerves themselves, but being transmitted through them from the brain. Hence their reciprocal dependence, and the necessity for their mutual integrity, in order to ensure muscular motion. There is a point in our researches beyond which we cannot advance: nature has ordained a barrier which reason cannot penetrate; and the Almighty Author of nature has fixed a limit to our intellectual pursuits, perhaps in order to humble the pride of man, and to prove to him, if he will listen to its voice, that this cannot be his final and most perfect state of existence. Thus, in the present instance, we know nothing certainly beyond the explanation which has been just given: we know not *how* the will transmitted through the nervous system, *produces* muscular motion.

The attention will not be *confined,* at this time, to the development of those muscles which are concerned in preserving the body upright, and whose perpetual agency alone abstracts man, the lord of the creation, from the universal law of obedience to the influence of gravitation; or to those by whose instrumentality progression is accomplished: there are other sets of muscles to be employed;—such as those by which he

takes hold of external objects; those destined to the organs of sense, for the purpose of applying accommodating, or removing these from the im mediate contact of their respective excitants; those by which voluntary expressions are produced, as gestures, and articulate sounds; those which belong to the variety of function, of the organs destined to the nutrition of the body,—as mastication, deglutition, inspiration, &c. All should be exercised in their degree, and this very exercise will procure amusement for the waking hours of an infant.

Of these actions, the minute detail of which must be left to the parent, the most important is the exercise of the muscles, which are concerned in the function of expression; since their development, and its consequences, forms the connecting link between the individual and society; since the *expression* of the countenance will be pleasing or the contrary, accordingly as the muscles destined to the manifestation of particular emotions, of an agreeable character are called into exercise; and since the frequent demand upon these very muscles will necessitate the employment of those benevolent feelings, affections, and passions, whose exertions will become more energetic from repetition; and will acquire, at once, the power of habit, as well as will be strengthened by the growing influence of reason and the understanding.

Parents will do well to consider the extreme importance of early finding occasion for the de-

velopment of these kindlier emotions, in order that they may do all in their power to stem the torrent of stormy passions which are inherent in our fallen nature, and which so readily shew themselves upon the slightest contradiction. If little can be accomplished in the way of correction, much *may* be effected, by rousing and bringing into action, all that we most wish to cultivate, and which constitutes the individual an amiable character. This subject will, again, come under our notice, in considering the moral education of the young: and we shall here only remark further,—that the function of expression is addressed to the eye, the organ of touch, or the ear. The two former may be included under one term,—*gestures;* and may be subdivided into *physiognomy,* and those assistant actions which give energy, or point, or pathos to *expression:* the latter constitutes another mode of the same function, and is dependent upon the voice.

Physiognomy constitutes an essential distinction between animals, and man, the features of whose countenance are infinitely varied by corresponding emotions. This variety of expression is performed by forty-five muscles, and two different nerves; one of which furnishes the muscles of ordinary motion, while the other supplies those particularly destined to inarticulate language; and which (according ro the recent discoveries of Mr. Charles Bell) is larger and more complicated in animals, in proportion as their

countenance is more expressive. But, above all, the voice is the great organ of expression, with its train of articulate sounds and subordinate manifestations ;—such as the actions of sighing, yawning, sobbing, laughing, &c.

Language may be of two kinds ;—that which has been termed *affective,* or which follows irresistibly from the influence of feeling, and is strongly depicted in the countenance ; and *conventional language,* or that which results from the necessity of a mutual interchange of intelligence, and which comprehends artículate sounds, rendered signs of particular ideas, by the the intellectual faculty, and infinitely diversified and modified by the tongue : these leading to *artificial language,* elementary sounds, letters, vowels, consonants, &c. &c. But we cannot now pursue this subject, which will yet come before us at a later period of our investigation ; the chief object of its introduction in this place, having been to excite the attention of parents to the former of these subdivisions.

CHAP. VIII.

INFLUENCE OF EXTERNAL PHYSICAL AGENTS—CLIMATE—SPRING—SUMMER—WINTER—AUTUMN—GRADUAL ACCLIMATISATION—PRECAUTIONS—INFLUENCE OF VICISSITUDE—HOW GUARDED AGAINST—HOW RENDERED USEFUL—HOW THE SYSTEM MAY BE FORTIFIED AGAINST IT—PARTICULAR PRECAUTIONS REQUIRED BY EACH SEASON—INFLUENCE OF THE SEASONS UPON THE MENTAL MANIFESTATIONS, AND UPON THEIR ORGAN, THE BRAIN.

We have now conducted our little nursling through some of the earliest years of infancy; and we have to trace, still further, many of its opening connexions with external nature, and with society; together with the gradual widening and development of those affinities, and their influence upon the animal system.

And first, we shall premise a few remarks, with regard to the influence of the physical agents by which the child is surrounded; and on the best means of rendering available for its good, all that is useful; and of protection from all that is injurious. On a subject involving consequences so momentous, such a review of the relative situation of man, at his first entrance into active life,

cannot be trifling or useless; but will lead to results, calculated to secure the health and well-being of the young.

The influence of climate and situation upon the character of the bodily functions and mental manifestations, has been greatly over-rated on the one hand; and, on the other, has not been sufficiently appreciated. The middle course will probably be found correct, and this truth will be established, that the system does acquire a certain degree of *character* from the air it breathes; and *which*, however it may be modified in after-life by varying circumstances, will still cleave to the individual; and form, to a certain extent, the light and shading of that group of phenomena, the assemblage of which is termed *the character*.

The correctness of this observation is rendered apparent, by a moment's glance at the *variety* of national feature, although marked by the same advanced stage of civilization; and especially by contrasting the inhabitants of the Torrid Zone, with those of more northern countries. Our immediate object, however, is with the offspring of a temperate climate; and, more particularly, with the nursling of our own happy Island, whose infancy, though it may have been cradled in storms; though November's fogs may have hovered around its earliest days; and though it may have been exposed to the endless vicissitudes of our ever-changing atmosphere, has nevertheless been protected by institutions the

most beneficent; by an advanced stage of social refinement; by the benignant influence of a paternal government; and by as large a share of intellectual worth, as will be elsewhere found.

It has been already remarked, that one object of physical education, should be to accustom the constitution to the changes we have alluded to, so that it may be brought to bear, with impunity, not only the cold and humid character of our springs; the occasionally intense heat and dryness of summer; the damp fogs of autumn; and the severities of winter: but the rapid transitions of temperature; the influence of spring, summer, autumn, and winter, in *one* day. It will be well to consider, shortly, the operation of these causes upon human health.

The general coldness of the spring, an atmosphere loaded with moisture, and the relaxation consequent upon the fitful gleams of sunshine and its occasional warm rays,—together with the rapidity with which each change succeeds the former state;—predispose the constitution to attacks of catarrh; acting upon different individuals, according to their peculiar morbid tendencies, in a very dissimilar manner: producing common cold in one; sore throat, in another; cough, in a third; affections of the bowels, in a fourth; and rheumatism, in a fifth: all, however, giving rise to those general irradiations from local malady, which we characterize by the term,—febrile re-action, or fever. The great sphere, upon

which the morbid impression is first made, is the skin, and the mucous surface of the lungs. It is upon these analogous structures, that the air, and each morbific agent with which it is impregnated, acts: and it is by these, principally, that the baneful agency of cold and moisture is received. The peculiar character of this state, is, that it carries off the warmth of the body, and checks insensible perspiration, even more rapidly than dry cold; at the same time that the nervous system is rendered more susceptible by that reviving quality of the vernal atmosphere, in which nature rejoices, and which we all feel, in a greater or less degree, in the buoyant lightness and elasticity of the animal spirits.

To this state of constant change, succeeds the more steady warmth of summer:—a period, invariably marked in our climate by the diminution of disease, and of consequent mortality. When, however, as it sometimes happens, the heat is very great, or long continued, and accompanied by a considerable interval without rain, a febrile state of the system is produced, which may be relieved by perspiration. It may frequently occur, that the excessive loss thus occasioned, will disturb the balance of the circulation; and that some one organ will be the sufferer,—more commonly the head, the liver, or the mucous surface of the stomach and bowels; giving rise to a state of irritation, which is manifested in the first instance, by excessive thirst; and is aug-

mented by the great quantity of fluids taken in consequence, upon the mistaken principle of allaying that thirst. Under these circumstances, the appetite generally fails; the breathing is oppressed; and the whole system becomes languid. Another source of disease, during this period, is, the imprudent exposure of the body to a stream of cold air, (and that air blowing usually, in our hottest weather, from the east and north-east,) in order to get cool; in consequence of which, the secretion from the skin is checked, and congestion in the digestive organs follows,—occasioning fever, and perhaps, inflammatory disease.

After a dry hot summer, there generally succeeds a warm and moist autumn; the effect of which is rapidly to increase the list of sickness. The animal frame has been previously excited, even to a state of irritation; and now, in the feebleness of exhaustion, it is exposed to a still more powerfully-operative cause of debility and relaxation. The maladies of this period are consequently marked by a greater degree of intensity; by exasperation upon slight causes; and by diminished power of vital resistance; so that the salutary efforts of the system are less energetic. During this season we must not forget to particularize the influence of fruit, abundantly taken into the stomach, already irritated by the preceding heat, and therefore predisposed to morbid action; while this tendency is increased by the

alternations of temperature, during the long nights, which are now become cold, and always damp. Hence the more violent disturbance of the alimentary function. A new source of morbid action is also developed, by the quantity of vegetable matter in a state of decay; and undergoing those changes, during which, certain gaseous products, of a noxious quality, are set at liberty, and operate upon the human system in a manner unseen,—unknown; but which we have every reason to believe, gives rise to disease; and which, if it do not, still unquestionably communicates a prevailing character to *other disease*, and stamps it with increased obstinacy and malignity.

To this state succeeds the cold of winter, and that contraction of the surface, which is precisely opposed to the preceding relaxation: that shrunk, and almost bloodless state of the capillary cutaneous vessels; that consequent diminution of transpiration, and dryness of the skin, which throws the blood upon the interior, and produces too great a degree of congestion there, and subsequent reaction, in order to establish the equilibrium of health. The lungs are often irritated, not so much from the impression of the temperature of the air immediately upon them, as from their suffering by sympathy with the skin. To children, with whom the circulation is always quicker, and more readily excited, than in the adult; and who, at the same time, by no means possess, *an adequate and compensating amount of*

strength to support the increased action, the effects are often of very serious consequence, and the organs of respiration commonly suffer first.

It is a perfect mistake, though a very common one, to suppose that *cold is healthful.* A certain degree of cold is, indeed, favourable to the strength and comfort of those who are strong enough *to bear it;* but it is destructive to *feeble life.* Many children will not sustain well, the impression of a low temperature, if they are *fatigued*,—that is, if they are *feeble:* and generally, it is the robust only, and those who possess strong stamina, that can bear a prolonged exposure to its influence. There are those who will doubt the assertion, that cold is injurious to human health: let them ask their medical attendants; let them consult their own parish registers; let them, above all, refer to the bills of mortality; and they will find the number of deaths, *always*, in proportion to the severity of the winter; *always* arriving at their maximum in a season of extraordinary cold; existing at their minimum during mild winters; and varying in their mean results between these extremes, exactly as the character of the season may lean to one or other of these states. Moderate cold, or that which is proportioned to the strength of the system, will contribute to the tone of the muscular fibre, increase the appetite, and prove a beneficial stimulus to health.

How then can the morbid influence of these seasons be guarded against? How can they be

rendered useful to the young? How can the body be fortified against the innumerable changes? And how can the individual be prepared to rise superior to them? These objects are to be accomplished, by the constant employment of cold sponging, every morning, to the whole body; by the use of flannel, worn next the skin; and by every prudent exposure to the vicissitudes of weather. The first of these diminishes the susceptibility of the surface; daily removes from it the accumulation of insensible perspiration; constantly gets rid of the unnecessary cuticle; braces the extreme vessels; and gives rise to that salutary reaction, by which the tone of health is improved: thus, at once, by its impression upon the nerves of this sensible membrane, the skin, diminishing its irritability, and giving it a greater power of resistance to the influence of morbid agents. The utility of flannel rests upon its being a bad conductor of heat; and, by this property, preserving a steady temperature; preventing the caloric of the body from being too rapidly abstracted, and maintaining the entire surface in a state of uniform healthy secretion; precluding the check which must, otherwise, be frequently given to the function of the skin; and which, when once communicated, can only be removed by that reaction, which constitutes the phenomena of cold and fever. It must be recollected, too, that under exposure to a broiling sun, flannel will keep the body cool, by excluding the

burning rays; and will prevent that febrile state which is the common consequence of insolation, by keeping under the excessive temperature which prevents perspiration; and by obviating the chill which is so frequently experienced from sitting in a stream of cold air, after the body has been heated by exercise.

The function of the skin is so all-important, that to preserve it in health is worthy of our first care. A precaution of great consequence, arising from this principle, is to take children out for exercise, when they are sufficiently *warm* to keep up the temperature of the surface by the exertion of walking; not, as is too frequently the case, to take them out *cold*, in order that the body may be in the same state with the atmosphere. This is a most mistaken idea, as well as a most mischievous prejudice. Instead of children being driven from the nursery fire, that they may be *kept cool*, the greatest care should be taken, early in our springs, that they should go from home *warm*; so that the cold moist air, should not be able, suddenly, to abstract such a proportion of the heat of the body, as to induce an unnatural state; but that it should possess a superfluous quantity, with which it may slowly part, until exercise shall have promoted that salutary glow, which will preserve the temperature from being morbidly depressed. Notwithstanding every care, by the time the little pedestrians return to the nursery, the body will often have been much

cooled down; and now it is important to restore its regular heat *gradually*; and, on no account, to run immediately to the fire for this purpose. The effect of this sudden change, will be, to destroy the balance of the circulation; to exhaust the living power of the skin; and produce catarrh, chilblains, &c. On returning from a walk, therefore, exercise and amusement should be the order of the day: if the extremities are cold, they may be carefully rubbed with a piece of flannel, or the hand only, until warmth be completely restored to them; and the hours of exercise should be so regulated, as that, upon returning from their walk, some food should be shortly given them, which will assist the system in its salutary effort to keep up the capillary circulation. In these attentions to the skin, the state of the stomach must never be overlooked, and the functions of the bowels must be regularly executed; for, where this is not the case, we shall never succeed in preserving a steady temperature of the surface.

The warmth of the nursery should be always uniform, and never excessive, since this relaxes the habit. The thermometer, placed at a distant corner of the room, should stand at from 60 to 65, never suffering it to sink much below the former degree, nor allowing it to rise above the latter, without adding to, or abstracting some of the artificial heat. Thus fortified and prepared to encounter vicissitude, the body is to be freely,

though prudently exposed, in order to enlist the influence of habit, in support of that state of health to which it has been carried.

There are very few days on which children may not advantageously buffet with the winds and storms, and cold of our climate, and its every variety; but in bad weather, the period of their walks should be curtailed, so as not to allow of their becoming fatigued and debilitated—consequently, easily assailed by disease: and on the same principle, a feeble, sickly child, or one who is only suffering from temporary indisposition, should not be thus exposed in an ungenial season: the greatest care should also be taken to secure *dry*, as well as *warm* feet, upon returning from a walk. Excessive fatigue should be avoided, even under the most favourable circumstances, since it produces a morbid condition of the system, and generally gives rise to slight febrile re-action: but commonly the buoyant spirits of infancy will be a fair criterion of the measure of exhaustion, and when these begin to flag, the walk should not be prolonged.

During the summer, in addition to the precautions above mentioned (and which are common to every season), children should not be exposed to the fervid ray of a noontide sun; their hours of air and exercise should be selected from the morning and evening. Great care should be taken not to obstruct nature's cooling process—perspiration, nor suffer it to be rashly checked by

sitting in a draught. The former of these imprudencies frequently produces primary irritation of the brain; the latter more commonly acts first upon the mucous surface of the bowels, and affects the brain only secondarily. Cold water may be still abundantly employed in the morning; but at other parts of the day, when the body is freely perspiring, and is at the same time weakened by fatigue, it might not be applied with impunity.

Every effort should now be made to preserve the nursery cool, and particularly the sleeping apartment, in which all kind of curtains, blankets, &c. may be dismissed, and the lightest possible clothing only should be employed: the room may be daily scoured with advantage *in the morning*, and as soon as it has become dry, it should be closed, in order to keep out the heated air, as well as the rays of the sun, until these no longer assail the aspect, and until the cooling breeze of evening may be safely admitted. The window may then remain open to a late hour, but the door should be closed, thus taking care to avoid a current of air.

Thirst, during the period under consideration, is commonly an indication of irritation of the mucous surface of the stomach; where the individual is healthy, and perspires moderately, there will be no considerable thirst; and when this symptom does exist, let the attention of the parent be mainly directed to the digestive function: small quantities of fluids may, however, be

permitted, though this symptom is not generally diminished, but increased by their exhibition; and a sparing supply of cooling, subacid, ripe fruit will be better than much fluid. Where some liquid must be taken, imperial, in very minute quantities, will answer well. Cold infusion of weak green tea will also be admissible, since it tends at once to relieve the irritation of the stomach—the thirst, which is its consequence, and the excitability of the brain and nervous system, which usually accompany it.

It often happens, that in consequence of the excessive secretion of the mucous membrane of the skin, the bowels are constipated; this state should only be relieved by the mildest remedies: calomel should not be exhibited, since it will only irritate an already irritated surface, and produce phenomena, which are often thought to indicate the necessity for its repetition, while they are in fact the offspring of this valuable remedy, *when judiciously employed*, but otherwise destructive poison. During the extreme heat of summer, the general diet should be mild and unirritating, and may partake more of a vegetable character.

The principal additional precautions required during autumn, are to defend from the sudden changes of temperature between day and night; to avoid every debilitating cause; to be doubly cautious as to the digestive functions; to abstain from considerable quantities of fruit, especially of plumbs, nuts, &c. and to shun the exhalations arising from vegetable matters during their pro-

cess of decay; avoiding all marshy low grounds, especially towards evening; the edges of ponds which have been now drawn down, for the purpose of being fished; and generally, all situations in which vegetable remains are subjected to the combined agency of warmth and moisture; and choosing elevated and dry spots for their regular walks. It will not any longer be right to wash the nursery every day, since the atmosphere is so loaded with moisture, that it will not become readily and sufficiently dry. When symptoms which are called bilious supervene, in spite of these precautions, let them not be trifled with: *obsta principiis* is an excellent motto; and many a promising child has been lost, by deferring a remedy *till to-morrow*—that day which, though pursued with unabating ardour, is never overtaken.

Lastly, winter arrives; and here we have principally to notice the great difference between individuals in their power of resisting cold; and the distinction which should consequently be made with regard to their exposure, and the degree of external clothing which may be necessary. Particular care should be taken, that without being smothered in a pillow of down, or altogether buried in a feather bed, a sufficient number of blankets should be employed to preserve the animal heat during sleep. After the morning ablution, dry friction should be diligently used, in order to arouse the vital action of the skin; and breakfast should be always taken before going

out for a walk; which should *never be protracted*, when notwithstanding every attention to the above mentioned rules, the little ones are *suffering from cold*.

Before we quite quit this part of our subject, we must make a few remarks on the influence of the seasons upon the manifestations of mind! We have all experienced the gladdening efficacy of a spring day upon the animal spirits; an effect not depending upon association with the revival of nature after her long repose, but arising from the impression of the air upon the nervous system: it is the season of new life and activity, and the brain manifests an increased degree of excitability; the production of nervous energy is exuberant, and we have only to guard against its morbid excess. The brain thus excited, is exposed to the heat of summer, and rendered susceptible by its previous *suraction*, it becomes easily irritated, producing headache, languor, weariness, great prostration of strength, and inaptitude for mental exertion. Proceeding a little further, this state is converted into one of acute disease; and the patient is subjected to inflammatory action of the brain, or to what has been termed nervous fever; at all events, the early irritability of the spring is followed by a period of languor and debility. The season of autumn is still more strongly marked by the feebleness and exhaustion which are the consequence of preceding excitement, and which form at once the expression and the measure of the suffering which the constitution

has sustained from the preceding wear and tear of the nervous system, the centre of all sympathy, and the source of all the regular and healthy functions. Winter, on the contrary, and a moderate degree of accompanying cold, braces up the nervous system, diminishes its susceptibility, and restores its equilibrium: it is then, during the latter period, that the greatest demand may be made upon the brain with impunity. The inference to be drawn from these considerations is to be careful not to stimulate the brain during its period of excitability, but rather to diminish its tendency to irritation, which is to be effected by calling its attention to a variety of objects, in preference to fixing it intently upon one pursuit; and by engaging it in those drier studies, which will arrest its tendency to effervescence, rather than goad its already highly susceptible function. The languor and hebetude which characterize the succeeding periods, indicate a degree of oppression connected with debility, which will not bear great exertions; stimuli of every kind should therefore be withheld, and the faculties should be by no means stretched beyond their ready reach: great efforts of study should be avoided; intensity of thought or feeling are intemperate, while the lighter and more amusing pursuits are desirable. Winter again is the period for mental exertion; when it may be gradually wound up to its highest pitch of activity, and during which the brain will bear with impunity, and advantage, those intellectual efforts which

before would have been both imprudent and injurious.

Thus it will be seen, that with varying modifications, there is always one great object with regard to the nervous system, viz. to withhold stimulants, and to preserve its organ in a state of energy, but not of excitement: this is greatly to be accomplished by developing the understanding, and repressing the imagination. Precocious intellect is a curse rather than a blessing, and requires increased care to preserve it from morbid tendencies. Let parents cease to sigh after prodigies of talent, and let them aim to develop in their children a sound, well-regulated understanding, solid memory, and substantial reasoning powers, rather than the shewy brilliance of more attractive, but less durable properties: above all, let them regulate the demand for brainular exertion, by the proportionate energy of the individual organ; and let them not ask for too great, or too prolonged mental exercise; always keeping in view the necessity of watching over *the health* as an indication of the degree of tone accumulated in the nervous system, and as a beacon to pour its light upon the path of education—to teach them whether to proceed, or to hold their hands. Let them never suffer the brain to be irritated; this *must* enfeeble it, and WILL ultimately defeat the best intentioned designs for augmenting its powers and capacities.

CHAP. IX.

THE COLD BATH: DIRECTIONS AND CAUTIONS AS TO ITS EMPLOYMENT—IMPORTANT FUNCTION OF THE SKIN, CONTEMPLATED BY PHYSICAL EDUCATION, NOT SOLELY AS ORNAMENTAL, BUT AS HIGHLY USEFUL: EXCESSIVE CARE—PRECAUTIONS REQUIRED BY HEALTH—EXTENSIVE CONNEXIONS—PRESSURE TO BE AVOIDED: ITS INJURIOUS CONSEQUENCES—SPECIFIC CONTAGIONS TO WHICH THE SKIN IS LIABLE—SMALL POX—VACCINATION—MODIFICATION OF GENERAL RULES REQUIRED BY INDIVIDUAL PECULIARITY, &c.

We have already spoken of the advantages of cold ablution; but it may become an interesting question as to the utility of the *cold bath*. As a *remedy*, we more than doubt its frequent value; but for strong and healthy children it possesses advantages, when employed with due precaution, especially as it affords to boys the opportunity of learning to swim; an acquisition which certainly should not be omitted in physical education, both as a mode of exercise, and for its prospective utility, in saving life from otherwise inevitable

destruction, under circumstances of danger and destitution. This point will come before us hereafter. We have only now to remark, that the cold bath should not be allowed to weakly or sickly children; and that for those who are apparently robust, it should never be repeated if it produce languor instead of refreshment—a sense of chilliness rather than an active glow, or even a tendency to drowsiness in the room of a feeling of lightness and elasticity. It should be deemed inadmissible, because imprudent, in a damp season, during the continuance of which we have seen that the skin is more susceptible, and the impression of cold is much more extensively and more permanently felt. It should never be employed when there is a kind of instinctive aversion from it, or any feeling of debility and loss of health, or creeping chilliness, or that state of the surface which is called goose-skin.

Under proper management, exercise taken before the cold bath, is not objectionable, provided the body has not been fatigued and debilitated by its violence or protraction. When profuse perspiration exists as a consequence of great exertion, the cold bath would be unadvisable; but particularly would it be mischievous, if the body shall have been suffered to lose its high temperature after this state of excitement, and the cold plunge shall have been taken just at the moment when the system had parted with so much of its caloric, that it was beginning to

feel cool, and to suffer from the lassitude of preceding exertion.

The hour when the cold bath may be taken is not indifferent: the morning, between breakfast and dinner, and after moderate exercise, is the period to be preferred: on the principles before enumerated, it must be inexpedient with an empty stomach, and *terribly injurious* when that viscus is distended. It is also desirable that the universal application of cold water should be *sudden*, and therefore the child should be taught to plunge head first into the bath, which will secure that important organ, as well as the lungs, from congestion and irritation. This plan should, however, be voluntary: the shock of such a plunge where the child is fearful, should never be permitted, since the impression upon the nervous system would be so great, as to endanger the regularity of the capillary circulation. Neither should the bath be prolonged: considerable activity should be used while remaining in it, and the body should then be wiped dry, and freely rubbed; it should never continue exposed to the action of the air or the sun, but the dress should be rapidly adjusted, and exercise be immediately taken, so as to ensure a healthy reaction upon the surface, and to render it permanent. Where this reaction of health is fully established, the cold bath will be useful, since it will strengthen the capillary vessels, and drive the blood into that remote structure, in which it is believed that the

process of assimilation will take place, thereby contributing to the nutrition and tone of the system; while it will also invigorate the heart and larger blood vessels, by calling upon them for that increased energy of action, by which the blood is returned to the extremities. The secret of the cold bath proving beneficial, then, depends upon re-action; and when this does not take place—when the skin is too susceptible of the impression of cold, and the heart and arteries are too feeble to ensure a quick return of the blood to the surface, it is positively injurious, and should never be repeated. Whenever the digestive function is disturbed—whenever there may be any deviation from the strictest health—whenever any disease of the skin may be present, the cold bath is generally contra-indicated, and should not be hazarded.

The skin is an organ of such extensive sympathies and connexions, that its function is worthy of particular regard; but in a treatise on Physical Education, it is to be contemplated, not as is too frequently the case, in the light of an ornament to the body, for the preservation of whose beauty every consideration is to be sacrificed, but as a *mucous membrane*, of vital importance to the general health, for the due performance of whose function every other consideration is to be yielded. Indeed it will be found that the former is a most mistaken view, and that the only

means of securing a good complexion is to maintain the *health* of the skin.

Since the principles upon which this indication is to be conducted, have been already considered, it only remains for us in this place to stigmatize that excessive care which induces parents to shield from the breath of heaven, and the cheering light of its grand luminary, every atom of the surface of the body, lest it should ruin the complexion. This idea is altogether erroneous; since the skin, even more *manifestly* than other organs, is undergoing that constant process of decay and reparation, which is the joint effect of the due balance of the functions of nutrition and absorption; a process to which every organ of the human body is subjected, and by which, in a short time, it is most effectually changed, so that no effect produced upon the skin can be *permanent*, unless, indeed, it may have given rise to organic disease. Let, then, this beautiful covering be freely and readily exposed; let it be preserved in a healthy state, and accustomed to all the vicissitudes of season; it will assuredly brave them without injury; and although it may have been bronzed by the fervid ray of the dog star, it will again be blanched by December's snows; while neither heat nor cold will destroy its healthy texture, and while its functions will have proved beneficial to the general play of organic life.

Another consideration here presents itself, viz.

that this excessive care defeats its own object; for the skin is not an isolated membrane, governed by its own laws, and existing for itself, but depending entirely upon the regular and harmonious performance of the function of other organs, so that no external applications—no care extended only to the surface, can preserve its good appearance; in fact, it will be observed, that where the error here combated has been acted upon, though the skin may have been rendered softer and whiter for a short time; yet a hundred causes operating upon it immediately, or remotely through the medium of other organs—the loss of health occasioned by the absence of sun and air—the sudden impression of an alternating temperature—the slightest disorder of the stomach—the smallest increased secretion of bile—affections of the mind, &c. &c. will destroy all the work of so much solicitude, and such over-weening attention; besides that the excessive susceptibility of the surface thus induced, will frequently lay the foundation of morbid affections of the pulmonary and other mucous surfaces, which in constitutions so predisposed, may terminate in consumption. In this, as in other analogous instances, no plan will ultimately succeed, but the principled one of relinquishing all inferior considerations for the sake of health. And since the appearance of the skin is dependent on the system in general, the only care should be to carry that system to its highest state of perfection.

Nothing presents a greater variety than the complexion; but this is not to be improved or altered by cosmetics, which are either *useless* or *injurious*. Where indeed there exists disease of the skin, it is to be treated as such, and comes under the appropriate care of the surgeon or physician; but with the differences of natural complexion, every interference is mischievous. Where the skin is very delicate, and liable during winter to become irritated from exposure to cold, some slight stimulant (as, for instance, the camphorated soap) will prove useful; but all other applications, save and except cold water in abundance, that grand catholicon of youth and health should be diligently avoided. It is however necessary, that after every ablution, friction with a *dry towel* should be employed until the cutaneous circulation be restored perfectly, and until the surface be completely dry; and in this way the ultimate beauty and delicacy of this exquisite structure will be best consulted.

Another important consideration in the management of the skin, is to avoid unequal pressure upon its surface, which so frequently occasions corns and other serious inconveniences: for this purpose it is essential, not that the shoe should be made *large*, but that it should *fit the foot*. The occurrence of chilblains should likewise be guarded against by the precautions above-mentioned as necessary to the general health of this organ, and by enveloping the foot, before the

arrival of winter, in flannel, or washed leather socks.

Pressure is not only mischievous upon *the surface,* but it is even *more so* upon the organs contained in the great cavities of the body; hence, any stricture upon these cavities should be avoided; they should be allowed *uncontrouled* liberty, in order to obtain the full development, and secure the healthy function of the internal viscera. The article of dress therefore is not unimportant: we have already said, that its object should be to preserve the circulation and secretion of the skin, and the general health of the body; and we may now add another characteristic, viz. that it should be such as to prevent disease; and that it should be varied according to the season, and to the peculiarities of individual constitution.

While we are noticing the skin, we may just remark on the specific contagions to which it is liable, and which are received into the system by cutaneous or pulmonary absorption, and conveyed through the medium of the atmosphere from indefinite distances,—or communicated by contact with substances imbued with the poison, —or by means of a centre of infection generated around the bed of the sick. Of these, however, we shall only particularly mention the small pox, for the purpose of recommending vaccination, and of adding our testimony to the fact, that *when* (and there are many such instances) this mild remedy has not proved an entire preservative

from the tremendous scourge it was destined to supersede, it has so entirely modified its character, as to have deprived it of its malignity, and to have rendered it altogether a malady, so mitigated in its influence, as that it need excite no uneasiness in the bosom of the most anxious parent. The grounds on which this opinion is founded; as well as a comparison of the common course of small pox in the unprotected, of small pox modified by preceding vaccination, and of the common results of the vaccine malady; together with the influence of the latter upon the general rate of infantile mortality, must be left to a future treatise on the diseases of children. In the mean time, let parents early embrace this boon of a beneficent Providence, and submit their offspring to the prophylactic efficacy of vaccination, as soon as they are a few months old, and earlier, if there be any danger of that ruthless monster, whose sting it has so effectually removed.

In conclusion, we shall only remark, that the rules of health must be modified, not only by the peculiarities of individual constitution; but by the situation in society in which the infant *now moves*, and by that which it is hereafter destined to fill; by the local character of its present habitation; by the habits necessary to be acquired for its future profession or other occupation; by the dangers and diseases to which it may be exposed; by the peculiar talents it may possess; and by the feeble action of its organs, or the morbid tendency of their functions.

CHAP. X.

OF EXERCISE — ITS OBJECTS — HOW ACCOMPLISHED — EVILS ARISING FROM INDOLENCE; FROM EXCESSIVE EXERTION — NECESSITY FOR ALTERNATING THE PERIODS OF EXERCISE AND REPOSE — SEPARATE MODIFICATIONS OF EXERCISE — WALKING — EXERCISE OF THE HAND — NECESSITY FOR MAINTAINING THE EQUILIBRIUM OF MUSCULAR POWER, AND INJURIES ARISING FROM A FORGETFULNESS OF THIS PRINCIPLE — PRECAUTIONS TO BE OBSERVED ON THIS SUBJECT — THE STRENGTH OF THE INDIVIDUAL SYSTEM, OR PARTICULAR ORGAN OF THAT SYSTEM, MUST BE CONSULTED, AND ITS EXERCISE REGULATED ACCORDINGLY — INFLUENCE OF AMUSEMENTS IN FULFILLING THIS INDICATION — OTHER OBJECTS OF EXERCISE — GRACEFULNESS OF FORM — AGILITY OF THE BODY — ACTIVITY OF THE CIRCULATION — GENERAL HEALTH — HORSEBACK EXERCISE — SWIMMING — CARRIAGE EXERCISE — DANCING — CONCLUSION.

We shall now fully, and in detail, consider this important branch of physical education; its objects, advantages, and defects.

1. The objects of exercise, are, to develop the powers of the several organs and functions of the body; to carry these to their highest state of perfection, consistently with their place in the ani-

mal economy, and with the well-being of the whole; to avoid giving an undue preponderance to any one organ; and to correct it where it already exists.

2. These objects are to be accomplished, by assisting the powers of nature; not by counteracting her intentions; by taking enlarged views of her purposes; and by wisely and prudently developing the force of her antagonist resources, in order to remedy excessive action "where it may be found;" not by directly opposing and diminishing this exuberance of vitality.

3. The want of sufficient exercise produces debility, from a defective supply of vital energy; a supply which is always proportioned to the demand made upon it. *Excessive exertion* leads to a similar result as the consequence of exhaustion; while irregular and capricious exercise partakes of both these evils: the organ, at one time, suffering from the languor of indolence, and, at another, being easily subjected to the debility of exhausted power.

4. The principle of exercise may be abused; it may be too great at any one time; or it may be continued too long; or too frequently renewed without a sufficient interval of repose, in which to recruit the exhausted energies of the system; it may produce too great a degree of excitement, in some important organ or function; it may give rise to a state of general febrile irritability, watchfulness, and incapacity for sleep; it may be

erroneous in principle, and produce results precisely opposed to those which were wished, and intended; or it may be altogether insufficient, and thus lead to atrophy of the organs in question, to their defective nutrition, and to the loss of their support in the animal machine; disturbing its harmony, and giving rise to various phenomena of disordered function, or diseased structure.

That the powers and influence of exercise are not over-rated in this sketch, may be shewn, by a very familiar example;—viz: in the contrast between the withered arm of the beggar, and the brawny, muscular, athletic limb of the blacksmith: the former arising from defective nutrition, in consequence of want of exercise, the arm having been bandaged to the side, or carried in a sling, and all action having been carefully avoided: the latter, being characterized by an excess of nutrition, developed by almost incessant, and very great exertion. Not only the *health*, but also the *appearance* of the body, is in a great degree dependent upon the application of this principle.

We have, however, mentioned the necessity for alternate periods of repose and exercise: and we will here, distinctly avow our belief, in the great importance of selecting a period, *during the day*, in which *growing children* should be permitted, and even enjoined, a perfect intermission of all their active exercises, and which should be entirely devoted to quietude. No time will be

ultimately lost by this arrangement; and it will be far better to spare one, or even two hours, from the pursuit of some fashionable, and *perhaps very desirable* accomplishment, in its proper situation, than that the powers of the body, the energy of the brain, and, consequently, the capacity for mental exertion should be impaired. It is not to be expected that the muscular powers of children, even with all the variety of occupation which a judicious parent will devise, in order to employ different sets of muscles at different and distinct periods, should be adequate to the protracted exertion of a long day, under which, even those of an untrained adult would suffer materially: and it will be found a very beneficial plan, to take one or two hours after dinner, to be dedicated to repose and relaxation; in which, even their customary amusements should be intermitted, and the recumbent posture be superstitiously observed. This will assist the process of digestion and assimilation; restore the tone of the fatigued muscles; and permit such an accumulation of nervous energy, as shall suffice for the expenditure of the remainder of the day.

The first modification of voluntary exercise, is that of walking; and as soon as it is capable of doing so, the infant should be accustomed to go from one part of the nursery to another in quest of its little playthings. Two objects will be thus most easily accomplished: by degrees, firmness

and steadiness will be given to its progression; and there will be less danger of accident when it comes to walk abroad; while it will learn its own powers, be taught to satisfy its own wants, to become independent of those around it, and to acquire the good habit of shifting for itself, under the various little emergencies of life; thus contributing at once to the gracefulness of its form, its power of active duty, its ability to escape from the difficulties and dangers with which life is encompassed, and to the enlargement of its sphere of usefulness to itself, and to society at large. With this principle before our eyes, let us not fancy, however, that we can improve upon nature's form, and endeavour to mould it according to our ideas of beauty: if we do, we shall fail in the attempt, while we shall make a sacrifice of health and utility at the shrine of folly or fashion, which too often, and even now too extensively, would have the fairest and the best part of the creation "fine by defect and delicately weak."

The mode of exercise, next in the order of its importance, is the development of the powers of the hand, that wondrous instrument by which man is so advantageously distinguished from the brute creation; and through the medium of which, his acquaintance with external nature is so extensively enlarged. We have not here to descant upon the hand as the principal organ of the sense of touch; this will be noticed in a future chapter: but it should be one

of the earliest parental cares to develop its muscular powers; to employ it at first in taking hold of tolerably large bodies, yet not so large but that it can easily grasp and carry them; and by degrees to accustom it to those very minute movements which characterize its functions, and which, as for instance in the art of writing, can never cease to excite our wonder and admiration. It is here of considerable importance, to give the preference to the *right hand;* for although it may be very convenient to be able to employ both hands indiscriminately, yet if the child should contract the early bad habit of giving the preference to the *left*, it will be productive of a great degree of awkwardness, and will involve a train of associated actions, often very difficult of eradication. The employment of a spoon for the purpose of feeding itself, and a knife and fork as soon as they can be permitted with impunity, and without risk, will be desirable upon the principle mentioned in a foregoing paragraph. A variety of other details will suggest themselves to the parent, both as they relate to personal duties, or present amusements.

In all these cases, and indeed as a principle universally applicable, it is necessary to maintain the proper equilibrium of muscular power; since if this were lost, and an undue preponderance were given to one set of muscles, the corresponding ones would lose their power in a ratio proportioned to the too great excitation of their

antagonists, and to their own feebleness of inaction; and, in many instances, inconvenience, and in others, deformity would ensue. This is particularly the case, with regard to the muscles, which preserve the body in an upright posture; those especially which are destined to support the head and neck upon the trunk, and the trunk upon its bony foundation. It will be readily understood, why the spine suffers particularly under these circumstances, and why from its great importance, it *ought to form* an object of the parents' unremitting care.

It sometimes happens that the muscles of the back become palsied from the irritation of dentition, or some primary disturbance of the alimentary function; and that a degree of lateral curvature of the spinal column is the consequence: but more frequently this arises in weakly children, at a later period of their life, and too often from the preposterous nature of some of our social institutions, and from the absurd demands made upon the powers and structure of the parts concerned. Where children are weakly, from possessing a frail constitution, or as the consequence of preceding disease, or as the result of too rapid growth: and where they are called upon for long continued exertions to sustain the erect position of the body, the muscles so employed will become fatigued, and in order to relieve them, there will be a gradual leaning to one side or the other, automatically produced; and in process of

time this will occasion a curvature of the spinal column. Thus, with regard to boys, it will very generally be found, that they acquire the habit of balancing themselves on one side, and generally on the *same* foot in preference to a change of sides; they commonly sit on their benches with a similar lateral inclination; and perhaps, also, they usually sleep on a soft bed, with the head considerably raised, so as to favour one side, and to produce a slight deviation of the vertebræ from the straight line. Fortunately, their active exercises so far strengthen the muscles of the spine, that this effect of evil habit never amounts to positive distortion: but if to these causes should chance to be superadded bad health, the slightest obliquity is then rapidly developed into positive curvature.

So more particularly with regard to girls, who are originally possessed of less muscular energy; whose locomotive system is not developed by the active uncontrouled amusements of boys, or by analogous pursuits; who are especially called upon for much greater efforts to support the body in an upright position; whose occupations in various ways, above all in the acquisition of accomplishments, as music, drawing, &c. without a sufficient change of object, are peculiarly calculated to produce this effect; who are commonly not allowed seats which would assist in supporting the back; and who are more subject to causes inducing general languor and debility, we

cannot feel surprised that they should often become the victims of bad habit and consequent deformity. We cannot pursue this subject farther than to remark, that the means of obviating this truly unfortunate state, are principally, by avoiding the mischievous practices which lead towards it. But these habits are generally the result of the inadequacy of the muscular power, to the demand made upon it for exertion. The grand method of prevention, then, consists in the development and increase of this power,—a plan which will mainly depend upon the principle of affording the muscles so engaged, *alternate exercise and repose;* upon regulating the demand for exertion, to the power of supporting it; increasing their tone by friction, &c.; avoiding a soft bed, and selecting, as far as possible, a perfectly horizontal position for the hours of sleep; allowing a frequent change of pursuit, and, above all, considerable spontaneous exercise in the open air; diminishing the number of hours allotted to those pursuits which are particularly injurious; permitting the use of chairs (instead of stools) which will allow the feet to rest upon the ground—afford a firm, and *large*, and easy seat, and give a sufficient degree of support to the back, according to its natural curvature; invigorating the general health; and finally, calling in the assistance of *good habit*, in order to counteract the evil tendency. With regard to the latter agent, it will be found that while all mechanical means will speedily lose

their impression, the influence of good resolution will increase in proportion as the understanding is enlarged, and will contribute, at the same time, to strengthen the manifestations of mind, as well as the general functions of the body.

The author believes, in common with other of his professional brethren, that *the chair* with a small elevated seat, and a perfectly straight back does not afford the relief that is required: it is in fact an unnatural seat, for the slightest reflection must convince the parent, that nature never could have intended the sitting posture to be one in which the foot could not reach the ground, and rest comfortably upon it, and to be consequently a posture of fatigue; and that the child never *can* derive comfort and support from a perfectly straight machine adapted to a column which nature, in her infinite wisdom, has constructed of an inimitable curve. Let it ever be recollected, that the continued action of sustaining the body against the influence of the laws of gravitation, is most painful and difficult; and let it be adopted as a maxim for undeviating observance, not to make this the principal position of the day: for if it be so, it will defeat its professed object, and distortion will be the result. *With* such deformity, accomplishments, however desirable, will be dearly purchased; and too often they will prove utterly useless to the possessor, and will be completely lost in the countervailing influence of disease; or by the disordered functions of the

system, which will frequently accrue indirectly, as a consequence of the pressure made upon the organs destined for their performance.

It will often happen, that one part of the animal machine—one organ or function is strong, and another feeble: it will be the part of wisdom to proportion the quantity of exercise accordingly; it being the invariable object to maintain that equilibrium in the powers of the system, which is necessary to the harmony of its functions, and to the production of a state of health. Thus, for instance, a child may be possessed of a large appetite and a strong stomach, but a very feeble power over the ulterior process of digestion: here, the object will be to relieve the latter function from oppression, by diminishing the exercise it is called upon to perform, viz. by abstracting a certain proportion of daily food; and the stomach being less exercised, will accommodate itself to the new order of things—will lose a corresponding ratio of its excessive strength, and will become in harmony with the other viscera.

At another time, the energy of the brain will unduly preponderate over the rest of the system, in consequence of which the latter will be worn, fatigued, and impaired, by mental excitement; while the former will be rendered irritable, and ultimately feeble from inordinate exertion. In this case, it will be the first object to develop the muscular power; not to stultify the intellectual organ by indolence or incongruous activity; but so to employ the sensorial energy upon the mus-

cular and organic systems, as to diminish the extreme irritability of the brain, and give it the required opportunity for repose.

It will sometimes happen, that one limb, or one class of muscles, is feebler than natural; and here, the judicious parent will take care not to impair the vigour of those which *are strong*, but gradually to wind up the *feebler organs*, and augment *their tone*, so as to preserve the balance of power,—a chimera in politics no longer worth contending for, but a maxim of the first consequence in the economy of the human system. The same principle will be found applicable to a variety of other circumstances in the animal system. In accomplishing this object, the domestic instructor will wisely avail herself of the early *amusements* of children, so as at once to obtain the *particular purpose* in view; and at the same time, to form a little epitome of human life, that she may convey the important lessons of conduct which regard their own present, or prospective wants, and the wants of those around them; or which relate to some situation in which they may hereafter be placed; thus rendering gymnastic exercises, lessons of real life.

There are other objects to be accomplished by exercise: the gracefulness of the form, and the agility of the body, are acquisitions of no trifling moment. Thus it will be a matter of solicitude with parents, to teach their offspring to walk gracefully, and at the same time firmly; and this having been accomplished, they should be accus-

tomed to rapid progression over uneven ground—to run, to leap, and surmount every little obstacle in their way. This will not only render them upright in their form, active, and independent; but will also materially contribute to their general health; and, particularly, will obviate any tendency to the occurrence of defective circulation in the extremities, and to chilblains as its consequence. With the same intention, the games of cricket, prison bars, foot ball, &c. will be useful, as children grow up, and are strong enough to endure such exercise. With regard to girls, these amusements may be advantageously supplanted by bass-ball, battledore and shuttlecock, and similar active and playful pursuits. The degree of power which may thus be developed in the constitution, is always great, and sometimes almost incredible: and although a parent does not wish to make her children great runners or walkers, or to have them remarkable for their performances of agility, yet she is anxious to see them apt for all athletic exercises, and possessed of robust constitutions.

In all these, and analogous exertions, care must be taken to repress a dangerous excess; and to avoid those amusements which may not be pursued without considerable risk,—as, for instance, the game of quoits, or the exercise of climbing, and other objects of a similar nature. As the child advances in years and strength, these exercises may be characterized by any particular aim, so as to give that bias to his thoughts

and feelings, which may be desirable to assist him in his choice of a profession, and at the same time to prepare him for the easy discharge of its duties.

Where it is admissible, horseback exercise will be found conducive to health, and will prove a desirable acquisition for every gentleman. This mode of exercise is less violent than those we have just mentioned; but as it is not unaccompanied by danger, the child should be first taught to ride without stirrups, and upon a readily yielding soil, that if he should fall, he may do so without the prospect of material injury.

The exercise of *swimming* has been already alluded to, and may be rendered one of considerable importance: since it possesses peculiar advantages, arising from the influence of the dense medium in which it is taken, upon the body; from its decided contribution to cleanliness; and from the great and general muscular exertion which it demands. The precautions which it requires are those which have been mentioned in treating on the cold bath; and those which may be connected with the possibility of accidents, and with the occurrence of too great fatigue.

Carriage exercise is better fitted for the invalid, than for the robust child, and requires no especial directions; we shall therefore suffer it to pass.

None can doubt the utility of *dancing*, as a mode of exercise, on the principles which have been before laid down, from the degree of general and graceful motion it affords to almost all the muscles of the body: but when it ceases to be

natural; when it is sophisticated into a midnight revel, is continued so long as to produce fatigue, and is attended by a hundred other sources of excitement, irritability, and exhaustion; then does it cease to be useful; then does it become absolutely injurious, and ought to be proscribed. The early loss of the manners of innocence, and of the graceful simplicity of a natural carriage, are no trifling evils, for which it will be difficult to find any equivalent advantage. As a moral employment, it will again come before us in considering the amusements of the young, which we here contemplate only as a modification of exercise, and in their general bearing upon health.

In conclusion, we have only to remark, that different temperaments and dispositions will demand varying modes of exercise, accordingly as the prevailing cast of character may lean towards indolence, effeminacy, or lassitude, on the one hand, or on the other towards excessive mobility, thoughtlessness, irascibility, or folly. But here again we are treading on the very verge of moral education: indeed, so intimately must and ought the two to be united, that they insensibly glide into each other's domain: their objects are often similar: and while the mind receives its notices through the medium of the body, it is scarcely possible that any considerable impression should be made upon the latter, without producing a corresponding effect upon the manifestations of that immaterial principle, with which it is in so direct and intimate a relation.

CHAP. XI.

ON THE EXERCISE OF THE SENSES—THEIR USES—GENERAL LAWS REGULATING THEIR EMPLOYMENT; AND THEIR CONNEXION WITH THE BRAIN—DIVISION OF THE SENSES—OF THE SENSE OF TOUCH—ITS USES—LIABILITY TO ERROR—TOO GREAT SUSCEPTIBILITY—CAUTIONS RESPECTING THIS PROPERTY—OF THE HAND AS THE PRINCIPAL ORGAN OF THIS SENSE.

In order that man might receive notices of exterior objects; that the sphere of his gratifications might be enlarged; that he might acquire the materials of reflection; that he might be warned of the approach of danger; that he might be enabled to investigate the wonders of nature; and that he might be brought acquainted with the will and commands of the Author of nature,—he has been furnished with those organs which are termed the senses; and whose principal business it is, to be the media of receiving impressions from without, and of transmitting them to the brain.

Unlike the muscular system, which we have so recently contemplated, the senses will not derive strength and perfection from *exercise carried to the very verge of fatigue*. More delicate in their texture; more essentially and intimately dependent upon that organ which presides over

the nervous system, and the essential character of which is to require long intervals of repose, and to be irritated, and excited to morbid action, when called upon for extraordinary exertion, at least during the period of childhood and youth; it will be no longer an object to employ the senses to their greatest possible capacity of endurance, but rather to repress their activity—to husband their resources, and to beware lest they should be excited beyond their just measure of action; in which case, a degree of morbid sensibility would be the result.

Without, therefore, pushing the exercise of the senses to any considerable effort, the wise parent will anxiously and imperceptibly direct their application; she will foresee and correct their morbid associations, and will obviate those bad habits which might prevent the future conservation of the individual, in a world, in which the impressions of sense are continually multiplied, and infinitely varied; and in which a distinct acquaintance with surrounding objects is imperiously required, exactly in proportion as the young shall mix more or less extensively with its inhabitants. Thus, then, the senses constitute the sentinels of the animal economy.

But inasmuch as the impression received upon the organ of an individual sense, is not always correct, or sufficient—since it often requires to be modified and enlarged by association with the information obtained by means of the other senses

—and since, moreover, it is desirable that the intelligence thus received should be conveyed to the understanding, and duly estimated by the sentient immaterial principle, it has been wisely ordained, that the sensation should not be produced in the organ of sense, but in the brain. The former only receives the impression, and transmits it to the latter viscus, which forms the material organ of mind.

That the absolute sensation is not produced in the organ itself, is shewn by the following considerations; viz. that if in any way the communication between it and the brain be interrupted or cut off, there is no perception of the impression made upon the organ of sense, until the mode of intercourse be restored; that the same effect will arise from stupifying the nerve which forms the instrument of communication between it and the brain; that if the brain itself be not in a condition to receive the impression—if it be in a state of morbid excitation, or under the influence of sleep, or benumbed by reverie—or deeply engaged in some intellectual pursuit, some profound meditation—some difficult problem—some abstruse metaphysical reasoning, the impression will in vain be made upon the organ of sense—it will pass unnoticed and unheeded; while on the contrary, if the attention be awakened, the slightest impression will not only be perceived at once, but will actually be invested with an intensity of character, which it intrinsically wants: and, lastly, recol-

lected or associated impressions may be, and often are, developed in the brain itself, (as in the act of dreaming,) and are clothed with the force and apparent reality of actual existence, although none such shall have been made upon the peculiar organ: all clearly shewing, that however habit may induce us to ascribe our sensations to the external structure, yet that they cannot be produced without the intervention of the brain. This is a very important inference, as it concerns the function of that viscus, and its relation with the sentient immaterial principle to which it is *subservient.* As such it was necessary to be stated in this place: but we shall not venture upon the debatable ground, crowded as it is with unsatisfactory hypotheses, as to the *mode* by which this impression is *first made,* and then transmitted to the brain, and received and elaborated by it. Here we stumble over the terra incognita of Physiologists and Metaphysicians, and might readily be lost in the clouds of conjecture which ever hover around it, and oblige investigators to grope their darkling way, without the aid of the light of reasoning, and purely analytical investigation.

Man is possessed of five senses; viz. the touch, taste, smelling, hearing, and sight—each possessing its specific and appropriate organ in the skin, the tongue, the nose, the ear, and the eye. And since these organs are under the influence of the will, and capable of active as well as of passive exertion, they are susceptible of im-

provement by education; so far, at least, as regards the measure and the mode of their application, and so far as to increase their power and susceptibility, and thus render them more capable of executing their important office. This extension of organic sentient power must always be defined, however, by the general limits just now prescribed.

I. *Of the sense of touch.*

The skin is the organ by which this sense is produced; but the manner in which the impression is made upon it, as well as the precise nature of that impression, has escaped investigation. We only certainly know, that it is not a mechanical or chemical action, but that it is depending upon that hidden relation between itself, and the properties of exterior bodies which *we* cannot fathom; that it *is* under the influence of the will; that it *may* suffer fatigue and exhaustion, and be recruited by repose, and that it gives an exact idea of the configuration of bodies. By the instrumentality of the skin we appreciate the relative variations of temperature; and from its high degree of sensibility, as well as from its being deprived of any natural protection either from cold or heat, as in other animals, it is in this respect an organ of very exquisite delicacy, and affords by it an illustration of the passive and involuntary agency of this sense, through which it serves, in a variety of ways, to warn of the approach of danger, and excites to the employment of those precau-

tions which are necessary to the conservation of the individual.

The notices conveyed by this organ must, however, be received with caution; for in spite of the common adage, that "*feeling is truth*," there can be no question but that the skin, even in a healthy state, is liable to erroneous impression, and requires to have its intimations corrected by the aid of the other senses, or of the understanding: thus, for instance, it has been already remarked, that it is the channel through which we are made acquainted with *relative temperature:* but this information by no means extends to the *absolute heat* of bodies; the energy of the impression will depend upon the medium through which it is conveyed—upon the state of the physical system at the time—upon the power of abstracting or communicating caloric, and other circumstances. Thus two bodies, at precisely the same temperature, will convey to the brain a very different impression; and even the same body, touched at the same moment by the two hands, they having been previously placed in different degrees of warmth, will convey to the one an impression of heat, to the other of cold. Hence, the importance of Physical Education, to correct these erroneous impressions by the aid of judgment, the light of science, and the results of experience.

In some cases there exists too great a susceptibility of the surface to external impressions,

and in others too little. In the former instances, the slightest impressions of cold and moisture produce considerable effects upon the skin; and as it is an organ of such extensive sympathies, its disagreeable sensations soon excite a morbid reaction upon the system; this is also shewn by the most trifling scratch producing, occasionally, very high symptoms of constitutional irritation. Where this is the case, the excessive sensibility may be subdued by cold bathing; and by *habitual*, but graduated exposure to wet, and cold, and damp, and fog; and by inducing a degree of indifference to the lesser accidents of life; while extensive friction, on the contrary, may be useful, in developing a sensibility which is too obtuse. Above all, it is desirable that children, as they grow up, should be exposed to wet and cold about the face and head, which are the parts more particularly liable to these morbid actions.

Parents should be cautioned against allowing the common practice of *tickling* children; since in those who possess irritable skins, it might not be unattended with danger.

A remarkable proof of the extent to which this susceptibility may exist or be carried, under particular circumstances, may be found in the case of blind persons, who have not only been enabled to recognise their situation by the well known, though varied impression of different objects, and have been taught to *read* words written upon the hand, and to perform many mechanical arts, as

weaving, &c. but have been known also to excel as sculptors. There can be no doubt, but that by great attention, a similar delicacy and accuracy of tact might be obtained. In common with the other senses, however, that of touch is materially perfected by the aid of its fellows, while it is also employed to correct *their* erroneous impressions.

The principal means by which we obtain *active* information concerning the properties of external objects, through the medium of this sense, is from the instrumentality of the hand, by which we estimate the weight, the density, the consistence, the mobility, the configuration, extent, and dimensions of bodies. It is necessary for these purposes that the substance itself should be explored; and nature has given to the hand a wonderful degree of sensibility, by which it distinguishes the almost infinitely varied modifications of form, and size, and quality. But as this property is very greatly under the influence of habit, it is desirable to accustom children early to distinguish blindfold the characters of bodies; recognising, confirming, or correcting their impressions afterwards, by means of the other senses. The perfection of this sense may often be useful in passing through life: and there are many circumstances in which a delicate tact will convey information that can be acquired in no other way; all of which shew the great importance of its exercise.

The infant very early employs the hand automatically in touching bodies presented to its notice, as if to form an acquaintance with their nature and properties. Presently, this instinctive propensity is extended, and may be applied to judging of their form and distance. Till, however, the intimations of this sense have been corrected by time, mistakes will frequently be made, and the child will be liable to falls and blows in consequence. The desire to obtain an acquaintance with the objects around it, should not be repressed, but encouraged, care being taken to remove out of its way such as might prove *injurious*. It is right, notwithstanding, that it should be taught, as early as possible, to recognise even these; but then this information must be acquired under the guidance of the parent; and as the child advances in life, the application of the sense may often be rendered useful to his future prospects. To the perfection and delicacy of this sense not only is its frequent exercise necessary, but the skin of the hand should be preserved from becoming hardened, (as by labour,) which diminishes its sensibility, and consequently the accuracy of its tact. Individuals are constantly observed who possess peculiarities of this sense, in consequence of which, the touch of some particular bodies invariably produces very disagreeable sensations. It is desirable that these aversions should be conquered in early life, as they often lead to ulterior inconvenience, when

suffered to proceed uncontrouled; and nothing will be more constantly verified than this principle—that the fewer and simpler the wants, desires, and aversions of a child, the greater will be its happiness and comfort in this world; possessions which will mainly consist in a mind contented with that which it has, and not easily driven from its centre of peace by any of the little disquietudes of life.

CHAP. XII.

EXERCISE OF THE SENSES CONTINUED—OF THE SENSE OF TASTE—ITS USE—PECULIARITIES—INFLUENCED BY HABIT—ITS ORGAN THE TONGUE—THIS SENSE INTENDED AS A SAFEGUARD TO THE DIGESTIVE FUNCTION—ITS MONITIONS TOO FREQUENTLY DISREGARDED—ITS INFLUENCE PRINCIPALLY CORPOREAL—IT IS DEGRADING WHEN IT BECOMES AN OBJECT OF MENTAL SOLICITUDE—IMPORTANT CAUTIONS ON THIS SUBJECT—THE TASTE IS SUSCEPTIBLE OF EDUCATION—NECESSITY OF PRESERVING IT FROM SOPHISTICATION—THE INDIRECT INFLUENCE OF THIS SENSE ON THE BRAIN—CAUTIONS ON THE SUBJECT OF DIET—SIMPLICITY OF TASTE DESIRABLE—CONCLUSION.

II. *Of the sense of taste.*

THE object of this sense is to distinguish the varieties of flavour attached to different bodies; but it is very remarkably influenced by the general state of the animal machine, and by the fortuitous concurrence of many external circumstances. As it exists in man, the information it conveys is less perfect and more circumscribed than in animals: with the *latter,* it forms a certain guide as to what is the proper object of food, and often, too, of instinctive medicine; and, on

the contrary, generally discovers that which is noxious. This fact is the more remarkable, since animals are by no means governed in this particular by an universal law; for a vegetable production most carefully avoided by one class, will be greedily devoured by a second, and as constantly rejected by a third. The sense of taste is to them an unerring guide as to what is useful or injurious, but in man its powers are by no means so extensive: an allwise Providence has more than supplied this instinctive advantage by the use of reason; and man has as carefully abused the gift, by converting this sense into an instrument of purely sensual gratification, *destructive* to the general health, instead of being, as it was intended to be, one of its most important safeguards.

The impressions conveyed by the taste, are, for the most part, simply agreeable or disagreeable: but these results are wonderfully influenced by habit, and modified by individual peculiarity. Thus an article of diet, which may have been grateful at one period of life, will become, by abstaining from it, so positively disagreeable, as that its recollected impression shall always be associated with an emotion of decided aversion: and, on the contrary, that which we now regard with positive antipathy, may, by a steady persevering mental effort, be gradually, not only tolerated, but relished. Parents will do well to recollect this important principle; and to be assured, that

by this physiological law, they will overcome any repugnance which may have been early shewn towards some valuable and simple articles of diet. We know, indeed, there exists an exception to this rule, in the idiosyncracies of particular constitutions, in consequence of which, certain articles of *food* act *as poisons*. In general, the impression upon the palate of *brandy*, *tobacco*, and other articles, is at first absolutely disagreeable; yet, by repeated habit, and reiterated volition, the unpleasing impression will be entirely lost; its nature will be changed,—it will afford gratification; and when thus acquired, as a new taste, it will cost the possessor more pains to supersede, than it ever did to obtain the habit. But if antipathies are to be thus conquered, for the mere gratification of sense, surely parents need not hesitate to combat them, where health and comfort are endangered by their existence.

The tongue is the organ of taste, and the very perfection of the sense resides at its extremity. It is entirely under the influence of volition; for, without the voluntary application of bodies to its surface, there will be no development of its impressions. In order to obtain the most complete and accurate information from this sense, it is desirable that the body to be tasted, should be applied to the tongue in a fluid form: hence the importance of the action of mastication; by which, not only is the sapid body minutely divided, and therefore more readily applied to a larger

portion of the sensible surface of the organ; but it is mixed with saliva, and is thus presented to the gustatory nerves in the form of minutest divisibility, as well as in that fluid state which is best calculated to produce accurate impressions. Thus then, the taste is the appointed means of perfecting the process of mastication and insalivation; and, as such, it forms the first link in the chain of good digestion, of which nature has evidently constituted it the watchful guardian. This conclusion is still farther established by the fact, that when the impression of an article of food upon the tongue is *disagreeable*, the entire process seems to be arrested; that organ becomes dry; the secretion of saliva is discontinued; the throat refuses, or at least is unwilling, to swallow this unprepared morsel; and the stomach automatically withholds its aid of digestion.

Unfortunately, its monitions are too frequently disregarded, and a loss of the digestive power is the consequence. Nature has most wisely appointed, that the sensibility of the tongue should be increased by hunger, and diminished by the satisfaction of the appetite. Hence the goût, with which the simplest diet is taken by an unsophisticated palate, when the system really needs to be recruited: hence, also, the loss of relish, the palled appetite, as soon as nature's wants have been supplied. On the same principle, a similar phenomenon is observed in disease: when the power of the stomach is enfeebled, or when

any process of irritation is going on in the system, in consequence of which the function of nutrition is intercepted, or that it is rendered desirable to cut off an exuberant supply, the tongue becomes coated with fur; the extremities of the nerves are obscured by this means; the sense of taste is rendered obtuse, or is entirely lost; the appetite is gone. It will be an object of physical education to watch over these states; to instruct the child in their occurrence; and to employ the appropriate remedy;—viz: abstinence, in some cases; temperance and moderation, in all.

There are, however, some instances of disease, which are characterized by excessive appetite; but in these, the expression of want is so very different from natural hunger, that it cannot be mistaken for it, and does not even form an exception to the foregoing general rule, but only demonstrates a particular state of irritation of the digestive organs. It is to be remarked, notwithstanding, that there exists a morbid feeling, arising from the presence of acid in the stomach, and from impaired digestion, so nearly allied to the expression of hunger, that it readily admits of being mistaken for it. It may, however, always be distinguished from the healthy craving of nature, by its being *excessive*, almost amounting to positive pain; and by its occurring at periods, when the process of digestion of food previously taken, cannot possibly have been accomplished. This sensation is, also, sometimes the result of

the indulgence of the appetite of children, and is then, partly, the effect of habit; partly, that of acidity and indigestion. In either case, it will be always well to exhibit a dose of magnesia, with, or without rhubarb: if the feeling be merely the creation of habit, the necessity for taking medicine will soon supersede it: and if it result from the presence of acidity, it will be relieved by that remedy.

Thus then, the sphere of the influence of this sense, is principally corporeal: and although it admits of being applied, in some few cases, to scientific purposes, yet, for the most part, it scarcely gives any intellectual notices; but is, and ought to be, almost entirely and exclusively, *a sense of nutrition:* and as it does not contribute to intelligence, so neither should the latter be devoted to it. Yet, perhaps, there is no one sense, over which the watchful eye of physical education is more imperiously required; none, whose excesses exert, ultimately, a more baneful influence upon the manifestations of mind; and, as such, we shall not hesitate to subjoin a few more remarks on its mode of management.

Nothing can be more painfully degrading, than to find the powers of the immortal spirit employed upon the gratification of this sense; to observe it become an object of pursuit; of forethought; of attention; of anxiety; diverting the understanding from its appropriate operations; and usurping that time which should be bestowed

on the attributes of reason; that solicitude, which can alone be properly fixed on the grand objects of being good, and doing good. If, then, parents would shield their offspring from the allurements of the palate, and protect them from its engrossing temptations, they will carefully lay the foundation of indifference and moderation; they will sedulously instruct them, that they *eat to live*, not that they live to eat and drink; and in so doing, perhaps, they will confer upon them, the greatest boon of physical education. Nature herself has pointed out the mode of accomplishing this object, in the method by which the sense may be carried to its highest degree of perfection. For taste is susceptible of education and improvement, as well as the other senses. It exists, however, in its most perfect state, not in the refined and fastidious palate of the alderman, but in the unsophisticated habits of the simple dietetic. There are instances on record, of the extreme delicacy and accuracy of taste. In those whose occupation leads them to depend on this sense, as, for example, in the purchasers of wine, the plans adopted for preserving its accuracy, are, to avoid drinking that fluid in common; to abstain from all kinds of stimuli; and even generally not to swallow the small mouthful taken by way of experiment, and carefully to rince the mouth afterwards; thus shewing that the accuracy of the sense depends upon the simplicity of its treatment. It is found that this delicacy of taste is

easily lost, by the employment, and especially, by the abuse of stimuli; and by the frequent exhibition of highly-seasoned dishes, and all other sophisticated food.

Thus then it will be ultimately concluded, that he who deviates least from nature's own processes, who adheres to the greatest poss ile simplicity of diet, will actually *enjoy* the greatest aggregate amount of pleasure: for when the palled appetite of the luxurious citizen requires to be goaded by the daily application of some new and stimulating food; and when consulting the caprices of a vicious and worn out taste, becomes the business of his life,—the child of nature will enjoy its simple food; will eat the bread of cheerfulness, and drink the water of contentment; and with very little thought as to the quality of to-morrow's fare, will derive a greater amount of positive pleasure from the exercise of this sense; while his faculties will remain unimpaired, and he will secure all the superadded gratification of a clear head, and a well-stored mind. The author has known individuals, who, from having abandoned habits of gourmandise and epicurism, have afterwards assured him, that now, for the first time in their adult lives, they knew what it was to sit down to table hungry; to eat with enjoyment; to rise satisfied, yet with remaining appetite; and never to feel the incumbrance of an overloaded stomach.

The intimate connexion and sympathy between the stomach and the brain is well known. All

have experienced how impossible it is to call upon the latter organ for energetic exertion, when the former is fatigued by too much exercise, or stimulated by improper articles of diet. When the stomach is distended, the action of the heart and lungs is interfered with, and congestion in the vessels of the brain is the consequence, thus producing an immediately morbid condition of that viscus. And again, the same state of the digestive function will operate upon the brain, by making a larger demand upon it for a supply of nervous energy, than its proper situation in the animal economy deserves, and thus leaving it less to spare for intellectual operations. Besides all which, there is an intimate sympathy between the two organs, by means of which, disordered or irritated function in the one, always produces a corresponding state of morbid action in the other. Thus with children, convulsions and other symptoms of irritation of the brain, do frequently result from oppression of the stomach; and it is quite impossible to expect the full, and healthy, and energetic performance of the cerebral functions, if the stomach be irritated by the quality or quantity of its food. If farther proof were necessary, of the dependence of the one organ upon the other, it might be found in the peevishness and irritability produced by indigestion--the tendency to drowsiness consequent upon it—together with its almost constant companions, uneasy and unrefreshing sleep, interrupted by

dreams, night-mare, and the motley group of physical enemies which sit upon our pillow, and exert their influence upon the distempered fancy.

It is vain to expect the development of the powers of the understanding, or the healthful manifestations of mind, unless the diet be frugal, and the digestive function be performed without difficulty. It has been said, that the fare of the coal-heaver should consist of beef steaks and porter; while that of the man of letters, should be composed of vegetables, fruit, and water. But the application of this assertion requires caution; for a diet of the former carried to repletion, will actually *undermine* muscular strength: while the abstemious bill of fare of the latter, if taken in any considerable quantity, will inevitably produce acidity, flatulence, indigestion, and impaired brainular energy. The diet, therefore, of the athletic, should mainly consist of animal food, but should not be carried to the extent of repletion; while that of the literary character should be much more sparing, but should still consist of *small quantities* of food of a similar nature. The great danger for the man of studious habits, arises from determining too large a quantity of blood to the head; but this may be equally accomplished by vegetables and water, as by beef and porter, if taken in too great quantity: in either case there will be plethora; the only difference will consist in the relative proportions of the several constituent parts of the blood.

In an individual so predisposed to cerebral *congestion*, or *irritation*, the great object will be to avoid *quantity*; to let the diet be nutritious and easily digestible; but most carefully to avoid a large proportion of fluids, as water, tea, coffee, &c.; the baneful effects of *these* consisting, not in the influence of their essential properties, but of their *bulk*. The observation of this simple plan will be found more conducive to health, than all the bleeding, leeching, cupping, vegetable diet, and medicine in the world; all of which, wanting the simple attention to *quantity* of the ingesta, will be always inefficacious, and often injurious.

With all these truths before them, let parents be especially anxious to form for their children a *simple taste:* and they will never fail to bless them for it in after life. From experience, the author can safely say, that those children are the happiest, the most intellectual, and do actually possess the largest amount of animal enjoyment, whose diet is the most uniformly simple: the crust of bread of the intelligent, is more to be envied than the complicated fare of the most pampered, yet heavy, dull child. The irritated spoiled infant has been often seen to throw away its bread and butter in distasteful passion, if it wanted the addition of sugar to render it palatable; while the frugal meal of the nursery from which these articles are excluded, has afforded unmingled satisfaction; the bodies of its little inhabitants have been better nourished, and the evil tempers of the

mind have been kept at a distance. The author is not about entering a crusade against butter and sugar: he may not indeed admire either the one or the other abstractedly; but his principal objection to them is, that they stimulate the sense of taste, and induce children to eat more than is necessary—more than they otherwise would. Left to itself, a child knows no other limit to its devouring propensity, than the absolute incapacity of receiving more; and the consequence of this state is perceived in the oppressed breathing which follows the principal meal. The very opposite of this state should be the criterion of having taken enough; the child should never know from its sensations after dinner, that it has a stomach: and should he be peevish, fretful, languid, and irritable, a state of morbid excitation is produced, which cannot but be extensively prejudicial. On the same principle, all hashed meats, sauces, &c. are to be avoided; and no kind of stimulus, but that of health, should be given. This is the only way of securing strength and comfort of body, peace of mind, activity and energy of intelligence, as well as good temper; boons surely of sufficient value to induce parents not to neglect the physical education of this sense.

CHAP. XIII.

EXERCISE OF THE SENSES CONTINUED—OF THE SENSE OF SMELL—ITS OBJECT—ITS ORGAN, THE NOSE—ITS USES—INTENDED AS A SAFEGUARD TO THE RESPIRATORY FUNCTION—POSSESSED IN VERY DIFFERENT DEGREES BY MEN AND ANIMALS—CONDUCES LITTLE TO THE ADVANCEMENT OF INTELLIGENCE—IS MORE PERFECT IN SAVAGE THAN IN CIVILIZED LIFE—IN A GREAT MEASURE VOLUNTARY—IS SUSCEPTIBLE OF EDUCATION, AND CAPABLE OF CONSIDERABLE ASSOCIATION—ITS TOO ACUTE SENSIBILITY—ITS ANTIPATHIES—PRECAUTIONS REQUIRED BY THE EXERCISE OF THIS SENSE—PERFUMES—TOBACCO—SNUFF—THEIR AGENCY ON THE BRAIN AND THE DIGESTIVE ORGANS.

III. *Of the Sense of Smelling.*

As in the sense we have just contemplated, savours are its object, so in that now submitted to our notice, their place is occupied by odours. These are emitted during certain states of the odoriferous body, varying according to its individual peculiarities; and often arising from different substances, in circumstances precisely opposed to each other; yet all agreeing in this one particular, that they are conveyed from the odorant body, and diffused through the medium

of the atmosphere; and that they are powerful in inverse proportion to the squares of their distance from it; thus forming a means of calculating that distance, when we are previously acquainted with the nature of the plant or animal. This mode of calculation is however rendered altogether uncertain, by the varying power of giving off their peculiar odours, according to the state of their health, age, &c; and by the different capacities of the atmosphere to receive and to convey them, according to a certain law unknown to man, although the *fact* be familiar, especially to sportsmen.

The nose, and the structure depending upon and connected with it, form together the organ of this sense. The mode by which its impressions are received, is through the medium of inspiration; and thus we are brought acquainted with a variety of qualities of bodies, which we know from experience to be connected with certain states of their power of giving off smells. And although it would be difficult to catalogue the almost endless variety of odours, yet they may be all classed under the generic terms of *agreeable* and *disagreeable*. On these two qualities will hinge the principal office of this sense; viz. that of performing for respiration, what the tongue does for digestion; and of distinguishing the different qualities of the atmosphere—freely inhaling the purer breeze, and rejecting it when loaded with noxious particles. Thus its office is analo-

gous with that of taste; and it will be remarked, that when exposed to disagreeable smells, the chest seems to perform inspiration with regret and difficulty. It is also an adjuvant to the former sense, warning us of certain injurious states of the food presented to us, and thus influencing the digestive function by the nausea and disgust which it produces.

Animals possess the sense of smell in very different degrees; in some much more perfectly, and in others much less so than in man. It is, however, in its influence principally corporeal, and contributes very little to the advancement of intelligence, except in a small number of instances, as, for example, in the pursuits of the chemist, to whom it is often valuable in directing his researches, and conveying to him some notice of the good or baneful properties of bodies submitted to his investigation; and occasionally leading to a train of analysis, which has conducted him in the pathway of brilliant discovery.

The sense of smell is not very early developed; and, probably, nature, in her wisdom, has prudently ordained, that from its vicinity to, and immediate connexion with the cerebral viscus; and in consequence of the easy excitement of that organ, through the medium of stimuli applied to the nose, it should not arrive at its state of maturity, or even considerable activity, during the period of the brain's greatest tendency to irritation; a hint worthy of reception, in order to

avoid in the years of infancy, and early childhood, powerful impressions upon this sense. It has also been remarked, that the sense of smell exists in a greater degree of perfection in savage, than in civilized life: a fact probably arising out of the circumstance, that in the former state, man is more dependent for his conservation upon his senses, than upon his understanding; and that they are consequently rendered more acute by his necessities, and by the habitual exercise of this function in ways which pass unheeded in society.

The perception of smell is in a great measure voluntary; and when assailed by any odour which is noxious and disagreeable, we instinctively hold in the breath, and even close the nostrils, in order to prevent the possibility of its access: while, on the other hand, we expand the nostrils, and greedily inhale every particle of air we can, when it is presented to us with agreeable properties. As it is voluntary, so is it susceptible of education; and it possesses some peculiarities which are well worthy the attention of the parent, both by way of caution and of improvement.

It is, in the first place, capable of considerable association: it informs us of the first harbingers of spring, and is regaled and delighted by the perfume of the primrose and the violet: it acquaints us with the return of autumn, and is disagreeably affected by the emanations of decaying leaves and vegetables; and warns us not to linger on the banks of marshes, and other situa-

tions where warmth and moisture acting upon vegetable matter in a state of decay, have contributed to evolve effluvia which are injurious to health.

This law of association may be improved by education: it may be made the first link in the chain of an acquaintance with the delightful science of botany; and thus may form an introduction literally strewed with flowers and sweets, to a knowledge of nature's laws and the study of her economy, in the widening sphere of her ample domain; commencing with the development of life; passing onward to the period of decay; and never terminating but in the illimitable transformations of matter, which, however it may be subjected to change, can never be annihilated. It is well therefore to exercise this function, and to teach the young by degrees to distinguish bodies through its instrumentality, always correcting their mistakes by means of the other senses.

The work of education is not only to develop the powers of the olfactory function, but also to blunt its too acute sensibilities, and to remedy the antipathies, which unfortunately it occasionally contracts. Instances have occurred, in which the smell of even apparently very simple bodies has produced unexpected and powerful effects upon the nervous system, fainting, hysterical paroxysms, and other morbid phenomena. Cases have likewise been recorded, in which the most violent aversions have been contracted, and kept

up through the medium of the nose. Under all these circumstances, it will be the part of education to diminish the acuteness of the one state, and to conquer the intensity of the other; and these objects are to be accomplished by graduated, but persevering and habitual exposure, and by the aid of the understanding; the latter (where there is an intelligent mind) being the most powerful means of superseding the too acute, or even painful monitions of this sense. In all these cases, the particular affection or aversion, whatever it may be, is probably depending upon individual peculiarity; and we know, that this may be carried to such an extent, that the smell of assafœtida, or the snuff of a candle shall be pleasing to some, while the most grateful odours shall be positively disagreeable to others: yet these peculiarities are productive of so much inconvenience to the individual and to society, that they should be eradicated, and they *may* be superseded by the means above-mentioned.

It remains for us only to notice some few precautions which the exercise of this sense, or the state of its organ may require. The membrane composing the latter, from the delicacy of its structure, and from its constant exposure to atmospherical vicissitude, and other sources of irritation, conveyed on the wings of the wind, is very liable to be affected with catarrh, or what is commonly called cold in the head. In these cases there is often much inconvenience, difficult breathing,

&c. from the accumulation of mucus in the nose, requiring in younger children attention to remove it, care to prevent its being swallowed, caution to select such a position for the patient during the night, as that it may have a free exit from the nostrils, and that it may not be in danger of running down into the throat, and also to prevent the nose and lip from being excoriated by the irritating properties of the discharge.

In general, perfumes of every kind should be studiously excluded from the apartments, or the dress of the young; since they *can* answer no useful purpose; since they are altogether *unnecessary,* where perfect cleanliness is observed; since they contribute to habits of luxurious effeminacy, and since it is not easy to calculate the extent of their influence upon the animal economy: this only we know, that such influence is not beneficial; but that in many instances it is powerfully excitant to the system, and banefully operative upon it.

The agency of tobacco in every shape upon this sense, is also to be deprecated. Perhaps there may not be much danger to be apprehended just now from the pernicious and filthy custom of smoking; but the author would feel that he were guilty of a dereliction of his duty, did he not stigmatize, with severe reprobation, the disgusting practice of taking snuff, a habit which has of late years become much more general. To say that it is opposed to cleanliness ought to be a

sufficient reason for guarding against it, and an abundant ground for pronouncing it a practice which is *ungentlemanlike*; for although custom may for a time have lent its sanction to the habit, and fashion may have consecrated it with her approving smiles, yet custom and fashion may be under the influence of folly, while the principles which are characteristic of the gentleman, are the same under every modification of society, and in every quarter of the globe; and will survive the constant changes, and bizarreries d'esprit of those who aim to be distinguished from the vulgar herd by some singularity; a singularity which is rendered current by their example, and is aped by a host of silly, but admiring imitators.

That the stimulation of this sense through the medium of tobacco is considerable, and is productive of great gratification, is apparent from the difficulty with which the habit is relinquished by its votaries. *This alone* might induce a suspicion of its injurious influence; but a little inquiry into the nature of that influence will shew that it is powerfully excitant to the nervous system, and that it is more than suspected of producing irritation of the brain. A common excuse for snuff-taking is to relieve drowsiness: how is this effected through the agency of tobacco, but by a mode analogous to the influence of opium—in fact, by irritation of the brain? None will contend that the mere act of stuffing the nose with a disagreeable powder, can in itself be pleasing.

This is not the case; it is the subsequent stimulation of the nervous system, which gives rise to the state of enjoyment so difficult to be abandoned. But that stimulation of this organ, which is sufficient to produce agreeable sensations, must be a minor degree of *irritation*, and which often repeated, will terminate either in positive injury, or in the development of predisposition to disease. It has been asserted, indeed, that snuff-taking is injurious to the digestive organs, from the immediate application to them of this irritating powder. The author *believes* that this is not a primary effect, but a consequence of the irritation of the brain. Here he would take his stand, and entreat parents carefully to avoid laying the foundation of a habit of snuff-taking, or indeed of the use of tobacco in any shape, as they value the lives and comfort of their children. The effect of other noxious and disagreeable vapours need not be noticed; for they are sufficiently repugnant to the organs of sense, not to allow a fear that they should become habitual. We have now treated of the senses, which are principally corporeal, and we shall pass on to notice those which are more especially intellectual.

CHAP. XIV.

EXERCISE OF THE SENSES CONTINUED—OF THE SENSE OF HEARING—ITS OBJECT—ITS ORGAN—HOW PRODUCED—DIFFERENT DEGREES OF PERFECTNESS—PASSIVE OR ACTIVE—ITS USES—THESE PRINCIPALLY INTELLECTUAL—A MUSICAL EAR: IMPROVED BY CULTURE—ADJUVANT MOTIONS OF THE EAR, TO BE DEVELOPED—EXTERNAL ATTENTIONS TO THE EDUCATION AND IMPROVEMENT OF THIS SENSE—CAUTIONS RESPECTING IT.

IV. *Of the Sense of Hearing.*

The objects of this sense are sounds impressed upon the sentient organ—the ear, of whose beautiful and exquisite mechanism for conveying these sounds to the expansion of the auditory nerve, it would be difficult to convey an accurate, yet intelligible description, even if the design of the present work would permit such a digression.

Sounds are occasioned by the vibrations of a sonorous body, and are produced by the percussion of such body: these vibrations are propagated to the immediately surrounding atmosphere; and the impulse thus given is repeated and communicated to the ear, whose external form is well calculated to collect, and to concentrate these

impulses, which being thus brought to the internal mechanism, are carried onwards by an inimitable arrangement of structure, until the required impression is made upon the auditory nerve, and the brain. Thus, this sense is not excited by the presence of the body itself, as in that of touch; nor by some of its integral parts, as in those of taste and smell, but by the atmosphere which has received and conveyed the first vibratory impulse.

There is a great variety in the extent and perfection of this sense, both with regard to different classes of animals, and to the individuals of which they are composed. With some, it is more delicate than in man, at least so far as relates to the reception of simple sounds, necessary to the conservation of organic life; with others it is much more imperfect. With respect to man, the deficiency in his power of receiving, and distinguishing the minuter vibrations of simple bodies, is more than abundantly compensated by the infinite variety of sounds which he is capable of detecting, and which form for him so many signs of ideas.

This sense is *passive*, as when we hear without particular attention, and receive the sounds as they happen to be impressed upon the sentient organ; it is *active*, as when we *listen*, when we adapt the ear with intense energy to catch even the whisper of interest, and will scarcely venture to breathe, lest we should lose a single impulse of that medium which conveys to us intelligent

notices; and not only gives us the sensation of simple sounds, and distinguishes their difference—not only teaches us, in many cases, the nature of bodies, their relative situation with regard to ourselves, their distance from us, and from each other, as well as the direction in which they are moving—but also informs us of what is passing in the minds of others; brings us acquainted with their feelings, emotions, ideas, and habits of thought and action; and awakens in our own minds corresponding trains of thought and of feeling; thus contributing essentially to the development of the understanding, as well as of the imagination.

A farther use of this sense, which indeed has been presupposed in the former paragraph, consists in the communication, not only of affective language—that of feeling and passion; but also of conventional language, which however, though useless, or at least incompletely useful without the ear, is, notwithstanding, dependent for its origin and variety, principally upon the faculty of intelligence, the wants of the understanding, and of the immaterial principle of which it forms an important manifestation;—it is, in fact, the creature of society, and is rich or poor exactly in proportion to the extent of civilisation, and to the degree of culture which the intellectual operations have received: hence the great difference of different languages.

In enumerating the uses of the ear, we must

not forget to notice the pleasure to be derived from music, which results, in all probability, mainly from the association of ideas, recalled to our minds by the sounds of harmony. That it is not invariably thus, appears, however, from the fact, that sometimes persons of lively imagination, extensive association, and correct judgment to combine their results, are not possessed of a musical ear, and do not derive pleasure from the concord of sweet sounds: neither is a musical ear always the most correct and delicate when applied to other sounds; so that, as it should seem, the pleasure derived from music must be dependent rather upon some peculiar state of the function of intelligence, than of the sentient organ, upon which the impression of sound is first made.

This sense may be improved by culture. The degree of perfection to which it may be carried, is exemplified by circumstances which have rendered its cultivation a matter of imperative necessity; as for instance, *in savage life*, where the acuteness of the senses supplies, in some measure, the want of the protection afforded by the institutions of civilized society, and all the conveniences connected with them; and *in the blind*, where the total failure of one of nature's most important methods of communication with external objects, has rendered it desirable to supply the deficiency, by increasing the activity and

extending the sphere of the sense the best calculated to secure the largest amount of intelligent notices.

In one other circumstance, this sense has lost a degree of its power, by the *habits, probably the dress,* of social institutions. Nature has provided the ear with certain muscles, for the purpose of more effectually directing its attention to the finer sounds, and also of collecting a larger number of atmospherical vibrations. In the great majority of instances, the power of moving the ears has been completely lost, partly from pressure upon the external structure, but principally by the wasting of these muscles consequent upon want of exercise. Yet there are individuals who still retain this faculty, and who are perfectly conscious of employing these organs when they wish to direct the ear particularly to catch fine sounds. But so rare is the possession of this gift, that the persons so endowed become objects of wonder and curiosity, rather than of admiration. It may be well, however, for physical education to notice and restore this power; upon the principle of carrying the organ to its greatest degree of perfection; and with the consciousness that nature has made nothing in vain, to reinstate the faculty of moving the ear by the development of its muscles.

One of the earliest parental cares will be, to prevent any tendency to inflammation and excoriation behind the ears; an affection so frequent

and so troublesome, when a sufficient degree of ablution has not been observed; and which, if suffered to continue, may become, perhaps, both difficult of cure, and dangerous in its consequences. The remedy is to be found in cleanliness, repeated washing, and, if necessary, some slightly stimulating lotion to relieve the enfeebled vessels, and strengthen the skin of the part.

In the efforts to cultivate this sense, it is desirable to teach children to distinguish at first *simple* sounds, and by degrees those which are more complicated, or at least compounded of several simple tones; together with their relative distances, and the precise spot whence they come. It is extraordinary, but not more so than true, how little we possess naturally the means of distinguishing the direction in which sounds approach us. Every one whose opportunities have permitted the experiment, must have remarked, that if he endeavoured during the night to form an opinion, upon which way a stage coach passing his window was travelling, he has been frequently deceived, and oftener wrong than right. Habit, and the want of exercise, render it difficult to distinguish these slighter differences; but education may supply the deficiency, and give a greater degree of accuracy to the monitions of this sense: and it is self-evident, of how great importance such an acquisition may be to the individual and his conservation.

In the further improvement of hearing, it is

desirable to teach children to recognize persons and things by certain appropriate sounds; to become acquainted with the footsteps of individuals, the different cries of animals, and indeed every variety of sonorous vibration, in order to give a greater degree of accuracy and energy to the organic impressions. In effecting these objects, the first thing to be taught, is the faculty of attention; the direction of the organ towards the purpose of obtaining every possible notice. Having secured the attention, (no contemptible conquest in the volatile age of childhood,) the parent will proceed to develop the power of hearing *quickly*, as well as accurately; and of keeping up the effort of listening without fatigue, as well as of discriminating the slighter shades of articulate sounds, and their minuter variations.

There are a number of methods, through which the exercise of this sense may be carried on by means of the impression of natural objects upon it; such are the tones of the human voice, the varied expression of feeling, and the conventional result of articulate language. Nor is this unimportant; for through the medium of the ear, our sympathy with others is extensively awakened; and in addition to our widening sphere of intelligence, through the aid of language, which will again come to be considered in a subsequent chapter, we are also roused to a sense of feeling. The accents of joy, the shriek of sorrow, the cheering of courage, the soft breathings of love, the con-

solations of pity, &c. all awaken corresponding emotions, and enrich the understanding with a thousand ideas, arising out of the social state, and connected with all our best hopes, and views and feelings, and actions; while they powerfully aid, and gently stimulate the imagination. The latter property should be carefully watched with those, whose too luxuriant fancy is a little liable to run wild; and especially should they be guarded from the excessive influence of music. Its soft luxury should only be sparingly permitted to children of fervid sensibility; while their imaginative musings, fostered by the harmony of sound and song, should be counteracted by giving a preponderating largeness and weight to the understanding.

We shall only farther remark, that the sense of hearing is liable to be powerfully affected by any cause of morbid irritation to the *brain* and *nervous system*, to the energy and well being of which, the prosperity of this sense must be for ever indebted: it is therefore necessary to be watchful against the imprudent stimulation of that organ and its appendages.

CHAP. XV.

EXERCISE OF THE SENSES CONTINUED—OF THE SENSE OF SIGHT—ITS OBJECT—RAYS OF LIGHT—THEIR DIFFERENT CAPACITY FOR CALORIC—LAWS REGULATING THEIR TRANSMISSION—THE EYE IS THE ORGAN OF SIGHT—SKETCH OF ITS PHYSIOLOGY—DIFFERENT DEGREES OF VISION, AND THE POWER OF ACCOMMODATION OF THE EYE TO VARYING CIRCUMSTANCES—SIGHT IS ACTIVE OR PASSIVE, VOLUNTARY OR INVOLUNTARY—ITS USES—ITS HIGHEST STATE OF PERFECTNESS—IMPROVED BY CULTURE—AND ASSISTED BY THE OTHER SENSES—OPTICAL ILLUSIONS—POWER OF EDUCATION, HABIT, AND EXERCISE—DEFECTS IN VISION—DISTINCT VISION HOW PRESERVED—PRECAUTIONS ON THIS SUBJECT—THE CORRECTION OF BAD HABITS—THE MODIFICATIONS OF EXERCISE—TOGETHER WITH THE DIRECT AND INDIRECT ADVANTAGES RESULTING FROM THEM—INTELLECTUAL AND MORAL ASSOCIATIONS, &c.—DEFORMITIES OF VISION—SQUINTING—METHOD OF CURE—CONCLUSION.

V. *Of the Sense of Sight.*

THE immediate object of this sense is that which imparts the idea of colour; and this is dependent upon the rays of light reflected from different bodies, and passing directly or indirectly to the sentient organ, in separate pencils, with a dis-

tinctness which baffles confusion; and with a velocity so great, as at short distances to be quite inappreciable. Thus a body reflecting all the rays of light, appears *white; red*, where it has the power of reflecting only the red rays, and so with regard to all the primitive colours, and the shades which are compounded of their union; while black, or the absence of all colour, results from the absorption of the entire light.

These rays possess a different capacity for caloric, the maximum of which exists in the red ray; so that substances will not only give the sensation of warmth according to the inverse ratio of their power of reflecting, or the direct ratio of their power of radiating or transmitting the rays of light; but also according to their power of reflecting or transmitting *particular* rays: a circumstance worthy of attention in selecting the dress of children, as it may not only contribute to their comfort, but as it may avoid also the too great irritation of an important and highly delicate organ.

The rays of light are also partly dependent upon the medium through which they pass: thus they may be reflected from some bodies, according to laws, which admit of being ascertained or defined; and yet pass in right lines so long as they continue in the same medium: but in passing from a rarer to a denser medium, or from a denser to that which is more rare, they are *bent from their straight course*, and acquire a

convergent or divergent property, while in other cases they may be *simply transmitted.*

The eye is the organ of sight, and consists as such, of the eye, properly so called, and of the several appendages by which it is contained, moved, protected from injury, and preserved in a state of moisture; as for instance, the bony cavity in which it rests, the eye-lids and eye-lashes, its peculiar muscles, and the apparatus by means of which the tears are first secreted, and then conveyed away. It would lead us too far astray from our immediate purpose, if we were tempted, in this place, to explain the phenomena of light, and the laws by which it is governed; together with their application to the theory of vision, and the several questions which may perhaps be still considered as moot points in physiology: or to describe the anatomy of the eye, its complicated, though beautiful structure, and the subservience of every part to the grand object of procuring perfect and distinct vision; or to detail the mechanism of sight, and trace the rays of light from their first impinging upon this perfect optical instrument, until they had formed a distinct image of the object upon the retina, or expansion of the optic nerve. Such indeed would have been an interesting pursuit; but we are forbidden by the nature of our undertaking to be tempted aside by the beauty of every wild flower, which blows at a little distance from our path. Ours is the humbler task of gleaning in the field of

science, and selecting only those scattered ears of truth, which when bound together in a sheaf, will readily admit of useful application to the necessities of the young.

Passing over a variety of interesting matter, we can only say, that by means of its muscles, the eye is directed by the will to objects with which it seeks an acquaintance; and that it is accommodated by their instrumentality to the different distances at which those objects are placed: while by the agency of other muscles, and of the eye-lids, it is *automatically* defended from injury: while it is preserved from the irritation of extraneous bodies by the *eye-lashes*, and kept moist and transparent by the *tears*.

The offices performed by these several parts are indeed accessary, but still indispensable to distinct vision: and these being pre-supposed, the rays of light, after experiencing a certain degree of refraction, finally form an exact picture (though inverted) of the object to be represented upon the retina; thus producing that impression, the essential action of which is unknown, but which is perceived by the sentient organ, and conveys to *it*, a distinct idea of the forms towards which the attention of the eye may have been directed. We must not attempt to explain, why an *inverted* picture of the object, impressed upon the retina, creates an idea of that object in its upright posture; nor why we perceive *singly*, although the impression made upon the organ be

double; phenomena, which are probably not to be explained by the structure of the eye only, nor entirely by the laws of habit and association; but chiefly upon certain peculiarities of the intellectual function, which we cannot fathom, and the attempt to detect which, would perhaps only convict the inquirer of ignorance, or lead him along the path-way of interminable conjecture.

This sense is more or less perfect in different animals, and in man as well as in different individuals of the same species. In some animals destined to seek their food during the night, it is much more perfect in a weak light, and is almost destroyed by the intensity of a noon-tide sun, as in those of the cat-tribe: in others, whose habits are of a different character—in birds, and especially in birds of prey, it is wonderfully strong, and capable of being exercised at great distances. There are none, who have been accustomed to travel across desolate wilds during the night, who have not thankfully owned the superiority of this sense, in their faithful courier, the horse, over themselves; and there are few who have not experienced the advantage in circumstances of danger and difficulty, of leaving him to choose his own way; as well as the evils arising from obstinately persisting to *choose for him.* These varieties arise chiefly from the power of receiving or excluding a greater number of rays of light, under particular circumstances. On the whole, the strength of sight in man is very considerable,

and admits of great changes, according to his different occupations and necessities. The varieties to be remarked, with regard to the sight of individuals of our own species, are depending partly upon the original structure of the optic nerve, and its greater or less degree of susceptibility to impression; partly upon the perfection or imperfection of the eye, considered simply as an optical instrument; partly, on the influence of education, habit, culture, and the general modes of life; and not a little, on attention to, or the neglect of, precautionary measures for the preservation of its health.

The sense of sight is under the influence of the will: it is *active*, as when we direct the attention to investigate particular objects; or *passive*, as when they merely pass in review before us: in the former case, the will acts on the muscles of the organ of sight, to adapt it to the necessary distance; and on the retina, or nervous expansion, in order that it may be prepared to receive a greater exactitude of impression; and this again exciting that sympathetic and harmonious action, which links together every part of this complicated machinery, and forms one beautiful whole.

Thus influenced by the will on the one hand, and by the state of the retina on the other, this sense is peculiarly susceptible of education; and its perfection mainly depends on the habits induced by instruction, and on the state of the

brain, to which many of its phenomena must be referred. During the first few months of early life, the sense of vision is only passive, if indeed it admit even of this application; for the infant, although it apparently sees every thing, discerns nothing. If in its mute unconscious gaze, any impression be made upon the sentient organ, that impression is not perceived by the brain; but after a little time, it begins to take notice, to recognise those to whose kind care it is principally indebted; and so, by degrees, the sense is developed. Such is the delicacy of the organ of sight in early infancy, that it should be *gradually* accustomed to sensation; and the stimulation of intense light, as of the sun, for example, should be avoided; or the eye may readily be distorted, or rendered so irritable, as to be productive of serious inconvenience in after life. The same principle should not be forgotten a few years afterwards, especially during the hours of study, when the eye is particularly engaged. Under these circumstances, it is desirable that the light should fall *directly* upon the table, from the top of the room, and from a northern aspect: but where this preferable situation cannot be obtained, the study should be defended from the intense ray of a summer's sun, by venetian blinds, painted green; and the pupil should be so placed, as that the light should fall either *directly* upon him, or on his left side, which will prevent the

formation of a shadow by the hand intercepting the rays of light.

The sense of sight informs us of the positive and relative distance of bodies from ourselves, and from each other; of their size, figure, mobility, &c.: all within a certain and defined distance, called the sphere of vision; this however varying very greatly in different individuals, of whom the extremes will commonly be found in the peasant, and the man of letters; the one being accustomed always to look at distant bodies on a large scale; the other almost exclusively rivetted to his desk, and his eye fixed on minuter objects.

The perfection of vision is, that it should be clear, distinct, quick, at all distances, and that it should be long preserved; readily embracing a whole without losing sight of the details of which it is composed, or of the relation established between the several objects which these details comprise.

To the accomplishment of this perfection, it is necessary that the eye should be a good one, considered as an optical instrument; that the general health should be unimpaired, since upon this depends the exertion of muscular power, and the consequent easy adaptation of the organ to different distances; that the intellectual powers should be in full operation; that the eye should be accustomed to execute frequently, and under

varying circumstances, the function of comparison between what it sees, and what it knows; that it should be assisted by the other senses, and more particularly by that of touch; and that it should be strengthened by exercise.

The dicta of this sense are subject to a great variety of illusions, with some of which it is desirable early to acquaint the young mind, in order that it may be saved from self-deception; that it may form more accurate judgments, and be defended from the fatal influence of superstitious fear, so readily produced and fostered in the credulous eye of infancy, by tales of ghosts, and similar preternatural appearances, which may be referred safely to *optical spectra*, arising from the circumstances in which light arrives at the sentient organ; the state of that organ; or of the brain, to which its impressions are referred. Thus with regard to colour, it is not unusual to meet with individuals who cannot discern particular colours, notwithstanding that these distinctions in their every variety of shade and blending, form the peculiar and appropriate object of this sense. In these cases, as we possess no means of convincing the intellect, the existence of the specific colour must be received as one of the *prejudices* of education; and the child must be taught to feel that the fault of his not perceiving it rests with himself: a very useful lesson upon which to ground the precept, to distrust the evidence of his senses; to lean not to his own understanding;

to believe some things which he cannot demonstrate or comprehend; and to acknowledge that there are many which, though not contrary to reason, are entirely beyond its appeal, and which must be received as matters of belief, on other evidence than that of the senses. The analogy of this principle with that on which our best hopes for futurity are founded, may be, perhaps, highly useful in after life.

The eye is often deceived in judging of distances, and of the relative situation of different bodies; unacquainted with the laws of perspective, it is called upon to exercise them, and is frequently led to erroneous conclusions. Each one may convince himself of this truth, by the simple experiment of endeavouring to estimate the comparative distance occupied by a portion of ground unbroken by any object of interest, and of one smooth level; or by a similar space intersected by the industry of man, by houses, trees, fields, hedges, flocks, and herds: the latter will appear to be much the larger; because the eye having many points to rest upon, forms its judgment of the whole from the aggregate of these points. The same result may be obtained by contrasting a meadow and a garden: in which comparison the latter, though of an equal size, will appear to be much the larger. Again, another error may be made apparent, in the luminous spectrum which results from whirling rapidly round an ignited stick: the eye perceives a com-

plete and unbroken circle of fire, although there is really only a single point; a deception which arises from the burning portion arriving a second time at every point of the circumference of the circle described, before the first impression upon the retina has had time to subside. Another exemplification of the illusions of this sense, arising out of the refrangibility of light, may be found in the broken appearance of a stick which has been partly immersed in water: all these instances tending to shew the imperfection of the sense, and the necessity for education and exercise, before its reports can be received as true.

The perfection to which vision may be carried, is readily exemplified by the effect of different pursuits upon it; by the accuracy of anatomical expression in the portrait painter, or the sculptor; or by the delicacy of colouring, the judicious management of light and shade, and by the grouping of the several objects which constitute the forte of the landscape painter: and which place us at once in the society of those long lost, or in scenes over which memory fondly wakes, and which kindle with emotion, a thousand interesting reminiscences. In a different way, the same sense is highly developed in the professional architect, to whom we are indebted for some of the finest models of human art and industry. And to mention only one other instance of the influence of this law, and to descend to a much

humbler example, the same principle is discoverable in the quiet and accurate eye of the sportsman, who brings down his bird in rapid flight, and sometimes with unerring certainty.

These examples, by shewing the power of education, habit, and exercise, on the perfection of this sense, are encouraging to persist in the effort after improvement. But all have not the same power of attaining excellence; since, in the first place, the focal distance of the eye differs in different individuals. It is of great importance, that parents should ascertain this circumstance, or they may be often, though unwittingly, guilty of injustice to their children; in ascribing that to awkwardness of manner or perverseness of disposition, which is in truth, only the expression of a natural defect in the organ of vision; to be counteracted, not by correction and moral discipline, but by gradually developing that power of accommodation to circumstance which the eye possesses. The common focal distance of the human eye, or that in which individuals generally see to read distinctly, and at the same time conveniently, is from eight to nine inches; but it will be more or less, according to circumstances; adopting this distance, as the one in which a book should *always* be held, will produce, in many cases, indistinct vision, and lead to perpetual error, which may be ascribed to carelessness, or which may be productive of inordinate exercise, fatigue, and exhaustion to the eye; and thus

early lay the foundation of disease, or of premature old age. This organ, then, should be gradually accustomed to change, and much may be done by perseverance. It must however be recollected, that, under these circumstances, the eye is more liable to fatigue, and requires, therefore, longer intervals of rest. Where the irritability consequent upon exhaustion has been induced, great advantage has been derived from the application of cold water, which may with propriety be allowed to evaporate.

It has been stated, as one of the characteristics of good vision, that it should be long preserved. This, however, requires considerable care, and an attention to some important precautions.

First, reading, which generally occupies the eye most intently, and therefore produces the earliest symptoms of fatigue, should not be continued too long in one unbroken period, but should be subdivided into the occupation of different parts of the day, and alternated with some other pursuit. A change of exercise is, in itself, repose; and, with a little care, this may be always effected without any material loss of time; while, by this process, the organ will be more strengthened, than by a complete alternation from active exertion to absolute quiescence.

Reading, during the twilight, should be strictly prohibited. There is no practice which tends more certainly to develop morbid predisposition than this unfortunate habit: for the eye is strained

beyond measure to continue its pursuit, and is thus rendered weak and irritable. Sudden transitions should always be avoided; for although the eye has the power of excluding the greater number of rays, by the contraction of the iris almost to a point, and again, of receiving a larger proportion by its dilatation; yet this cannot be effected rapidly or frequently, without a degree of suffering which is injurious. Every individual may convince himself of the truth of this assertion, by the effect produced upon the visual organ, by the sudden introduction of candles, after sitting in the dark, or at least in a very weak light; an experiment which should always be avoided in practice: for as soon as the light ceases to be sufficient for the common purposes of employment, at that instant should candles be introduced. A similar effect should be guarded against in the change from the labours of the study, which, it has been recommended to furnish with Venetian blinds, and to defend from a very strong light, to the amusements of the playground, and exposure to insolation. The transition should be gradual, and light should be admitted into the room for a few minutes before the little pupils leave it for their out-door exercises. It is desirable to avoid much reading by candle-light, for a similar reason as that on which the eye should be defended from the full blaze of the meridian sun. But, above all, the attempt to read by moonlight should be most uncompro-

misingly forbidden; since its insufficient, but dazzling brightness, is peculiarly injurious to this delicate organ.

The very lucid, resplendent, and brilliant eye, especially where this is accompanied with a dark coloured iris, is commonly one of excessive *sensibility;* always bordering upon, and without great care, easily converted into *irritability,* and that impatience of light which prevents distinctness of vision, and gives rise to blinking of the eye-lids and other awkward habits, which are in reality the expression of its suffering, and of nature's mode of attempting its relief by excluding the too-powerful light, where the exquisite sympathy established between the retina and the iris, has proved insufficient to save the organ from distress. The voice of unsophisticated nature should ever be attended to; and it becomes the parent to expound its slightest intimations, and to act upon them. It is in these cases, that attention to the colour of the dress and of surrounding objects, may be useful. But in every instance it behoves the parent to distinguish between bad habit, and organic changes which admit of remedy. Imperfections should be discovered, and the eye accustomed by slowly augmented exercise, to all the little circumstances of life, which, though they may be hurtful, are yet unavoidable; while it should also be employed by degrees, in discovering all that nature has revealed, or the industry and genius of man have unfolded.

The modifications of exercise for this sense are almost as numerous as the daily occasions of life. One of the most important, consists in teaching it to carry on its vision to sentences, or parts of sentences posterior to the one, which at the instant engages the eye and the organs of language, so as to rivet the power of the understanding upon what the child reads. While the words of a sentence may be pronounced without thought, ideas will not be communicated by reading; but they cannot fail to be so, where the intellectual faculty is in active exercise, and in unison with that exquisite mechanism, by which nature has allowed the admission of words as the signs of ideas; and has likewise provided for their enunciation. Without having acquired this habit, no one can read well; for none can give to language its proper emphasis, who has not previously embraced the design of the author, and comprehended his sentiments and mode of argumentation; and none can do this, unless he can carry on the eye to subsequent parts of the page before him. No pains will be ill bestowed, in obtaining this acquisition, which is invaluable to the pupil; inasmuch as it converts him from the parrot to the rational being; teaches him to arrange his ideas, and to communicate them, as well as the ideas of others, to those with whom he stands associated.

It is highly desirable to instruct the eye in the advantage of symmetry and order, in the arrangement of all the child's playthings, and of all na-

tural objects. It will be seen, upon investigation, that much more depends upon this principle than immediately appears. For, in the first place, the faculty of attention is developed by it; and the memory is strengthened, not so much as a consequence of this activity of attention, as from *the habit af arrangement.* The author is by no means an advocate for the adoption of any system of technical memory: on the contrary, he believes that all such systems are based upon a fallacy, and are too mechanical to be really useful: but every one who attends to the operations of his own mind, will have often found, that he has been assisted in restoring ideas and their signs, by recollecting the page of the book, or the situation of the page in which they were written; or by recalling the *order* in which the attention of the thinking faculty was directed towards them. All are sensible of the advantages of arrangement in facilitating the acquisition of knowledge; and of the fact, that ideas thus systematically connected, will be afterwards elaborated with regularity; that the individual possessing such, will think and reason correctly, and will avoid that confusion of intellect which so frequently leads to erroneous opinion, imperfect or distorted judgment, and mischievous action. The same advantage of order in assisting the recollection, is felt, in the demonstration of an abstruse problem of Euclid, or in the appropriation of any closely reasoned argument—leading, as it should always lead, to one point.

This, however, by no means comprehends all the advantages which accrue from the eye being accustomed to order. Habits of neatness and cleanliness are depending upon it; every thing must be in its proper place; the *keeping* of the character must be complete; the eye discerns, and the understanding is discomforted by want of arrangement and disorder: the smallest deviation from the neatness so essential to the gentleman, is discovered and remedied; and thus intercourse with society is rendered much more pleasing. And still further, the same principle is applicable to orthography. When the recollection momentarily fails, and we forget whether we have spelt a word correctly or not, the eye accustomed to order, immediately informs us whether it *looks aright*. A variety of other illustrations might be added; all tending to shew that the perfection, as well as the agrémens of the character, and the faculty of obtaining and communicating knowledge, depend greatly upon rigid attention to this principle.

The eye should also be accustomed to discern distinctly at different distances, both near and remote, in order that it may obtain the greatest possible number of exterior notices; notices too, which it will be seen are not merely valuable as the gratifications of sense; but as leading to results of great importance, a few of which may be thus briefly stated.

1. Distinct vision enlarges our acquaintance with natural objects. The phenomena

of nature's productions, present an almost endless source of admiration, and of constant pursuit, (the great secret of happiness in this lower world, for without it every blessing is insipid, or at least but half enjoyed,) and the earlier the attention is fixed upon them, and the interest and curiosity of the young concerning them is excited, the better. All knowledge is useful for itself, and for its application to the daily purposes of life: but here particularly the operation of a master-hand is to be traced, and the young will be most readily led to enquire *who* made all these wonders; and may by degrees be informed of the bounty and love of that Omnipotent Architect, who created and upholds all things; and thus may be conducted to the knowledge, that man is the most astonishing product of his Almighty hand; and to all the duties arising out of his relation to *Him*, from whom are derived life and breath, and all things. This, of course, implies an acquaintance with the general laws of nature's economy, which must only be gradually unfolded; and the first link in the chain of which, must be, to fix the attention to natural objects, and to recognize them in little paintings, drawings, or engravings. For this purpose, the art of drawing may be exceedingly useful, while at the same time, it will give a great degree of accuracy to the minute observations of the visual organ.

2. Again, there is not a feeling more deeply rooted in the human breast, than that of selfish-

ness. The hopes and fears, the joys and sorrows of the young, begin and end commonly, in their own immediate gratification: they live as isolated beings, and as if the world around them, were produced solely for their amusement and comfort; and this microcosm of their own creation, extends not *beyond* the narrow sphere of their individual little circle. But the eye must be accustomed to look abroad to the whole family of man, and to the entire kingdom of nature; to trace a peopled world in miniature, with all its minute, yet complete arrangement, by aid of the microscope; to recognize and respect the wants, and benevolently relieve, by little sacrifices of their own pleasure, the necessities of the poor around them; to walk at large over the limits of our globe, and in tracing its *geographical* boundaries, to become a citizen of that world and to feel sympathy for the wretched state of its inhabitants; and yet further to have the views enlarged, and by means of the telescope to carry the eye forward, in all the maturity of the developed understanding; and through the medium of the delightful science of astronomy, to become acquainted with a plurality of similar worlds, as that on which it lives and breathes; peopled, perhaps, by beings of a similar character with themselves, possessing the same views and prospects, and surrounded by similar objects of wonder and delight.

3. In order to the pursuit of all these objects, the eye, and *light*, as its stimulus are indispensable. This sense, therefore, above all the rest,

preeminently enlarges the sphere of our knowledge. By its instrumentality, we can avail ourselves of the wisdom of past ages, and find works to assist and conduct our investigations. By its means, through the agency of writing, a communication has been established with the wise and good of distant regions; and by the art of printing, these writings have been perpetuated, indefinitely multiplied, and diffused over a large sphere. We may not forget to notice also, the employment of this sense in the mode of telegraphic communication, a plan hitherto employed principally for hostile purposes, but which admits of being applied to the transmission of intelligence, unmingled with the alloy of warlike preparation. These are only a few of the objects to which the sense of sight may be directed; but they will abundantly shew the importance of the foregoing precepts for its improvement and preservation.

We must not entirely quit this part of our subject without noticing that unfortunate deformity, which is commonly termed squinting, arising from the feebleness of *one*, or the excessive strength of *other* muscles of the eye, thus gaining power over its antagonist, and producing distortion. As an object of surgical attention, this does not fall within our notice; we cannot therefore, attempt a history of this singular affection. We merely mention it here, for the purpose of putting the parent upon her guard,

against the first symptom of deviation; to beware of exposing the child in any situation, in which it may receive the rays of light obliquely; to take care that these should always fall in right lines upon the eye, and when the predisposition has been already developed, to be very attentive to correct it early. And how is this to be effected? Not by the usual method of teaching a child to read through a flat glass, all of which, with the exception of its centre, has been covered with some opaque substance. This plan very commonly leaves the source of the evil untouched: while the muscles from being quiescent are enfeebled rather than invigorated, and therefore, are more readily confirmed in their morbid habit. Hence the constant failure of goggles, employed surely in utter forgetfulness of the only curative indication, which consists in strengthening the feeble muscles and developing their power, so as to restore the lost balance of antagonism. This rule is equally applicable to both the cases we have supposed; and it is to be carried into active operation by means of the will, and of those exercises judiciously devised by the anxious parent, and pertinaciously followed by the principled instructor. Much time, patience, and perseverance are required; but these surely may be afforded, where the stake is of such great importance; and if early attended to, the author verily believes, it is in the parent's power to re-

medy the defect, or allow it to continue; an alternative, between which there can be no hesitation—no difficulty of selection.

Thus then, each one of the senses is devoted to its peculiar function; these produce *impressions only*, and are subordinate to the intellect; it is the mind alone, which consecutively to these impressions forms *ideas*, or those notices by which objects are represented to us. The impressions of the senses, are only the exciting causes of, the materials for intellectual operation; they are subordinate instruments; they often require to be guided; they are necessary to the development of some of the faculties of mind, but in no degree determine its power; and deprived of them all, the man may still retain the vigour of his *spiritual (spiritual* as precisely opposed to *material)* faculties, and be the same thinking, reasoning, ever-living soul.

CHAP. XVI.

EXERCISE OF THE FACULTY OF SPEECH—ARTICULATE LANGUAGE — LANGUAGE OF ANIMALS—THAT OF FEELING—LANGUAGE DEPENDS ON THE FACULTY OF IMITATION—THE ORGAN OF VOICE—ART OF MODULATING SOUNDS—DISTINCTIVE PECULIARITIES —NOT OFTEN FOUND PERFECT AS A GIFT OF NATURE—INFLUENCE OF EDUCATION IN DEVELOPING THE POWERS OF THE CHEST AND LARYNX, AND CAUTIONS RESPECTING THEIR EXERCISE—DEFECTIVE PRONUNCIATION IS OFTEN THE RESULT OF WANT OF ATTENTION—HOW REMEDIED—VARIOUS IMPERFECTIONS OF SPEECH, WITH THEIR CAUSES, AND METHODS OF TREATMENT, AS WELL AS THEIR EXTENSIVE AND INJURIOUS INFLUENCE WHEN UNCONTROULED—A VERY FEW IMPERFECTIONS ONLY ARE BEYOND THE REACH OF REMEDY—PRINCIPLES UPON WHICH THIS PART OF PHYSICAL EDUCATION SHOULD BE CONDUCTED—CONCLUSION.

From the exercise of the senses, we advance to that of the faculty of speech; another step towards intellectual exertion, another link in the chain which inseparably unites physical with moral education. We have already seen, that these are mutually dependent; but we have yet to trace the degree of that dependence, and the intimacy of that connexion, in consequence of

which, the one separated from the other will ever prove abortive of good, if not the immediate parent of evil.

We have already noticed the language of expression, as it is attached to the development of the muscular system; and it is now the language of articulation, the distinctive accompaniment of reason, and the exclusive attribute of man, which claims our attention. It is indeed probable, that animals possess the power of communicating their impressions to each other, by a mode of language peculiar to themselves, and the attentive observer of nature will have remarked this in numberless instances; but the various expressions employed are not comprehended by other tribes of animals, nor by man; these are necessarily limited to the explanation of their wants and desires, their joys and apprehensions,—the immediate care of their young, or the supply of their necessities; they are the result of instinct—the product of passion—the offspring of present want;—they are not susceptible of education, or applicable to the purposes of reason, but merely characteristic of powerful, natural, unconstrained, unsophisticated emotion.

It is probable that man possesses the power of accommodating this language of feeling in a degree very inferior to that enjoyed by many of the animals around him. We trace its influence in the first cry of infancy; and the well prac-

tised ear of the parent, will readily distinguish between the expression of pain, or discomfort, or want, or passion: we observe it in the early indication of the delight, and a variety of other little circumstances in the helpless existence of the young. This may be considered as the only natural, and absolutely physical expression of feeling. Language, properly so called, depends upon the exclusive privilege of man, viz. the faculty of imitating the sounds which he hears, and of modulating the tones which he produces. The development of this power is the office of physical education, proceeding from the simplest sounds, to those which by the common consent of mankind, have been determined upon, as representative signs of certain things, and states, and modes of existence, which by various combination, become the elements of language, and embrace at once the simplest, as well as the most complex ideas.

The organ of *voice,* that which is concerned in this astonishing combination of wonders, consists of the entire mechanism employed for the purposes of respiration; but the principal means of forming articulate sounds, are to be found in the throat and mouth. Thus the air contained in the lungs, is driven through the trachea, or air-tube, in expiration; and as it passes through its superior aperture, it is divided and modified, by that beautiful arrangement of moveable cartilages, ligaments, muscles, and nerves,

which compose what are termed the *larynx and glottis;* but it receives its final and distinctive impression—its character of articulation in the cavity of the mouth, where it is variously influenced by the structure of the soft arch of the palate, and the sinuosities of the nose; by the roof of the bony palate, the arrangement of the teeth, and above all, by the muscles of the throat and tongue, assisted by a similar accessory structure of the lips and jaws. It would have afforded pleasure to the author to have dwelt at some length upon the mechanism here employed, and upon the relative influence of each of its parts; but it would be to deviate too far from the course he has prescribed for himself, which compels him to say only just so much as may be necessary to render the rules of physical education comprehensible.

Thus then it should seem, that the contraction and dilatation of the glottis, its elevation and depression, constitute the chief art of modulating sounds; while the last and final character of articulation, and distinct pronunciation, is given by the other parts of this exquisite arrangement of structure, the function of which it has baffled the highest efforts of human ingenuity to imitate. Attempts of this kind have not been wanting, and various hypotheses have been invented to account for the phenomena of the human voice; but a moment's reflection will convince the inquirer, that no comparison can

be fairly instituted between an artificial musical instrument of any kind, and that *living* organ, which consists not only of a great variety of delicate parts, depending for their action upon distinct efforts of volition; but which are presided over by the intellectual faculty, and which can alone undergo that infinity of modifications, which consitute this mechanism the most perfect of all musical instruments, and gives to its function that peculiar character and value which it possesses, as the medium for effecting a regular and extensive interchange of ideas.

The human voice is not however of one uniform tone; on the contrary, each individual possesses some distinctive peculiarities, through which he is easily recognized by those who know him, and which, moreover, serves in some measure, to maintain the consciousness of his own identity. Nor is this difference astonishing, when we recollect for an instant the structure of the parts concerned, and the modifications these must undergo from original organization—from the influence of age during the successive periods of infancy, childhood, youth, and maturity—from the characteristic difference of the sexes—from the growth and development of the muscular powers, and the degree of exercise to which they have been subjected—from the changes impressed upon them by the influence of high health, and of general or local malady; and above all, from the peculiar bias arising from the

several modes and habits of thought, action, and feeling, all of which are particularly manifested through the influence of this function.

In so complicated an arrangement, liable to be affected and disturbed by so great a number of causes, it need not excite astonishment, that it is not often found perfect as a positive gift of nature, or as the simple result of the faculty of imitation. It is however, capable of being carried to a great degree of relative perfection, by habit, and graduated exercise. These are the particular objects of physical education; and they consist in improving and developing the powers of nature, as well as in correcting her erroneous tendencies. The importance of this subject will justify the length of the following observations.

It has been shown that the force of the voice was dependant upon the strength of the lungs and chest, associated with that of the muscles, which are particularly concerned in the office of expelling the air; and, moreover, that its tones are communicated to it by the mechanism of the larynx and glottis; here, again referring the most perfect state of the function to the size, strength, and muscularity of that organ. The development of this muscular system forms a first principle in the education of the voice, and it will be recollected, that gradually augmented exercise becomes the most powerful means of accomplishing this object. This is to be attempted

by aiming at great distinctness of pronunciation; by repeating aloud at different distances from the parental auditor; by declaiming in the open air, under the several variations of temperature, and of atmospherical pressure; and lastly, by declamation during the action of progression, which as it is attended with the greatest difficulty, should only be attempted when the muscles shall have acquired a certain degree of previous tone and hardihood. Where the chest is originally feeble, care must be taken that the exercise be not excessive: but even where this constitutional defect exists, it may be greatly counteracted by the process of graduated exertion just now recommended; and besides, it may be advantageously combated by that system of diet, and those attentions to clothing and general exercise, which are suited to the climate;—which should be addressed to the body at large as well as to the organ itself; and which have been previously enforced, as best calculated to secure the largest amount of muscular power.

The same law will be beneficially extended to the muscles of the glottis and larynx; but here it must be recollected, that these parts are so constituted as to be preserved in a state of moisture by a constant mucous secretion, and that the easy and full employment of the voice, will depend upon the regularity of this secretion. When the glottis is relaxed, and the quantity of mucus superabundant, the voice will become

hoarse, and many of its tones indistinct; and when, on the contrary, long disuse shall have occasioned an augmentation of its irritability, it often becomes excessively sensible, and dry from evaporation of the fluids destined to moisten it; and this gives rise to that tickling sensation, so easily succeeded by cough, which frequently interrupts the progress of an unpractised reader. A similar remedy is applicable to both these states: for the constant habit of *moderate reading*, will brace the vessels of the part, and prevent their pouring out an excessive quantity of their appropriate fluid; while, on the other hand, it will diminish the sensibility of the organ: and since the supply is always regulated by the demand, it will induce a more abundant secretion of mucus, which will preserve the parts from the drying influence of the air passing over them in rapid succession.

Another very important caution with regard to the preservation of these organs, is to avoid frequently drawing in the air during the action of reading. Such a habit, while it prevents the individual from retaining a sufficient quantity of breath, to give energy and distinctness to his enunciation of a long sentence, is particularly enfeebling to the powers of the chest, upon which the force of the voice is dependant. For a similar reason, much reading after the principal meal of the day should always be avoided; for although the mechanical action produced upon the stomach

has been thought to be favourable to the process of digestion, yet the calling off the nervous influence from that viscus to the organs of speech, and to intellectual activity, will in itself be mischievous; while the augmented capacity of the distended stomach will diminish the power of the chest's expansion, and render necessary frequent inspiration, to a degree which must prove exhausting; and will occasion that irregular catching of the breath, which is distressing to the pupil, painful to the instructor, and injurious to the development of the faculty of speech.

It sometimes happens that defective pronunciation depends upon the want of hearing correctly, or of attending sufficiently, so as to form a just appreciation of sounds. It is only after having long heard others speak, that the infant can himself enunciate. The faculty of speech is not a gift of nature's, or an innate power, but the *result of imitation*; and as the entireness of this process depends, in some measure, upon the accuracy of the ear, its early and careful education is of the first importance; and its impressions once systematically made, will not be easily effaced. The development of the sense of hearing has been already treated of; and it will be here only necessary to remark, that as first impressions, with all their charms of freshness and of novelty, usually ensure the greatest share of attention, and leave behind them the most indelible traces of their influence, so is it of im-

portance, that the earliest tones which vibrate upon the ear of infancy, should be harmonious, clear, distinct, and correct. It is not enough that the attention may have been awakened by sound: the *quality* of that sound is deserving consideration. Particular care should be taken on the part of the parent, with regard to the just and simple, and melodious tones with which she first arouses the slumbering organ of her child, always being anxious to avoid the quick and hurried enunciation of expressions containing a variety of sounds, until the ear has been accustomed, first to the more single, and then to the more complicated impressions. In this way only can accuracy of attention and delicacy of organic tact be acquired, while a great deal of future trouble will be spared. It must be evident of how great importance it is to possess a nurse, whose education shall have been such as to ensure correct pronunciation, and whose voice shall be harmonious and agreeable; but above all, one who will attend to the directions of the parent.

A certain feebleness of voice is likewise produced by the indistinct formation of the nasal sounds, arising from the irritation of cold, or from any other cause which morbidly excites the lining membrane of the nose, and from paralysis of the muscles concerned in this process. The remedies for these states consist in discovering and removing the cause on which they depend; and in strengthening the feeble and unconscious

muscles by constant employment, and by particularly directing the will to their operations.

There are other imperfections of this function, of which the more common are stammering, lisping, and the erroneous pronunciation of the letters *r* and *l*; of these, the former may be the result of imperfect structure, or of a lively uncontrouled imagination, which allows the ideas to be produced faster than the words in which they should be clothed. Stammering, in the first case, may be the result of primary disease, or of sympathetic disturbance, as from the irritation of teething, or of disordered stomach; and when once formed, it may remain long after the cessation, or complete removal of the cause which had induced it; and it may then be considered under the second class of predisposing causes, viz. bad habits, rendering the action of the muscles irregular and incomplete; and these are by far the more common origin of this painful affection.

Lisping may be produced by the tongue being placed beyond the teeth in the act of pronouncing, or when these having been lost, there is no longer a point d'appui to receive the pressure of its extremity, so that the air escapes with too great facility before it has been fully formed into the regular sounds. The incomplete pronunciation of the letters *r* and *l* commonly arises from the little pupil finding some degree of difficulty in imitating the sounds correctly, in consequence of which he substitutes others which, to his un-

practised ear, approach nearly to that which is correct; but which, in reality, are always inharmonious and defective. All the several deviations from euphony may be ascribed to defective organization—the loss of voluntary power over the muscles of the larynx, glottis, or tongue—the loss of teeth—the consequences of convulsions, from whatever cause arising, and the increased growth of the tongue depending upon an excess of nutrition of that organ, or upon some morbid action, inflammation, &c. Perhaps, also, there may be other causes, which may have primarily exerted their influence upon the brain, and which, though difficult of detection at their source, may have left behind them traces of morbid influence, not easily to be effaced. It is well known how readily a certain effect produced upon the intellectual organ, either immediately, or mediately through the function of the stomach, will interfere with accurate pronunciation: this is exemplified by the hesitation resulting from the influence of wine, and other alcoholic fluids, whose primary impression is exerted upon the nerves of the stomach; as well as by the agency of opium, tobacco, and other narcotics, whether introduced into the system by the stomach, or in any other way. In all probability there may be many other such causes, which elude our investigation.

Imperfect pronunciation is often encouraged by the carelessness or indulgence of parents, who selfishly prefer the lisping accents, and inhar-

monious gibberish of infancy, to the slower process of perfect and natural development: and did the evil rest here, we would not have stigmatized so venial a fault; but the mischief consists principally in the erroneous bias impressed upon the organ of thought by this semi-elaboration of the signs of ideas, which is always attended by a corresponding imperfect grasp of the ideas themselves. The parent is often anxious to possess a little prodigy of talent and acquirement; and will most unthinkingly sacrifice the best qualities of mental operation, for the possession and display of precocious *power;* an attribute altogether incompatible with infancy; the semblance of which may indeed be obtained by excessive stimulation, and will always be followed by *positive loss of strength.* In all these cases, the simple indications are to remove the occasional cause, where this can be effected; and where this is impossible, to controul and counteract its influence, as well as the bad habit which has remained after the morbid impulse has subsided, by calling in the aid of the powers which nature has bestowed, and which will not be appealed to in vain.

There may be a few cases of originally defective organization, or of morbid states induced by disease, which are really beyond the reach of remedy: but we have the highest authority for believing that these are very rare instances; and consequently the patient should act with the

same degree of hope, and zeal, and energy, and unbroken, undiminished perseverance, as if certain of success. Thus doing, he will have the satisfaction of reflecting that he has done all in his power, and will be perfectly sure of *controuling*, though he may not finally and effectually subdue the unfortunate tendency. Where the fulfilment of the first indication is impossible, attention to the second is so much the more imperative, viz. the removal of bad habits; and this is to be accomplished by developing the powers of the organ of speech, and carrying them to their greatest degree of attainable perfection. We cannot hope to embrace this all important subject so thoroughly as it should be done, and we must therefore rest satisfied with detailing a few of the first principles upon which this part of Physical Education should be conducted.

I. What is the object of language, but to facilitate the interchange of ideas? By the very terms of this proposition, it is clear that ideas should precede, or at all events be coincident with, the words which are destined to convey them; and as a necessary inference, that the minds of children should be stored with words, *only* as they become capable of comprehending and attaching to those signs the idea of the thing signified. Thus, the first sounds expressed to the infant should be such as may be readily associated with some person or thing, with which it may become easily acquainted. This principle

is exemplified in the case of idiots: *they* have a language of their own, expressive of their wants and pleasures, their hopes and fears, so far as their defective organization enables them to smile on the one or deprecate the other; but they possess not the power of articulation, because the faculty of speech is useless to those who cannot *think*: the music of the human voice falls unheeded upon their unconscious ear; the impression is made upon an organ incapable of perception, and the interesting process of the communication of exterior notices to the sentient principle within, is arrested on the very threshold. The point at which nature stops is precisely that to which our educational attention should be directed, viz. to give such sounds as will excite distinct impressions, and produce a corresponding effect upon the percipient organ, and the conscious principle to which it is subservient.

II. The faculty of speech is entirely subordinated to the action of the brain; and it will be rapid or slow, exact or inaccurate, accordingly as the ideas may be freely or sluggishly elaborated—as they may or may not be clear and well defined. Hence the necessity for the art of thinking, of judging of the immediate and relative value and influence of certain simple elements of thought, and of the effects resulting from their association. This is not within the unassisted power of infancy; but it must be the office of the instructor to produce clear ideas, and to

suffer such only to be enunciated by the pupil. It cannot be necessary, in order to enforce attention to this rule, to do more than refer to the perfect misery of listening to those who talk eternally and say nothing—those living automatons, whose existence is a mere mockery of man, whose little circle of thought knows neither beginning nor end, but is one continued and unbroken round of insipidity. Ideas must precede words, and children must be accustomed to attach clear ideas to all they say.

III. A vague or erroneous expression should never be used before children; neither should they be permitted to employ one unthinkingly. Where the habit of regular and consistent thought has been developed, this principle will follow as a matter of course; for he who thinks accurately and orderly will express himself with precision, and in appropriate terms. Yet in common conversation, we are too apt to employ a loose or inaccurate phraseology, which children greedily catch, and which is often the parent of devious thought, and fallacious reasoning. For the same cause, it is desirable to avoid rapidity of expression before them, since they cannot correctly follow it, and therefore can comprehend only imperfectly, and retain merely the shadow of the sentiment, while they have lost the substance. A similar view will induce the parent to prevent her little pupil from precipitately catching words to which the defined meaning has not been insepa-

rably attached. Since the object of the instructress is not to educate parrots, but human beings, with the high destiny of immortality before them, there is not a single maxim, or any part of the process, which should not be subservient to this distinctive attribute of man. It is not possible to calculate how far one erroneous or undefined expression may lead: the impression to which it gives rise may be confused; an imperfect idea will be perceived; an inaccurate notion will be the result; hasty opinion will be developed; fallacious judgment will be formed; obliquity of thought and action will be occasioned; and under the influence of the perversity of the human heart, the whole mental manifestations may be disturbed, and the most pernicious errors, or the most lamentable deviations from moral rectitude may be the ultimate end of this apparently trifling circumstance. So true is it, that in all which relates to the conduct of infancy, nothing can be trifling; nothing can be even of inferior, or of secondary importance.

IV. The voice should be gradually exercised; and in order to do this correctly, it must be remembered that every word consists of letters which require a separate and distinct act of volition for their perfect enunciation; and it must not be expected that children should be early able to connect together so intimately, a variety of these acts of volition, as to leave no hiatus between them—no break in the uniformity of their ex-

pression. Care should be therefore taken, that the pronunciation should be perfectly *correct*, and *complete* with regard to syllables, letters, and punctuation, as well as harmonious and agreeable. For this purpose, it is indispensable, that the articulation should be *slow*, so as to allow the child fully to embrace the idea to be conveyed; for whatever is inaccurately conceived, will of necessity be imperfectly uttered. On this account it is not *generally* desirable to exercise the memory on the repetition of sentiments which it cannot comprehend; or on the acquisition of a stock of words, without a corresponding extension of the materials for thought, which is injurious, inasmuch as it only adds to that useless lumber of the mind, which gives the appearance of disorder and confusion, without adding a single atom to its riches. For the same reason, it is not a good plan to teach a child to read and spell before he has learned to pronounce; that is, before he has acquainted himself with certain forms, and their appropriate signs, and has thus learned to connect every mode of expression with some natural object, or some intellectual quality.

V. Bad habits are to be corrected by the constant uniform substitution of good models, and by unwearied attention; at least where there exists no defective conformation: and even *then*, much may be done towards remedying this error of nature, by the unabated perseverance of art, grafted upon this principle. Where there occurs

difficulty in pronouncing any one particular letter, and consequently all words and syllables in which it is found, it will be commonly advisable to get quit of the idea of the obnoxious letter, by a little *detour* or a *ruse de guerre*. So long as the powers of volition are absolutely employed in the removal of a vicious pronunciation, so long will they be directed in spite of oneself, and in such way to the muscles concerned, as to perpetuate the erroneous sound. A similar automatic connexion is observable under many other circumstances: but call off the attention from the muscles you propose to employ, you will catch them off their guard, and induce them to act *correctly* before they are aware of acting at all. Thus in the case of faulty pronunciation, no progress will be frequently made by a direct process; but dismiss the formidable letter altogether; substitute sounds of an analogous, but not identical character; let them advance by degrees in similarity to the unfortunate stumbling-stone; and then finally, and without apparent effort, or any particular direction of the will to the subject, introduce the very sound you wish to have correctly pronounced, and, in all probability, success will attend this process, at all events, after having been foiled a few times; for in this, as in every instance of failure, however mortifying, an unsuccessful attempt should only prove the stimulus to greater and more energetic exertions.

VI. Thus much having been accomplished,

and the difficulty having been introduced and conquered in every variety of combination, the exercise of the voice is to be carried on beyond the mere enunciation of simple sounds, to the complication of many sounds, and to the sentiments they embody. Under every modification of plan, the original idea is never to be lost sight of for a moment, viz. that the exercise of the voice is to be coincident with, and consequent to, the development of the mental manifestations; and must form the external symbol of the thing intended to be represented. The first step in this process is the variation of the tone of the voice; the reading quick or slow according to the action of thought or feeling which may be supposed to have influenced the writer or speaker; laying a proper emphasis on certain words of the sentence, and modulating the voice, as it may be required to give its full zest, and life, and energy to the spirit of the author. The more simple, didactic, or ethical writers should be selected in the first instance, for the perusal of children, until having learned to speak with purity and correctness, to think with regularity, and enunciate with precision, they may advance a step farther in the attributes of intellectual manhood; and until animated by feeling and passion, the energy of the character may be fully pourtrayed. This must be a slow process: no good will arise from the *early* excitement of those spirit-stirring emotions, which constitute so valuable a part of the

manifestations of mind; but by degrees the pupil should be conducted to them, and to the correct mode of expressing those feelings which are so materially influenced and modified by the state of society, and by the operation of age, sex, climate, temperament, various external circumstances, and the fluctuating conditions of health and disease. The easy adaptation and change of voice to different modes of expression, so as to convey every shade of mental variation of the individual who speaks, or of the writer whose sentiments he adopts and appropriates, can only be a work of great time, and attention; always bearing in view, that the development of the mind must keep pace with the exercise of the voice; and that no plan will succeed, which is not established upon the principle of forming the understanding, and developing the feelings, before the organs of speech are called upon for the appropriate expression of those emotions, without which it is impossible to read well.

VII. There is nothing so good, but that it is liable to abuse; and so, in conducting this process, there is danger of losing that simplicity of character which is so necessary to the age of childhood. This however will generally arise from expecting too much; from seeking the expression of the more complicated emotions, and deeper feelings, which belong rather to a more advanced period of maturity. This will be the fault of the instructor, and must originate from a

forgetfulness of the principle, that the reach of the understanding, and the actual unfolding of the imagination, together with the positive existence of their combined fruit, as exhibited in the manifestations of feeling, emotion, and passion, should precede the attempt to form their *characteristic expressions*. The judicious parent will be careful to call for the exercise of those feelings only which are appropriate. But even here, a *little* knowledge, a *little* feeling, and a consciousness of their possession, are dangerous, and destructive to simplicity. The remedy is easily found in making the pupil feel his ignorance, his want of varied feeling, and the small extent of his acquirements compared with what they might have been; or with what must always be beyond the power of his reach. In spite of all our care, however, evils will sometimes spring; and we have to notice in this place, as in some measure accruing from these plans, a certain degree of affectation on the one hand, or of pedantry on the other: both evils to be corrected by developing the powers of the understanding, since they can have no existence in a strong mind, and are always to be cured by that extension of real knowledge, which teaches its possessor to be diffident, modest, and humble; and by that intimate acquaintance with self, which produces a preference of the unvarnished expression of simple character, to all the gaudy tinsel of some faulty models.

Enlarged knowledge and good taste will be found remedies for these defects.

VIII. The great use of the faculty of speech, should be to facilitate the application of the powers of the understanding; to assist in the accumulation of facts; in reasoning upon them; in comparing our ideas; and in drawing conclusions from these comparisons. Not a single link in this chain can be spared: individual facts can be of no value, except in so far as they admit of being classed and arranged, and of forming a basis for the legitimate deductions of cool and sober theory. On the contrary, without these facts as landmarks, and as "*points de départ*" for reasoning, the latter will be no better than the wildest ravings of hypothesis. There is danger of falling into either error; principally on account of that natural indolence and love of ease, so congenial to the human mind, which dislikes the labour of investigation, and which has been so much fostered by the superficial and sketchy education of later years. There is however no royal road to excellence; and if ever the results of science shall acquire a greater degree of certainty than they at present possess, it must be by diligent observation, aided by dispassionate reasoning. Facts can only be of general value as they form the ground-work for opinions; and again as these opinions become the basis of principles, upon which the goodly superstructure of every day

conduct must be reared. In the record of facts, again, there exists this especial source of fallacy, that no two individuals will similarly observe the same appearances, or will derive from them impressions which are identical. This barrier to the acquisition of truth will remain insurmountable, so long as the brain continues to be the *organ* of mind, and is characterized by that infinite variety of physical constitution, which meets us wherever we cast our eye: for while this order of things remains, (and it is unchangeable,) so long will the notices of external objects, conveyed by this mechanism, produce corresponding, and therefore infinitely varied impressions upon the sentient and immaterial principle. There are, notwithstanding, general rules of thought; the general principles of the human mind are uniform; and that alone will be good reasoning, which consists in applying these rules, according to the greater or less prevalence of these active principles, in each individual case. Here again there are two sources of error; viz. that first, of adhering too exclusively to *opinions* invested with the imposing garb of *general principles:* and secondly, of being induced to *modify and change* those general principles upon a *small* number of disjointed facts. Hence arises the importance of the investigation of facts—of reasoning, comparison, and inference; and *a fortiori*, hence the consequence of carrying to its highest state of perfection, that organ of speech, by which the external manifestation of these processes is to be conducted.

CHAP. XVII.

OF PUBERTY—IMPORTANCE OF ADHERING TO GENERAL PRINCIPLES—PARTICULAR ATTENTIONS, REQUIRED BY THE STATE OF THE PHYSICAL SYSTEM, AND MENTAL MANIFESTATIONS OF THIS PERIOD—CAUTION WITH REGARD TO SOCIETY—DEVELOPMENT OF THE MORAL POWERS—GENERAL ATTENTIONS TO THE PRESERVATION OF HEALTH—NECESSITY OF CONSTANT EMPLOYMENT AND OF PARENTAL SUPERVISION—DIRECTION OF THE INTELLECTUAL FACULTIES—CAUTIONS WITH REGARD TO READING AND THE ENCOURAGEMENT OF MORAL MOTIVES AND JUST PRINCIPLES.

SYSTEMATIC writers on physical education have commonly devoted a great deal of time and attention to that particular period, when the full powers of the animal machine are evolved, and youth slowly glides into maturity. We differ, however, from these writers in our estimate of the relative importance of this period, and of the degree of detail necessary in considering its phenomena. We believe that it requires no particular or exclusive rules, but only the prudent application of those principles of physical and moral education, which have been already, or which will be hereafter explained and enforced. It will therefore be sufficient to recall the attention of

parents to some of those simple principles, which have been already mentioned as consisting of two distinct kinds, viz. *physical* and *moral;* but which for the sake of convenience, will here be thrown together in a very few paragraphs.

I. The period of puberty is characterised by the rapid growth and development of the body; and especially by the preponderance and susceptibility of the nervous system. These communicate a certain degree of irritability, or aptitude for excitement, or morbid action to the several functions of the system: and it often happens, as a consequence, that an undue stimulus is given to some one organ or function, which is followed by a loss of the balance of the circulating system, and by a greater or less degree of positive disease. The effects of this morbid condition are principally exhibited upon the function of alimentation, in which the remarkable and bizarres cravings of the stomach, are strongly contrasted with the feebleness of digestion, and the sluggish motion of the bowels: this function once impaired, the vigour and energy of all the rest are undermined; and these effects are early visible upon the head, upon the chest, and upon the skin: headache becomes a frequent complaint, attended by bleeding at the nose, which most frequently relieves, but sometimes exasperates this symptom; the action of the heart is disturbed, and it becomes liable to palpitation and oppression, in consequence of its too great irritability, as well as from the loss of its muscular

power; the lungs become congested, and a considerable degree of breathlessness and anxiety is the result; while a certain amount of general languor is remarked, and is particularly exhibited in the function of the skin, which becomes clouded, pale, and sallow.

II. A corresponding influence is exerted upon the mental manifestations, and these are characterised by a certain degree of mobility and susceptibility, accompanied by proportionate feebleness. The aptitude for intellectual energy is diminished, while the operations of the imagination acquire and exert an undue power over the general habits of thought and action. Works of imagination are therefore earnestly desired, while there is a proportionate amount of loathing, amounting to more than satiety, aye almost to disgust, for those which require the labour of thought, or demand the elaboration of idea. An analogous extent of tenderness of feeling, an easy susceptibility to powerful emotion, is also most readily to be traced; a sensibility, which duly appreciated, and modified by the restraints of education, and developed understanding, is an attribute of great value, and a source of pleasure to its possessor, and of good to others; but which, when allowed to exert its uncontrouled sway, hurries its victim into all the littlenesses of morbid excitation. The same state also renders the mind highly susceptible of friendship, that purest, best boon which has survived the fall, but which requires great care with regard to the object

upon which it is placed, and to the degree in which it is exercised: always considering it as an *evil* when it ceases to be the quiet solace of the cares and sorrows of life; and when it becomes one of those stormy passions, the indulgence of which leads almost unconsciously to every variety of misery and woe.

The general attentions required by these states, are therefore easily divided into an arrangement similar with that of the foregoing phenomena. Hence,

III. The development of the moral powers, must keep pace with that of the body; and the two together must be guarded from those excesses to which they are liable.

IV. The physical attentions required, are such as subdue the susceptibility of the nervous system, and preserve the balance of the circulation. The general rules to sustain the health, which have been before insisted upon, are only now to be more rigidly observed. The digestive function claims pre-eminent notice, and is to be guarded from morbid action, by maintaining the greatest simplicity of diet, which should be even sparing in quantity; by avoiding spices, highly seasoned dishes, and stimulants of every description; by abstaining from the excitement of alcoholic fluids; and by securing a regular action of the bowels.

With regard to *dress*, this should be light and cool, and especially such as to avoid the accumu-

lation of heat during the night. This principle, however, is not to be carried to excess: the body must be preserved comfortably warm, or congestion in the vessels of the brain will be the consequence; but a state approaching to heat should be carefully avoided. Feather beds are to be cautiously excluded; and a horse-hair mattrass or straw palliasse substituted in their room; and this will in a great measure prevent the little pupil sleeping longer than nature requires for her refreshment, and enable it to escape the irritation which is the consequence of prolonged sleep: but if, in spite of this precaution, there should be a disposition to the continuance of morbid slumber, the little disciple of correct education should be aroused early, and be accustomed to that universal cold ablution, which should be the first duty of the day, and which will so materially promote health and comfort. Habits of the strictest personal cleanliness, will be now of the very greatest importance, and should be superinduced and fostered by every practicable means, and every eligible encouragement.

The exercise should be proportioned to the strength, but should be carried only so far as it can be borne with impunity; and should be such as may be best calculated to produce robustness and vigour of constitution; to occasion an equable distribution of blood over the whole body; to give rise to a great degree of indifference for the vicissitudes of climate; to obviate the disposition

to prefer warm rooms, which are relaxing and injurious; and to produce such a measure of *fatigue without exhaustion*, as will ensure regular quiet sleep, and yet will not require the devotion of a large proportion of time to this state, in order to restore that irritability of the system, which has been expended during the day.

The object of this discipline is to prevent an undue accumulation of vital energy in any one organ of the body, and so to prevent the irritation, which would frequently be its consequence. At this period, it is particularly desirable to provide constant occupation for the pupil: idleness is the prolific parent of moral mischief; an incessant round of employment, on the contrary, is the best safeguard from its influence; and every waking hour should find its appropriate pursuit of duty, amusement, or exercise. And lastly, it is important, that in all these several states, children should not be left to themselves, but should be always under the constant supervision of the parent; or of those to whom a parent's watchfulness may with propriety be delegated. And here the author must be permitted to mention the great, the indispensable importance of obtaining trust-worthy and principled domestics about the young; such as will consider only, what is for the real good of their little charge. Infinite mischief has often resulted from unprincipled servants, who to gratify their own depraved imagination, have dared to stimulate that of the unconscious youth committed to their care.

V. The particular attentions required in the conduct of moral education, will immediately be considered as general principles — uniformly operative upon the character; but the present discussion will scarcely be complete, without pointing the parent cursorily to those measures which are rendered especially necessary during a period, which experience has shewn to be readily productive of indelible mischief, unless counteracted by the bias of reason and religion. As the exercise of the body has been recommended, so the regular employment of the intellectual powers should be a principal object with the parent. At this time, at least if the preceding years have been well improved, those powers will be adequate to considerable exertion, and they should be called upon to the full extent of their ability. They should, however, be so directed as to strengthen the understanding, and develop the reasoning capacity; while they repress the luxuriance of the fancy, during this imaginative season of human life. With this view, the memory may be exercised upon such objects as will add to its useful store of solid principles and arguments, and will teach the habit of arranging and classifying its thoughts. In the fulfilment of this intention, mathematical pursuits will be of the greatest advantage. It is unfortunate that the studies of youth too frequently lead to a contrary result: but we cannot now enter upon this subject in detail; we can only shew the general principles which should guide a parent's conduct. It need

scarcely be added, surely, that the pages of a novel or a newspaper are not fit to be placed in the hands of the young and inexperienced: this is too palpably the fact to demand argument in its support: but, alas! even the page of history is contaminated with many a narrative which ought not to meet their eye; and still more, their classical reading is too frequently defiled with allusions which should never find entrance into their bosom; and with histories, tales, or satirical notices, whose only tendency is to demoralize the heart. The obvious conduct of the parent should be to prevent the contact of such impurity where this is possible; and where it cannot be avoided, to supply an antidote to the poison, by the constant development of good principles of action, as the pillar and ground of the truth. The active state of the imagination may be also rendered available for the purpose of developing *a fear* of doing wrong, of losing that rectitude of motive and consistency which can alone entitle the individual to *esteem;* or of harbouring for a moment a thought, or feeling, which it might blush to reveal to its parent. *Respect* for itself and its friends will be also found a powerful means of exciting the imitation of good and virtuous conduct, and the abhorrence of that which is evil. But a far more powerful motive may be obtained by the sanctions of religion; in the love of God; the fear of offending him; the desire of obeying his commands, and incurring his favour

and blessing; a principle which reaches to the thoughts and intents of the heart; to the very mainspring of action, long before the individual is conscious of having directed the powers of his mind to such a subject. The voice of conscience is another most valuable safeguard to the young; but this can only be rendered powerfully and extensively operative, in proportion as the attention is constantly directed towards it, and as it is based upon the foregoing principle; for conscience is, in fact, none other than the involuntary judgment which an accountable being passes upon his own actions, and thoughts, and motives, by comparing them with some standard of right; and that standard can only be the revealed will of God. In order to the possession of a tender—that is, a susceptible conscience, it must be constantly engaged, and employed upon the minuter occasions of life; for it is only by being conscientious as to *trifles*, that a successful barrier can be raised by appealing to its decisions, against the inroads of that mighty torrent of vice which so frequently threatens to overwhelm the young and unguarded.

One other principle to be now inculcated—though this, indeed, will result from the former, is the subordination of passion to reason—of reason to the word of God: this, this alone can ensure safety to the young, or preserve them from the shoals, and quicksands, and rapids with which their introduction into life is beset. And this must not be reserved as the subject of an occa-

sional lecture; it must be the daily, hourly, undeviating object of thought, of action, of precept, and example.

To this slight sketch of principles, which will be further developed in a subsequent part of this treatise, we shall only add the importance of watching over the choice of a companion, and the formation of those friendships which are usually so warm, and which exert an influence so powerfully operative upon the mind, as almost to preserve it from error, or to ensure its ruin. Let parents, then, be doubly watchful. And we shall now pass to the second part of our inquiry, viz. the application of Physical Education to the development of the Intellectual Faculties, which will prepare us for the consideration of that which more exclusively attaches to the subject of moral and religious instruction.

END OF PART I.

PART II.

INTELLECTUAL EDUCATION.

INTELLECTUAL EDUCATION.

CHAP. I.

MAGNITUDE OF THE SUBJECT—MAN DIFFERS FROM OTHER ANIMALS—THE FORMER DISTINGUISHED BY REASON AND REFLECTION FROM THE INSTINCTIVE PROPENSITIES OF THE LATTER—MAN TOO POSSESSES AN IMMATERIAL AND IMMORTAL PRINCIPLE, CALLED SOUL; AND THIS CONSTITUTES HIM A BEING ACCOUNTABLE FOR HIS ACTIONS TO HIS FELLOW CREATURES AND HIS GOD—DIFFERENCE OF INDIVIDUAL CHARACTER NOT WHOLLY DEPENDING UPON EDUCATION, BUT ALSO UPON THE POSSESSION OF A GREATER OR LESS DEGREE OF APTITUDE FOR SUBMISSION TO THIS PROCESS—UPON WHAT THEN IS EDUCATION OPERATIVE? UPON THE ORGAN OF MIND; AND THAT ORGAN IS THE BRAIN—REASONS FOR BELIEVING THE BRAIN TO BE THE ORGAN OF MIND;—VIZ: FIRST, THE GREATER COMPLICATION OF THIS ORGAN IN MAN, THAN IN OTHER ANIMALS: SECOND, THE AWARD OF INTERNAL CONSCIOUSNESS: THIRD, HEREDITARY PREDISPOSITION, AND INDIVIDUAL PECULIARITIES.

In entering upon the vast field of enquiry which now presents itself for our consideration, the author feels the importance, as well as the difficulty of the subject; and with a deep con-

viction of the advantages resulting from method, in conducting himself and his readers through the labyrinth of thought, he will endeavour to arrange his observations, with a view to the distinctions observable in different individuals, with regard to their peculiar amount of intelligence; to the organ by which the intellectual operations are carried on; to the development of some of the manifestations of mind; and to the influence of education both upon that organ, and upon its great variety of function.

I. Man differs from all the other animals by which he is surrounded. We admire the wonderful instincts with which the latter are provided for the conservation of their lives; the supply of their wants; and the perpetuation of their species. We see the power and wisdom, and goodness of an all-wise and all-bountiful Creator, in the exact adaptation of their structure to their habits; their situation in the scale of animated nature; their necessities, and their subordination to man. We delight in the docility of one; in the power of a second, and in the submission of that power to man; in the parental affection of a third; in the courage and self-devotion of a fourth; in the sagacity of a fifth; in the fidelity and constancy of a sixth; in the amount of intelligence, quickness of perception, accuracy of memory, betrayed by a seventh; and we naturally, and most justly, refer these several operations to their peculiar organisation, and their individual aptitude for the display of these several faculties.

But there is a broad line of distinction between such peculiarities, and the distinguishing attributes of him who was constituted the lord of the creation; and who has, alas! too frequently exerted his power with a despotic sway. Man alone *reflects* and *reasons;* he alone assists the operations of his own understanding; considers his thoughts; reviews the conduct of his past life; recalls events, over which time may have thrown its mellowing tints, or invested with the darkness of oblivion; investigates his most secret motives; carries his scrutiny where none but his own, and the piercing eye of Omniscience can penetrate; passes judgment upon his own actions; blames or approves; praises or condemns: he alone, it is, who can remove from his mind those ideas which might embarrass his progress, or obstruct his pursuit after truth; he alone possesses the power of accumulating and preserving the result of his meditations, and of so variously associating and combining them, as to discover new paths for the operation of his intelligence, and by the aid of memory and selection, to render these several combinations available for the government of himself, and for the guidance and direction of his conduct towards others: he alone, it is, who possesses that internal principle which informs him he shall never die; a principle which, though imprisoned in a material tenement, and depending upon it for many of its manifestations, is nevertheless immaterial, and possesses an independent existence;—a principle whose ener-

gies are now repressed by its intimate alliance with the body, but which, even here, is destined to exert a certain influence over that body during its probationary state of existence, and afterwards to survive the wreck of its earthly tabernacle; to escape from the cloud of mortality which invests, and obscures, and perverts its agency, and only to acquire its full powers in the atmosphere of heaven, and in the light of the Sun of Righteousness. It is the possession of this principle which constitutes man a moral, a religious, an accountable being; which not only raises him, in the scale of animated existence, by the extent of his intelligence; makes him to differ from the most sagacious animals which surround him, by the superadded powers of reason and reflection; enables him to exchange the natural consequences of dissolution, the crumbling of the body into its original elements, and its re-appearance under a variety of new forms and combinations, for a hope full of immortality, for the prospect of a joyful resurrection, and an entrance into that world, wherein dwelleth righteousness, and peace, and love; and which leads him by the light of revelation so to act, as in the presence of *Him* who judgeth the heart, is acquainted with the most secret thoughts, and in whose strength alone it is that he can walk so as to please God.

But not only do we discover these grand marks of distinction between man and other animals:— there are, perhaps indeed, less prominent, but

not less certainly defined differences between the several species and varieties of which the genus man is composed; and also between the individuals of the same species, notwithstanding the great similarity of their external circumstances, and of the operation of those causes both physical and moral, which tend more particularly to influence the development of the manifestations of mind. It is quite impossible to give the same reach of capacity and genius to all: for although the apparent characteristics of the different classes of society may be depending principally upon *education*; yet it will be found, not only that one class, but that one individual of that class will be more susceptible of the process of instruction than another. Each possesses a certain proportion of intelligence, which may be considered as the soil into which a variety of moral seeds are thrown by the intellectual husbandman. But there are original differences in that land; and it is only by the due consideration of these, that a successful culture can be conducted. For as one kind of soil requires a peculiar season, and an appropriate manure, while it possesses a greater aptitude for the growth and perfection of one kind of grain rather than another; so with regard to man,—there are original aptitudes for the reception of instruction; there are privileged organisations, which are not only more susceptible of intellectual effort than others, but which appear to possess a greater power of bringing to maturity some peculiar

talents, the predominance of which make up what is justly termed the *character of the individual.* And although we have no precisely analogous processes with those of agricultural chemistry, by which we can certainly determine the exact properties of the several strata, and thus ascertain with precision, the kind of cultivation that may be required, and the grain most suited to the soil, and possessing the best prospect of arriving at maturity: yet an attentive observer of mental phenomena, will very early distinguish these peculiarities, and will regulate his *educational processes* accordingly. These distinctive properties, however, are to be ascertained *only* by watching the manifestations of mind; and not by any arbitrary or fancied law, by which the kind and degree of intelligence has been supposed to be capable of estimation.

Upon what, then, does education operate? Does it exert its unconscious though acknowledged power upon the soul, the immaterial principle; or upon the brain, or upon some *tertium quid?* If the latter, what is this mysterious power, this intermediate something? Is it material or immaterial; animal or spiritual? Is it to be entitled reason, mind, intellect, spirit,—what? If it be material, its existence is capable of demonstration, and does it then hold its seat in the brain, the heart, or any of the other viscera? If it be immaterial, in what does it differ from the soul; and why suppose the existence of two immaterial, and therefore, indestructible

and immortal principles, in the same individual? If it be neither material nor immaterial, there is a reductio ad absurdum of the proposition: and we may, therefore, safely say, that soul, mind, spirit, are convertible terms; of which reason, reflection, judgment, conscience, &c., are attributes, and manifestations; and that they are depending for their communication with the external world, upon *some organic medium.* The latter proposition follows necessarily from the former; for since the soul is an immaterial principle, and cannot be susceptible of change or education, there *must be some organ* by which its manifestations are made known; and by which it receives and conveys intelligence: and this medium of communication will be subject to *organic changes*, and will be capable of undergoing certain healthful as well as morbid impressions, in common with the other functions of the body. We shall, therefore, in future speak *of mind and its manifestations;* and of the organ by which the operations *of mind* are conducted.

II. *That organ is the brain*—For the development of this important proposition, we must be forgiven for a considerable degree of prolixity.

1. We have remarked that some mode of organization was necessary for the purpose of transmitting the influence of volition to certain functions, as well as of receiving the impressions of exterior objects. Destroy the communication between the brain and the voluntary muscles of an animal, and it will cease to be capable of loco-

motion, or of any other action dependent on the will: cut off the connexions of that viscus with any of the organs of sense, and the impression of external objects will be made in vain; they will no longer be perceived by the animal, which will remain blind or deaf, without taste, tact or smell, precisely as if the impressions had never been imparted. It is not pretended to explain the manner in which this process is conducted, neither is it necessary to the argument; all that it is designed to prove is, that it really exists, and that it is performed by the brain, because it can be accomplished by no other means than those which nature has provided: for if the brain be incapable of this function, the voluntary powers of animals, and their limited intelligence, must be referred to some other organ of their body, or to some inorganic and immaterial principle. To suppose the former, would be to imagine that a function would be better executed by another organ than that which nature has placed in immediate relation with it, and that the brain and nervous system had been produced almost in vain: to contend for the latter, would be to assume the immortality of animals, (for that which is immaterial is also indestructible, and exempted from change,) a position manifestly absurd, and therefore untenable. It follows, then, that *with them* the brain *is* the organ of volition, instinct, and sensorial function. Why, then, should we hesitate to believe that the same organ is capable of conducting the more purely intellectual operations of man,

between whom and the lower animals the chief difference consists in his possessing an immaterial principle called mind, and reason, which is its attribute; especially when we observe a regular gradation of simplicity or complication of structure in the brain, according to the necessities and capacities of the individual species. This observation, however, by no means extends to the *size* of the organ in question, which is not always found to be in direct proportion to the amount of intelligence; but is limited to the *gradual* multiplication of its parts, up to its most complicated and most perfect structure in man. This is not to be explained on the ground of the greater perfection of these faculties, which he possesses in common with other animals; for it is manifest that in the delicacy and reach of his senses he is very far behind them; and surely, then, the conclusion irresistibly follows, that this greater complexity must be subservient to *some superadded principle which* THEY *do not possess;* and as the difference between them consists in the possession of *reason* on the one hand, or its absence on the other—and as reason is *an attribute of mind*, can it be rationally doubted that this superadded principle is mind, or that the brain is its organ?

2. Our own feelings—a certain internal consciousness, lead us to refer the action of thought to the brain. When engaged in abstruse meditation, connected argument, or the elaboration of idea, we instinctively lean the forehead upon the hand, from an automatic conviction that the brain

is at that moment suffering from a state of over-excitement. In fact, we all know that this organ is distressed by prolonged reasoning and study; and that it is recruited by repose, and again enabled to pursue its function. Moreover, we observe that it suffers more in proportion as an organ of mind than of sense; for when it is rendered incapable by fatigue of continuing its mental operations with effect, the eye, which has been employed the whole time as the sentient medium of communication, remains quite fresh and unfatigued. The reason is obvious, and consists in the greater intensity of action required for one, rather than for the other process—a conclusion already supported by the common sense of mankind, who, without attempting to explain the cause, all concur in the fact, that mental occupation is more fatiguing than bodily labour. Again, the organic faculties are susceptible of debility and exhaustion, while the energy of the mind remains active and unimpaired; for when the continuance of intellectual operation has become painful from weariness, if the object of pursuit be changed, so as to give a new direction to the intensity of the brainular action, it will be found that the mind is as active and vigorous as ever. It is true that the varying states of the brain, modified according to this change of circumstance, are not *always*, perhaps are *never to be demonstrated*; but this forms no objection against the reality of their existence, since the same is the case with other organs, with the mode of performance of whose

functions we are utterly unacquainted; and surely it is not the part of wisdom or prudence to deny the existence of all which we cannot see. But if, during the exercise of the manifestations of mind, fatigue and exhaustion be produced, and repose be followed by refreshment—if an immaterial principle cannot be susceptible of the changes involved in these several conditions; and if, notwithstanding their existence, the energy of the mind shall have remained unimpaired, to what can we rationally refer these changes, but to the brain, as the organ of mind?

3. A similar view is still further supported by considering the original or acquired difference of individuals in the calibre of their intellectual manifestations. Scarcely any two *individuals* can be found who will think precisely alike on the *same* subjects: the same truths similarly put, and presented to different minds, through analogous but not identical media, will produce very dissimilar impressions, according to certain original aptitudes which we cannot demonstrate or explain. Many of these peculiarities, or at least the predisposition towards them, are hereditary: the traces of their verisimilitude will be discernible at a very early age, long before education and habit, or the faculty of imitation can have exerted their influence: moreover, these peculiarities are by no means *necessarily* handed down from parent to children, for in the latter we sometimes trace the early predominance of very *opposite* modes of thought and reasoning. In investigating *the minds*

of children, we scarcely find any two in one family which are not characterized by very different properties; such, for instance, as the remarkably quick and distinct perception of one, prompt and faithful memory of another, imagination of a third, judgment of a fourth, genius of a fifth, sagacity of a sixth, association of a seventh, analysis of an eighth, &c., while some, or all of the remaining qualities may be most *lamentably wanting.*

Not only do we discover this total difference of intellectual attributes, but there are also to be most easily observed, peculiarities of *disposition;* good or bad temper; kindness; affection; generosity; selfishness; passion; stubbornness; docility, &c. We may not here omit to notice the varying manifestations of mind, according to *the age* of the individual; its feeble and faint scintillations in infancy; the gradual increase of its strength in advancing years; its clear and steady light during the period of maturity; and its gradual declension into the very indistinctness and obscurity of twilight towards the close of life; at a period, too, when the *immaterial principle* is preparing for its change of infinite glory, and augmented power,

Lastly, it is necessary to notice here the difference in the modes and habits of thought and action *between the sexes.* Every one who has paid the smallest attention to the phenomena of mind, will have discovered that there is an original and striking difference between the intellectual powers of the male and female, independently of any

influence which may have been exerted by education, and which has unquestionably served more prominently to develop and mark the distinctive features of the character. No process of studied and persevering amalgamation will ever annihilate these peculiarities, or confer upon the *one* the essential attributes of the *other*. There will always be in the male a greater aptitude for bold and original thought, for comprehensive analysis, for clear and connected reasoning, and for slowly but accurately formed judgment, wrought out from a mass of heterogeneous principles, however distorted by prejudice or clouded by passion; while in the female, there will ever be found a greater susceptibility for discovering the minuter shades of character, as well as the distant bearings of fact and opinion. The remoter associations will be almost instinctively and instantaneously seized: there will be a greater delicacy of tact and feeling, which will often lead its possessor to just and adequate conclusions, without the labour of a slow and lengthened process of argumentation: and there will be a more defined influence exerted by the dictates of the heart over the decisions of the understanding. Many exceptions to this general rule will be found; but even these only serve to confirm the difference between individuals, as well as between the several classes of society.

But if the mental manifestations be so totally dissimilar—if they may be communicated from generation to generation, not as the result of an

after process of education, but altogether anterior to it; if the mental capacity of children in the same family be radically different; if the character of each be marked by peculiarity of disposition; if, in some, there shall be observed a very obviously defective condition of the mental phenomena; and if these be materially influenced by the period of life, and by the accident of sex, surely we are irresistibly led to the conclusion that these circumstances are rather attributes of materiality; that it cannot be predicated of the immaterial principle, an emanation from the Divinity, that *one* is essentially different from another (and if so, where is moral responsibility;) that this difference is communicable; that it is energetic in one, and defective in another; that it possesses good and evil dispositions, as the original gift of the Creator; that it is susceptible of growth, maturity, and decadence; and finally, that it is marked by peculiarity of sex; but that these changes *are impressed* upon the *immaterial principle*, through the medium of its alliance with the body, and especially by its connexion with the brain.

CHAP. II.

THE SAME SUBJECT CONTINUED—THE BRAIN IS THE ORGAN OF MIND—SINCE ITS MANIFESTATIONS ARE INFLUENCED BY CIRCUMSTANCES WHOSE PRIMARY AGENCY IS UNDOUBTEDLY MATERIAL—SINCE THEY ARE PERVERTED BY SLIGHT CAUSES OF NERVOUS IRRITATION, AND IN THEIR TURN ALSO PRODUCE A RECIPROCAL AGENCY UPON THE BODY—SINCE THEY ARE DEVELOPED BY EXERCISE—SINCE THEY ARE INFLUENCED BY DISEASE—SINCE THERE IS A RELATION BETWEEN THE MANIFESTATIONS AND THE DEGREE OF PERFECTION OF THE ORGAN—SINCE THE LATTER IS SUBSERVIENT TO THE WILL—AND SINCE THIS IS ITS ONLY CONCEIVABLE USE IN THE ANIMAL ECONOMY—MODERN CRANIOLOGY, AND THE DOCTRINE OF THE PLURALITY OF THE BRAINULAR ORGANS.

4. THE manifestations of mind are farther influenced by circumstances, whose *primary* agency is undoubtedly material, and whose reflex operation is extended directly or indirectly to the immaterial principle, through the medium of its organ the brain. Such are the influence of temperature, the state of the digestive powers, the use or abuse of alcoholic stimuli, the employment of other articles of diet, &c. According to these varying circumstances, there will be a great difference in the same individual at different times, in his aptitude for thought and mental exertion. Every

one at all acquainted with literary pursuits, knows that there are hours of inspiration, when more may be effected in this short space, than in days of intense drudgery; and it is degrading to suppose that the mind can be thus liable to inaction, or goaded into energy. Besides this languor and activity may be traced to the morbid agency of physical causes on the one hand, and to their absence on the other. Thus excessive heat produces languor and incapacity for exertion; a very low temperature renders the faculties torpid; a moderate degree of cold braces them, and enables intellectual operations to be conducted for a much longer period without inducing fatigue.

It is matter of common observation, that after dinner is not the time for intellectual exertion: all find that the mental manifestations are conducted with difficulty, and imperfectly; and that if they are persisted in, they will very frequently produce indigestion, in consequence of robbing the stomach of that sensorial energy, which has been drained off for the maintenance of the operations of mind. And if from any circumstance, the stomach may have been *first* disordered, it is quite impossible to pursue any satisfactory trains of thought: the attempt is unavailing, and must terminate in disappointment.

Witness again the rapid development of ideas under the influence of alcoholic stimuli; their disordered association, and want of coherence, when the stimulus has been carried beyond a certain extent; the subsequent destruction of the

powers of volition; and the apparent annihilation of the mental principle in the stupor of drunkenness. Witness also the reveries of the opium-eater, and the disordered fancies to which these individuals are subjected in their periodical loss of excitement. And above all, witness the influence of certain articles of diet upon the manifestations of mind—of green tea for example, which may be selected as peculiarly exemplifying this influence, on account of the very opposite effects which it produces on different individuals, accordingly as the brain may partake of an excessive or defective state of energy. There is generally some degree of truth as a foundation for common remarks; and however it may be enveloped with the clouds of ignorance, or obscured by the mists of prejudice, still the common sense of mankind, will seldom admit to a permanent recognition, that which is wholly and entirely false: and before a prudent enquirer rejects apparently vulgar errors, as utterly baseless and worthless, he will do well to hesitate, and ask what *semblance* of truth at least, had *first* given *currency* and consistency to opinions, which appear in the present age, only in the garb of prejudice, and which are now generally associated with ignorance and vulgarity. It is curious to remark, that *the rejection of all these deductions as spurious,* is in itself a prejudice; a prejudice as complete and as operative, as the very principle it proposes to discard as the result of a similar and irrational influence. So it is with the agency

of *green tea:* vulgar prejudice meets our attention in two very different shapes; the first, in which this beverage is recommended as a sovereign remedy for headache; the second, in which it is accused of exerting a noxious influence upon the animal machine, particularly upon the nervous system, giving rise to unconquerable wakefulness: in the former instance, harmonizing, and soothing, and raising the energy of thought; and occasioning in the latter, depression, languor, and a variety of miserable sensations, preventing studious pursuits. To reconcile these conflicting assertions upon the same principle is impossible; but the simple truth will be found to consist in this: that in one particular state of the system, green tea produces a *salutary,* and that in another and opposite condition, it exerts a noxious influence upon the brain and nervous system: and this in proportion as that brain has been previously excited, and as it possesses more or less power to support its increased action.

5. The general conclusion, that the brain is the organ of mind, is still farther confirmed by the influence exerted upon its manifestations by the slighter causes of nervous irritation; as well as by the effect of certain mental emotions, upon that viscus, and the organs connected with, or depending upon it. Almost every one has experienced the familar effect of *pain,* in interfering with those operations which are purely intellectual, although there may not have been any

constitutional sympathy with the local source of irritation: under such circumstances, we require amusement, but *deep thought* is impossible, since the *organ of thought* is disturbed, and no longer possesses the capacity of directing its energies to study. On the contrary, when any of the more transient sources of uneasiness in passing through life, shall have produced their effect upon the mind, a corresponding state of the brain and nervous system is excited; the individual feels generally languid, and suffers from wearisome pains in the limbs; the back aches; a great degree of susceptibility to external impressions is generated; and the operation of slight causes is most sensibly felt, which under other circumstances would have passed unnoticed; the skin becomes peculiarly irritable; the digestive function is oppressed; the sleep is disturbed and unrefreshing; a great degree of irritability is developed; every occupation is a task; every pleasure is a burden; the patient could quarrel with a straw. And what is more remarkable, this state may be effectually and quickly superseded by horseback exercise, or by any other cause which will drain off by some other channel the accumulated excitability of the brain. So also, grief will pall the appetite, impair the vigour of the system, and if long protracted, will destroy the tone of the stomach: many of the more stormy passions and emotions will disturb the action of the heart, arrest its pulsations, or hurry its circulation, and (as has been most re-

markably exemplified in a neighbouring kingdom, give rise to frequent disease: suspense will interfere with the function of respiration, and occasion breathless anxiety and expectation: fear will drive the blood inwards to its centre, and destroy the power of volition over the muscles, so that the possibility of escaping from the object of terror is quite taken away: and all these effects are produced, not by the immediate agency of mind upon the particular organs, but by its influence upon them through the medium of the brain: consequently the brain is the organ of mind.

6. In this enumeration of arguments in support of the present position, the influence of exercise over the talents must not be forgotten; or the effect produced by society and civilisation upon the expression of the passions. Placed under some unfavourable circumstances, the most splendid talents will become rusty from disuse; an inaptitude for their employment will be occasioned; and their possessor will be almost as if he had them not; but let them be again called into exercise; let their powers be slowly augmented by graduated exertion; and they will regain not only the power they had lost, but will obtain a higher degree of perfection: a process perfectly analogous to the function of other organs of the body, but ill-suited, and indeed contrary, to every rational idea of the attributes of an immaterial essence. So also nature has provided men and other animals with so many

muscles of expression *in common*, for the purpose of pourtraying the influence of certain passions; and these muscles are affected by the will, upon the excitement of the particular emotion. But man possesses a power beyond this; and in proportion to his strength of mind and steady principle, he not only exerts so decided a controul over these muscles as to conceal his emotions from those with whom he is placed in society; but he actually struggles against the influence of the rising passion, and seeks to repress it: he not only perceives the operation of the impression made upon the brain; but he revolves the bearings of its uncontrouled influence; he forms his own judgment of its tendency; he adopts the resolution of encouraging or dismissing its appeal; and employs at once, the means of carrying his resolution into effect: the automatic impression of the brain is superseded, and a new action is called forth, thus proving the subserviency of that viscus to the internal spiritual principle.

7. The influence of disease upon the manifestations of intelligence, forms another proof in confirmation of the position, that the brain is the organ of mind. On this extensive subject, the attention must be confined to a very few points of the most obvious and frequent occurrence. Thus we have seen all the intellectual faculties suspended from hydrocephalus; we have seen a child six years of age, altogether lose the use of language from this cause, and have to learn again by slow degrees, all which he had previ-

ously acquired, and in the same gradual manner: we have witnessed children who were previously remarkable for brightness of talents, recover from an attack of convulsions with enfeebled intellect, the power of which was never afterwards, or at best only partially regained; we have seen the little sufferers from a similar cause restored, but remaining idiots for the remainder of life; we have witnessed the perversion of ideas produced by delirium; we have narrowly watched the slow extinction of the attributes of mind, in the unfortunate epileptic: we have observed the total suspension of these manifestations from the operation of any cause which may have produced sudden pressure upon the brain, and their immediate restoration as soon as the cause of oppression has been removed; we have seen the obstinacy and perverse ratiocination produced by concussion of the brain; and we have witnessed after some days, the first dawn of returning reason exhibited by the mind taking up the circumstances of the accident which had occasioned it, precisely where the mental functions had been interrupted: the patient had been as in a dream, and on awakening from it, returned by the aid of recovered memory to the precise point at which the morbid phenomena had been produced.

Now can the very highest efforts of credulity believe that the mind—the spiritual principle has in these circumstances been itself subject to disease—that its powers have been partially or completely *suspended, enfeebled, regained,* or *annihi-*

lated? Can it be supposed that the functions of the soul have been suddenly perverted, or slowly extinguished by accident, and restored by a surgical operation? If so, indeed, the soul of man must be material, for its powers have been suspended by *pressure* diminishing space, an effect capable of acting only upon that which occupies space, viz. matter! On the contrary, what can be more rational than the supposition, that all these causes operating upon the organ of mind should interrupt its manifestations? It is indeed true, that in *some* diseases of the brain, the sensorial functions do not *appear* to have materially suffered. This, however, will be found to be the case only with those slowly developed affections, which have given time and opportunity for the exemplification of that universal law of the animal economy, viz. the power which it possesses of accommodating itself to change of circumstances; a law frequently exhibited by other organs, even when they seem scarcely to possess a single remaining atom of sound structure. And moreover, it will be found in all these cases, that however *many* of the animal functions depending upon the brain were continued, and even performed with tolerable energy, yet that as a reasoning, thinking, judging organ—in fact, as the organ of mind, its powers were most materially impaired.

8. We pretend not to know any thing of the mechanism of the brain's action; neither, consequently, do we profess to form any judgment

from its appearance or development, as to its peculiar aptitudes; we wish only to study its economy, and to make ourselves acquainted with its resources, by watching, and carefully exploring its manifestations. There is, notwithstanding, *some kind* of mysterious relation between these manifestations and the degree of perfection of the organ; a relation, however, which is not depending upon its *positive size,* as has been already remarked, and as may be still further exemplified by contrasting the stupidity of the ass with the wonderful instincts, and astonishing sagacity of the bee or the ant. Neither does this peculiarity arise, as has been supposed, from the relative size of the brain compared with the whole of the animal; for then not only will it be found that man, whose superior intelligence is undoubted, is not in possession of the largest proportional brain; but also, that in individuals there is no kind of comparison between the size of the brain and the perfection of the mental manifestations. It has been remarked, that the *complication* of this organ was a better criterion; but even here it will be impossible to account satisfactorily for individual differences; and it will be wiser to confess, (it is always the part of wisdom to see and lament its own deficiencies, and to be humbled by the reflection,) that as we cannot trace the mode of union between mind and matter, so neither can we ascertain, by considering the organ only, what are the particular aptitudes for its function. There is nothing particular in this arrangement; for the

same may be said of the stomach, liver, and other organs. This only do we know, that according to some law to us inscrutable, there is assigned to the animal a certain moral sphere, which is manifested to us according to the development of the brain; not, indeed, that the mind is *characterized* by the conformation of its organ, but that the original structure of the latter has been constituted by the hand of Infinite wisdom, according to the actual necessities of the former. Admitting this position, it is easy to comprehend why man's is the most perfect, and most complicated brain; even because it is placed in intimate communion with that immaterial principle, which is destined to live for ever; which is capable of exhibiting the highest moral phenomena; which is placed here in a state of probation, and with a certain relation to God and his creatures, imposing upon man the fulfilment of positive duties; and in reference to a system of defined and eternal rewards and punishments.

9. That the brain is the organ of mind, is still further proved by its subserviency to the will. All the functions of that organ—at least all its intellectual and spiritual functions, are, during its healthy state, and the continuance of its period of activity and wakefulness, entirely under the controul of the immaterial principle. According to *its* guidance and direction, the brain will be active or passive; will be usefully or injuriously employed; will be stimulated by benevolence, or rendered torpid by selfishness; will be aroused

by hope or paralysed by fear; will be animated by principle to a sense of conscious duty, or will be subjected to the deadening influence of a forgetfulness of the claims of virtue; will be energized in the pursuit of the favour of heaven, or will be degraded by the pollution of vice. It is indeed true, that the modes of thought and feeling may be influenced by the material organ which conducts these operations, but the power of employing and directing it, and of selecting the objects for its attention is complete, and rests entirely with the immaterial mind. Thus, there is no chance of escaping moral accountability; the choice of good and evil rests entirely with the soul; and it possesses the most integral power of governing its operations, and of estimating and selecting the notices it conveys. Here, then, is the great room for education, in order to impress upon the organ such modes and habits of thought and action, as shall render it more extensively useful to the immaterial principle to which it is so uniformly subjected. And if it be so entirely the servant of mind, how can we refuse the conclusion, that it is *its material organ?*

10. If the *perfect* brain be not the organ of the intellectual function, what is its use in the animal economy? It is, for the most part, unnecessary for the continuance of the organic functions. In a variety of instances these have been carried on, when the structure of the brain has been deficient; they have been conducted, when

large, when the largest portions of the cerebrum have been removed: their agency is not arrested during the period of the brain's repose, as in sleep, and it is uninterrupted in many of the forms of maniacal hallucination. Thus the bodily functions are not so entirely dependent upon its influence; while it has been before proved, that its *integrity* is necessary to the processes of reasoning. But if it be indispensable to the one, and not so to the other, there can be surely no hesitation in considering it as the organ of the former.

There is, in fact, nothing extraordinary in this position, although it has been often contemplated with suspicion, in consequence of confounding *the organ of mind, with mind itself!!* No two things can be more essentially distinct!! The brain of great and adequate development is conferred upon man in order to give him the faculty of employing the powers of his mind; and it is constituted obedient to his commands, that he may be justly called to render an account of the manner in which it has been employed. Thus, *it is the medium* of communication between animated nature and the immaterial principle; but it is not *in itself mind, but matter;* essentially distinct from the former, and possessing not one of its attributes; but forming that necessary link in the chain of animated existence, which enables the man to act, and think, and judge in connexion with his relation to those around him, and to his present period of probation. It is the *window*

which admits light into our house, and allows us to look abroad upon surrounding nature, and to receive notices of her operations. But then it is not *light itself:* place an opaque substance before it, and its function is lost: yet light exists, and the window is to be found; therefore the window is not light, but merely transmits it. So the brain is not *mind*, but its organ. Let it be obscured by some cause, as in the idiot, and its function is destroyed: yet the immaterial principle exists, and the brain is not that principle, but merely receives and transmits the notices it requires.

11. We may not quite abandon this part of our subject without noticing, though very slightly, the doctrine of craniology, and the much mooted question of the plurality of the brainular organs. All that we have yet written is independent of this comparatively unimportant inquiry: but we are naturally led to say a few words upon this head, by the occurrence of the question,—what relation subsists between the several parts of the brain, and the various manifestations of mind? We seek not to be wise, beyond what nature has revealed; we profess not to unravel the intricacies of the mysterious union of body and mind; nor the mechanism by which the manifestations of the latter are rendered evident through the medium of the former. Our object is to study *those manifestations*, their effects, and contingencies: and not to perplex ourselves with curious and unprofitable discussions, as to the quo modo of their organ. We may be treated with the smile of

contemptuous scorn for this avowal, by many illuminated individuals: we confess that we are careless of such treatment; and we shall pursue our own way, for the comfort of ourselves, and the good of others. This only do we know; that the first step in the path of knowledge, is to feel our own ignorance, and that humility and caution are the attributes of science. This only will we say; that when the individuals to whom we may be the object of pity and derision, have been able to explain all the phenomena of secretion; when they shall have been able to detect nature in her hidden operations; and to declare how the several fluids of the body are formed from *one and the same material*, the blood; and why one secretion is carried on by its particular organ, in preference to any other; then, and not till then, will we confess the utility of endeavouring to expound the still more darkened function of the brain; and then will we promise to turn our whole attention to this investigation.

There have been several arbitrary methods of judging from certain external appearances, the peculiarities of individual manifestations of mind; such as that of the facial angle of Camper; the occipital angle of Daubenton, &c. &c.; and finally the craniology of Gall and Spurzheim, that mutative system which admits of no fixed principle; which has already more than once changed the number and the seat of its organs; and which, like every other system founded on arbitrary calculation, is destined to fret its hour and sink into

oblivion; leaving behind it, however, some facts which may be useful to mankind; for, in order to give currency to its opinions, some truth, or at least, some semblance of truth, must have been mixed up with its perverse and perverting dogmas. We cannot stay to enter into a lengthened discussion of these several systems; and it is only on *the plurality of organs* in the brain, as it forms the foundation of the latter system, that we shall have to remark. We pretend not to *deny* this fundamental position; we are not prepared to enter the arena of controversy on this subject; and as a mere matter of speculation, we believe it to be perfectly indifferent, whether the brain be considered as *one* organ, consisting of many parts, and performing several varieties of function; or whether it be acknowledged as many separate organs, united under the controul of one presiding and governing principle. As a mere error of reasoning, we contemplate it as perfectly harmless; but we shall have to enter our decided protest against the conclusions which have been drawn from it, and which have been certainly injurious to morality and virtue.

The doctrine of the *plurality* of brainular organs is altogether *unnecessary* for the explanation of the mental phenomena; it is liable to *worse than erroneous application;* and therefore the opinion is *not harmless.*

It is *unnecessary.* Nature frequently shews her power of performing several varieties of function by means of the same organ. Thus, for instance,

in her more *simple* productions, we shall often find the same structure performing several offices, according to change of circumstances, as may be exemplified in the vegetable kingdom by the *convertible functions of the roots and leaves*. We have very recently seen this law exemplified in the common bramble: a luxuriant shoot of the present year, had reached the earth at the distance of many feet from the original plant, and the summit of its stem had there assumed its change of function; its leaves had taken upon them the office of roots, it had shot downwards into the soil, and was now again sending forth new branches from the secondary stock. So also with regard to the nerves of the *human* body: these cords, which for centuries were supposed to be homogeneous in their structure and functions, it has now been proved, are constantly executing at least *two* very important and distinct offices; viz. that of volition on the one hand, and of sensation on the other: and we know also that without any demonstrable change of structure, one or the other of these functions may be destroyed, while its neighbour remains perfect and entire. So also with regard to the astonishing mechanism of the tongue and the hand, both of which may be considered as complex organs, possessing varied functions of a minute, yet most perfect character. Passing over the diversified operations of the former as the organ of taste and of language; and of the latter, as the organ of prehension and of touch, we shall notice only their literary employ-

ment. In the process of articulation, the tongue requires a separate act of volition for every word and letter it pronounces; and the hand is in the same predicament for the formation of every word and letter which it describes in writing. As well might it be asserted, in despite of facts, that the function of the leaves and roots of the bramble required separate and distinct organs; or that the operations of sensation and volition could not be conducted by the same nerve: as well might it be asserted, that the hand required a variety of mechanical contrivances, suited to each function it was called upon to perform; nay more, that it required a separate arrangement of bones, and muscles, and nerves for every body, with whose properties it sought an acquaintance by means of touch, and for conveying these intimations to the brain; as well might it be asserted, finally, that the tongue and the hand, required each a distinct organ, for its every act of enunciation of every letter of the former, and for the formation of its appropriate character in the latter; as that the functions of mind demanded separate and distinct organs for their manifestation.

This position therefore is *unnecessary;* and as nature ever evinces a decided preference for simplicity of arrangement; if it be unnecessary, we may also add that it is *improbable.* Its improbability is still farther evinced by what we daily observe in society around us; where we meet with one individual who possesses an extreme development of the judgment, a purely intellec-

tual being, the product of severe study, with very little of corporeal stamina, and still less of the affective faculties, a merely selfish, literary gourmand; and with another, whose life, devoted to bodily exercise and hard labour, has been productive of little development of mind; and yet as far as can be ascertained, the brain of each is the same both in respect to its quantity and configuration.

Yet although we consider the hypothesis which assumes the plurality of the brainular organs as unproven, as unnecessary, and as improbable, we are not prepared to deny their existence. In fact, so long as it remains a merely speculative error, an ingenious imagination; so long as the entire subserviency of the organ to the governing, presiding, immaterial principle be steadily kept in view, it signifies not whether that brain be a single organ, performing a variety of complicated functions; or whether it be composed of many separate organs united by one common tissue, communicating with one common centre, and obedient to one common lawgiver. We may form our opinion, and we may smile at the efforts of those, who have more powerful fancies than ourselves: we may even perhaps deplore, the poverty of our own imagination, which prevents our entering into their enthusiasm; and we may perchance sometimes almost pity their strenuous advocacy of a system, which, possibly from the above defect in our organisation, we might consider as of very inadequate importance; yet we

would not lift a pen, or say one word, which might probably break the spell of the enchantment by means of which they are lost in their own reveries.

But when we are told that the manifestations of mind are to be discovered by detecting certain bumps and prominences on the cranium, with which they are coincident; that the strength of the organ is determinable by its size; that is, by the quantity of brain which may be found in particular situations; that the manifestations of mind are subservient to the strength of the organ, that is, to its relative size; and that legislators should proportion their punishment of crime, as of theft for instance, accordingly as the individual accused, shall possess the organ of covetiveness in a greater or less degree; since in the one case, the propensity to crime might be irresistible, or partly voluntary, or wholly gratuitous: and consequently, that the Supreme Governor of the universe should contemplate in his creatures, the same act as criminal or not, deserving of his wrath or not, according to the proportion of brain with which *He* had endowed them,—thus destroying every specific standard of right and wrong, and rendering man no longer the entire master of his own actions: why then indeed we say, that reason and fact, experience and religion, are against such absurd and untenable hypotheses. It has never yet been proven, that the prominences of the cranium have actually corresponding prominences of the brainular substance; or

that, in fact, they are not produced, by having been the centres of ossification of the fœtal cranium, from which the radii of bone have emanated: it *has* been shewn, that the amount of intelligence is *not* in proportion to the absolute size of the brain; and consequently, that as the whole is constituted of parts, so neither can the energy of any one portion be characterized by its *quantity;* it *has* been shewn, that the brain is entirely under the government of the immaterial principle, and therefore cannot itself give laws to the latter; and finally, that all moral, legislative, and religious inferences drawn from the opposite premises, must be utterly false and groundless.

CHAP. III.

THE SAME SUBJECT CONTINUED—OF THE TEMPERAMENTS—THEIR INFLUENCE UPON THE MANIFESTATIONS OF MIND—THE SANGUINEOUS—THE PHLEGMATIC—THE CHOLERIC—THE MELANCHOLIC TEMPERAMENT—THEY ARE SELDOM SEEN IN THEIR STATE OF SIMPLICITY AND PURITY—VARIETIES—INFLUENCE OF THE TEMPERAMENTS UPON THE INTELLECTUAL FACULTIES, AND UPON THE CONDUCT OF THE LIFE.

It has been already most distinctly avowed, that the *manifestations* of mind, will be *influenced* by the medium through which they pass; and according to the particular circumstances of the brain—its original disposition—or the aptitudes impressed upon it as the result of educational processes; yet without changing their nature, and without losing their *entire* subjection to the spiritual principle, and to the higher motives which govern it. Analogous operations in external nature may be noticed around us. Light and heat are modified in their impression and apparent qualities by the medium through which they pass, without in any degree changing their nature; the food of plants is received into their simple system, is converted into sap, and without any

change of its nature, manifests itself in the development of leaves, and flowers, and fruits of ten thousand different characters; the blood which circulates in the human system is shewn in the form of a variety of secretions, without any other change than that impressed upon it by the medium through which it passes. And if this be the case with material objects, surely it is not too much to assert that the will, the direction, the operation of the *immaterial* principle remain unchanged in their nature, however its external manifestations may have been modified by the peculiar state of its material organ. It will be necessary to consider shortly a few of those general characteristics, which are usually thought to be dependent on the brain, and which have been commonly denominated temperaments.

The preponderance of one or more of these temperaments, impresses a very decided difference on the manifestations of mind, according to the prevalence of that which has been designated the sanguineous, the phlegmatic, the choleric, the melancholic temperament, and their several modifications and combinations.

1. The *sanguineous* temperament is characterized by the vivacity with which impressions are received and communicated; by the quickness with which desires are manifested; by the rapidity with which ideas are elaborated, and by their instantaneous and often fanciful association, from points of affinity scarcely, if at all discernible by other individuals possessing colder

systems; by a certain degree of eagerness, changefulness, volatility, and uncertain gaiety or depression of disposition; by an equable performance of the bodily functions, which however are readily susceptible of morbid impression; by a fresh complexion—abundant supply of blood—quick and easily accelerated circulation. *Action* is the dominant principle of the character; and a rigid discipline, and a great degree of watchfulness are necessary to direct this activity and sensibility to their proper and useful objects, in order that the individual may be prepared for the performance of the duties, which he owes to himself and to society; and in order that he may not become the sport of passion and emotion of a violent character. It is manifest that the feelings do not require to be excited; stimulants will prove injurious, and the means which soothe and allay irritability will be found more useful than excitants. The provocatives of society, will ever be observed to arouse and irritate the possessors of this physical state, and the object of the instructor will be always to economize the power of the system.

2. The *phlegmatic* individual is marked by the sluggishness of all the vital actions; by a poverty of desire; by a very low degree of sensibility; by disposition to indolence; by indifference towards surrounding objects of interest; by considerable tendency towards obesity; by a deficiency of the red particles of the blood, and a redundance of the lymphatic system; by an in-

dolent state of the circulation, particularly in the extreme vessels; and by the consequent pale complexion and languid eye of the possessor. Here, therefore, attention must be given to stimulate the too languid functions, and at the same time to give strength to their respective organs; for without this, excited action would soon degenerate into irritation. There is usually a tendency to somnolence, and it will often be difficult to keep the individual awake to active and sensitive impressions. Yet when this object has been accomplished, the labour will be abundantly repaid, by the accuracy of perception—the unabated application, and sustained attention, of which he is capable, and which render him able to acquire much, and a most desirable subject for the process of education.

3. The *choleric* temperament is strongly characterized by deep intense feeling; by desires of an energetic cast; by a robust muscular frame, and a great degree of corporeal activity; by a brownish sallow countenance, and by a strong circulation of the blood. The individual is passionate, soon angry, not readily appeased, not easily forgetful of injuries, possessed of strong affections, and indefatigable perseverance; he is firm and tenacious of purpose, and is not always amenable without difficulty, at the bar of reason and conscience. These sudden gusts of passion, and deeply felt emotion, will often occasion considerable tendency to congestion in the vessels of the brain; and either by its intermediate agency

through that viscus, or by its direct operation upon the stomach and digestive apparatus in general, will produce an abundant, excessive, or morbid secretion of bile, and a great susceptibility to other unhealthy states depending upon it. When this impression is very frequently renewed, it becomes readily excitable, and may degenerate into habitual disorder; or it may materially interfere with the functions of other organs, by destroying their balance of power. The parental indications, must be, to diminish the intensity of feeling—to develop the judgment—to employ the reason—to teach the child to think before he allows himself to feel; and above all, to refer his impressions to conscience, before he suffers their influence to be encouraged on the mind, or to be developed in action.

4. The *melancholic* temperament is distinguished by *energy and stability* of thought and feeling, though not of that deep intense character, which marks the *choleric* individual. The mind is almost always active, but grave. The body is very commonly thin, and, especially towards the decline of life; and is usually dry from a deficient quantity of the circulating fluids. It is not very easily, but it is profoundly affected by causes operating upon it. The complexion is usually nearly approaching to a yellowish cast, and uniformly dark. A high degree of nervous susceptibility, almost indeed amounting to indisposition, generally attends this state; together with a very marked liability to disordered func-

tion of the digestive organs. If the individual be of a literary turn, his stomach will require the greatest care to preserve it in order. There will also be found in the melancholic, an aversion from society, a fondness for solitude, an inclination to depression, a tendency to hypochondriasis, and a degree of irritability, which often requires the *management*, and even the diminution of intellectual exertion, the development of the social affections, the employment of the imagination and fancy, the avoidance of long continued trains of deep abstracted thought, and the amusement which is prepared by the relationship of life, by the expectations of the coming day, and above all, by the hopes of futurity, contrasted with the trifling perplexities of the present hour.

The strongly marked temperaments thus described, are seldom met with in their pure and simple state: they are almost abstractions, which exist only in the mind of the philosopher, and are variously modified and combined in real life. Nevertheless, each individual will be found to approximate more or less towards these almost ideal portraits, and an occasional instance of perfect verisimilitude, will be now and then discovered. These will serve as beacons to guide the researches and the conduct of parents: they will designate abstract states, and the degree of their prominence will give the prevailing tinge to the character.

It will also be observed that a fair complexion, light hair, and blue eyes, often accompany a great

degree of softness of manner, delicacy of tact, and exquisite sensibility; that the influence of *violent* desires will be commonly traced, where there exists a brown complexion, dark hair, and sparkling dark eyes; that a sallow complexion, hair of no particular colour, and grey eyes, are characteristic of the phlegmatic tendency; that a complexion possessing much colour, of a roseate hue, and accompanied by hazel eyes and brown hair, are indications of a great degree of vivacity; while a highly coloured transparent sanguineous countenance, tending to the flush of red, red hair, and a peculiar redness of the eyes, almost approaching in appearance to inflammatory action, generally betray a disposition to extreme susceptibility, and to be easily carried away by the short-lived tempest of wild and ungovernable passion.

The *intellectual faculties* will be found in each variety of temperament; but their display will be manifestly influenced by the peculiar physical predisposition. It has been already remarked that these several generic characters will very seldom be noticed *pure* and *uncombined;* and that they would be variously acted upon by different circumstances of age, sex, habit, education, and *society*; for *man*, even to the latest hour of his existence, is involuntarily an *imitative animal*. Yet allowing for all these peculiarities, there will still remain some *general* rules by which the influence of physical temperament may be traced upon the manifestations of mind. Thus, for instance, the

faculty of association will be found more particularly prominent in the sanguineous and the choleric, giving rise to lively imagination, hasty opinion, inaccurate judgment, intemperate aversion, imprudent friendship, unjust suspicion, and ill-starred passion; while the faculty of abstraction is more exclusively the property of the phlegmatic and melancholic, with *their* train of slow, but cool and sober judgment; juster views of the absolute value, and relative connexion of things—slowly developed affections, but when once fixed, not easily relaxed by the sunshine of prosperity, or shaken by the storm of adversity, the lapse of time, or the chilling effects of absence; but on the contrary, exhibiting a tendency to self-will, pertinacious adherence to opinion, unwillingness to submit their prejudices to the bar of reason, sombre gloomy views of things, fixed and rooted hatred, inflexible decision, obstinate perseverance in that which is wrong, as well as continued pursuit of what is right.

So likewise with regard to the conduct of the life, a similar agency may be traced: the sanguineous temperament betrays a greater promptitude of action; more spirit in the resistance of injury or oppression; more elasticity under the influence of depressing passions, and a greater reach of fortitude and fearlessness of danger. The *choleric* exhibits juster views, and more exact associations: the *phlegmatic* discovers a more decided aptitude for analytical investigation, and

works out its motives and grounds for action, by silent, slow, and independent reasoning; and the *melancholic*, while it broods over the miseries, the vanity, the injustice, and the emptiness of mankind, detects the minuter distinctions and shades of difference with a more prompt sagacity, and nicer tact, than he who is less contemplative, and more easily transported by the voice of passion, or the scarcely audible whisper of prejudice.

CHAP. IV.

ON THE DEVELOPMENT OF THE MANIFESTATIONS OF MIND—MAN IS TO BE STUDIED AS A WHOLE, COMPOUNDED OF MANY PARTS: THREE GRAND DIVISIONS ACCORDING TO THE PREDOMINANCE OF PHYSICAL POWER, OR OF THE INTELLECTUAL, OR OF THE AFFECTIVE FACULTIES—BALANCE OF POWER—THE INTELLECTUAL FACULTIES IN DETAIL; AND FIRST, OF CURIOSITY—THE APPETITE FOR KNOWLEDGE PRECEDES ATTENTION—NOVELTY AND SENSATION ITS GREAT OBJECTS; HENCE INCONSTANCY AND CHANGEFULNESS—REGULATION OF CURIOSITY.

We shall now proceed to notice the development of some of the manifestations of mind.

Man is to be studied as a *whole*, not in any of the isolated properties of his spirit. What, for instance, is memory without reflection? What is perception without the power of combination, and vice versâ? But the *whole* is made up of parts, and we can only embrace that whole thoroughly, by becoming intimately acquainted with its details. These, therefore, will occupy our attention separately; but we wish it to be steadily kept in view, that *the* man, *the* character, is constituted by blending together the various lights and shades, which come before us, so as to give harmony and homogeneousness to the whole. In the same way,

we separate the rays of light, by the action of the prism, and we obtain the several primitive colours: again we combine them, and we find that beautiful and *apparently simple* product, the white light.

In conducting our observations upon children, we shall find, particularly, three grand divisions, according to the predominating influence of *physical power*, of the *intellectual*, or of the *affective faculties*. In broad distinctions, we shall here find the mechanic, the literary character, and the philanthropist; but we shall also observe a variety of evils peculiar to each class. Of the former we have not much to say; of the two latter, the second may be said to constitute the sentimental variety, or that which possesses the faculty of retaining the impressions it receives, and of concealing those which it elaborates, and of restraining their influence; the last, on the contrary, is usually the man of *strong passion*, in whom the impressions of the mind are manifested in action, and lead to the performance of certain duties. Moral impressions, however, do not always produce corresponding effects. An individual may be powerfully affected by the impression of good, and yet may not firmly and sincerely wish for its possession; at least, not if such possession should require any sacrifice to preserve it: and the same may be said of *evil* without its producing one effort to repel it: thus also, disgust is not always accompanied by repugnance; nor hatred by the desire of vengeance. When, however,

there is a combination of these states; when the sentimental trait is united to great bodily sensibility; or when strong affections, and consequent violent desires, are attached in the same individual to great mobility of system; in either case, the excitement will be preternaturally great, and a considerable degree of exhaustion of the bodily powers will be the result. It will be the object of the watchful parent and prudent instructor to take care that the too great acuteness of these properties should be blunted and softened; or that the opposite qualities should be developed in order to maintain the balance of power,—that political chimera for which hundreds of thousands have lost their lives, and hundreds of millions have been expended; but which in the mental kingdom is no phantom, but a sober reality, to be received and acted upon as a principle, and to be obtained in the present instance, by the development of reason and sentiment in the man of passionate activity; and by infusing the glow of affection and passion into the bosom of the cold sentimentalist. The attention will at present be particularly directed to the intellectual manifestations; and we shall leave the affective faculties to be considered more at leisure, when we come to treat of moral education. Perhaps this arrangement may not be the most logically correct, but it appears to quadrate best with the author's own views, and therefore he does not hesitate its adoption.

I. *Curiosity.*

With the earliest dawn of intelligence this principle is developed; and though often most grievously misapplied, it expresses the first want of the mind, and marks the nascent rays of reason with a prospect of that glorious day which is at hand, and of that high destiny for which man was created. Curiosity is the expression of a desire after knowledge: it is to the mind, what hunger is to the body; and it is only to be satisfied by the supply of its necessities; by furnishing it with those materials upon which the digestive, assimilating, and nutritive powers of reason may be employed. In its very nature and essence, it is an enquiry into that of which we are previously ignorant: but in some restless minds, it may become a very importunate, as well as impertinent principle: and if it be not checked by some more substantial counter agent, may often lead its possessor into the fairy regions of conjecture and speculation.

The desire of wisdom originates curiosity: the anxiety to be wise beyond what nature has revealed, to pry into her secrets, and to unravel those processes, which, however they may be governed by some fixed and determinate laws, she has obscured by a veil of impenetrable mystery, is that which constitutes *its excess.* While then the faculty under consideration, forms the first motive of the sentient intelligent being, it essentially precedes *attention*, and very generally forms the stimulus which awakens it. We must

first feel the want of knowledge, and the desire to obtain it, before we can put in action the means with which we are provided for this purpose,—that is, before we can *attend*. Novelty is the great object of which curiosity is in quest; and in the minds of children we find a prevailing thirst for that which is new; a desire for reiterated and varied sensation. When the inquiry after the aliquid novum is always fixed upon some worthy and satisfying good, unmixed advantage will be the result; but since the exercise of the faculty precedes that of *attention*, it is clear that the *quality* of the object of pursuit will not be very important; and that the stimulus of mere sensation, of a *new impression*, will be more attractive and operative than the *desire* of a more extended acquaintance with some valuable, but perhaps often *unpalatable truths*. Hence arises a great degree of inconstancy and changefulness, a desire of flitting from object to object, sipping the sweets of every flower of literature, without seeking an acquaintance with its nature, or wishing to be informed of its properties.

Curiosity *may* develop the faculty of attention; but produces *in itself* no permanent impression, and leads to no important result: in gay and thoughtless mood, it floats along the stream of time; is pleased with every new object, because it is *new;* and only quits it with distaste for some other thing possessing this important pre-requisite. Attention, on the contrary, is arrested and concentrated upon some one object from which it

is detached with difficulty, and with the nature and properties of which, it seeks an intimate knowledge. Thus, children are curious; but the excessive mobility of their system prevents their becoming attentive.

The simple object of education in the development of this faculty will be to employ it in the search after genuine wisdom; and to diminish its appetite for novelty, by concentrating its attention upon a few objects, and those of substantial value; by directing its desire of sensation in the pursuit of truths which will exert a moral influence upon the mind, which will give it those fixed principles that will preserve it from the visionary hypotheses of every empty speculator, and which, by deepening the impression of ignorance, compared with the immensity of the field of knowledge, will preserve the mind humble, and thus protect it from the snares of specious error. It will also be the desire of the parent to prove, that every thing is an object of curiosity, only for its own *worth;* not on account of the immediate pleasure attending upon a first acquaintance with it; but as it enlarges the boundaries of knowledge; and as that knowledge is applicable to the purposes of a moral being, destined to live and to be useful in society, and to give an account of all its thoughts, and motives, and actions hereafter. The Christian instructress will also guard against that changeful disposition, which is contented with an imperfect acquaintance with the several circumstances and things introduced to its

notice, by avoiding the stimulation of a succession of pursuits or amusements crowded together; and by taking care that the pupil be thoroughly grounded in all its present acquisitions before it advances another step onwards. A prudent parent will find curiosity a most important means of communicating truth, and instilling good principles; while she will most readily repress its inordinate growth, its wild luxuriance, and the caprice to which they lead.

CHAP. V.

THE SAME SUBJECT CONTINUED—ON THE FACULTY OF ATTENTION—IN WHAT IT CONSISTS—IT IS THE EYE OF THOUGHT—IMPROVED BY CURIOSITY—HOW SUBMITTED TO THE INFLUENCE OF EDUCATION, AND IMPROVED BY EXERCISE—OBJECTS THE MOST SIMPLE WILL SERVE FOR ITS DEVELOPMENT—GENERAL IMPRESSIONS ARE TO BE AVOIDED, AND THE ATTENTION IS TO BE FIXED BY SOME TANGIBLE DETAILS—CAUTION AS TO THE GRADUAL COMBINATION OF THESE—PERSPICUITY OF THOUGHT AND DICTION IMPOSSIBLE WITHOUT ATTENTION—AND THE MULTIPLIED OPPORTUNITIES FOR ITS EXERCISE—MORBID STATES OF ATTENTION—ABSENCE—REVERIE—EXCESSIVE ATTENTION—FIRST FROM INTERESTING THE FEELINGS TOO MUCH—AND NEXT BY AN EXCLUSIVE EMPLOYMENT OF THE UNDERSTANDING, TERMINATING IN THE SEVERAL VARIETIES OF MONOMANIA, OR SINGLE UNCOMPOUNDED INSANITY—HABITS—ATTENTION MUST BE ALWAYS UNDER THE POWER OF THE WILL—THE IMPERFECTION ATTENDING ITS NOTICES—AND THE USES TO WHICH IT SHOULD BE APPLIED—GENIUS—CONCLUSION.

II. *Attention.*

A GREAT adjuvant towards accomplishing the important object with which the last chapter concludes, will be found in the development of the faculty of *attention*. Attention consists in the direction of the intellectual organ, to some object within the reach of its power; and forms one of

the most important processes of physical education. As such, the instruction of this faculty should become a primary object of parental solicitude, not only to secure all the good which will accrue from its employment, but also to avoid the errors with which it is encompassed.

There is here a very considerable analogy with the history of the education of the senses, properly so called. In order that the impression made upon *them* may be perceived, the organ must be stimulated by its appropriate agent; curiosity must be excited, that it may *attend* to the impression it has received, and that this may be communicated to the brain, and through it, to the immaterial principle. Thus then, *attention* may be said to be the *eye of thought;* it is *that state* of the organ of mind, by which the immaterial spirit seeks an acquaintance with the nature and properties of objects, particularly of a literary and moral character; and through it alone can be procured the notices which will improve the intellectual vision, and fit it for the acquisition of those stores of reasoning which can alone in any degree satisfy the demands of the immortal spirit, whose essential characteristic it is to be always seeking after more knowledge; enlarging the boundaries of its intelligence; widening the sphere of its influence; and improving to the utmost every talent it possesses.

Attention is improved by curiosity, which, as we have just seen, forms its desire, and stimulates it to activity: but it is not easily fixed; and the

very first desideratum in education is to obtain the power of arresting this faculty. This is to be effected chiefly by developing the love of knowledge; for in general the preference of ease and indolence in an uneducated mind, will be powerful enough to supersede curiosity, and banish attention. Scarcely a moment of the day passes in which this faculty may not be occupied; and no opportunity for its exercise should be suffered to pass unimproved. The most simple and familiar objects will serve as the means of improving attention, which may be fixed on properties of bodies which had escaped the child's notice from the want of observation, and which will not only *develop the habit*, but demonstrate the necessity of the *principle*, and thus place it on the firmest possible foundation.

Attention is capable of embracing the largest whole, as well as the minutest details; but in educating the faculty, we should not rest contented with fixing it upon *general impressions*, which will be always vague, and lead the child to the mischievous habit of drawing sweeping inferences from a small and insufficient number of premises. It must be ever recollected that the whole is made up of parts; that general impressions should be the aggregate of those which are particular; and that we can only obtain substantial information on the nature and properties of a whole, by considering *its details*. It is to *these* that the young pupil must be led, and then to form his own conclusions from their sum. This

proceeding must be attempted, in the first instance, by some tangible substance, possessing well marked and distinguishing properties; and care should be taken to communicate a clear and defined idea of each particular, before these become complicated by their combination. It will be enough to make progress—no matter how slowly, provided always that there be continual development of mind; for these exercises will by and bye form the elements of thought: and a similar plan must be adopted from the more simple to the more complicated forms of ratiocination. Time will not be thrown away, which is devoted to this pursuit; and the prudent parent will discover, that while engaged in these exercises, which to others may appear frivolous, and without any adequate good as their object, she is in fact educating this faculty; inducing habits of order and system into the mind; eliciting the power of quickly seizing the peculiarities of argument; and obviating that tendency to confusion of idea, which arises from carelessness, and from a habit of resting satisfied with certain superficial and general impressions; and taking it for granted that all which we do not know is in accordance with these too hastily formed, and commonly inaccurate views; a method which surely leads not only to error of reasoning, but also to obliquity of action.

It is not consistent with the plan of the present work to detail the many ways in which attention may be awakened; general principles only can

be mentioned, and the parent and instructor must be left to apply those principles.

Attention may be increased by any powerful impression upon the nervous system: at first curiosity will probably be a sufficient incentive; but in proportion as the extreme susceptibility of infancy is diminished by the habit of employing the several organs, and particularly by the reiterated stimulus of sensation, this faculty may be aroused by some other gentle emotion, as surprise: and in a world where every *new* impression enlarges the sphere of idea and of feeling, and where almost every thing *is new*, there can be no difficulty in finding occasion for its exercise. This very surprise will be in itself the communication of some new idea, as well as lead the attention towards it. Attention, likewise, may always be *rewarded* by some promised good; and that good itself may also tend to develop the faculty still farther, and to enlarge the boundaries of knowledge. Explanations of the works of nature or of art; all which is beautiful in scenery; all that is gratifying to the senses; all that is connected with the wants and comforts of social man; all that is interesting in relationship; all that is *sublime* in the productions of talent, or in the creation of the Supreme Governor of the universe, may be made subservient to this purpose, and should be employed in a graduated scale, proportioned and enlarged according to the strengthened faculties of the child.

There are some diseases of this principle which

will demand care to prevent, and solicitude to remove. The first of these is denominated *Absence*, a state in which *attention*, instead of being rivetted to the immediate subject of inquiry, is allowed to wander, and to be occupied by other and disconnected thoughts. In a more advanced stage, these thoughts present uncontrouled and frequently monstrous images, without cohesion or limitation; the mind roams abroad in lawless, listless reverie; it traverses space without an object; the ideas are wool-gathering in some shadowy and unreal territory, and are absorbed in that form of undefined contemplation, which however grateful to the individual, knows no bounds, acknowledges no rules, possesses no fixed principles, wishes for no guide, and leads to no result. This state is however mischievous, because it interrupts the pursuit of substantial knowledge; stores the memory with a tribe of incoherent images; exhausts attention, and enfeebles its legitimate powers of application in quest of those sober realities whose modest, unassuming pretensions are less attractive than the gaudy tinsel of unsubstantial nothings, especially when coupled with the labour of acquisition on the one hand, and the luxurious repose of imaginative musing on the other. Thought, however, is only to be encouraged in proportion as it has an useful tendency; and if indulged in, it must be possessed of this attribute: wanting this characteristic, it is to be dismissed from the mind, and most sedulously checked; the first symptom of reverie is

to be combated; and the habit of absence is to be conquered by developing the faculty of attention.

On the contrary, attention may become *excessive*. Where this has arisen from a child being too deeply interested in a subject; (this effect being generally produced by that which acts too powerfully on the *feelings;)* the brain will suffer from the excitement of strong and lasting emotion, and the intellectual capacity will be proportionately diminished. When therefore, this appears to have been the case, the immediate object of pursuit should be changed for one which will stimulate less, and will allow the feverish action to subside. But this effect must not be obtained by abstracting the mind from its too interesting pursuit, and giving it nothing to occupy its place; for in that case, the intellectual organ passes at once from a state of excitement to one of absolute quiescence, and a loss of power is the necessary consequence.

Attention may also become *excessive*, by being fixed too exclusively upon *one object*. A great degree of eagerness of inquiry upon *one particular subject* to the exclusion of others equally important, or to their listless, heartless pursuit, is the first symptom of this state. There ever will be favourite objects of acquisition; there ever must be pursuits which are peculiarly congenial, and in which fatigue is never felt, from the constant unwearied employment of all the mental powers, and from the peculiar and inscrutable

aptitudes of the sentient organ; and indeed, upon this basis will rest what is familiarly termed *taste*. The object of the parent, therefore, will be not to destroy or undervalue the characteristic relish of her children; not to supersede their original bias; but to guard the application of the faculty, to shew that it should be concentrated upon objects only in proportion to their *relative importance*, and to their immediate and remote influence upon the happiness and the worth of mankind; and to develop a habit of strict devoted attention to pursuits which are best calculated to obviate the formation and growth of those absorbing duties, which are the common consequence, of indulging and fostering occupations for which there exists an especial fondness.

The tendency of excessive attention will probably first exhibit its influence upon the merest trifles; but let the parent be on her guard against these very trifles, for they contain the rudiments of future great effects. Like the little seed which we hold in our hands, we may please whether we allow it to vegetate or not; but if it be permitted to strike root in its congenial soil; if it be watered by the dews of heaven—furnished with its appropriate food—defended from injury, and suffered to extend its foliage, the acorn will become the monarch of the forest, and will mock at all our impotent attempts to controul its future growth. So with regard to these

tendencies to excessive attention, we may controul them if we will; but if they proceed unchecked; if they be suffered to develop themselves in habit, and to extend their influence over every mode of thought, and action, and feeling; if they be allowed to pursue their unabated desire of influence; and to concentrate the intellectual faculties upon one particular object, they will gather strength by encouragement—they will become more and more prominent and imperious in their demands; and will shew themselves in an obtrusive fondness for some specific hobby. The same tendency will be exhibited sometimes in the fully formed and absorbing desire for books, for society, &c. or it will betray itself in a rage for building, or collecting curiosities; it will gradually enslave all the powers of the mind; it will degenerate into eccentricity, and will finally mock at our puny efforts to controul its power, in the fully formed stage of exclusive insanity, or what is commonly termed monomania!

And if the victims of this fearful malady deserve our compassion; if to avert this last, this greatest consummation of human woe be worth a struggle; then let the first symptom of exclusive fondness—the predisposition towards one reigning object of pursuit and inquiry be carefully watched; let its growth be most sedulously guarded, and its counteracting influence most anxiously developed.

One other means of effecting this object, is,

not to reduce the mind to a state of mawkish insipidity, but continually to retain the faculty in subjection to the *power of the will:* this will abundantly define its limits; and it will then be easy for the parent to awaken attention to any particular subject, to change its object, to diversify its pursuit, to recur to its former trains of thought, to interrupt it when fixed, and to supply it with fresh associations in every practicable variety, so as to complete its entire subjection to voluntary power.

Attention may be *imperfect;* that is, it may fail of embracing *all* the different properties of bodies—*all* the varying points of view, of any given subject—*all* the feeble parts as well as the srtong holds of an argument—*all* the intricate windings of the casuist, the groundless assertions of the dogmatical, as well as the sophisms of the consciously feeble reasoner. Attention should enable us to appreciate the difference, as well as the degree of conformity existing between different objects, when compared among themselves, or with any acknowledged standard of excellence. With this purpose in view, its highest effort is to distinguish good from bad; its last attainment, the morality of action. To this all important design, every part of education should be subservient.

The *exercise* of this faculty may be necessary for the preservation of our being; for forming an acquaintance with the properties of matter; for

our physical comfort, and convenience; for our literary pursuits; and for our social duties; but all these serve only to develop the power, and improve the activity of the faculty, that it may be devoted to higher objects; that it may assist man during his period of probation, and may teach him so to act, to think, to feel, as in conformity to the precepts of divine truth. Attention to religion, to the revealed will of God, is then the ultimate object of the faculty; an object, which, while it leads to the most beneficial results, will also react upon itself, invigorate its powers, and give it, its highest degree of delicacy and tact.

But we here border on moral education. We shall only, therefore, remark in conclusion, that what has been frequently termed *genius*, is perhaps nothing more than a modification of this faculty; a particular aptitude for patient attention; the perseverance of great talent applied according to individual predisposition, yet always in subjection to that harmony, and equalization, and perfection of the character, without which even the highest efforts of genius will be misapplied or abortive. It is indeed, not easy to describe with exactness, the nature of this remarkable property; but if it should appear to be (as we believe) the persevering activity of attention, a rational clue will at once be found for developing or directing that peculiar bias which we term genius. We have a mortal aversion to

those talismanic terms, which are supposed to imply some hidden and wonder-working agency, some mysterious influence, with whose laws we are forbidden to become acquainted; and we rejoice to seize on an explanation of phenomena, which will rescue them from the grasp of ignorance and prejudice, credulity and enthusiasm; and *restore* them to the powerful sway of *reason*, and all which is not *contrary to reason*, though it may be above its comprehension.

CHAP. VI.

ON PERCEPTION — THE RESULT OF ATTENTION TO IMPRESSION—IT PERFORMS A FUNCTION FOR THE MIND, ANALOGOUS WITH THAT OF NUTRITION FOR THE BODY—ITS ULTIMATE OBJECT—HOW IMPROVED AND PERFECTED—PERCEPTION SOMETIMES DULL; SOMETIMES INACCURATE FROM HASTE; SOMETIMES MORBIDLY ACCUTE — ITS INFLUENCE ON OTHER MENTAL MANIFESTATIONS—ITS EXERCISE.

III. *Perception.*

Much that might have been said on this subject, has been insensibly anticipated, in considering the influence of the preceding faculty; and its consummation and completion in the great business of life. Clear and distinct perception can only be the result of attention to impressions received at the time, or revived through the medium of other faculties, to be presently considered. Attention would be useless, unless the notices it conveys were perceived by the sentient principle; and without it, it would be impossible to form a judgment of the relation subsisting between different subjects; and of the harmony, mutual dependence, and connexion of the several objects of knowledge.

Thus then, perception may be considered as analogous with the function of *nutrition;* it appropriates the impressions which attention has con-

veyed, and converts them to the purposes of the immaterial thinking principle; and for this end it pervades every department, and influences every operation of mind; and it requires a more strenuous and energetic exertion than the faculty of attention; since to elaborate thought and feeling are higher efforts, than the mere collection of the materials from which they are to be created. It is, for the most part, an *active* principle; for although perception may be produced involuntarily, yet the idea excited by it will be *feeble* and *indistinct;* and it will be possessed of the opposite qualities, only in proportion to the degree of attention which may have been bestowed upon it; and, exactly in the same ratio, will it be productive of effect upon the mind; for the faculty of perception will be of littl eavail, unless the minute properties of the impressions which occasion it be distinctly, separately, and conjointly noticed.

The ultimate object of *perception* is the harmony and propriety of thought, of feeling, and of action; for no sooner is an impression perceived, than it excites corresponding emotion, and gives rise to a certain degree of activity, which enables the mind to embrace the motive, the relation, the general bearing, and final probable result of the impression perceived, and of the subsequent associated action. It is then a most important principle, and it will be augmented and improved by the delicacy and perfection of tact of the senses, through which impressions are conveyed;

by the aid of judgment, which weighs in its balances the character of the perceptions excited; and by the help of conscience, which affords from religious grounds the only sure principles for conduct, the only infallible test of its morality. In order to ensure the accuracy of perception, it is necessary that it should be vivid, full, deep, and comprehensive; that it should be accompanied with a corresponding excitement of the brain; that it should comprise all the different views of a subject, connect its various relations, and embrace it as a whole, by combining into one view, the several parts of which it is composed.

In children this faculty is often found too *obtuse;* they are possessed of what is termed a *dull perception;* that is,—they perceive an object only by a small number of phases, and consequently form imperfect ideas of its nature and properties. It will often happen that this obscure and undefined representation of things, arises from original deficiency: but much more frequently it is the result of neglected education, and of a failure in developing the power of attention to impressions which have been made upon the sentient organ. On the contrary, although originating in the self-same cause, it will be sometimes found that perception is inaccurate from being *too quick;* the individual does not give himself sufficient time to take in *all* the properties of an object, or *all* the points of an argument, but rests satisfied with eagerly grasping a very few, and imagining the rest, so as to obtain only a defective and often

erroneous impression, producing a corresponding incorrect movement of perception in the brain.

Perception may likewise become morbidly *acute:* those impressions, which in a perfectly constituted individual, should have passed unheeded, or should have been most slightly noticed, and then immediately consigned to oblivion by the award of *common sense,* are attended to with the most tormenting accuracy; are dwelt upon in every conceivable point of view; are treasured up in the memory; and revived with all the ingenuity of self-torture. Such individuals provide miseries for themselves: they are irritable, unjust to others; and insensible to, or at the least incapable of, enjoying the blessings of Providence with which they are surrounded; they are carried away by prejudice; and form opinions frequently of a lasting character, and of a most erroneous complexion, solely because they allow themselves to become the sport of morbidly acute perception, and do not *allow* time to take general and comprehensive views.

Accordingly as the perception may have been distinct, so will the judgment be accurate; in proportion as it has been vivid, and at the same time comprehensive, so will be the power of *selection,* and the development of *literary taste;* based indeed upon the faculty of *individual association,* and yet acknowledging one common standard,—viz: that which the *majority* of equally well-informed individuals will agree to consider as beautiful and excellent.

The great object of the parent in developing this faculty will be *exercise*, graduated according to its original power, and proportioned to the acquirements of the individual. The constant aim of these exercises, will be to enforce the necessity for obtaining accurate and comprehensive ideas of things; and not to rest satisfied with vague notions. For this purpose, all the energies of the mind are to be excited to receive and attend to the perception; not to contemplate the object at a distance, but to place it in immediate contact with the thinking organ, and to view it in every possible change of form, and variety of situation; and thus, clear and patient investigation will arouse and quicken the dull, detain the too sensitive, and soften and correct the morbidly acute perception.

CHAP. VII.

ON REASON—IT IS THE PECULIAR ATTRIBUTE OF MAN —IN WHAT IT CONSISTS—ITS USES—STATE OF THIS FACULTY DURING SLEEP—CONDITION OF MAN AS A SOCIAL AND RELIGIOUS CREATURE IN REGARD TO HIS REASONING FACULTIES—THE INFLUENCE OF EVIL PROPENSITY UPON HIM—AND THE CONCLUSIONS TO BE DRAWN FROM THE PRECEDING CONSIDERATIONS.

IV. *Reason.*

THERE is, however, another form of mental manifestation, which is peculiar to man. In common with the animals around him, he attends to and perceives external objects; but he *does more;* he *reasons* upon the results thus obtained. Having collected a certain number of data, he withdraws his attention from exterior objects, closes the avenues of external perception, abstracts his thoughts from a constantly varied succession of images, and fixes them upon himself. He revolves the operation of his own mind—estimates the judgments he has formed—yields himself to the power of conscience—considers his inclinations—analyses his perceptions—associates his ideas—estimates their relative influence—recollects what he has learned—appropriates that

which he admires, and dismisses that which he disapproves. The power of reasoning teaches him that this is not his final state of existence, leads him to inquire into that futurity of which he possesses a certain indestructible consciousness—places him in connexion with a supreme Being, the author and governor of his creatures —leads him to search into the attributes of Divinity, to seek an acquaintance with the revelation of his will, and to learn obedience to his commands. These are the great attributes of reason, the distinguishing property of man, and at once the evidence of his high original, as of his future destiny. It is this which constitutes him a rational, an accountable, a religious animal; it is this which enables him to rise on the wings of thought; to carry his contemplations far beyond the present scenes; to abstract his attention from his bodily and social wants; to soar through infinite space, and identify himself with all places, persons, things, and periods; to act as in the immediate presence of the Most High, and to be animated by the hopes and prospects of eternity; or to live regardless of a blissful futurity, and yield himself to the dominion of depraved inclination, wild ungovernable passion, and that alienation from God and all that is good, which too sadly characterize his present state.

It will be desirable also in this place to remark on the activity of the mind during *sleep*, as a proof how greatly all its manifestations, and

especially those which we have just enumerated, are influenced by its union with mortality, by its imprisonment in that beautiful and exquisitely adapted, but still material organization, so little consistent with its large and illimitable desires and hopes, joys and fears, its aspirations after immortality. Almost every one is conscious of the intense suffering he has experienced during sleep, in fact, mental agony much greater than would have been felt from similar causes during a waking period; the memory of individuals long since gone has been recalled with a fidelity and accuracy, and presented with a fervour of feeling far greater than would have been exhibited under ordinary circumstances; the pleasing illusion of joys which are past, or which are only now in prospect, has been marked with a vividness of impression, which has rendered the moment of waking more desolate, more dreary, more keenly subject to the bitterness of disappointment; ten thousand associations are formed in inconceivable rapidity of succession; and if there be a something fantastic in the grouping of the imagery connected with these associations; nay, more, if they be sometimes ridiculous, incoherent, and irrational, this is easily accounted for on the condition of the *organ of mind;* no longer its *obedient* servant, but under the influence of that peculiar physical state, which veils its faculties, and removes it from all its ordinary laws of action. For this reason, in sound sleep, we are altogether unconscious of what is passing within or without;

we cannot attend to, or measure the operations of our own minds; but if we take the instant of returning consciousness, the precise period of wakening from slumber, the *simple actual moment* which elapses between the knocking of a servant at the door of our chamber, and that of thoroughly rousing from sleep, we shall be able to form some estimate of the immeasurable rapidity of thought when disencumbered from its material organ, by the long dream of successive and often coherent circumstances, which will be passed through in this infinitesimal portion of time. It is unnecessary to strengthen the argument by recurring to the phenomena of somnambulism, since enough has been already adduced to warrant the inference, that if during the hours devoted to the *repose* of the sentient organ, the immaterial principle may become the subject of the highest joy or deepest woe; if it may be most powerfully affected by the *recollection* of past scenes, and all the *associations* with which they are connected; if its *attention* may be excited, and its *feelings* deeply involved by these associated images; if such manifestations of mind, be characterized by a degree of intensity unknown to the state of wakefulness; and finally, if the rapidity of mental operation shall appear to be so much greater during sleep; why surely, the operations of mind *must* be clogged, not facilitated by its union with the body; and when separated from it, it *must* be capable of an infinitely higher reach of understanding, perception,

memory, feeling, association, in short, of all its highest attributes.

All these peculiarities of mind tend to shew that man is born into the world with inclinations, and predispositions, which are independent of instinct and organisation on the one hand, and of experience on the other. For while we find his instincts few and feeble, compared with many of the inferior animals; and while with the most *perfect organisation*, he is the *most helpless*, the *most dependent being*, we also observe very early in his career, the distant streaks of dawning reason; we also find him gifted with a superadded principle, which more than compensates for his animal deficiencies, and which soon develops its influence in those dispositions which are called the character of infancy. It is unnecessary to prove that these *dispositions* are not depending upon *experience*, because they are anterior to it, and therefore cannot arise from it.

But if, *independently* of these sources of the primitive intellectual manifestations, there really exist certain inclinations and predispositions which characterize its actions, it is absurd to speak of the human mind as a waste which requires culture, and in which *any* seed may be sown and developed, according to the pleasure of the instructor: it is absurd to speak of it as a piece of blank paper, on which *any* characters may be impressed; it is absurd to designate it as capable of being formed and moulded into *any* shape and

figure. Far be it from us to undervalue the advantages, or the efforts of *education:* it is most important, but it is not omnipotent; it *may* modify character, but it cannot alone communicate it; it *may* sow the seed, and water it assiduously, but it cannot ensure its germination or its arrival at maturity; it *may* use its utmost effort to eradicate the weeds as they shew themselves, but it cannot prevent their re-production; the germ of *good and evil propensity* exists, and exerts its counteracting influence; and however lamentable the confession, it is not the less undeniable, that the latter greatly preponderates. The turbulence of passion, the gloom of selfishness, the vehemence of anger, the rage of jealousy, and a hideous groupe of unhallowed desires, and the utter feebleness of any counteracting principles—the natural ease with which the former are exhibited in full activity, and the difficulty and slowness of progress by which good principles are implanted, and good habits are wrought out; the great aptitude for all that should be most anxiously avoided, and the indisposition towards all that should be most sedulously cultivated, all shew the preponderating influence of selfish propensity—an influence which, coupled with that self-esteem which is so prominently manifest in the human mind, must bias very materially our judgment of *good and evil,* and thus lead to a constantly operative source of error and obliquity. Observation also lends its aid in confirmation of

the argument; for it will be found that this propensity cleaves to us throughout life, and distorts our views, clouds our perceptions, gives a tinge to our opinions, and characterizes their results. We call evil good, and good evil; and though we may not say with the great apostate angel, "Evil, be thou my good," in so many words, yet our conduct and choice will too often be a comment upon this principle, and this should lead us to suspect that *they* may be governed by a similar motive, viz. rebellion to the Majesty of Heaven.

Such being the facts which are before us, and such the reasoning upon them, we next inquire, how it comes to pass that this is the case; and without any curious speculations on the origin of evil, we refer to the pages of inspiration, and we find just so much as it hath pleased an all-wise, all-bountiful, just, and merciful Creator to *reveal;* we are taught that man was created in the image of God—in a state of uprightness, purity, and happiness; that he fell from this state by disobedience, and forfeited all title to *His* favour; that he is now far gone from original righteousness; that the thoughts of his heart are evil; that he is subject to a variety of ills and privations, the consequences of his fall; and that *the Almighty* has provided a way of reconciliation between himself and his offending creatures, through the sacrifice of his Son, upon condition of their believing in him, and yielding obedience

to His commands; and all these circumstances involving conclusions which should form the principles of moral education, and which will therefore be developed in a future part of this work; though it was impossible to omit altogether the explanation of phenomena, which we had been detailing, and to the correct understanding of which reason was altogether inadequate.

CHAP. VIII.

ON REFLECTION—ITS IMPORTANCE—ITS NATURE AND PROPERTIES—ITS PECULIAR OFFICES—HOW DISTINGUISHED FROM IMAGINATION—IT IS SLOWLY DEVELOPED—MATURED BY AGE, CULTURE, AND OBSERVATION—ITS PRINCIPAL USE.

V. *Reflection.*

As a corollary from conclusions which have been already drawn from reasoning and analysis, and from what experience and observation daily teach us, we infer that the highest pleasures of that rational creature—man, ought to arise from intellectual pursuits; since it is these which constitute his generic character, which he pre-eminently possesses, and which are here only in a state of preparation for full expansion in a future world, where evil shall be unknown; and where the material veil, which now invests the mind, shall be removed, and all its manifestations shall be inconceivably heightened and improved. The slightest consideration of his nature will shew, that man was never destined to procure his pleasures from animal gratifications; since his *individual power* is not adequate to obtain them for himself; since their indulgence is an offence and

injury to that *social compact*, upon the continuance and entireness of which he is dependent for his existence; since he has been provided with reason and intelligence to controul those passions and desires, from which animal gratifications arise; and since from this *very controul* will originate one of his purest pleasures. There is then a great source of delight to the good man in communing with his own mind, and this communion constitutes that intellectual manifestation which has been termed Reflection.

Reflection is that faculty by which man *rests* upon an object which has been vividly and accurately perceived, and by which he considers its *properties*. But it is more; it is that by which he estimates *the value* of the *knowledge* thus acquired, and ascertains the relative connexion, mutual dependence, associated influence, and remote bearing of the qualities of objects so presented to the mind. It is the faculty by which he forms these conclusions into so many resting places, from which he may be enabled, by inductive reasoning, to rectify his thoughts, mature his actions, and enlighten his determinations. Deprived of reflection, the individual would act upon the stimulus of *occasion;* his thoughts would assume the shape and form of the *immediate perception;* and his determinations would result from the impression of *sensation*, and be its necessary consequence. The voice of *feeling* and of *passion* would alone be heard; and the creature of temporary excitement would be hurried into follies

and inconsistencies, if not into more serious errors and vices, which would lay the foundation for after sorrow, regret, repentance, if not remorse.

The absence of reflection constitutes the heedless, thoughtless individual, whose views extend not beyond the limited events of *to-day*, and who never contemplates future contingencies; he, over whom the *present* mainly exerts its power, and who never realizes *to-morrow* with all its events, and their manifold results. Reflection, on the contrary, is the equitable judge, which not only summons its witnesses and examines their evidence as to *matters of fact*, but inquires into the qualities of actions, estimates the motives which inspired them, the circumstances which exert a controul over them, and the final results to which they lead, and thus forms its decision; passing generally a much more enlightened and impartial verdict, than would have resulted from a trial by jury, with all its accumulated mass of *ignorance*, *obstinacy*, *perverseness*, and *prejudice*: not but that these very qualities operate unfavourably in the individual, and actually oppose the formation of a sound judgment; but they do not exist in the same degree, nor is their influence so extensive: they form, however, obstacles which it is necessary to remove, in order to the complete exercise of reflection; and are therefore so many beacons to excite the alarm, and guide the conduct of the instructor.

Again, reflection broods over ideas, renders

them fruitful, and multiplies them. It is by the aid of this principle, that new ideas, or novel combinations and associations are formed. A great part of life should be devoted to the acquisition of knowledge; but this having been received into the mind, and incorporated with it, reflection elaborates from it fresh thoughts; or clothes them with a novel garb, according to the peculiar views of the individual; or associates them in other forms; or finds out new applications for the old principles with which they stand connected. It does not *communicate* the vital principle of thought; but it develops it, and exhibits its manifestations. It is not thought itself; it is not judgment; but it is that process by which the former is rendered available for the production of the latter. For this purpose, it constantly employs the agency of memory, whose principal use indeed, is to be always subservient to this faculty; to retain and reproduce, when required, those notices which it employs, and which form the material groundwork for its decisions.

Reflection is very distinct from imagination. At first sight, there may seem to be a great degree of resemblance, because each rests principally on the power of association. It will be seen, however, that there is this principal difference,—that while reflection exerts its agency upon the positive qualities of objects presented to the mind, imagination operates almost exclusively upon *unknown properties*, of which it forms

an ideal picture, fancied images, and unreal representations, according to its own peculiar mood. The two are not only perfectly distinct in their design, but even opposed in their result; since they in whom the faculty of imagination predominates, do not easily form a judgment on the sober realities of reflected truth; are often led away by a lively fancy, from the consideration of the *just* relation of ideas, to some distant, generally inconsequent, and often incongruous association; and do not allow themselves sufficient opportunities for estimating the probable effects resulting from the comparison of these relations.

It must be manifest, how impossible it is, that this principle should arrive at its highest state of perfection *at once*, or even in a short time. It is essentially progressive: scarcely cognizable in the elastic hours of infancy, it is slowly developed in after life, and is augmented in value by *maturity of age*, by *moral culture*, and by *habits of deep and minute observation*. The great advantage arising from maturity, is from its store of well selected facts and opinions; and from the frequent opportunities which will have been afforded for correcting the judgment, as well by the discovery of its former errors, as by the verification of its earlier decisions. Hence the importance of furnishing an equivalent for the maturity of age, by the development of this faculty, by its constant exercise, and by daily teaching the young to think, to reason, to reflect on all they learn, and all they do. And since reflection is principally em-

ployed upon a moral estimate of persons and things, and their ethical relations; so it is of the first consequence to store the mind with the grand principles of moral duty; and above all to lead it to be attentive to its own actions; to allow nothing to happen, as it were by chance, or instinctively; but always to induce it to refer to the mainspring and motive of conduct: for it is only by so doing, that reflection can be useful in comparing what actually *is*, with what ought to be.

To supply the mind with a fund of *knowledge*, applicable to the daily purposes of life; to teach it to yield to the *force of truth*, and to submit its most cherished *predilections*, and its most established *convictions* to the pure and holy influence of the divine law; to obviate the interference of passion, which might cloud the perception, and pervert the judgment of things; and lastly, to destroy the monster prejudice, and supply its tyrant sway, by the mild government of reason and religion; these are the principal objects to be kept in view by the instructor.

CHAP. IX.

ON MEMORY—IT IS EITHER ACTIVE OR PASSIVE—VOLUNTARY OR FORTUITOUS—DEPENDING UPON ASSOCIATION—INFLUENCE OF INVOLUNTARY MEMORY—RECOLLECTION—ITS EMPLOYMENT—IT PRESERVES IMAGES WHICH HAVE BEEN STORED IN THE MIND BY THE FACULTIES OF ATTENTION AND REFLECTION—IT HAS ALSO A TORMENTING AGENCY—CONSEQUENCES OF THIS PROPERTY—CIRCUMSTANCES FAVOURABLE TO ITS DEVELOPMENT, AND TO THE ART OF INCREASING ITS POWER.

VI. *Memory.*

THIS extraordinary faculty is either active or passive, voluntary or fortuitous: it is the former in *recollection:* it is the latter in the *involuntary presenting* and reproduction of images, whose *recollection* has long since faded from our view, and whose memory still clings to some distant association, the connexion with which is not often perceived, and whose dependence it is frequently difficult, and sometimes impossible to trace. An attentive observer of the operations of his own mind will readily distinguish this varied action of the same faculty: he will frequently endeavour to recollect some circumstance, event, opinion, sentiment, &c.; for this purpose, he will excite

the intellectual organ; he will sedulously try to remember any of the *associated impressions* with which the one he is in quest of, might possibly stand connected, in the hope that a similar train of thought being once awakened, the lost idea may be discovered in the group; yet all this in vain; whereas presently, when his thoughts are no longer directed after it, it will be involuntarily produced.

This simple fact of every day occurrence well illustrates the two actions of this remarkable faculty. Both are in all probability depending upon the same law of association; the difference consisting only in this,—that in the one case, there is a consciousness of its resulting from such a principle, though the connecting links cannot be perceived; while in the other instance, the process is carried on unconsciously, and without a direct reference to the influence of association; though it is as clear that it *may exist* without being perceived at all, as that its *existence* may be discovered while its action remains concealed. The involuntary presentation of images to the mind, is often a most serious evil; not only because they revive painful impressions, or those which a good man ever wishes to discard; but because they distract the attention from the immediate object of pursuit, arouse the feelings, harass the mind, and render it *unfit* for the beneficial operation of memory.

The influence of this involuntary memory is exerted principally upon those ill regulated minds,

which have not been subdued by habits of consistent thought; but which have been permitted to run wild, to think without order, to remember without arrangement or precision; to live, in fact, without an object; to indulge in reverie, and to become the sport of any wind that blows; to have their impressions bound together only by a rope of sand which the first wave of emotion would crumble into atoms. With such individuals, the productions of memory are commonly faithless portraits of the image which they profess to recall; for the original impressions having been only faintly perceived, and most loosely associated, they have often possessed an erroneous character in the first instance, or have been influenced in their properties by the associations with which they have been illogically connected. And as much of the conduct of life depends upon the power of reviewing the faithful records of memory, it is of the greatest importance, that this faculty should be subordinated to the will; and that its involuntary operations should be produced, only when its *voluntary office fails, and in obedience to its behests.* As with regard to the faculty of attention, so also with respect to involuntary memory; uncontrouled thoughts, disjointed ideas, dissociated images, or morbidly concatenated impressions, often indicate a state of the system bordering on mental alienation; and should always demand particular attention to the physical state of the brain. The most effectual means of obviating these results from the

fainter to the deeper shades, will be, by the cultivation and employment of the voluntary faculty.

By that form of memory which we term *recollection*, we are capable of recalling ideas which have been formerly produced, although the attention may not have been directed to them for a long time. Generally, this will be effected in the same order in which the impressions were originally perceived; for in a mind at all accustomed to system and arrangement, so powerful will be the bond of association by which they are united, that the revival of one idea, will serve to resuscitate a long train with which it originally stood connected; and to produce a series of recalled impressions almost as vivid, and often more accurate, than when originally perceived; and as the records of memory, they stand undisguised by the glow and colouring, which they had at first received from the passions, emotions, and enthusiasm of the moment. Without memory, the acquisition of knowledge would be of no farther value, than the immediate gratification attending its pursuit; whereas, by means of this faculty, the recollections of past years may be renewed; the impressions arising from former pursuits may be revived; and the individual may be thus taught to avoid consequences, he ought to deprecate; or he may be strengthened in the pursuit of what is right, and in his conflict with present difficulties, which he knows are not insurmountable, because they have been conquered before. While such is the use of this faculty in action, it

is a source of great and unmingled pleasure to the literary character, enabling him to enjoy over again, and even more than enjoy the mellowed influence of impressions formerly received. Nor is this the only, or perhaps even the principal source of the pleasure to be derived from its employment; for as a social faculty, it is of primary importance in enabling man to recollect the person, the expressions, the words, the mode and habits of thought, of those friends who are removed from him by space or other circumstances, or who have been withdrawn from him by death, but whose words and feelings it is most useful for him to recall:

> "Still o'er these scenes my memory wakes,
> "And fondly broods with miser care;
> "Time but th' impression stronger makes,
> "As streams their channels deeper wear;"
>
> BURNS.

still seeks the re-enjoyment of the past, anxiously desires the continuance of its influence, and cheerfully anticipates the future.

Memory preserves not only the original portraits which have been received by *attention*, but also those which have been obtained by the phenomena of reflection; those internal impressions, which have been wrought out of materials previously obtained. Thus the memory is destined to the conservation of ideas, as well as to the reproduction of our best feelings and affections; to

soften our sorrows, and place us in the society of those long lost: thus too, it is not always submitted to the will; we cannot invariably remember all that we wish to do; and on the contrary, recollection is often awakened by the slightest, and apparently the most inconsequent causes. But it is also a source of *torment*. Memory too faithfully pourtrays what we are most anxious to forget; or produces recollected impressions, which are associated with some of the most exquisitely painful moments of our existence. In the latter case, we live over again scenes of the greatest agony, and with the ingenuity of self-torture, we encourage and dwell upon these reminiscences; we add to the usual power of memory all the acuteness and intensity which it can derive from voluntary exertion; and which is still more extraordinary, we can feel a secret pleasure in so doing: so strange a being is man, and such his aptitude for sensation, that the luxury of sorrow is indulged, the recollection of his keenest sufferings is fostered and heightened, by every aid which can be obtained from associated impression.

There are, on the contrary, some circumstances of thought and action which we would rejoice to obliterate from our view, but which involuntary memory continues to present to the mind: the image of those whom we have injured; the recollection of our follies, vices, and crimes; the memory of our errors; the perverse consistency with which we have maintained them, and their

influence upon the minds of others; the thousand instances in which we have deviated from the path of rectitude, and gone astray from the law of God; neglected opportunities of usefulness to others, or of improvement to ourselves; mispent hours, perverted talents, abused affections, and other multiplied forms of delinquency, are obtruded upon the mind, and fill it with images of remorse. Happy, indeed, are they, who thus possessing the sins of their youth, are enabled, by Divine assistance, to exchange self-torturing remorse for genuine sorrow and repentance; who are led by this principle to seek forgiveness from Him who alone can give peace, who is abundant in mercy, who waits to be gracious, and rejoices to blot out the sins of those who believe in Him, as a cloud, and as a thick cloud their transgressions. Happy they, who learn from the uneasy influence of this principle, that man is not upright, and that he never can be happy, unless he has some way of atonement; and who are led by this knowledge to seek an interest in the proffered sacrifice! Happy they, who from this acquaintance with the constitution of their nature, do actually feel how impossible is an approach to a state of perfection, and who are thence driven to seek strength from Him who alone can impart it. Happy they, who reflecting upon the influence of this property of mind in a future world of woe, and upon the inconceivable misery it must entail from contrasting the wretched choice that has been made, with the happiness which was once

placed within their grasp, and which they have voluntarily thrown away; shall have been driven to lay hold of the hope set before them; to fly for refuge from their own recollections to the offers of mercy and reconciliation, through an interest in the sacrifice of Christ! Let the parent and instructor avail themselves of this important property of mind to set before their pupils the beauty of virtue, the misery of vice, the advantages of piety, the wretchedness of sin; and let it afford a stimulus to good conduct, from the delight it may yield on the one hand, and the utter misery to which it will inevitably lead on the other. Let it also be a primary object to store the memory with images of good; with moral principles which, when reproduced in after life, will lead the individual in the right way, and prove the fruitful source of rectitude of action, while they will also form a fund of intellectual delight. Thus, every part even of intellectual education may, and ought to be made subservient to the everlasting interests of man, to his moral welfare here, and his highest prospects for futurity.

It will be only farther necessary to remark of this faculty, that it is much more easily exercised upon connected thought, than upon loosely associated, or disjointed ideas. This arises from that principle of association in which the very life of memory consists, and whose influence every one has experienced in the facility with which a mathematical demonstration could be imprinted

upon the memory, merely because every successive development of the proposition was grounded upon that which had preceded it, or upon some acknowledged datum. The increased energy afforded to recollection by means of a diagram, will also well illustrate the influence of material objects in assisting the operations of memory; and displays the advantage in education of instilling, where it is possible, not abstract notions, but principles connected with the philosophy of real life; and so readily tangible, as to be associated with some visible external circumstances. The wise parent will most gladly avail herself of these several helps to instruction; and aware of the importance of memory to her success, she will not think that time ill-bestowed which is devoted to the development of this faculty. Much may be accomplished by exercise, towards strengthening this property; but on the principles above mentioned, it is always to be preferred that it should be employed upon ideas, not merely words; that it should be engaged upon that which it is capable of comprehending, rather than upon simple repetition. The latter is too mechanical; and however the brain, as the organ of memory, *may* be strengthened by mere exercise, it must be confessed that it will be much more effectually energized by employing that peculiar stimulus which is suited to its nature, and congenial with its office; while it will also acquire a much greater degree of power, by the reflex operation upon it, of the immaterial principle. Thus the

employment of memory upon long pieces of which the child does not understand a syllable, will do but little good; while engaging it upon that which is within the reach of its understanding, which will give it ideas, and furnish it with principles; will augment the power of the faculty, while it forms the character. Mathematical demonstrations have been alluded to, and they are peculiarly useful, not only as exercises for this faculty, and as teaching the value of connected reasoning, but as communicating habits of correct thinking, enlarging the views, shewing the real powers of argument, and enabling the young to detect illogical or inconsequent conclusions from fallacious or insufficient data. A child should be always treated as a rational being, not as an automaton; and there will be very little hope of the beneficial influence of instruction communicated upon the latter principle. A certain proportion of knowledge may indeed be driven into the mind, by the same process as that with which bears or dogs are taught to dance; and it may answer very well for a similar purpose, viz. to exhibit for the amusement, and excite the wonder of the idle and the ignorant; but "cui bono?" for what is it available? It is useless beyond this immediate object; and we grasp a puppet instead of a rational being—prepared, indeed, to perform its part of silly emptiness, to pass through life unnoticed and unknown, and to glide away from existence, forgotten and not regretted.

CHAP. X.

ON IMAGINATION—DIFFERENCE BETWEEN IT AND THE COMBINED AGENCY OF MEMORY AND REFLECTION—ITS GENERAL CHARACTERS — NECESSITY FOR ITS SUBMISSION TO THE JUDGMENT—ITS INFLUENCE UPON THE MENTAL MANIFESTATIONS—ITS PRACTICAL ERRORS—ITS EVIL TENDENCY—ITS ILLUSIONS —PREJUDICE — SUPERSTITION—ITS PECULIAR INFLUENCE ON THE FEMALE MIND—ITS USES—THE PRINCIPAL OCCASIONS FOR ITS CULTIVATION—INFLUENCE OF RELIGIOUS NOVELS.

VII. *Imagination.*

THE influence of imagination might almost seem to resemble that which would be produced by the combined agency of memory and reflection: the one preserving, the other vivifying, multiplying, and uniting afresh the several ideas, which have been the object of their particular attention.

But there will be found to be this difference;—that while *memory* is conversant with positive facts and reasoning, and is materially assisted by its connexion with external objects, and by order, and method, and arrangement in receiving and appropriating its stores; and while *reflection* produces new combinations from the ideas which it has received, and the associations of which they are susceptible: *imagination* disdains the incum-

brance of thought, fettered with order and system and regularity: it leaves behind it the beaten track of facts and experience; it despises the slow process of working out its conclusions, or even of forming its associations upon any regular principle; it soars above the duller efforts of reason and of the understanding; it sets no value upon the assistance of material objects; it makes a virtue of escaping from the sober rules of substantial argument; it admits no principle of combination, but that of its own fanciful connection or ideal resemblance; and it essentially consists in the power of representing objects such as they *might exist*, or in following trains of reasoning such as *might be produced*. These characteristics are peculiar to itself; and shew, at once, that it is in its very nature an inventive faculty; that it lives, and breathes, and luxuriates in an atmosphere of its own creation; and by means which it enjoys, *not* in common with any other mental manifestation, but which are peculiarly its own. Its activity is truly astonishing; and there appears to be no bounds to the reach of its influence; since its aspirations are without limit; and since it acknowledges no rules or laws by which its operations may be controuled or directed. Such a faculty, it is manifest, must be dangerous to its possessor; it *may* be the source of great delight; it *may* add to the wit, and fancy, and fertility of expression; but it also leads its votary, or its victim, into an unreal world; produces a distaste for the sober realities

of life; and beckons it astray from the surest guides of conduct.

It is then clear, that unless imagination be controuled and regulated by some steady principle, it will prove a very imperfect and erroneous directrix, and will frequently lead to obliquity of action: while, on the contrary, if held in proper subjection to the judgment, it will become an ornament to its possessor, and a source of very considerable pleasure. It is always a veritable misfortune, when the mind is governed by creations of its own, not by things as they actually are; since it is constantly enticed away from truth, by the meteoric glare with which the imagination has invested some distant and ideal existence, and which is finally dissipated just as it appears to be within the grasp, leaving the wanderer to extricate himself from the gloom of midnight desertion, without a single ray to direct his path. This tendency is particularly exhibited in the influence of this faculty upon the amount of our fears and hopes, as well as in estimating the probability of future joys and sorrows. A sober summing up of probabilities does not satisfy it; and the mind subjugated to its sway, becomes the sport of idle tremors, or extravagant expectations. Accordingly as the brain may have been roused by excitement, or enfeebled by any depressing cause, so will the prospects of to-morrow be enlivened by the glowing tints of hope, or characterized by the sombre hue of uncertainty, in which the absence of light is just enough to

give countenance to fear; because there is an inability to ascertain the real causes of disquietude, and therefore imagination pictures them in every fantastic and unsightly form. In the one case, the imaginative look forward, and perceiving nothing to thwart their inclinations or oppose their designs, heedlessly pass onward, till they fall into some unperceived danger, and regret too late their precipitation. In the other, they are left to grope their darkling way, until paralysed by terror, they have neither strength, nor energy of mind sufficient, singly and simply to pursue an object they can no longer perceive.

But this faculty also leads the individual to form a false estimate of mankind; he sees them through the medium of fancy, and the portrait thus drawn of their character, induces him to invest them with more pleasing attributes than they really possess; or to deny them the actual influence of any single valuable trait. By far the more general is the former error, in which with true confiding weakness, we contemplate the world as containing all that is amiable, benevolent, and good: and on the other hand, we look upon it with painful suspicion, and we contemplate all around us, as influenced by the coldest selfishness, unfeeling interest, and the most malignant passions. And since neither of these views is entirely correct, we may often, if we yield ourselves to the influence of this principle, become the dupes of our unworthy confidence on the one hand, or of ungrounded suspicion on the other.

The imagination is also a fruitful source of evil; and betrays the fearful corruption of human nature; many a crime which has not been developed in action for want of opportunity, has been entertained, brooded over, and perpetrated in imagination; the thoughts of man's heart are evil, and that continually. Even when employed upon subjects of high importance, its results are not to be depended upon; since it is apt to substitute its own fancies, for that which has been clearly revealed; it endeavours too curiously to pry into the councils of the Almighty, and seeks by its feeble wanderings to supply that which Omniscience has thought fit to conceal; as if the glimmering of a phosphorescent insect, could supply the light of that magnificent orb of day, in which the scintillations of the former are entirely lost.

This faculty is subject to a variety of illusions which it would be endless to specify, and almost impossible to particularize. But when once it has usurped its power over the mind, there is no possibility of saying, "thus far shalt thou go, and no farther." Creation after creation of its own will be produced, and invested with the imposing attributes of truth; the mind will be deceived into obedience, by the semblance of reality, and will as firmly believe its results, as if they were the consequence of deliberate certainty. And so powerful is this influence, that it will supersede that of the judgment: hence the impossibility of reasoning away these hallucinations

when once formed; hence the frequency and force with which they become motives to action; and the ungovernable impulse with which they involve all the mental manifestations in their train.

From this sinister influence, it is evident how important is the part of imagination in the production of prejudice, that canker-worm of the soul which slowly gnaws at its very centre, and destroys all its opening beauties; that strangling ivy, which entwines around its manifestations, prevents its growth, and finally impairs its vitality. Prejudice mainly depends upon that property of imagination, by which it estimates the qualities of things, not as they really are, but as it would have them to be, in order to concur with some preconceived views and feelings.

It is again the principal prop of superstition in every shape; for this arises from some fancied images of fear, the nature of which the mind will not be at the trouble of investigating and comparing with what it actually knows of the revealed will of Heaven. Thus ignorant people are generally superstitious; every hamlet has its legend of fear: every glade is peopled with genii of different and imaginative properties; the crying of the coming storm, the lurid glare of the lightnings, and the rolling thunder are shriekings of the spirit of the tempest, and indications of its anger. To the same cause are to be ascribed the histories of the several varieties of fairies, and their supposed influence on human actions,

as well as the thousand superstitious observances to appease their anger, or conciliate their good offices. And it is curious to remark, that these firm beliefs of superstition are peculiar to a state of ignorance, and gradually vanish before the diffusion of knowledge, and of the light of christianity; because these at once develop and inform the understanding, and subjugate the fancy to its government; while by shewing the only real objects for fear, they teach man to blush for his weakness and his folly. Ignorance, and the absence of real religion, will always foster a principle of superstition, which will as certainly give way to the opposite sources of thought and action.

A lively imagination is more particularly the attribute of the female mind, arising partly from that mobility and susceptibility of the nervous system with which nature has endowed it, and partly from the influence of *female* education which is often admirably calculated to develop this faculty to the exclusion of those which ought to be its counter agents. While we have been compelled to say much against its uncontrouled influence, we must also add, that imagination is the source of many pleasing manifestations; and intimately connected with the performance of many important duties. It is highly embellished by that genuine feeling by which the female mind is so eminently characterized; it is the incentive to many an office of real self-denying benevolence; it gives an astonishing interest to

the duties of the several relations; it communicates a zest to the finer feelings of humanity; it proves a harmless source of gratification when indulged within proper limits; it diversifies existence with a variety of new and pleasing changes and modifications, which really add to the satisfaction of its possessor, while they augment her own happiness, and enlarge the sphere of her usefulness.

It is then one of the good gifts of God; which admits of being usefully engaged, but which is liable to abuse, and partakes of the general proneness of human nature to that which is evil. We have no quarrel with the faculty itself, but with its perversion; and it is commonly so readily developed, of such rapid growth, so eager of pursuit, and engrosses the attention so greatly, that the principal object of the parent's attention will unquestionably be, not to stimulate its influence, but to repress its wild luxuriance; and to furnish a barrier to its wanderings, in the increase and constant appeal from its allurements, to the decisions of reason and religion. There *may* be cases in which it will be desirable to cultivate the imagination; but in general, the object of care is to prune its vagrant shoots. In order to be safely exercised, it must in every case be regulated by the judgment; this alone can ensure its useful application; this alone can save its possessor from the dangers which have been pointed out, and from falling headlong over the precipice upon whose very brink he is conducted.

In conclusion, it is evident from what has been written above, that it is most important when the imagination is lively, to attend to the development of abstracted and connected reasoning, in order to subdue the growth of fancy; and that for this purpose, mathematical pursuits, an acquaintance with the fixed sciences, and all that will permanently attract the mind to the substantial realities of life will be invaluable. It will be also most clearly demonstrable, with how sparing a hand the young should be supplied with works of fiction and imagination generally, whether in prose or verse; since they all come under the ban of exciting this faculty and its attendant evils; not that we would entirely exclude their employment, but we would most sedulously guard against their frequent perusal, and against that greedy devouring of such works which is the common failing of the young and inexperienced. Especially do we object to that common form of imaginative reading, the religious novel, by whatever title it may be dignified or disguised; and we object to it as a bad vehicle for serious truth; and as calculated to produce an erroneous impression the more certainly, from its professed object, lulling suspicion, and disarming caution. This however, is not the place for entering at large upon a subject, which will hereafter come to be fully considered.

CHAP. XI.

ON CONSCIENCE—IT IS NOT A SIMPLE PRODUCT OF THE UNDERSTANDING — ITS NATURE — ITS OFFICES — IT FORMS A MORAL JUDGMENT OF ACTIONS, AND IS GOVERNED AND INSTRUCTED BY THE LAW OF GOD— IT DIRECTS THE CONDUCT, AND IS A GUIDE IN DIFFICULTIES — ITS DECISIONS ARE ALWAYS THE SAME, WITH THOSE WHO POSSESS A SIMILAR AMOUNT OF KNOWLEDGE—AN EVIL CONSCIENCE—A GOOD CONSCIENCE—A TENDER CONSCIENCE—CONVICTION ITS RESULT — CONSCIENCE IMPROVED BY KNOWLEDGE AND EXERCISE—HOW THIS IS TO BE ACCOMPLISHED AND PRESERVED—ITS SENSIBILITIES ARE TO BE ENCOURAGED, AND ITS SLIGHTER ADMONITIONS LISTENED TO — EVIL OF INATTENTION—GENERAL RESULTS—CONCLUSION.

VIII. *Conscience.*

This powerful principle, in common with those already considered, forms one of the manifestations of mind, which have been given to man by his Maker, and which are developed by time, reason, instruction, and religion. It is not a simple product of the understanding, since it cannot be acquired by study, and exists independently of it, and anterior to it. The first glow of shame, the earliest consciousness of having done wrong, may be traced almost as soon as the

infant's indistinct perception of the nature of right and wrong, and certainly long before it can have become generally acquainted with those immutable principles of truth, which in after life serve to govern and direct the conscience. As it cannot be acquired by study, so neither can it reach its highest state of perfection and purity without it; without that extensive acquaintance with the divine law and its holy requisitions on the one hand, and with the extent of the depravity of the human heart on the other, together with the frequent temptations by which it is assailed, and its liability to be overcome by them.

One of its principal offices is that of forming a moral judgment of actions; and this it can only accomplish in proportion as it is acquainted with the pure standard of right by which these actions are to be tried, even the law of God; and the fearful distance to which man has been removed from any possibility in his own strength, or indeed from any wish of complying with its demands. Such is the tendency of the human heart to evil, such its distaste for that which is good, and such its aversion from God, that its propensities are in favour of that which is wrong; and these would pervert the conscience as to the real nature of good and evil, if it were not aware of this liability to error, and of its proneness to be deceived; and if it did not keep watch over the secret springs of thought and action; if it did not avail itself of every means of enlarging its views, and of adding to its accumulation of facts for conducting the

operations of mind. Thus then the principle, though implanted by the Almighty Parent of good, admits of improvement, and of more and more extended application; and in proportion as it is enlarged and enlightened, so will the good man's conduct be more pure, and his judgment of things be more accurate.

Another of the offices of conscience is that of governing the conduct; and this it does as a consequence of that moral judgment which it has precedingly formed, but without the necessity for constantly recapitulating the grounds on which it has been produced. There is, however, nothing extraordinary in this property, since the mind uniformly observes the same process in determining the nature of objects, with whose distinguishing peculiarities it has been previously acquainted, and which, upon the recurrence of the same, or similar features, it invests with analogous attributes; and forms its idea of that one object, as compounded of all the separate ideas which it had originally obtained of the qualities of the body in question, so as to constitute a similar aggregate. For the same reason, conscience is a guide through all the perplexities and difficulties of life: laying aside the maxims of expediency, and acknowledging no other standard than the divine law, it finds a clue to direct it through all the labyrinths of feeling, passion, society, and prejudice; it pursues the even tenor of its way, and turns not to the right hand or to the left, refusing to listen to the voice of any

motive or principle which might distort the simplicity of its views.

Thus, then, the unsophisticated decisions of conscience are always the same among those who possess a similar degree of knowledge, the same power of discerning good from evil, and the same advantages of *revelation*. The latter is a very important circumstance; for it will be observed, that the agency of *natural* conscience is very different in its effects from that of the pure and holy principle which the influence of Christianity has fostered, a proof that it requires instruction. The same result will be obtained from considering the attributes with which the principle is invested, as when it is designated an *evil* conscience, a *good* conscience, a *tender* conscience. By the former term is intended rather the absence of conscience, which in itself is essentially good, and can never be changed in its nature, though it may cease to be obeyed. The latter phraseology implies that it is susceptible of improvement and refinement: and so it is; yet a *tender* conscience is not to be obtained by any process of human reasoning, by the possession of a superior degree of intelligence, by the faculty of nicer and more delicate association, or by the deliberate contrast and comparison of different modes and habits of thought and feeling, and adjusting these according to *philosophical* views of what is right, according to the fitness of things, the natural harmony and equilibrium of the senses and intellectual faculties, or by the wants of society: all these may be ac-

complished abstractedly from the power of conscience, which is a superadded principle—the soul's judgment of its own actions, according to the light which natural religion has imparted; but above all, according to the unerring principles of Divine Truth.

When the conscience is *tender*, the immediate consequence of an appeal to its decisions is *conviction*, the objects of which are the peculiar attributes of *virtue and vice*. Accordingly as any line of conduct which we have before us, or which we have pursued, may have been influenced by one or another of these principles; accordingly as our motives may have been pure and holy, or base, and selfish and wicked; and accordingly as our objects may have been good or evil, so will this *conviction* produce that testimony of a good conscience, which will strengthen us in the pursuit of good, and lead us with humble thankfulness to Him, by whose grace we may have been enabled to stand, and who has promised more strength according to our necessities; or, on the contrary, it will conduct to that uneasy state of mind, which occasions dissatisfaction in the first instance, and in its advancing stage the misery of regret, the anguish of remorse, the agony of guilt, the horrors of despair! Happy they in whom this conviction produces repentance, and holy sorrow, and a sincere turning to God, with a real desire to do his will; for *He* waiteth to be gracious, and will not be sought in vain by the genuine penitent.

A *tender conscience* is augmented by constant exercise; by the habit of attending to its slightest notices; by appealing, on all occasions, to its decisions, and by encouraging and cultivating its monitions!! In this way its delicacy of tact in discerning good from evil is developed; and the good man who lives in the constant fear of God, finds that its influence purifies his views, and that it becomes the centre and spring of moral truth, because it is the depository of the will of the Most High, and tries every thought, and feeling, and action, by its conformity or disconformity to this only standard. Thus, then, it is of great importance to develop tenderness of conscience; and this is to be accomplished, or at least attempted, so far as educational means will avail, by storing the mind with the divine principles which should regulate not only the conduct but the heart; and unfolding these principles in action —accustoming the child to trace their influence in his own mind, and to listen to their dictates as an act of duty in the first instance, and also as involving in their consequences peace, and happiness and holiness, or disquietude, misery and sin.

This appeal to principle should be made on *all* questions of right and wrong; for *here* there can be no trivial occasion; and it is of the first importance that the young should be induced *early* to attend to the operations of their own minds, and to listen to the feeblest whispering of that still small voice, which will form an unerring guide to

truth. The necessity of this will appear still more evidently from another property of conscience, which it possesses in common with many other mental manifestations, viz. that if it be not encouraged, and if its notices be not received and attended to, its sensibilities become obtuse, and it ceases to perceive at all its slighter admonitions; in fact, the individual is not aware of their existence; and such is the progress of evil, that after a time they are no longer excited by the contact of vice. And if such be the natural consequence, when its admonitions are only not attended to, how much more is this the case, when they are *resisted,* where there is a refusal to entertain them, and an obstinate and fatal perseverance in overcoming the uneasy feelings which are the result of early disobedience. By degrees, there will occur a considerable diminution in the strength and frequency of the good impression, and that which now produces the recoil, "Is thy servant a dog, that he should do this thing," by and bye terminates in the actual commission of the crime so intensely deprecated.

What an important charge, then, is committed to parents and instructors in the development of this principle—that by which we learn to see, and hear, and taste, and discern evil at its first approach; that which in its after influence accuses or justifies; punishes by blame, or recompenses by approbation; leads the broken repentant heart to the cross of the Saviour; produces dependence upon divine assistance, and saves

from the wretchedness of remorse: for conscience is a judge from whose tribunal there is no possibility of flight; there is no chance of escaping the operation of its unbending laws; its inflexible decisions are ever operative; for although forgiveness may be obtained of those whom we have injured, conscience never forgives, and can only be appeased by having all its guilty stains washed in the blood of the Lamb.

So much for the physical education of this principle; the mode of developing its sensibilities will more particularly consist in the formation of good, and in the subjugation of evil principles and dispositions, which will come before us in a subsequent part of this work.

CHAP. XII.

OF THE WILL—DEFINITION OF ITS POWER AND EXTENSIVE INFLUENCE—ITS AGENCY UPON THE ANIMAL FUNCTIONS—ELUCIDATED BY EXAMPLES—INFLUENCE OF THE WILL UPON THE DETERMINATIONS OF MAN—IT SHOULD BE GUIDED BY PRUDENCE AND CAUTION—INFLEXIBILITY—FEEBLENESS OF THE WILL—VACILLATION OF PURPOSE—ITS CAUSES AND CONSEQUENCES—THE WILL A TALENT TO BE IMPROVED—ITS WANDERINGS TO BE CONTROULED BY REASON, AND BY REGULATING THE PASSIONS—BUT REASON IS INSUFFICIENT, EVEN WHEN AIDED BY THE ASSOCIATED VIRTUES—AND THE WILL CAN ONLY BE THOROUGHLY GOVERNED BY CHRISTIAN MOTIVES BASED ON CHRISTIAN PRINCIPLE—IT IS INFLUENCED BY THE STATE OF THE ANIMAL FRAME, AS IN THE HYPOCHONDRIAC AND IN EXTREME OLD AGE—BUT MORE FREQUENTLY BY A WANT OF STEADY PRINCIPLE—HENCE THE OBJECTS OF EDUCATION WILL BE TWO-FOLD—THE INFLUENCE OF THE WILL SHOULD BE ON THE SIDE OF THAT WHICH IS GOOD—BUT IT IS IN FAVOUR OF THAT WHICH IS EVIL—HOW IS THIS EXPLAINED—NOT BY REASON, BUT BY REVELATION—IT IS ONLY TO BE RESTORED BY OMNIPOTENCE—OBJECTS OF EDUCATION TO INSTRUCT THE WILL, AND ENNOBLE ITS TENDENCIES, BY INCULCATING A PRINCIPLE OF OBEDIENCE, AND ENLISTING THE PASSIONS IN ITS SERVICE—THE CHARACTER IS CONSTITUTED BY THE WILL IN ACTION—THE DIFFICULTY OF SUBMITTING THIS PRINCIPLE TO THE DIVINE GOVERNMENT, &c.

IX. *Will.*

THE extraordinary and extensive influence of this faculty deserves our most attentive and detailed

consideration. By the will, is intended, not merely the function of volition, which man possesses in common with the lower animals; a power which presides over *some* of the organic functions, (particularly of the loco-motive apparatus,) and influences others; but a deeply rooted, governing principle of action; a manifestation of mind most widely operative; capable of the most useful, but often employed to bring about the most baneful results. It is a faculty, which is, not only not coincident with the volition of animals, which is only an ephemeral act, arising from a present and fugitive impulse; but which peculiarly distinguishes man by its originating in the immaterial principle; by its being under the government of reason; and by its possessing some marked and abiding features, which though too readily moulded by circumstances, do yet retain enough of their primitive cast to be again recognized under every change of form and sentiment; yea, even under the disguise of passion and prejudice.

The influence of the will upon the animal functions is exemplified in the continued and energetic perseverance of exertion, in spite of every contravening obstacle, while there still remains a ray of hope that the object of desire and of pursuit may be accomplished. In this way, it will triumph over every difficulty; the most imminent danger will not retard the progress; the prospect of death itself will not appal; animated by hope, and supported by fortitude, the animal powers

are raised to the performance of efforts, which would appear almost incredible; and which are not to be found in the brute creation, because they want that perfect principle, which can only result from the union of the soul with the body, and from its deeply-felt and abiding influence. The power of this faculty is elucidated by its enabling the man to surmount the cravings of nature, and to rise superior to its most pressing wants, as in those miserable instances in which patients have submitted to the severest privations, with an obstinacy and firmness of purpose altogether invincible. No matter what may have been the powerful principle, which first called into exercise this important property of the will; whether this may have been a fixed determination thus to escape from the calamities of present scenes; whether it may have been the offspring of superstition prompting a wish to imitate the lengthened fasting of our Saviour; or may have resulted from maniacal hallucination; the motive for this powerful effort of the will is not material: it is only intended in this place to demonstrate the existence of the faculty, and the mode in which it serves to distinguish man from animals.

This astonishing influence is also still farther elucidated by the remarkable instance related by Dr. Cheyne, in his "English Malady," of an individual who had the power of dying when he pleased. It is well known, that there are in the human body some functions entirely under the influence of volition, and others which are only

tially so; and that placed among the latter is the function of respiration, which may be suspended by the will for a certain time, after which the desire of the system for air, supersedes the present effort, and breathing is produced in spite of the most determined resolution to the contrary. The heart also may be influenced by the will; but in general, its unvaried action cannot be altogether interrupted. The wisdom of this appointment is at once apparent, and will be still farther proved by considering the extraordinary power possessed by the individual in question, over these and other organs necessary to the continuance of life. These he had been in the habit of suspending, and again prepared to do so before Dr. Cheyne and his friends: he composed himself upon the bed; by degrees respiration ceased; the pulse and the action of the heart became imperceptible, and the individual was to all appearance dead, so that the attendants concluded he was dead. Yet while they were discussing this strange phenomenon, the patient began to shew symptoms of returning vitality, and was restored. The sequel of this narrative is melancholy: probably nature had been trifled with once too often; and the several organs had suffered too severely from the unnatural violence they had sustained, to be again completely reinstated in their functions: for the patient, though rescued from this state of apparent death, fell a victim probably to his indiscreet voluntary efforts, on the same evening; a proof at once, of the

power of the faculty, and of the wisdom of the Supreme, in abstracting the most essential vital organs from its influence.

By the agency of the will, man governs and directs his determinations. In every instance, however, the active exercise of the faculty, should originate in the preceding judgment which has been formed upon due consideration; it should constitute the power by which we act up to the decisions of reason. Thus the will is submitted to the dictates of the understanding, and should always be found in accordance with it, and ready to yield a willing obedience to it, with a greater or less degree of promptitude, according to the circumstances under which the award of judgment has been made, and in proportion as the feelings may have been more or less powerfully interested. The manifestation of these mental determinations will also be hastened or retarded under the sanction of prudence and reflection. For it will often happen, that a knowledge of mankind will lead us to be aware of the *inexpediency* of conduct under *our* circumstances, of which we cannot but approve in general, and which has the consent of our judgment as to its *principle*. Not that we would be mistaken to intend, the possibility of vacillation as to the foundation on which truth rests: *this is immutable:* but although it is a duty never to disguise the truth, or to be afraid of acknowledging and avowing a belief in it; yet we are not always called upon for a manifesto of our decisions, and it

would often be imprudent and injurious to volunteer it. We despise the individual (for character he has none) who can mould his views according to the society in which he is placed, and accommodate his opinions to the notions or prejudices of others; we lightly esteem the conduct of him, who *trims* his little vessel to catch the favouring breeze of fashionable opinion: all we wish to express, is, that the will is not bound to manifest in action, all that the judgment has awarded as *true;* but that it should take prudence for its guide; and that while it should be inflexible to ill, it need not make a parade of its inflexibility, except when called upon to defend itself or its principles; or when it has a proper opportunity of enlarging the influence of correct thinking.

This important caution will often produce a desire to conciliate the minds of those who are hostile, to win the way to their hearts, and to obtain a resting place for our moral machinery; all of which would have been effectually precluded by precipitate or premature action, by overweening zeal, or by a repulsive manner. In the accomplishment of the decisions of judgment, the *mode* of effecting our object or delivering our conviction, is too often prejudicial to the best cause; the Christian seems too frequently to have forgotten the manners of the gentleman; and prejudice is excited against real religion, and its influence is circumscribed, and its consequences are calumniated: effects which ought to be ascribed to the want of an enlarged mind, to a firmness of pur-

pose not sufficiently characterized by delicacy of tact, by maturity of reflection, and by prudence in action.

While these are some of the evils attendant upon the excessive strength of the will, the manifold mischiefs resulting from a certain *feebleness of that faculty* must not be forgotten; since this is a characteristic much more frequently to be observed, and much more disastrous in its consequences than the former. There are, whose judgment may be abundantly convinced, but who can never be relied upon for a compliance with its awards: the slightest obstacle will turn them aside: when no personal and interested motives paralyze their exertions, the fear of giving offence will often induce them to blink the truth, and lead them into concessions which their conscience must disavow, and which will be productive of after-regret. These will become all things to all men; not by yielding unessential forms and peculiarities, appeasing prejudice, and soothing passion, but by sacrificing their principles. They have no fixed and abiding grounds of conduct: but act from feeling, impulse, or the spur of occasion; and however just their views may have previously been, they suffer these to be overcome; they cannot endure to differ from others, and deliberately prefer making shipwreck of conviction on the ever-shifting sands of circumstance.

Again, a feeble will is too often led captive by temptation, and subordinated to its power. For

however it may be induced to see and to own the folly and wickedness of its past actions, and to be filled with unavailing regret for their conse quences; however it may firmly resolve to act differently in future, yet is every good resolution crumbled away before the first billow of temptation; and the will to do good is supplanted by the tendency to do evil. Happy indeed are they, who, feeling their helplessness and inability to resist the tempter, have cried unto the STRONG for strength; and who feel that they can do nothing of themselves, but that they can do all things through Christ's strengthening them. This imbecility of the will is often a result of the want of those good principles, which it is the object of education to inculcate, and work out in action: hence, the very great importance of maintaining and enlarging the influence of this faculty; of teaching the child to will to do right, and to avoid wrong; and of accustoming him in every way to exercise his power of selection, and of subsequent undeviating action. For although in the hour of temptation, the only possibility of standing is through divine assistance, yet, there is no right to expect that this aid *will* be vouchsafed, except to those who exert themselves to the work, and only in the way of constant, though humble and dependent effort.

The will is a talent: if it be improved, the blessing and assistance of the Most High may be expected; but if that talent be neglected, if it be buried in a napkin, it were absurd to expect pro-

tection, while living in direct violation of the commands of him, who alone is able to save. The importance of this principle in after life, is not only exemplified in action, but also in the defence of that judgment and of those opinions, which should only be formed after just deliberation, and are not then to be changed by every emotion of feeling, or by every variation of impulse, but only by a conviction of the understanding, grounded upon subsequent elucidations of truth. The will is too often feeble from its wanting these essential characters, and in consequence of its arising from the excitement of passion. In an ill-regulated mind, this faculty will be enslaved by any sudden and powerful emotion: the storm of anger will supplant the voice of reason; subvert the influence of principle; produce a forgetfulness of the laws of God; and lead to a sacrifice of all that man should most value. This again will be superseded by any new impulse of sufficient power to gain the attention of the intellectual organ; and thus, *man, rational man*, becomes the creature of sensation; tempest-tossed on the ocean of passion; hurried hither and thither by contradictory emotions; the man of feeling, whose conduct is never to be relied upon or calculated, because he is governed by, instead of himself governing, his senses; and these being dependent upon organisation, are influenced by all its varying conditions, and by every change of external circumstance which acts upon it. This state of excitement of the will is to be subdued by the influence

of reason, and by listening to its dictates, which serve to regulate the passions.

Reason itself, however, when employed as a motive to action, produces only a very feeble effort of the will; an effort which is easily subdued by the slightest obstacles, or called away from its purpose by the most transient allurements. Every one who considers the operations of his own mind, will discover, that however necessary is the exercise of the understanding to the controul of passion, however desirable for the regulation of the will; yet that as *the basis* for its exercise, it is deficient, and leads to feebleness and irresolution of purpose, and to the most mortifying failures. And although it may derive additional strength from enlisting the feelings and passions in its support; since these, when regulated and governed by the will, are reciprocally beneficial; and while they *derive* guidance and direction from reason, *impart* also strength, and firmness, and character to its decisions: yet even these associated powers, the combined influence of the rational and affective faculties, is insufficient to produce that firm unbending will, which can only result from the wish to do good, from a sincere desire of yielding obedience to the will of God, and of conformity to the Bible; in fact, from christian motives based on christian principles.

The faculty of the *will*, like the other manifestations of mind, is particularly influenced by the state of its material organ; and this again is

easily disturbed by the distant irritation of some other organ or function of the body. Thus, the will is rendered irregular and vacillating by disease of the brain, as in hypochondriasis and other similar affections, whether they may have been produced by the primary agency of some cause operating upon that viscus, or by the indirect influence of a distant source of irritation, as disordered action of the stomach and digestive apparatus. Every one at all conversant with the varying forms of that changeful malady, well knows the thousand whims and caprices, by which the patient is alternately agitated to action, or slumbers into total inability for exertion. Reason with a hypochondriac; convince his judgment; prove to him the fallacy, the utter groundlessness of his fears and fancies; obtain from him a promise of the required exertion; restore him to himself by argument; and before you have left the house, his morbid tendency has returned upon him; his will to follow your advice has vanished; and he is the same uncertain, feeble, changeful, miserable being as before; he looks through the same gloomy medium, and invests every object, and circumstance with the sombre hue of dissatisfaction, rendered often tenfold more acute and distressing by his judgment being convinced, and by the conscious feeling that he is offending God by his ingratitude, as well as by the impossibility which he feels of taking pleasure in the gifts of Providence. At another time, a similar state will assume the form

of listlessness and indifference to *every kind* of emotion, whether pleasing or the contrary; fears, the most unreal and ridiculous, will usurp their sway over others; and in all these cases the will is rendered feeble, if it be not almost entirely lost: its imbecile efforts resemble only the puny and unguided exertions of the infant, which moves its little limbs at the command of the will indeed, but without an object, and without the possibility of relying upon it for any given action.

So also in the decrepitude of advancing age, this faculty experiences a material diminution of power: and if we ever do find firmness of purpose united to energy of action in the *aged*, we remark it as an instance of one who has escaped the ravages of time. And even in the minor forms of disordered animal function, particularly of the stomach, every one who has taken the trouble to watch the operations of his own mind, will have experienced a painful feebleness of volition, which has often proved a source of torment: *indecision* has frequently marked his conduct; and he has traced the influence of this state on the most trifling occasions; even more, perhaps, than on more serious subjects, when a greater mental effort being required, the morbid tendency of the animal machine may for a time be superseded.

The general uneasiness and discomfort produced by this feebleness and uncertainty of the will, is also an evidence of its being an unnatural state; one that is constantly augmenting the morbid cause which originally produced it, and

which introduces disorder into the mental manifestations: yet here, vacillation is to be traced to a bodily cause, acting primarily or secondarily upon the brain. Although, however, it may be consolatory to know that the imbecility of the will is arising from a corporeal source, which may either cease, or be remedied, and by the removal of which the effect will vanish, yet let it be remembered, that a similar vacillation may be produced from the want of *steady principle*. Let not any individual take shelter under this truth, and plead the state of his animal system in excuse for his changefulness of purpose; for we have already seen that this morbid tendency may be superseded by a powerful mental impression, by a decided exertion of the immaterial principle, leading to energy of action. Let not any individual satisfy himself that his energetic purposes are to be placed to the score of disordered stomach or irritated brain;—by no means; an all-wise Creator has endowed man with a principle of mind, whose vast powers are capable of controuling the actions of the organ by which its manifestations are rendered apparent; and if he should have the misfortune to suffer from the state of that organ, it is his duty to employ remedial measures; and the one of primary efficacy is the impulse of correct motive and sound principle. The object of intellectual education will here be three-fold: to remove the bodily source of irritation; to prevent its recurrence; and, by the energy of communicated mental exertion, to su-

persede the morbid influence upon the brain, and strengthen that organ so as to overcome its tendency to irritation from slight corporeal causes.

As the proper action of the will should lead to the harmony of all the vital functions, so also should it favour the union, and concentration, and homogeneousness of all the mental manifestations. The peace and regularity of the former are indeed disturbed by causes acting independently of the influence of volition, as in convulsions; and *then* there are no other means of relieving this state, but those which are calculated to remove the morbific source of excitement. But the exercise of the mental will is more abundantly defended from injury; for however its harmony may be disturbed by the convulsion of passion, or other violent emotion, it has not only to seek the removal of this irritating cause, but it possesses the power of controuling that cause, and of superseding its influence by the exercise of principle. Thus is man left without excuse from his organisation, for any violent, unjust, or injurious exercise of the will; and is amenable, in every instance, for the employment of his animal and mental powers, to *Him* who conferred them, and who has annexed to their exercise abundant helps for their government and controul.

If the brain were not diseased, or the mind depraved, the influence of the will would always be on the side of that which *is good;* that which would uphold the constitution, and ennoble the nature of man; that which would enlarge the

boundaries of his social virtues, and which would cause him to live in the perpetual fear and love of God. But it needs no laboured argument to prove that the converse of this proposition is true. We have only to look around us, and to see the will of man exerted for the destruction of his fine constitution; for the debasement of his intellectual powers; for the injury of social order, and in open hostility to the laws of heaven. We see that his will is debased, depraved, constantly leading him astray from that which is right; and must we then conclude, in defiance of fact and observation, that the *mental organ* of all is diseased, and incapable of performing its function aright; or that some other change has passed upon the moral nature of man, by which he has lost the will to do good, and inclines only to that which is evil? The former position is altogether untenable; and the only obstacle to our conviction of the truth of the latter, is *how* to explain the lamentable but unquestioned fact, in what way the pure and holy nature of man has become so prone to evil, so utterly incapable of all that is *good?* Reason—unassisted reason—that god of our idolatry, with all its powers and resources, is inadequate to the explanation of the fact, which, however, stands before us, in indisputable distinctness, and is confirmed by the experience of every day, and by the *secret* sanction of the heart, however unwilling it may be *openly* to confess the humiliating truth. Where, then, reason fails, let it not be attempted to supply her place by

curiously imagined hypothesis; but let the truth of what is taught in Holy Writ be humbly acknowledged; viz. that by the fall, man has lost the power of governing the will, and has surrendered it up to the despotic sway of the author of evil, in consequence of which it is prone to error, and is very generally exerted in favour of that which is wrong; that it is *feebly* stimulated to exertion by all that is truly good and benevolent; and that it is *persevering* even to obstinacy in pursuit of that which is injurious to man, and hostile to his Maker. Yet this stubborn will may be subdued by the power of Omnipotence—may be enlisted on the side of virtue, may be moulded by Divine Grace, and being taught of God, may become at once the ornament, and the chief value of the mind of man.

The great objects of education, therefore, will be to instruct the will and ennoble its tendencies. These are to be accomplished by inculcating a principle of *obedience*. One of the earliest manifestations of mind, is that of a perverse will; and it is of the first importance to subject this rebellious principle, and teach it submission; at first, of course, merely as an act of attention to the direction of the parent, and which must often be obtained by calling off the mind from its immediate object; since it always operates unfavourably, if it can be avoided, to have an open struggle between the will of the parent, and that of the child. But as soon as an infant *can* be instructed, it should be taught obedience as a

principle of submission to the will of the parent, the propriety of which is not to be questioned, must not allow of hesitation, and should always be fully complied with: and this discipline is to pave the way for that moral principle which is to inculcate and form the basis of obedience to the will of God; and which will prepare the mind for the communication of that will, so far as it is taught in *His* holy word. Much time may be devoted to this purpose, and will not be thrown away; for the will, will never be enlisted on the side of virtue, unless it be first taught to yield obedience to authority, and to be influenced by principle. This, however, is only a negative educational process; passive obedience is not enough for the vast powers of this astonishing faculty! It must not only be taught to yield selfish disposition, but it must be also exercised on the side of principle. The will is generally found perverse enough in infancy; and it will be the part of the instructor to turn this strength of purpose to good account; and to employ it on the side of that which is upright, to teach it to sacrifice inclination to a sense of duty, and to be firm and unbending in its adherence to principled conviction. It is to be instructed in the laws of God, and the universality of their operation, and in the unchangeable nature of truth; and it is to be frequently employed in acts of self-denial, and in the exercise of other virtues which are not congenial to the human mind. These it is to be taught to practise in obedience to the commands

of God: but as the opening mind is capable of receiving it, the will is to be strengthened by enlisting the passions and affections on its side; by exciting it from motives of love to parents or other relatives, benevolence to man, pity and compassion, the hatred of sin, the love and the fear of God, &c. When the will is feeble, yielding, changeful, the child must be first taught the inconvenience of this vacillation, by the little privations he will bring upon himself: let him make up his own mind, and then let nothing move him: he will soon learn the advantage and necessity of knowing his own will; and thus will be formed a basis for that firmness of purpose which is indispensably necessary.

But we must never trust to an automatic principle, however valuable; for it will yield in the hour of temptation: at best it *can* only form a basis, and the goodly superstructure is then to be raised by the plan of successive strengthening of the will which has been just enumerated. Thus will it be instructed in all that is important; in the necessity of obedience to the will of God, of abstracting its attention from self, and of acting upon christian motives: thus will its tendencies be ennobled, and transplanted from all that is low, and grovelling, and selfish, to that which is pure and noble, benevolent and heaven-born. The importance of this principle will appear from the consideration, that *the will* forms the *character* of the individual, or *the assemblage* of phenomena, which is constituted by that aggregate of mental

manifestations which is formed by the *will in action.*

Without the influence of the will, man is a mere machine; his valuable properties, if he chances to exhibit any, are accidental; the absence of will makes a feeble, fluctuating, erring mortal: but the will to do good or to do evil; to exhibit certain modes of action and passion; to be firm in the pursuit of virtue; unbending in hostility to vice; to be kind towards others; to relieve the wants and miseries of mankind; to obviate their ignorance, and to furnish them with correct motives for their conduct; the desire and pursuit of knowledge; the subordination and employment of every acquisition to the glory of God, and the good of his creatures; the exercise of the social and relative affections; an attention to the peculiar duties of individual station; the regulation of the passions; every public and private virtue; in fact, the *character* of the man is dependent upon the exercise of the will; and therefore the time will not be thrown away, which is devoted to the instruction of this faculty.

Lastly, the importance of this process will appear from the difficulty of *willing* with force, perseverance, and permanence; since that which is intrinsically valuable, is rendered still more so, exactly in proportion to its rarity, and to the obstacles in the way of its acquisition. And as the advantage of a firm, unyielding will in passing through life, has been sufficiently demonstrated; and since so many causes are constantly opera-

tive to render it feeble and yielding; since it is assailed by temptation in a variety of ways, and often under the specious garb of spurious affection; since the unshaken exercise of firmness, and justice, and benevolence—pure, heaven-born, expansive, practical, self-denying benevolence, are unquestionably difficult; since the will is prone to evil, and not easily excited in favour of good; since the principle of submission to the will of another excites a natural recoil in the rebellious heart of man; since the influence of the understanding alone is confessedly feeble, and the heart is too commonly perverted by feeling, emotion, and passion; since the decisions of the will are hastily made, irrespective of the dictates of prudence and reflection; since its determinations once formed are liable to be influenced by changing circumstances, and its settled purpose deflected from its course by the slightest obstacles, even as is the passage of a cannon ball by encountering a loose silk handkerchief; since it may be rendered vacillating by a peculiar state of the body; and since its natural tendency is towards that which abstracts the mind from God; so can there be no doubt as to the truth and extent of the present proposition, nor of the necessity for the careful education of this faculty. And after all that can be done, and a great deal *may* be accomplished, yet the whole labour will be lost, if it be not accompanied with earnest prayer to God for *his* blessing; for *He* alone can change the heart; *He* alone it is who cannot change;

who is the same yesterday, to-day, and for ever; *who* is the first and the last, the Almighty; *He* alone it is who knows not the shadow of a turning; *who* is above the influence of circumstance, and independent of contingencies; *He* alone it is who can communicate his Spirit; by whose aid, we his children may be made like Him, and may humbly and sincerely desire to imitate the Saviour, in his obedience to the will of his heavenly Father, and in the unchangeableness of his love to man.

CHAP. XIII.

ON THE FACULTY OF IMITATION—ITS IMPORTANCE IN THE FORMATION OF HABITS—INFLUENCE OF EXAMPLE, AND OF PRECEPT—IT IS NOT SIMPLY AN AUTOMATIC ACT, BUT AN INTELLECTUAL FACULTY—IT FORMS THE GREAT PIVOT OF HUMAN ACTION—PRONENESS TO IMITATE EVIL EXAMPLE, AND ITS PERPETUITY—CAUTION—AUTOMATIC TENDENCY OF THIS FACULTY—ITS INFLUENCE ON SOCIAL LIFE—IT IMPAIRS THE ORIGINALITY OF THOUGHT AND ACTION—FASHION—CUSTOM—IT IS TO BE LIMITED TO GOOD EXAMPLES—MIMICRY—RIDICULE—BUFFOONERY—SATIRE—FEIGNED DISEASE, AND THE PRECAUTIONS IT REQUIRES—SYMPATHY—GENUINE BENEVOLENCE—AWKWARD HABITS, AS YAWNING, STAMMERING, &C.—INFLUENCE OF IMITATION ON THE FORMATION OF NATIONAL AND INDIVIDUAL CHARACTER, AND THE IMPORTANCE OF GOOD MODELS—EMULATION A RESULT OF IMITATION—EFFECT OF THIS FACULTY UPON THE HUMAN HEART AND CONDUCT—MORAL INFLUENCE OF THE DESIRE OF RESEMBLING OTHERS—VAST IMPORTANCE OF DEVELOPING THIS FACULTY, AND OF GIVING IT A GOOD BIAS—IT IS TO BE EMPLOYED ON WORTHY OBJECTS—GRADUAL EXTINCTION OF THE FACULTY IN ADVANCING AGE—INFLUENCE OF PUBLIC OPINION.

X. *Imitation.*

With a few remarks on the faculty of imitation, the present section on the development of the manifestations of mind will be concluded. A very

little consideration will shew the importance of this property, and its extensive influence on the habits, and thoughts, and actions of mankind. It is the foundation of much of their practical knowledge, and leads to consequences of great moment. It has been already shewn, that nature has placed her strong-hold for the acquisition of *language*, in the function of imitation, and consequently for the pursuit of science, which is only to be possessed through its medium: and it is not unreasonable to infer, from this appointment alone, that a faculty so richly endowed, and so extensively operative, must be one of great capabilities, and destined to exert an astonishing influence upon the mental manifestations. And accordingly we perceive the extent of this influence in the formation of *habits* in general, which result from the successive imitation of oneself, or of some other individual; and in the uniform force of example, whether good or bad.

Nothing is more commonly talked about,—nothing less frequently thought of, than the influence of *example*. The truth of this position is founded on the unequivocal result of experience, and is demonstrative of the agency of this mental property. Such a result, however, leads to an erroneous conclusion, viz. that *example* is of more importance than *precept*. This apparent consequence cannot be true, since the former owes all its influence to the latter; example being only precept in action, developed by society, roused

by circumstances and situation, owing all its influence to the uniformity of its repetition, and this always depending upon the regular application of the precept in which it originates. Thus precept and example are both equally the objects of education; and the latter derives its pre-eminent power, only from being associated with external objects and circumstances, which strike the senses, and consequently rivet the attention. When therefore the force of example is extolled, let not the influence of precept be undervalued: since it is from this, that example derives its *continuous energy:* and let these conclusions be drawn from the acknowledged premises; first, that *example* which does not originate in precept or principle, will never operate usefully upon the conduct; and secondly, that the very best *principles* will lose much of their power to strike upon the young mind, and of their aptitude to combine with its associations, unless they are rendered more influential by being developed in action. To this may be added a corollary, that if examples placed before children be at variance with the precepts inculcated upon them, the influence of the former will predominate, because of their greater power as united to objects of sense; and because of the doubt and scepticism so readily evolved in the human mind, with regard to the truth of the best principles, where those very principles are utterly disregarded in the daily conduct of the life.

The faculty of imitation then proceeds upon an intellectual basis, and is not simply the result of

automatic influence: it refers not only to visible, and tangible, and audible objects; but to those also which are presented through the aid of the purely mental manifestations. There is however the germ of this faculty to be found in that organisation with which nature has endowed us. We see it in the economy of *animals*,—not only in the pursuit of that which is congenial with their nature, but also in the acquisition of habits, which are directly opposed to the influence of nature. With them however it is not an energetic or extensively operative faculty, since its place is supplied by instinct. Man, on the contrary, is the creature of imitation: the agency of both precept and example are dependent upon this mental quality; and thus does it form the great pivot of human action, and embraces equally the respective sources from which the latter originates.

The watchful parent will soon discover the influence of this faculty, and will again observe too, that it is characterized by that unhappy bias, which we have before had occasion to remark, gives to all the mental manifestations a greater aptitude to evil than to good. The important lesson to be derived from this fact, is to remove out of the way of children, every pernicious example, and to place before them for imitation, such principles and such consistent practice as will store the mind with that which is useful, and which will give their prevailing tinge to all its operations.

The peculiarities of individuals; their modes

and habits of thought, and action, and expression, are handed down, by means of this propensity, from generation to generation, and produce an incalculable influence to the remotest posterity. How important is it then that parents should watch over their own hearts and conduct —aye, even over their thoughts, that any peculiar and undesirable bias, may be counteracted instead of being exhibited for imitation; that even the rising passion or emotion struggled with, and successfully, though difficultly opposed, may not leave its transient expression upon the countenance; that any unfortunate predisposition of their own, over which they lament, may not be developed in their children by the instrumentality of this faculty; and above all, that any morbid tendency which they feel in their own hearts, may not be thus aroused in the bosom of their offspring, and acquire a hold there, which it will afterwards be difficult to correct. The importance of this leading principle will often be insisted upon in the subsequent pages of this work; but in this place, the attention will be confined principally to such attributes of this faculty as will afford an opportunity of pointing out its relation to the processes of education.

By the influence of imitation, the manners and habits of individuals are propagated and perpetuated. Man naturally looks with respect to those who are placed above him in rank, or station, or talent, or peculiar worth, and even worthlessness; and almost in spite of himself,

resolves to imitate them. Too frequently, indeed, he overlooks the best points of their character, and determines to ape their peculiarities, to rival their follies, and to surpass their weaknesses and vices. How powerful, therefore, is the influence of this principle upon the minds of children, who look up to their parents as the first and most important beings in the world; to whom they are taught undeviating obedience, which is in fact only another form of imitation; especially when their peculiar aptitude for the employment of this faculty is considered.

To a certain extent, the agency of imitation possesses an automatic power, and produces an irresistible impulse. Every individual must be conscious of this tendency, and of the frequent occasions on which he is called upon to withstand its solicitations, when he finds himself insensibly acquiring manners and habits which his feeling dislikes, and his judgment disapproves. But there is also provided a countervailing influence in the mind of man, in the necessity of principle to give full force and efficiency to habit and example. This it will be the grand object of education to develop, to teach the young to enquire if the example be *good*, and consistent with correct precept, before they allow themselves to indulge the propensity to imitate; and founded upon this basis, there will be no fear for the result.

The faculty of imitation has an astonishing influence upon social life, which is composed of a

lengthened series of small, and often undefinable acts, and feelings, and sentiments: and mutual good offices, concessions, and forbearances, which constitute the sum of human life and comfort; and which descends even to the *mode* in which these little, and apparently insignificant acts are thrown together in thought, or embodied in conduct: that code of habitual intercourse which has been agreed upon by common consent as necessary, and which may be ascribed to that simplest benevolence, which forms the ground-work of *kindness* to those we love, and of *politeness* to all with whom we are acquainted: a term often abused to signify only the exterior tinsel of manner; the form without the substance; the fallacious imitation of the principle which really and truly consists in doing towards others as we would wish them to do to us, if our situation were reversed, and in making all around us happy; especially exerting ourselves that others, and particularly inferiors, may be led to forget their inferiority; not by imitating *their* grossness and vulgarity, not by descending to *their* modes and habits; but by that genuine kindness which overlooks the deficiencies of others, and in the uniform desire to do them good, merges the difference which time and circumstance have placed between them; by that easy unostentatious condescension which flows from principle, and is exercised so naturally, that *the one* gains dignity from its employment, and *the other* never perceives that the principle has been in exercise. It is in

this way alone, that we can hope to benefit those who are below ourselves, who must first feel an interest in us, before they will enquire into our principles, or seek to imitate our conduct, or listen to our advice.

The experience of all ages, proves that the exercise of this faculty impairs the originality of thought and action. They who are left to their own resources, will always form more original characters than those who are placed in the midst of society, and in constant converse with *men, and books, and things:* but at the same time, they will lose much polish and refinement, and some of the finer sensibilities of our nature. There will be more of passion, less of sentiment, in their character. Hence, there is commonly more of genuine poetry in the productions of the half civilized, than in a subsequent stage of refinement and of imitation. It is the influence of this faculty, which constitutes what we term *fashion:* which essentially consists in the desire of imitating those to whom we attach some valuable superior quality. A moment's attention to what is passing before us in this respect will shew the wonderful operation of this principle. Every year perhaps, produces some new, absurd, and ridiculous mode, which we soon learn to tolerate, and even to admire, because it is fashionable: this is presently superseded by some new folly, and we wonder how we could have ever borne the former custom, now exploded by that which constitutes our present comfort, and which is des-

tined to yield to some other equally ridiculous change: and yet under each of these vicissitudes, the mind feels a kind of necessity for imitation. It is all very well to indulge this propensity, so long as its objects are harmless, though the very acmé of fashion is almost always ridiculous. But it often happens that it is attempted to give currency by fashion, to that which invades the boundaries of some fixed and determinate principle. Here, again, is applied the rule as above defined: example, at variance with precept, cannot be worthy of imitation; and however common may be any particular mode, it should always be remembered that custom never can palliate that which is essentially wrong; since, if it could do so, virtue and vice would be convertible terms; the *latter* being commuted into the former, by becoming more extensively operative: that which is *wrong*, can never become right by the frequency of its repetition. Here then will be found a well-defined and distinctive line for the parent and instructor. While the exercise of the faculty of imitation is permitted, it is to be circumscribed at once, by the characteristics of right and wrong; it is not to be allowed to range at large in fashionable follies; much less, errors and vices: it is moderate in its pursuit of all that is *modish*; and should be equidistant from the affectation of *singularity* on the one hand, and from the desire of giving *the ton* to any particular object, or even of very closely following it, on the other.

There is another form in which this faculty

frequently develops itself;—viz: in an aptitude for *mimicry;* a dangerous talent, and one that requires always to be repressed; since, however, it may contribute to the amusement of its possessor or others, yet it can never be indulged without occasioning pain to those who are its subjects, and without fostering in the bosom, emotions which every wise and good man would be anxious to repress. What, in fact, is the peculiar food for the growth and manifestation of this talent, but little peculiarities, which, however they may pass for the mannerism of the individual to whom they are natural, or naturally acquired, yet are always ridiculous when separated from his general character, and imitated by another. Ridicule then, is the peculiar and appropriate pabulum of the excrescence mimicry; and can this be indulged without exciting pain in the individual so *caricatured;* for under these circumstances the resemblance is always a *caricature.* Can this propensity be permitted, without entertaining a disparaging estimate of him who is its subject? And can this be consistent with general philanthropy, or with that individual kindness, which should be felt and exercised for the whole family of man? The principle of benevolence must necessarily be stunted and repressed in those who cherish this habit; and is not this a fearful evil, and one which should keep the parent always on the alert to check its first appearance, rather than, as is too frequently the case, to indulge it for the sake of the amuse-

ment it affords, and hope hereafter to place a limit to its influence? A dangerous experiment, analogous to that of an individual, who would set fire to his house, that he might enjoy the grandeur of the conflagration, and afterwards extinguish it when he pleased.

In close connexion with mimicry, is that grosser form of vulgar imitation, termed buffoonery; a mental manifestation which is characterized by its low and broad humour; and which, though it may compel the reluctant and involuntary laugh, does always produce a sigh, that poor human nature can be so debased, and the powers of the immaterial spirit so degraded; and in the less benevolent character, does generally excite contempt for the miserable notoriety to which the buffoon must stoop, in order to court attention; a homage, for whose momentary incense, he pays the forfeit of his just reputation as a sensible, a rational creature.

Besides, the employment of these modes of imitation is so nearly allied to satire, with all its hideous and malevolent progeny, that it is quite impossible to define where innocent (if it can be innocent) and playful mimicry terminates, and guilty, fiend-like satire commences. And who would wisely or prudently venture on the debateable ground which exists between them, when there is to be found a sure and certain method of escape from danger, even that of avoiding altogether the fatal circle of malignant passion, on whose magic skirts so many have relinquished

their love towards others, and have forgotten the first principles, which should govern their conduct and feeling towards their fellow man.

In close approximation to the exercise of mimicry, is the imitation of disease. The extensive power of feigned malady, when assumed with a fraudulent intention, is pretty extensively known; but perhaps a sufficient degree of attention has never been given to the fact, that the *principle of imitation* which confers upon the mendicant the faculty of simulating real disorder, does also give to the child an aptitude for assuming the phenomena of disease, without any bad intention, but merely from the propensity to imitate. Though this tendency is by no means confined to females, yet we observe its predominance more frequently among girls, and especially among those who are assembled together in boarding schools; a fact which is most readily accounted for on the greater sensibility and susceptibility to impression of the female nervous system; and which also admits this inference, that the reunion of many girls in female seminaries is favourable to the development of that susceptibility, a state of irritability, *which it should be the constant aim of the parent to subdue.* The maladies most readily proving contagious from example, are those particularly which affect the nervous system; as, for instance, the epileptic paroxysm, many of the protean forms of hysterical affection, the grotesque gesticulations of St. Vitus's dance, &c. &c. We have known this tendency even in

private families, especially in the latter form of disease: but in schools, epilepsy and hysteria have become reigning maladies, from the primitive existence of one genuine patient. It would be stepping aside from our present object, to point out the means of detecting the mimotic from the real malady; all we can do is, to state the existence of the fact, and to infer the necessary caution of avoiding, as far as possible, so great an evil. Where the simulated state has been produced, it will be found that reason is unavailing for its removal; and that it is readily superseded by a powerful impression unexpectedly made upon the nervous system; of which impressions, none is more effectual than the sudden shock arising from the unforeseen affusion of a bucket full of cold water upon the person of the invalid, so soon as the paroxysm is threatened. We have frequently known the happiest results from this treatment; we have often found the dread of its application effect a cure; and we have never observed it fail, not only of removing the immediate symptoms, but also of superseding the tendency. Care is of course to be taken, that after the application of cold, a due reaction should be excited on the surface of the body by means of friction, exercise, &c.

Sympathy is a compounded principle, resulting, in many instances, partly from active benevolence of disposition; but also frequently, and in a great degree, from the influence of the faculty of imitation. When we see the usual expressions

of joy or sorrow, we feel an irresistible propensity to adopt them as our own; to weep with those who weep, or laugh with those who rejoice; and this, without regard to the causes which produce these respective symbols, and *simply* from the tendency of our sensitive system towards this simulative property. This is a dangerous propensity, and it is to be guarded by the development of *genuine sympathy*, which must always originate in principle, and invariably propose to itself some defined object; consisting, therefore, *not simply* in feeling, but in action as its result. The sympathy which terminates in merely ineffective good wishes, or in the luxurious enjoyment of the external characteristics of pity, is a spurious principle, and is to be most sedulously guarded against. The faculty has been imparted for the purpose of doing good to others; and this, its only legitimate object, is to be steadily kept in view. Thus constantly is the parent led, from considering the manifestations of mind, characterized as they are by the state of the material organ which conducts them to the highest moral duties, and the most important social results. Another effect of this principle of sympathy, as it results from the faculty of imitation, is that of yawning, or stammering, or other bad habit. It is well known how thoroughly infectious is the former state; and that a most disagreeable propensity to yawn, will be produced in a whole company by *one* who may be guilty of this serious breach of the rules of politeness;

and all must have observed their tendency to contract a habit of stammering from having resided with those who were affected with this painful infirmity. The great importance of avoiding and counteracting these propensities is obvious enough, and will constitute so many objects of pursuit for the parental instructor.

The influence of this faculty on the formation of national and individual character must also be remarked. It has been already noticed, how deeply rooted in the very constitution of our nature is the faculty of imitation; we have watched its influence over a variety of physical states of the system; and we are now prepared to trace the exertion of this agency, over those attributes of thinking, feeling, and doing, which make up the character. We have already traced its operation as exhibited both in precept and example; and as nations are composed of individuals, so is national character constituted by the greater or less prevalence of *individuals*, who actually do, though unconsciously, imitate those around them. The tendency to sober thought, to rumination, to retirement, aye, perhaps, even to melancholy of the Englishman—the gay and giddy thoughtlessness, the lively imagination, and perpetual change of pursuit of the Frenchman—the phlegmatic, business-like manner of the Dutch, are either the results of this principle handed down from generation to generation; or they are the consequence of original difference in the immaterial principle, a position we have else-

where shewn to be untenable: or they are the effect of climate, an influence which though immensely overrated, is after all to be resolved into a varying condition of the intellectual organ, produced by the operation of physical causes, to which it is peculiarly exposed through the medium of the nervous system; a condition very analogous with that in which the faculty of imitation consists. And as nations are compounded of the few, multiplied many times, we have only to trace the agency of this principle upon the latter, and to complicate its effects by the multitude of which a nation is composed, and we have before us at once a solution of the problem.

Thus then, to imitate is to learn; to make the first probably feeble effort after the acquisition of knowledge: to continue to do so, is to advance towards perfection, to gather strength by exercise, to develop those aptitudes of the system for certain actions, which required only the stimulus of circumstance; to produce by habit a degree of facility in the employment of these peculiarities, and to communicate their prevailing tinge to the great variety of mental phenomena, thus constituting *character*.

In the formation of character, it is of great importance to set before the young good models, and to instil into their minds good principles, the frequent imitation of which will produce so wide an influence, coeval with the duration of life, and coextensive with all the manifestations which characterize its continuance. The opera-

tion of this faculty is not only automatic and direct, but it is also reflective; it is not only developed by the immediate impulse, but it is called into action by ruminating on examples or precepts long since attended to, and reserved by faithful memory for the future wants of the individual, the conservation of his identity, and the full expansion of his social, moral, and intellectual character.

It will be necessary to notice hereafter the influence of this faculty in the production of emulation, a principle which will be considered in the remaining part of this work, but which will here be barely mentioned. By its means, however, the intellectual faculties may be aroused to exertion, and carried to a degree of activity and improvement previously unknown; they will aspire after the laurels which have been won by the master spirits of our day, and will at least (although they fail in the attempt of arriving at the same degree of perfection) deserve well for this noble daring; and will reach a stage of improvement very far in advance of those, who, with similar capacities, have been contented to slumber on in listless indolence; who have rested satisfied with merely vegetating through life, exhibiting the same unvarying hues, beautiful indeed to the eye, but possessing no locomotive powers, no aptitude for the formation of ideas, or for the extension of the boundaries of knowledge.

The power of imitation over the human heart

and conduct, is frequently exhibited in society, and few altogether escape its influence. Nothing is more common than to hear the conduct of others alleged as an excuse for, or a justification of our own; nothing more frequent than that the usages of society should be announced as the ground of our views and feelings. We adopt its maxims; we receive its opinions; we are influenced by its practice; and yet, perhaps, we secretly disavow the restraint imposed upon us, by the narrow though fluctuating boundary thus described, fenced in as it is by a thousand passions and prejudices. Probably we are scarcely ourselves aware of the extensive agency of this faculty, nor of its slow and insidious approach. At first we meet with opinions and sentiments which are at variance with the principles we have imbibed, and which we refer to the standard of immutable truth; from the desire we feel of being pleasing to others, that is of resembling them; from the wish to avoid singularity; from the hope of escaping a charge of affectation, we not only omit to bear a decided testimony against such opinions, but we *appear to side* with them; by frequent repetition, and the imitation of ourselves, this appearance is changed into reality; the repulsive sentiments excite less and less painful feelings until their natural influence is lost; and the *fear* of losing the good opinion of those around us by differing from them, has been positively changed into a desire to resemble them; we think and feel in common, and having

adopted their maxims and opinions, we glide most insensibly into that action which is their necessary consequence. At first we may experience an uneasy feeling from any compliance, which involves a sacrifice of principle; but this desire of imitation is the dexterous traitor, which inveigles us away from our principles, and insensibly robs us of our rectitude of conduct, and of the peace of mind with which it stands connected. So extensively operative is this principle, that we really become like those, who at first are the objects of our compassion for their delusions; we enter into all their views, and perhaps even surpass them in their delinquencies. The love of *uniformity* in exterior, has been most completely successful in changing our character, and in producing the wished for assimilation; but it has been accomplished by the forfeiture of principle—by a departure from truth—by an abandonment of peace of mind, and by the rejection of the monitions of conscience. And where this has not resulted in its full extent, still the same influence may be traced in compliances which will not bear the scrutiny of self-examination, and which must not be allowed; for a departure from justice, even a leaning towards error, a yielding or attempt to accommodate the immutable boundaries of truth, will always involve a certain degree of guilt, and a proportionate award of punishment. How important then is the duty, how awfully responsible the situation of the parent, who has at once to employ the faculty of

imitation in the pursuit of good, and to check its predisposition to evil; surrounded as it is, by this malignant spirit in every pleasing form, invested with every attraction that reason, and the understanding, and the fancy in all their endless varieties of combination; fashion, and its worshippers; custom, and its imposing sanctions; together with social and relative connexions, can throw around it; a deceitful glare, which nothing but the pure and steady light of christianity can dissipate. Admitting such to be the fact, it is easy to see how readily the young and inexperienced may be led astray; over whom the desire of imitation is more influential, and the power of detecting and resisting the operation of this tendency is altogether feeble.

The great means of safety consist in employing this faculty upon worthy objects; for it *must be exercised;* and it will rather imitate that which is evil and odious, than be unemployed. It will at once be seen that the direction of imitation will involve many considerations which regard the gradual introduction to society, the choice of companions, the formation of juvenile friendships, the careful selection of books, and energetic watchfulness over every description of reading; as well as the inculcation of various doctrines, opinions, and maxims, which rather form the peculiar objects of moral education, and which will therefore come under our notice presently. We shall only here beseech the attention of parents to the education of the faculty, that it may re-

ceive a useful, rather than contract an injurious bias.

The influence of this principle is particularly exerted over the young; and it will be remarked, that with augmenting years, there is an equable and constant loss of the power of imitation, and that it becomes eventually eclipsed, while all the other faculties of the mind retain the freshness of their vigour; exactly in the same way as several of the purely bodily organs, having served their office (and often an important office too) in the animal economy become useless, and finally cease to exist. There are probably several causes which contribute to this state. In the first place, nature has most wisely conferred this faculty for the *formation of character*, and has therefore rendered it active in early life; but inasmuch as it would be useless and mischievous when the character was established, and since it would subject it to perpetual change, at a period when fixity and stability are necessary, its power has been most wisely diminished, in proportion as the individual has reached maturity. If then the parent would imitate the wise appointment of nature, she will carefully employ and exercise and direct this faculty in early life; in order that solid principles may be soon acquired; that the character may be early formed, and that it may be thus abstracted from that disposition to change, and to be influenced by others which we have seen to be pregnant with so much evil.

The final extinction of the faculty of imitation

is under the influence of a mental as well as of a bodily cause. The wise man looks around him; he watches the features of the times, the temptations to change, the fall of systems and the birth of others: the hatred, the toleration, and the final encouragement of the *same* modes and habits of thought; he traces the fluctuation of sentiment, and compares it with the unchanging nature of truth; he broods over the mutations of society, and the change to which all around him is subjected; he observes the prevalence of selfishness, and the inadequate influence of disinterested principle; he sees that nothing is so uncertain as man, moved by every zephyr, and whirled in incalculable tracks by the gusts of passion; he marks with aversion, the influence of unprincipled reasoning and unhallowed desire, and he concludes that his fellow man is not so worthy of imitation; he is driven back upon himself and his principles; he seeks to act up to these with consistency; he lays aside the propensity to imitate; and determines in the strength of divine truth to be guided only by *its* clear and steady light. Where this change has taken place upon a just foundation and sufficient information, we meet with the man of sound judgment, and just views of men and things; and on the contrary, where it has resulted from narrow and confined sources of information, or in a mind soured by repeated and by angry disappointment, we shall find the man of strong feelings and prejudices.

If left to itself, and its uncontrouled operations, and if the mind were governed only by the morality of the Bible, the result of this faculty would be most beneficial, in the formation of a certain standard of public opinion, which would then be always coincident with the pure source of truth: a fact, which however superseded by the existing state of society, nevertheless deserves consideration and presents an object worthy of pursuit; since each individual has the power of advancing truth by his example and influence. And although the legitimate operation of public opinion is most lamentably perverted, by our existing manners and social institutions, yet each one has it in his power to contribute something towards raising its standard value, and diminishing the weight and extent of the causes which pervert it. Let then, such be the constant aim of all; let such be the hope, the prospect, the ultimate design of education, viz. so to develop this faculty, as that it may contribute to raise, rather than to depress the character.

CHAP. XIV.

INFLUENCE OF EDUCATION UPON THE ORGAN OF THE INTELLECTUAL FACULTIES, AND UPON ITS GREAT VARIETY OF FUNCTION—RULES TO BE OBSERVED—FIRST, THE ORIGINAL PREPONDERANCE IS TO BE CONSULTED—AND FOSTERED IF POSSIBLE, BUT COUNTERACTED WHEN NECESSARY—SECOND, THE HARMONY AND EQUILIBRIUM OF THE MENTAL POWERS ARE NOT TO BE SACRIFICED TO OUR SOCIAL INSTITUTIONS—THIRD, IN THE DEVELOPMENT OF THE INTELLECTUAL FACULTIES, THEIR INFLUENCE UPON THE PHYSICAL SYSTEM, AND ESPECIALLY UPON THE BRAIN, IS TO BE DULY ESTIMATED—WITH REGARD TO THE DEGREE OF EXCITEMENT PRODUCED—TO THE UNDUE PREPONDERANCE OF ANY ONE FACULTY ESPECIALLY AS RESPECTS THE MEMORY—THE ATTENTION—ASSOCIATION—THE WILL AND JUDGMENT—CAUTIONS ON ALL THESE SUBJECTS.

We now come to consider the influence of education upon the organ of the intellectual faculties, and upon its great variety of function: in doing which, we shall embrace many observations, which could not conveniently have been arranged in the course that has been pursued.

I. Where so great a difference has been found to exist, in the peculiar aptitudes of different individuals, it must form the basis of all successful education, to ascertain the original preponde-

rance ; to consult and foster it where this is possible; and to counteract it where it is necessary. The former of these processes is by far the most desirable; for although education may accomplish a great deal by proper training, yet the native tendency will frequently exert its power; the mental shoot, though fixed by art in a certain direction, will still shew the disposition it has originally received; and since in the conflict between nature and education, a certain proportion of mental energy is expended, which might have been reserved for more advantageous employment, it is desirable to avoid this struggle, to study the character, to watch the development of mental attribute, and to employ the knowledge thus obtained for the good of the individual.

Thus for instance, it should be early ascertained, what is the power of the will, and its efficacy to controul the passions; and it is right to inquire if it be strong in proportion to the amount of the imagination, and to the influence of the sentiments and desires. Where the will is energetic, cold, impassive, it will be the object of the parent to diminish its intensity, as well as its abstracted character, by an infusion of the social and relative duties and affections; which, without derogating from its strength, will diminish its austerity, and communicate that tenderness of feeling, that susceptibility to emotion, that benevolence of disposition, which without detracting from its stable principle, will take away from its inflexibility, and will subject it to the influence

of social motive. And on the contrary, where the irritable, fluctuating mind, is carried away by lively feeling, by every change of emotion, or of circumstance, whether imaginative or real, it will be the first object to give it firmness, and fixity, and permanence by the means which have been already recommended, viz. by a development of the judgment.

The same principle will induce the parent to estimate fairly the powers of *acquisition* of the child. Is he capable of ever filling the situation in life, for which he is designed; and for what pursuits will his apparent talents render him peculiarly capable of success? It is misery to children, and cruelty on the part of parents, to persevere in bringing up their offspring, with a view to future stations, which must be perfectly uncongenial with the natural bias of their minds. Under such circumstances, energy of pursuit cannot be expected, neither the success which results from it; the individual drudges on with just so great a quantum of exertion as he may be compelled to employ, without interest in his engagements, and resting satisfied with the amount of activity positively enjoined, and even generally with something short of that demand. Chained, perhaps for life, to studies and pursuits, which are hateful to him, excellence is out of the question, since the effort to acquire knowledge, can only in such a situation result from *principle*, which operates as a feeble incentive to do more than indispensable duty; while the disagreeable

occupations it involves render the mind irritable, peevish, unfit for persevering exertion; destroy its cheerfulness; often invade the harmony of the family circle; and produce a kind of dissatisfaction most disagreeable to the sufferer, most painful to his friends, most injurious to his social and relative value, most destructive to his energy of action, and perseverance in well doing. It must however be remembered, that the educational process by means of which these intellectual faculties are manifested, will operate great changes, and will exhibit latent qualities, the existence of which were not before suspected; so that no judgment should be hastily formed, till time and opportunity have been given for the manifestation of properties, which require the stimulus of occasion, to betray their existence and their influence. But when once the opinion has been formed upon sufficient data, every effort should be directed to the fulfilment of the consequent indication.

II. The harmony and equilibrium of the mental powers, are not to be sacrificed to our social institutions of whatever character.

The tendency of nature, and the influence of civilization are always to be considered in one point of view; and especially, if the latter may have advanced towards the refinement of luxury. Whenever the appointments of society shall be found opposed to the influence of unsophisticated nature, it will be certain that they require a principled resistance, since if left to exert their own

power, they will operate injuriously upon the mind. The objects to which the attention of the parent will be directed under this head, will be either purely *physical or mental*, or will embrace both at the same time. The former will be such as tend to impair the vigour of the animal system. Thus, for instance, in its mode of life, the simplicity of the child may have been forgotten; and luxurious indolence and effeminate care may have been introduced.

This unfortunate mistake may *first* develop itself in a *choice of food:* an idea which should never be entertained by the young, whose only principle should be to take moderately of that which is placed before them; and this should always be of the simplest and plainest kind, for which real hunger will ever give a relish. The multifarious resources of cookery to disguise the more homely fare, to sophisticate its nature, vary its *goût*, tempt the appetite, and stimulate the palate, should be unknown in the nursery, as well as every kind of sauce, and every other provocative to eat; the effect of which will always be to produce an oppressed stomach, with a proportionate diminution of the energy of the brain, and consequent disorder of the intellectual manifestations. It is also of considerable importance to the most perfect condition of that organ, that the principal meal of children should be taken at an early hour, and as nearly as possible to the middle of the day, in order that the necessary supplies may be communicated when most needed; and

that the energy of the sensorial power, may not be accumulated upon the digestive function at the period usually allotted to repose. For although the process of digestion is in all probability more completely performed during sleep; yet the want of perfect quiescence on the part of the brain, is injurious to its functions: a fact which experience has abundantly declared in the uneasy slumbers of an oppressed stomach; the unrefreshing sleep; the general languor of the system on the following morning; and the disagreeable cerebral sensations, if not positive headache; all proving that this organ has been irritated, and is therefore less capable of its intellectual action.

The sleep of children should also be taken at an early hour: not that it is really very important at what period repose is obtained, habit being in this case almost omnipotent: but that the brain has become exhausted during the day, by the various functions it has been called upon to perform; and if in this exhausted state, it should be excited by the stimulus of candle-light, and goaded by a variety of pursuits, even of amusement and, *à fortiori*, *of study*, it will lose a corresponding degree of its tone; its subsequent stage of quiescence will be less complete, and its impaired energies will be less entirely recruited. If children commence the night betimes, they will also be prepared for early rising; a habit of signal advantage through life, and affording them at once, the opportunity of exercise before breakfast, and of employing the intellectual powers, at

the period best suited to their development, with all the freshness of repose upon them, and when there have been few objects to stimulate and excite this organ. All the more important pursuits should be followed in the morning; while the afternoon may be more completely devoted to amusement, and to the perfection of the physical powers. One other caution with regard to sleep: its term should be such as is indicated by *nature;* but that is not natural sleep which is taken on a feather bed and a down pillow, surrounded by curtains in a close and ill-ventilated apartment; all causes tending to produce congestion of the brain, and consequent prolonged slumbers. The period of sleep to be determined by natural waking, is when the individual is placed upon a hard mattrass, when the head is preserved cool, and a free circulation of fresh air through the room, is permitted.

The exercise of children should not be arbitrary; they should be allowed to take so much as they are prompted to by the buoyant and elastic spirit of infancy; and they should be encouraged in amusements, which will tend to the development and the increase of physical power; but their regular periods of walking should not be directly after dinner; since considerable exercise, is then injurious to the ease and perfectness with which digestion is accomplished; and since the brain is rendered feeble, by the extraordinary effort it is called upon to make under such circumstances. Where, indeed, the fare has been

simple, and the quantity taken has been small, though sufficient, the mischievous effect of subsequent exercise will not be much felt; yet it would be better to avoid the probability of disturbing the circulation of the brain.

Parents should give up the wish for extraordinary mental attainment on the part of their children: it is far better to be possessed of a strong intellectual organ, than of one whose dazzling coruscations consume its own power, and gradually destroy its resources. So far from stimulating an already brilliant child, great care should be taken to diminish the intensity of the mental actions: the brain should never be stretched beyond the tension of health; and although there can be no such thing as the acquisition of knowledge through the medium of amusement, yet the periods devoted to this purpose should, at first, be short, and the task easy; and both the one and the other may be increased by degrees.

It has been remarked, that genius and insanity are very nearly allied; an observation which holds true in this respect only;—that if the former, which we have believed to consist in intense and persevering attention, be stimulated and excited, it will very frequently overturn the balance of the organ, and produce insanity.

There exists, frequently, almost an insane desire to bring children forward, to make them prodigies of learning, and to urge their powers of acquisition far beyond those of their understanding; and in consequence, the capacity for ob-

taining solid knowledge is impaired; the energy of the brain is enfeebled; the corporeal powers are attainted; and the individual, though perhaps a good linguist, or a good mathematician, ceases to become the man of general and available information. Thus from our social habits, and from a desire of shewing off our children, strength is sacrificed to precocity; the understanding is forced, and proportionably enfeebled; and, as every one knows, less capable of bearing fruit afterwards. Stability is yielded to ornament; usefulness to brilliance; permanence to languor and decay.

Another very important precaution, is, that during the period of study, the feet should be kept warm. While the energy of the brain is expended upon any intellectual pursuit, there is always considerable tendency to coldness of the extremities, in consequence of the blood being principally distributed where it is most needed, and from a certain proportion of the nervous energy being abstracted from the function of calorification. But if this state should continue, congestion in the vessels of the brain will be the result, and as its consequence, a certain degree of excited action, in order to relieve that congestion: but this excitement is a morbid state, a feverish irritation, and leaves the organ less capable of energetic exertion. It is then, of the first moment to preserve the warmth of the feet during study, in order to avoid congestion of the brain, and its consequences.

Again, it is desirable to excite the intellectual function *generally*, and not to employ its energies upon *one*, or upon a few only of its manifestations. If too great a preponderance be given to any *one*, though a favourite faculty, the general strength of the organ will be impaired; it will be accumulated upon one mighty effort, and will sink under its load. While, therefore, parents consult the original preponderance, they will be most careful not to goad, but rather to repress with a gentle hand, the luxuriance of this very power; a remark, we shall presently have occasion to develop in greater detail. Education should employ and harmonize the entire man; should unfold the powers of the animal machine; prepare the heart to be actuated by all that is good, and great, and noble; enlarge the judgment, so as to obtain a just measure of men and things; and enlist the powers of the imagination on the side of virtue, so as to extend the boundaries of the social compact, and add to its beauty and entireness. Above all, the parent will most jealously watch over the introduction of the young to society; and its influence upon the mental manifestations. This, more than every other cause, disturbs that harmony of the mind, which can alone secure its peace, or the maturity of its fruits. The great objects to be guarded against, are, the predominance of the imagination, and the development of a sickly sensibility, together with the early excitation of the passions. The provocatives of social inter-

course, should be most sparingly and cautiously administered; the imagination should be directed to the actual wants of mankind; the expressions of sensibility should be confined to that which is in close and constant alliance with a system of active and undeviating benevolence; and the passions should be employed only on the side of that which is good, and amiable, and praise-worthy.

In the accomplishment of these objects, the reunion of many children of different sexes, or even of the same sex, should be carefully avoided, because calculated to advance that prematurity of feeling and passion, which it has been particularly advised to repress. Whatever institutions lead to this result are mischievous, and often tend to the destruction of the purity, simplicity, and peace of mind of the young, long before such a result can even be suspected. This is no fancied conclusion, no ideal phantom, no visionary creation, but resting on facts in the author's possession.

Children are not, however, to be brought up as ascetics; they must mix with the world, they must be educated in it, and partly conform to its usages; but the longer it is before they are made acquainted with its evil tendencies the better; the longer the passions are preserved dormant, the more desirable, in order to give greater time for the united persuasive sway of reason and principle. But when they do mix with others of their own age, let it not be in large parties, and never, except under the superintending eye

of one who knows how to direct their pursuits; to discover the tendency to wrong; to discriminate the flowery and somewhat undefined verge of passion; to detect the critical situation of the young; and to turn their footsteps from the dangerous precipice, without their *perceiving* the controul which has been exerted over them. This is a point of great consequence, and it is to be effected not so much by *counteracting* the morbid tendency, as by substituting another and a useful bias. But if the social intercourse of the young require to be so sedulously watched, of how much more importance is it to *regulate*, aye, rather to *prevent* the union of many, under circumstances calculated to develop the passions, arouse the imagination, and give a preternatural growth to the sentiments and feelings with which it is allied.

We allude, in the first place, to the union of children in order to be *taught* to dance; then to children's balls; and finally, to their introduction to society, and the fully formed stimulus of the *ball room*. If children *must be* taught to dance, let this instruction be communicated to *families at home*, and under *the eye of the parent*.

But is the possession of this accomplishment absolutely indispensable? The reply will probably be in the affirmative,—a proposition we hesitate not to deny. It may be said, that children will never lose awkwardness of manner, or acquire the confidence so necessary to the ease of quiet good breeding, unless they are taught to

dance. We most fearlessly assert, on the contrary, that the art of dancing can never confer gentility; that good manners are essentially depending upon delicacy of taste and refinement of feeling; that a well educated mind, aided by the society of other well educated minds, will always possess *all*, and more than all that polish which dancing can give; that, at best, the art of dancing can only confer upon the body that *semblance* of grace, which belongs *naturally* to the well educated; and therefore, that it can be only *evil* by giving currency to a counterfeit medium of intercourse, and thus depreciating the sterling coin; and that consequently, it is useless to the well educated and injurious to society, by levelling those distinctions which ought ever to be preserved. But we go farther; we hesitate not to affirm, that the artificial manner conferred by dancing is discoverable from the natural ease of the genteel and well educated, and never can be placed in competition with it, while it leads the young into the way of temptation. We object not to the spontaneous gaiety of children, or to their dancing among themselves, but to their being taught to dance, which we have here proved to be both useless and injurious. We object not to drilling under proper restrictions, as a species of gymnastic exercise, calculated to develop the powers of the muscular system: it is not to the exercise, but to the art of dancing, that these strictures are applicable.

And if under the most favourable circum-

stances the practice be objectionable, how much more so must it be when many children meet together to receive the dancing lesson, with all the preparatives of dress, &c. obtaining their instruction probably from one of the most contemptible of the human race; and too often from a man who is bankrupt in principle, as well as in fortune. Let parents deeply reflect on the circumstances in which they place their offspring, for the sake of this little vanity of appearance. Who can take fire into his bosom and not be burned? Who can live in the atmosphere of corruption and not be tainted by its influence?

Still further, when we look to the consequences of this art in the frequenting of children's balls, an assembly which can scarcely be objected to, if it be thought necessary to confer the art of dancing; when we look to this assembly in miniature, this epitome of that larger re-union of grown up children; when we watch its influence upon the imagination for days and weeks beforehand; when we reflect on the time devoted to preparation, the agitation and flutter of the little heart during the period of expectation, and the associated impossibility of serious attention; when we look to the passions excited at the moment, selfishness, envy, jealousy, discontent, and hatred, with a mishapen brood of kindred emotions; when we contemplate the circumstances of candle-light, music, refreshments—all calculated to stimulate and excite passions which should never find their way to the bosom of the young; and

when we reflect on the physical mischiefs resulting from late hours, the privation of sleep, the irritation of the brain, the exhaustion which it suffers, and the languor which is the necessary consequence; surely we have drawn a gloomy portrait of simple unexaggerated facts, which should induce parents to hesitate before they commit their children, to take this first step in a career so dangerous, so fraught with injury to the health, debility of the intellectual powers, and perversion of the moral character. We do not here enter into the peculiar moral relations of this art; these may perhaps yet come before us: our object in this place, is to prove the mischievous influence exerted upon the mental manifestations: and the harmony of those powers is not to be sacrificed to *any* of our social institutions.

We shall only further remark on this head, that the amusements of children, when assembled in society should be most carefully watched and directed, so as to give a rational and beneficial influence to their intercourse. We should object entirely to that of *forfeits*, unless the design of the game were some valuable acquisition; and unless the forfeits were awarded by some judicious individual who could, and who would turn them to good account, and not allow them to become the vehicle of the most absurd, and alas! too frequently of very equivocal *consequences*—a talismanic word! which reminds us of a game under this term, to be stigmatized as most per-

nicious, and as too commonly leading the mind to ideas, which it ought never to entertain.

On the subject of cards, we are not prepared to enter a philippic against this amusement in general, which is principally objectionable on account of *the loss of time* which it involves; but with regard to the young, it is placing in their way the temptation to gamble, a spirit which surely ought not to be fostered. No matter how trifling the stake, if it be but an object of desire, it will, at least in the unformed mind, develop the principle of avarice, shrivel and contract the heart into covetousness, foster the influence of selfishness, and infringe the limits of benevolence.

But if none of these consequences were to be dreaded, (and surely any one of them is enough to set at rest for ever the question,) *the loss of time*, the abuse of that talent which should be devoted to the acquisition of some valuable good; *the loss of time*, which introduces disorder into the mental manifestations; *the loss of time*, which throws man back upon his animal nature, and leaves him to become the sport of prejudice, circumstance, and passion; *the loss of time*, which unfits him for combating with the evils of life, and for preparing himself to meet its difficulties; *the loss of time*, which deprives him of many of his highest gratifications, and leaves no room for the employment of his benevolent affections; *the loss of time*, which involves the pursuit of trifles, and the forgetfulness of more important objects; *the*

loss of time, which debases the high powers of his mind, and chains him down to the mere creature of sensation; *the loss of time*, which abstracts him from the manifestations of his moral nature, and unfits him for serious thought; *the loss of time*, which calls off his attention from the will of Heaven, and fixes it upon the sordid pursuits of mortality; *the loss of time*, which can only be improved during the continuance of that life which is rapidly waning; *the loss of time*, the only period allotted to us, to prove our obedience to our Almighty Father, and to do his will; *the loss of time*, which can never be regained, the true estimate of which will perhaps not be formed till the approaching night of dissolution, and for the recovery of one hour of which, ages of amusement would then be cheerfully sacrificed; *a loss* which can never be repaired, and the reflection on which will add to the torments of the miserable; surely such *a loss* of time is a sufficient objection to amusements, a sufficient plea for the watchfulness of parents, who prefer the present good, and future happiness of their children, to the most trifling evanescent joys.

III. In the development of the intellectual faculties, it is necessary to consider their influence upon the physical system, and particularly upon the brain, the organ by which their manifestations are exhibited; to estimate their relative influence, strength, and capacity; to proportionate their frequency and intensity of exertion accordingly; to preserve the organ from injury;

and to stimulate or repress the mental phenomena as may be required, or to develop the counteracting powers.

a. The exercise of the intellectual faculties is *fatiguing* when *actively* pursued; but is not so when the exertion is involuntary, or the result of imagination. Every one must be conscious of this difference in himself; let him engage the faculties of attention, recollection, or reflection, and abstraction, and he will presently find himself fatigued; and more or less so in proportion to his previous habits. But the same sensation of weariness does not arise as the effect of involuntary memory, or imagination, or association; here there is no effort, and consequently the energy of the organ remains unimpaired, while the *mind itself* cannot be susceptible of fatigue. The effect of this voluntary effort is produced almost entirely upon the brain; and a very little observation will shew, that it consists in *irritation* of that organ, and in the determination of blood to it, in order to support first the excited action, and secondly to repair its wear and tear, and restore to it, its due tone. But it often happens, that this *re-action*, either surpasses the degree of irritation which has been set up; or is inadequate to its removal. In the former case, too great arterial action is the consequence, and in the latter, congestion, or a slow and sluggish action in the vessels of that viscus. Both cases are accompanied by cold feet, headache, &c. The indications are to avoid the causes which

produce these states, as too prolonged, or too exclusive attention; to relieve them, if already formed by change of pursuit, and by substituting the lighter for the more serious employments; and lastly, to strengthen the organ against the influence of these agents, by gradual custom, by exercise calculated to develop the animal powers, and by the free employment of cold water applied to the head, every night and morning. There may be cases in which the *general* cold bath, will serve to diminish the irritability of the system; but more frequently, the local bath will prove the safest, and a most effectual remedy. Parents will do wisely to distinguish between the approach of this state, and the *languor of indolence*, the former being increased by remedies calculated to remove the latter. And as all the intellectual functions are depending for their healthy manifestation upon the integrity of their organ, it is of the first consequence to mark the earliest stage of indisposition, since by a succession of these attacks, the brain is enfeebled, and becomes less capable of voluntary application.

b. One or more of the intellectual faculties may *predominate*, and may thus tend to infringe the harmony of the whole, either by obtaining a monopoly of the mental manifestations, or by the too great excitation of their organ the brain. Thus for instance, when the faculties of memory and association are united, the individuals so gifted are possessed of strong minds; but their influence upon the organization generally is so

considerable, that it is desirable to possess a proportional strong body. And since these faculties are developed mainly by education, it will be in the power of the parent to limit and guard their exercise, to avoid their being greatly excited, and to carry forward the energy of the animal frame to its highest degree of perfection, in order that it may be able to sustain the efforts of the intellectual faculties.

Again, susceptibility to impression may be the principal characteristic of the mental system; or on the contrary, there may exist a great want of sensibility. As the medium for obtaining much of our knowledge, and as the source of the affective faculties, this property of the mind requires considerable attention; in the mode and degree of its manifestation great variety will be found to exist. Thus, the impressions resulting from this susceptibility may be strong and lasting, or feeble and fleeting; they may be strong and transient, or weak and durable. The child may possess a general susceptibility to every impression, or it may be confined to impressions of only one kind; and all these differences exert a corresponding influence upon the character. In the former, the purposes may be relied upon, and the conduct will be consistent and persevering; in the second, it will be fluctuating and uncertain; the opinions will be liable to perpetual change; or they will be too feeble to exert a steady, permanent influence upon the life: the first will be more subject to the operation of prejudice, and

will be persevering even in that which is wrong, while the second will be the mere creature of the day. In the latter case, there may be found a morbid degree of *general* sensibility, or this may be confined to a single class of impressions, constituting the man of feeling on the one hand, and the devotee to some particular pursuit on the other. Where there is a want of sensibility, there will be found a cold, listless, and inenergetic character.

According to the varying shades of these manifestations, there will exist a general predisposition to gaiety, or gravity, or to that state of placidity, contentment, and cheerfulness which results from the just balance of these several dispositions. By the term cheerfulness however, we intend the natural state of a well adjusted, and well informed mind, not that artificial hilarity, which is too often assumed as a mask for the heart which is ill at ease; or as a cloak for feelings and passions, which if openly exhibited, would be scouted from society; not that *appearance* of lively interest in the views and feelings of others, which forms the common mode of interchange of the expression of good breeding; not a phenomenon which results from the affectation of humour, but a principle which is based on the calm sunshine of the soul. The countenance may wear the expression of pleasure; the exterior may be contented, while the heart does not participate the apparent peace; while it is worn by anguish, agitated by passion, or

slowly consumed by intrigue. Too frequently, this counterfeit hilarity admits of being applied to the basest of purposes, and requires to be most carefully guarded. We are not prepared to deny that a pleasing exterior *may* be useful in society; we are in some measure bound to consider the happiness of others, and not to mar their comfort by the communication of our gloom; the concealment of painful emotion *may* sometimes become a duty, and still more frequently, it *may* be expedient; it is even highly necessary to controul the feelings on many occasions; but *in general* this is to be avoided: it should be considered as a finishing off to the character; the young should be taught to be candid, open, and unreserved; for it is far better that the generous character thus formed, should experience some few mortifications, than that it should be impressed with the attributes of slyness, concealment, and hypocrisy. Besides, the inculcation of this principle will lead to a just distinction between friends and acquaintance; and as the young are gradually introduced into society, they will be taught to feel that they should not communicate all that passes in their bosom, to the ear of the uninterested companion. It must be recollected too, that this affected gaiety not only produces an injurious influence upon the character, but that it is also directly mischievous by giving rise to a great degree of excitement, which is necessarily followed by languor and depression; both morbid states, which it is most desi-

rable to avoid. Every observer, who has watched the effect of an exertion of this kind, to controul the agency of painful impression, must be aware how much that effort *costs*, and how great is the exhaustion which is its consequence; how largely it contributes to a system of excessive and enfeebled action, which destroys the foundation of real cheerfulness, while it circumscribes the influence, and distorts the manifestations of the mental powers.

Where there exists a lack of sensibility, and a consequent predisposition to a grave, phlegmatic, or melancholic temperament, the mental system is to be gently roused by every species of impression; by all which will communicate a lively interest to surrounding scenes; by all the pleasing recollections of past association; and by all the anticipations of hope. Yet even these simple excitants will not be borne by a highly susceptible child, in whom a great degree of vivacity is developed, and whose irritable, and even restless appetite for sensation, undermines the power of the sentient organ, and consequently interrupts the due performance of the bodily functions. In this case, the excess of sensibility is to be subdued; and in no way will it be more completely effected, than by giving importance to some counteracting power; as for instance, by cultivating the judgment, which weighs events with their results; which tries feelings and their remote consequences; which makes abstractions, and recoils the mind upon itself; which imagines,

separates, combines, deliberates, demonstrates, and produces all the phenomena of a sound understanding.

c. In this general review, the memory is well deserving particular attention; for perhaps there is no intellectual function, the operation of which occasions a greater and more powerful impression at once upon the brain, and also upon all the manifestations of mind. Caution is required in the employment of this faculty; its stores should be very gradually accumulated, and not at the expense of an effort which must soon result in fatigue, and must ultimately terminate in feebleness. The early exercise of memory is desirable, that it may be accustomed to exertion, and that it may be thus saved from morbid excitement, when called upon for a more strenuous effort. At first it should not be engaged upon *sustained* exertions; it should be employed only for a short time, and its powers should be carried by degrees to their highest reach. Particularly should it be frequently occupied in reviewing its former acquisitions, since memory may be strong, but not *retentive*, a property of the first importance, as without it, there would be no possibility of selecting, combining, or comparing the materials which it may have obtained.

When the memory has been loaded and oppressed with a heterogeneous mass of multifarious objects without form, order, or cohesion, then it is that regularity of thought, and precision of idea are precluded; there is no clue by which to un-

ravel the intricacies of that which really possesses no arrangement, and has been crowded together without design. A great effort has been made for indiscriminate accumulation, and the consequence is, that the brain suffers from the unnatural stimulus; images float before the imagination, without direction or controul, merely as the result of undisciplined and involuntary memory, and continually haunt the waking hours. Much of the disturbed sleep of children may be also ascribed to this cause; for the irritated state of the brain gives rise to the phantasmagoria of memory, and the uneasy dreams of infancy. This effect, in common with every other which disturbs the sentient organ, produces towards it an increased determination of fluids; for in what department of the economy can *irritation* be set up, without a corresponding increased momentum in the circulation of its blood? And since nature has most wisely and sedulously guarded the brain, from its liability to such an occurrence, the effort to produce it, must be followed by constitutional disturbance proportioned to the degree of *primary* irritation, the consequent afflux of blood to the part irritated, the difficulty with which an increased quantity of that fluid is sent to the brain, or indeed borne by it, the efforts of the general system to accomplish this object, and the peculiar delicacy of structure, and extensive variety of function of that viscus. A high degree of nervous susceptibility will be the consequence of this state, and will be accompanied by a propor-

tional diminution of mental energy for *sustained exertion;* we say for *sustained exertion,* because the excitement which will accrue, may often conduct the faculty to the performance of almost incredible temporary efforts; a dangerous height, from which a cruel fall must be anticipated.

When the memory is active, we may omen well for the intelligence of the child; but we may be also sure, that the activity of intellect will tend to impair the vigour of the physical constitution. And since, upon *this* is depending the health of the organ of mind, and the integrity of its manifestations, so is it of importance that the faculty whose influence is the present subject of consideration, should be cultivated only in proportion to the physical power of the system. Above all, let parents avoid *stimulating* the memory to precocious efforts. When it appears as a gift of nature, it should be hailed indeed as a boon, and developed with cautious, anxious care; but when no particular talent of this kind appears, let it not be goaded into excited action. Let the state of the system always be kept in view; when this is feeble, let the number of the surrounding objects be diminished; let the ideas be impoverished; let the sources of memory be cut off, in order to restore the harmony between the brain and the other organs of the economy. Let it not be misunderstood, that there is any thing like a constant relation between the strength of the animal system, and the reach of the brain as the organ of mind, so that the latter may be calculated

from the former: this is by no means the case, and would lead, if adopted, to constant *error*. All that is intended to be asserted, is that the brain as an organ is depending for its vigour and energy, upon the health and strength of the animal machine: and that whatever may have been its original aptitude for intellectual operations, yet that such exertions must not be pushed beyond what can be readily borne by the body which contains and supports it, as well as is reciprocally supported by it: for not only will the brain thus suffer as an intellectual organ, but the animal functions depending upon it will be feebly performed; the health, and strength, and vigour of the machine will be undermined; and the energy of the memory will be impaired; a fact which has been experienced by all those who have had the misfortune to suffer from irritation of that viscus. When the brain is capable of considerable action, but possesses little power to support it, great advantage is to be derived from that regular quiet exertion, which we have repeatedly recognized as a principle, by which the powers of the animal frame may be materially augmented: and with this view, the utility of application, and of systematic study, will be acknowledged; an important concession, the extent of which will be best estimated by reflecting on the disappointments and mortification entailed by the exertion of lively faculties unsupported by strength of system.

d. Similar principles are applicable to the fa-

culty of attention. We have already noticed that children are perhaps never,—at all events, are very seldom fatigued by impressions which are accidentally thrown in their way, or which are involuntarily produced; hence we infer, that the spontaneous efforts of this faculty may be safely permitted, and encouraged, and are always useful. If the attention were unrestricted and uneducated, nature, that wise directrix, would display her knowledge of her own power, and would *observe* only just so much as she is capable of receiving with precision, and embracing with accuracy. But this tendency of nature is not sufficient for intellectual, spiritual, immortal man; he must do more than contemplate the necessities of his every day existence. The limit of his faculties is not therefore to be just such, as they appear to be, through the cloud of materiality which invests them; and yet the knowledge of nature's own boundaries, will serve as a guide for the process of education; to warn us when we overstep the line of demarcation she has drawn, and to teach us to proceed cautiously. Thus, for instance, the children of the poor very seldom suffer from *headache*, except as a symptom depending upon some other disordered state; but it will also be found, that in them, the faculty of attention has not been developed, and is not easily excited: they will pass the most interesting objects; they will hear the most valuable truths; they may be stimulated by powerful emotion; but no impression is received; atten-

tion is not awakened; the eye, the ear, the heart may be appealed to in vain; there is no sight, no hearing, no feeling, because there is *no attention*. The object of education is therefore so gradually to develop this faculty, as that it may be perfected without injury to its organ. The danger consists in this, viz. when education and art presume to fix the attention with too great intensity and perseverance, upon a multiplicity of objects, or upon *one* object exclusively, and too much in detail. There are a thousand ways of employing this faculty without making it a matter of *effort:* the objects which surround a child, will always afford sufficient ground for calling out the attention, without seeming to do so; whereas *abstracted attention* is most difficult to infancy, *and costs much too great an effort*. Gigantic powers of intelligence may be almost ruined, by inducing them to an effort of abstraction and analysis, to which they are inadequate; and therefore the only rational method of education, is to develop the *power* before its exercise is called for, and this is to be effected by short and varied exertions. Let it however be always kept in view, that the object of this caution is only to ensure the integrity of the organ, and gradually to augment the reach of the faculty; not in any degree to circumscribe its influence, since this is of the highest importance, and furnishes the most powerful means of correcting those feelings and passions which we are anxious to subdue.

It will be found that attention is a very exten-

sively operative principle, and that it may be employed upon many of the slighter occasions of life, in which diverting the faculty will often call off the child from the indulgence of evil propensity, and avoid that collision between the authority of the parent, and the will of the infant, which it is so desirable on all occasions to keep as much as possible out of sight. The mind *may be governed imperceptibly;* but once make this submission to authority a prominent point, and associate it with the yielding of the child's will in some favourite particular, it becomes an object worth struggling for; a spirit of disobedience and rebellion is developed; and a state of mind most unfavourable to education is produced. All this is very generally to be avoided by the aid of the faculty of attention: and so in the subsequent and more important circumstances of life, the voice of excessive emotion, the influence of excited sensibility, the impulse of passion, the erroneous judgment of a heated imagination, the hasty decisions of prejudice, and even the turbulence of vice admit of controul by the counter-agency of this principle wisely applied, and perseveringly acted upon. It will at once be seen too, in how great a degree injury of the animal frame is prevented by this influence, in consequence of avoiding the agitation and disturbance of the general harmony, which would be the result of these bursts of feeling and of passion: and thus will it appear how important is the conservative agency of this faculty, both on the moral and physical

powers. Thus too will be frequently saved that state of "*emportement*" from contradiction, the influence of which is so extensively felt both on the animal and mental system; a state which has its immediate result in violent anger, and terminates in the production of evil will, and the indulgence of a desire for vengeance.

Let these effects be considered in detail for one moment; and then let the parent judge if such be not a faithful picture; and if it be not all-important to prevent the formation of phenomena, which admit of being changed by the intervention of attention; but which, when fully developed, bid defiance to controul. There exists in the human mind a natural impatience of contradiction, which is early exhibited in the little gusts of passion of infancy developed by the slightest causes, and which may be easily foreseen or superseded, if early attended to. But this requires judicious management; it is to be accomplished by engaging this faculty on some other subject: but if a different plan be pursued; if the attention be rivetted on the object of contradiction; and the caprice or the will of the infant be attempted to be conquered by force, the *immediate* consequence is a fit of obstinacy and passion. The whole system is agitated; the hair becomes erect; the eyes sparkling, and expressive of rage; the breath is held by means of a powerful inspiration, while the nostrils are expanded, and the mouth is closed; the back is immovably stiffened; the limbs are fixed, and the whole muscular system

is rendered tense and unyielding; the little hands are clenched; the skin becomes generally red, and the face is even sometimes blackened from the violence of the effort produced upon the chest; the pulse is quickened; the infant stamps with imbecile fury, and at length, the paroxysm may terminate in most violent and convulsive crying. But sometimes this state leads to a complete interruption for the time, of the animal functions, and fainting or absolute convulsions may be the consequence, accordingly as the effect produced may have been exerted principally upon the sanguiferous or nervous system: the approach of the former state will be indicated by paleness of the skin, and a sudden relaxation of the violent tension of the commencing paroxysm; that of the latter, by increased fulness and lividity of the countenance, with oppressed breathing, and cold extremities. At another time, the effect will be shewn principally upon the digestive function, and an excessive and disordered secretion of bile will be the consequence. Thus then, the most important functions of the economy; the energy of the brain; the integrity of the nervous and muscular systems; the circulation of the blood; and the process of digestion and assimilation are arrested by the uncontrouled influence of a fit of passion. The moral treatment of the young under these circumstances is not here to be considered; and we shall only therefore intreat the parent to reflect, that the frequent repetition of these paroxysms will result in the formation of hatred,

and the desire to injure those who are its objects; thus developing the most malignant passions, and actually leading on the mind to evil, instead of rescuing it from the precipice on whose verge it totters. But enough surely has been said, to induce the attention of parents to this most important particular.

It is only necessary further to remark, that in developing the faculty of attention, it is desirable to fix it upon objects extrinsic to the pupil. The last thing which it should be taught to think of as important, must be, the supply of its own little wants. The sacrifice of its ease and gratification, in order to procure that of others, should be its first principle of action. But this will never be accomplished, while attention is concentrated upon itself. Thus, from the earliest period, it should be taught to think lightly of its trifling personal disasters, which may thus be made the means of adding to the energy of its character, and of educing a degree of fortitude and superiority to the common ills of life, which will be of the first importance in enabling it to rise above "the whips and scorns of time;" while, on the contrary, anxious attention to every little uneasiness, especially that which it may have brought on itself by carelessness, (the best means of producing care,) will evolve a timid character; the indulgence of its little complaints will soon create a pleasure in making them, will develop a fretful disposition, and if it be but fostered for a while, will terminate in absolute pusillanimity. *Principles*

and *feelings* are to be the objects of attention, and the latter are to be overcome when erroneous, and strengthened when judicious, by the influence of the former. Such, and so important, are the seemingly slight causes which demand the parent's care: causes apparently so small, isolated, and uninfluential, as to be thought of little moment; but which, in fact, are widely operative, and constantly advancing; not at any simple rate of increase, but in the ratio of geometrical progression; and which, if allowed to proceed, will soon surpass the power of calculation.

e. The influence of association upon the intellectual organ, is far less extensively and less deeply felt, than is that of attention. It is easier to imagine circumstances and things, than to deprive events of their adventitious colourings. It is less difficult to discover points of fancied resemblance and association, than it is to analyze the intrinsic worth and real nature of opinion: it is far less difficult to create by imagination, than it is to dissect methodically: it is easier to trace a new and imaginative route towards our object, than to spend the time in the slow investigation of the attributes of truth; and hence the impression upon the nervous system is far less considerable from the employment of this faculty, and it will often, therefore, form a good alternative of action, a remedy for the evils produced by too close attention, and too abstracted pursuits; it may be used advantageously as a medi-

cine when the energy of the brain flags, and when the cautious parent intuitively descries that active exertion should be arrested.

f. The exercise of *the will*, and *of the judgment* which precedes it, produces a considerable, but on the whole a steady, uniform, and beneficial agency upon the intellectual manifestations. An exception to this assertion will however be found, when the will is the result *of passion, not of judgment;* for in this case, it will serve to prolong, and extend the influence of the particular cause which has produced it. One of the properties of the will is, that it should be governed by the passions and affections; but then it should only be thus guided in *submission to the* judgment. And again, another of its properties is, that itself should govern and controul the influence of *passion;* and this it does as the result of principled judgment. In this way its operation on the intellectual organ is extensive, and it serves to maintain a general moderation of desire, and to introduce that restricted pursuit of objects which will occasion harmony, and preserve the equilibrium of the mental manifestations. Thus then, the judgment enables man to estimate the relative importance of objects, and to appreciate the degree in which he ought to be affected by them; placing in this way, a limit to his own actions and motions; but above all, to that excitement of the brain, which results from the uncontrouled impression of different objects upon the immaterial

principle, or its organ. The consideration of this property, is of the greatest interest in the pursuits of intellectual education; and *much labour* will not be lost, when devoted to an object so indispensable for the maturity of the mental fruits, and for the culture of that soil, from which they are to be reared and nurtured, expanded and perfected.

CHAP. XV.

THE SAME SUBJECT CONTINUED—FOURTH. INFLUENCE OF THE PASSIONS ON THE INTELLECTUAL ORGAN AND FACULTIES — PASSION A VIOLENT DESIRE — ITS POWER NOT IRRESISTIBLE—TO BE CONTROULED BY REASON—EXCITING AND DEPRESSING PASSIONS—CAUTIONS REQUIRED BY EITHER—THE INFLUENCE OF THE PASSIONS ON THE BRAIN, AND THROUGH IT, UPON OTHER PARTS OF THE ANIMAL ECONOMY—THE PASSIONS FOR THE MOST PART, VIRTUES OR VICES, AS THEY MAY BE DIRECTED AND EMPLOYED —NECESSITY FOR SELF-CONTROUL—EDUCATION—LEGISLATION—RELIGION, AND THEIR RESPECTIVE AGENCIES.

IV. *Influence of the Passions.*

Reason alone produces a cold character, and would deprive man of his highest motives to energy of action, and intensity of feeling. Hence he has been provided with passions and affections which constitute the very soul of existence, and without which nature herself, with all her wonderful intellectual manifestations, would be languishing and monotonous, and would be deprived of a great variety of ideas, which give to the memory and imagination a thousand novel combinations, and infuse into the whole character, a degree of energy which is wanting, where the quickening spirit of passion and affection does not communicate its influence to the manifestations of mind.

Passion may be defined to be only a violent desire; its exercise excites the animal machine, and is therefore followed by depression; while if it predominate in the character, a great degree of suffering is frequently occasioned by the agitation it produces. The term passion, may admit of two applications; the first of which is only *to feel*, the mere capacity for receiving impressions; while the second is the more active, and consists in willing with energy, force, and perseverance: the object of this *will*, defining the particular *desire* or passion. Although, however, this may be true in general terms, there is yet a certain and defined distinction between *passion* and *will*, notwithstanding that the former often precedes and produces the latter. It is this,—that while the *firmest will* is the result of judgment formed on the consideration and appreciation of many motives; *passion* essentially consists in an internal feeling which, when active, fulfils for the immaterial principle, an office analogous with that which is performed for the body by the internal sensations, as hunger, &c. For as these selfish emotions, as hunger, thirst, pain, &c., indicate the particular wants of the animal system, so do the affections and passions betray the necessities of the mind; shew the relation in which it has been placed in society; exhibit the advantages of moral motives; develop the tendencies of the soul; evince the superior nature of man; call loudly for the controuling agency of some superior principle; and shew the importance of that

guide, which can alone be found in revelation; while they declare to us if we will listen to their voice, that the only remedy for the disorder and confusion they frequently create is to be met with in religion: and leave us to the necessary inference, that as nothing here can repair the mischiefs arising from their wild and wanton influence, so in the system of government of a just and holy God, there must be some future day of retribution, when all these inequalities shall be made plain; when the just shall be rewarded, and the wicked punished.

Thus then passion, although frequently giving life, and energy, and character to the will, does also often evince its power independently of that principle, and on other occasions is controuled by it. For however powerful may be the voice of passion, it by no means irresistibly commands the action which is its consequence. There is then no excuse for erroneous or vicious conduct, since man is a free agent, and is not blindly driven into action by the fury of uncontrouled desire, except as a willing servant, or obedient slave. He has been most beneficently provided with counter-passions, with reason, reflection, conscience, revelation, affording so many rules for the government of himself; and then to plead the influence of passion as the excuse for impropriety of conduct, is to give up his pretensions to superiority, conferred upon him by the possession of a rational soul. Man is essentially a deliberative animal; each motive to action may

be weighed in its turn; and it is for him to choose between the operation of different impulses, according to the rules of prudence, the voice of reason, the maxims of wisdom, the dictates of conscience, and the precepts of religion, with which he has been provided for the express government of himself.

The passions have been usually characterized as exciting and depressing; the former embracing love, joy, hope, &c. the latter comprehending grief, fear, remorse, &c. Their separate influence upon the animal economy, as well as on the mental manifestations, will be deferred till they come before us in detail in the subsequent volume. It will be only proper to state here as a general principle, that *all the passions* of necessity *excite*, and are followed by a corresponding stage of depression; but that the latter is by no means in *proportion* to the former state, for while in some instances the period of excitement may be long continued, and may be followed by depression only as a consequence of exhaustion; in others it may be so short, so feebly characterized as to be overlooked by an inaccurate observer, and thus to induce the idea, that some passions are in their nature essentially depressing. A minute inquirer will however, always detect under the most unfavourable circumstances, a period of *excitation*, though sometimes so violent as occasionally to destroy the power of resistance and re-action, and that the system seems to sink at once under its influence. It is of great importance that it

should be clearly understood, that this period of *destructive excitation*, does invariably precede the depression which we witness, and which otherwise we might erroneously fancy admitted of relief by means of *stimulants*. But mental *stimulants* are bad things; the mind is always active enough when not *oppressed* by morbid action, and the most effectual method of relief, is, not by goading it to excitement, but by diminishing the intensity of the depressing cause, and by producing harmony of the intellectual functions. Thus for instance, the depression of grief and fear is not to be relieved by the excitement of joy and courage; but is rather to be subdued by the calmants of resignation and hope, leading to fortitude and patience. In every instance, the first impression of passion is stimulating, and the consequent stage depends upon the intensity of that impression, and the degree in which the individual yields to, or resists its influence. To attempt to relieve the consequent depression by excitement, is to establish an action in the system, which it has no power to support, and under which the equilibrium of the mental manifestations, will be for a time, perhaps for ever, and irretrievably lost. The only rational treatment therefore, is, to soothe the first feeling of irritation, and then to develop those powers of the mental constitution, which will preserve its integrity during the continuance of the depressing cause, and will enable it to rise superior to its influence, though often by slow and almost imper-

ceptible degrees. When the influence of passion as an excitant is longer continued, that action must be moderated if it be excessive, or supported if it be only in a due degree, by all the resources of the intellectual manifestations. With every wish to give the full energy of passion to the character, the parent will yet most anxiously watch over its influence, when she recollects how easily the turbulence of the storm is excited, and how long it is after that storm has subsided, before the tossed billows are hushed to repose, or before even a moderate degree of calm is produced.

The influence of the passions is exerted primarily upon the brain; and through it, almost immediately upon the functions of digestion, and of the circulation. Indeed the rapidity with which these secondary effects are produced, would almost lead a careless observer to imagine that *they* must have been the first expressions of uneasiness; yet this is not the case, and these remote functions suffer only as a consequence of the first morbid impression upon the organ of mind. Here then is an instance of the power of *mental* emotion, over the *mental*, or brainular organ, and by its remote agency, upon every part of the animal machine. Thus, by one master-passion, not only will the intellectual manifestations, attention, perception, memory, &c. be destroyed, or at least superseded, but the energy of volition will be annihilated; the body trembles because of the interrupted supply of nervous

energy to the muscles; the skin is pale and bloodless, crimson or even blackish; the heart is quickened, or irregular, or altogether arrested in its action; the stomach ceases to digest, and often takes on the action of vomiting, and an immensity of bile is secreted, or it slowly loses its power, and sinks from the continuance of a less violent but persevering cause; apoplexy and other morbid symptoms are sometimes induced; and all these again exert a reciprocal influence upon the already irritated brain, and through it upon the mind.

Such is the agency of the passions on the animal functions immediately; their *intermediate* operation on these functions will depend on the peculiar character of the emotions they excite, and on the degree in which these emotions are called into action. Thus *they will* for the most part be virtues or vices, according to the use which may be made of them. When they are exhibited in a moderate degree and without disturbance to the mental harmony, they will form so many points of energy and interest about the character; they will enlarge the power, and augment the opportunities of doing good, while they will add to the happiness of the individual, by multiplying his points of contact, and of usefulness with society. But when they become immoderate, they lose their character of usefulness, the system is excited, the mind is agitated, the good, the comfort, the happiness of others are sacrificed, good motives and principles sink before

their overpowering influence, the best resolutions prove only a feeble barrier, and man is submitted to that worst of all tyrannies, the despotism of selfish desire; he blindly obeys its impulse, and hurried along the precipitous path of passion, is soon lost in the whirlpool of unhallowed conduct. Hence the necessity for *self-controul, education, legislation, religion;* for their *relative* influence; and for the exercise of every motive which can cement the integrity of the social compact. We cannot here enter particularly upon this subject; it must however be remarked, that man is too feeble to exist independently; and that in this very helplessness is found the necessity for the combination of many, or in fact for the institutions of society, in which he tacitly agrees to surrender a certain portion of individual right for the common weal; he feels that if each one were to act according to the stimulus of occasion and of selfish passion, each would soon be subjected to the right of the strongest; and truth and justice, equity and virtue, would be banished from the world.

In the very constitution of society therefore, there is a voluntary yielding of a certain portion of selfish desire, and man is taught the necessity of *self-controul.* This is but a feeble motive to action; and the love of good order, the integrity of the social bond, the preservation of the natural fitness of things, and even the blessings arising from this voluntary yielding of the individual, form very uncertain safeguards to society,

and are easily swept away before the voice of passion, and the excitement of the organization. For man is prone to evil and injustice; the love of present ease and selfish gratification predominates; he is often the dupe of prejudice, and still more frequently the victim of vicious propensity. The predisposition to sin rests upon him; he inherits it from his first parents; the thoughts of his heart are evil; he prefers that which will give him pleasure to that which will do good to others; he listens only to the invitation of corrupt propensity, and is deaf to the whisperings of conscience; he is the creature of passion, and driven of fierce winds; he experiences the ultimate consequences of the fall; he is almost wholly destitute of all that is amiable; and this state is perpetuated by the want of education.

Education develops the intellectual faculties; fosters the influence of reason, and the monitions of conscience; cultivates habits of reflection, augments the power of the will, and widens the sphere of judgment; supplies good principles; controuls vicious emotions; develops the amiable, and represses the selfish passions; instils good motives, and furnishes worthy objects of pursuit. In this way, not only are the passions susceptible of education, but they admit, by its means, of very extensive modification.

Yet all these are quite insufficient to procure the peace and good order of society, or the soul's calm, which can only be accomplished by *legislation* and *religion*. The same law, which forms

the basis of society, viz. the surrender of a portion of individual right for the common weal, has also prompted the institution of civil government, which essentially consists in the delegation of a certain portion of personal right, into the hands of a few, in order to obtain immunity from the attacks of the wicked, and to secure the punishment of crime. The most heinous offences against society would often go unpunished, if left to the *vengeance* of the sufferers, because these being the more feeble, would not possess the power of defence, much less of avenging themselves. Besides, the very feeling of vengeance is one in which crime should never be visited with punishment; since it is that which would often give it undue severity, and occasionally lead to the commission of crimes even greater than that for which punishment is intended: in addition to which, may be considered the unfavourable state of mind produced by the necessity of individual judgment, all of which are obviated by conferring this right to punish every infraction of the social compact, on the few upright and disinterested judges, who, apart from passion, determine upon evidence, and award the punishment where it is due. On this principle, has proceeded the formation of human laws and human jurisprudence, a system indispensably necessary to secure the *outward* good conduct of man, and to lead him to controul his passions.

But this reaches not beyond the exterior character; it may secure outward decency, and

prevent open injustice, or afford the means of defence to the feeble, and of punishment to the wicked; but it leaves the heart untouched, the motives impure, the desires unholy. And nothing can effect *their* renovation but religion, the influence of that Holy Spirit, by whose inspiration alone, can the thoughts and intents of the heart be changed; that alone, which can rectify the disorder introduced into the mind by sin; that alone which can govern the unruly passions, and furnish motives sufficient to induce man to struggle against their influence; that alone, which can make him subordinate the desire of selfish gratification to the good of others; that alone, which can urge him to strive after conformity to his great exemplar; that alone, which can constitute man *rational*, or make him truly happy!! Of what avail is the possession of reason, his exclusive privilege, if it do not lead to the wise employment of all his faculties? But *reason* alone will not succeed in constantly setting before him, this prize as a sufficient object of desire; and it is only by the high sanction of religion, and by its every day influence, that he can hope to be restored to the image of God, or to enjoy *His* favour and blessing. Its precepts lead to happiness: nothing short of these can confer peace; and, possessed of this "pearl of great price," the good man will be happy under the most adverse circumstances. A stranger to the indulgence of ambition, avarice, anger, hatred, jealousy, revenge, and other malignant passions; and dili-

gently cultivating the love of others, benevolence, &c. &c. he enjoys more peace than can be expressed, and enters into that happiness which always results from the real desire and sincere endeavour to resemble *Him*, whose we are, and whom we ought to serve; and in whose hope and confidence, we should rise superior to every cause of care and anxiety.

CHAP. XVI.

EXERCISE OF THE INTELLECTUAL FACULTIES—IT CONSISTS IN THE STUDY OF THE ARTS AND SCIENCES, AND IN THE PERFORMANCE OF THE MORAL VIRTUES—KNOWLEDGE IS POWER, AND THE GREATEST POSSIBLE AMOUNT SHOULD BE OBTAINED—ALWAYS AVOIDING CONFUSION, FEEBLE AND IMMATURE RESULTS—ADVANTAGES ARISING FROM THE MECHANICAL ARTS—FROM THE STUDY OF THE FINE ARTS—FROM STORING THE MEMORY WITH CHRISTIAN PRINCIPLES—CAUTIONS REQUIRED BY THIS FACULTY—THE PROPER OBJECTS FOR ITS EXERCISE ARE LANGUAGE AND THE BELLES LETTRES, NATURAL HISTORY, BOTANY, GEOLOGY, MINERALOGY—EXERCISE FOR THE IMAGINATION TO BE FOUND IN GEOGRAPHY, ASTRONOMY, NATURAL PHILOSOPHY, AND HISTORY—THE PRECAUTIONS IT REQUIRES—IT IS OFTENER NECESSARY TO REPRESS THAN TO STIMULATE THIS FACULTY—INFLUENCE OF MATHEMATICAL STUDIES, GEOMETRY, &c.—PRECAUTIONS REQUIRED BY THE EXERCISE OF THE INTELLECTUAL FACULTIES.

V. *Exercise of the Intellectual Faculties.*

THE exercise of the faculties so recently contemplated, consists in the study of the arts and sciences, and in the performance of the moral virtues. A few desultory hints only can be here given on these connected subjects; while the last proposition will be particularly developed in the succeed-

ing section of this work. The principle just now laid down is applicable to every individual. Knowledge is power, and as such is to be sought after and obtained; but it must always have a practical bearing; it, as well as every precept, every opinion, every example, must have a tendency to make man better, and to shew that he is better,—a better husband, father, friend; one who fears God, fears to offend him, and earnestly desires to obey and serve him here, and to be with him hereafter for ever. Nothing can be more universally operative than this law, which extends to the heart, and submits every power and faculty to *His* glory who conferred them. Although such be the *tendency* of every pursuit, it will not be necessary that this should be *prominently* impressed upon every single object of desire: on the contrary, it is not always visible; but though not visible, it is operative; and that pursuit which *contravenes* this object, is one which ought to be abandoned. There is however a wide difference between the *exclusive* pursuit of religious subjects, and the regular observance of all that is in keeping with them. A few remarks only are subjoined.

Whatever may be the peculiar characteristic of the mental attributes, the exercise of the intellectual faculties should be so directed, as to give the fullest possible development to the greatest possible number of manifestations, without introducing confused, insipid, or immature results.

Thus the study, and actually operative pursuit of the mechanical arts, is possessed of signal advantages, to those who are endued with too high a degree of sensibility; since the development of muscular power, will be most decidedly beneficial, by calling off the energy of the brain from purely intellectual objects. And on the contrary, where there exists a certain hebetude of feeling, and a lack of sensibility, the study of the fine arts offers a resource of wonderful power, since this requires the active and intelligent exercise of imagination, and of the sentiments and passions. The degree in which these may be safely cultivated, must be left to the discretion of the parent and instructor, and will require to be varied perhaps for every individual, and even for the same individual at different periods of his life; for it will be remarked, that identical impressions produce a much greater effect upon the animal functions, and intellectual manifestations, at one time than at another; owing to the greater degree of attention with which they may be received, the peculiar aptitude of the mind for concurring with them, and the particular state of the percipient organ. And as the secret of intellectual, as well as bodily health consists in the active exercise of *every* function, and in avoiding the undue excitement of *any*, it must be recollected, that this very development of sensibility, by means of attention to the fine arts, demands caution; and that if continued too long at any one time, it will fatigue

the nerves, exhaust the powers, irritate the brain, and introduce disorder and feebleness into the spiritual functions.

It has been already noticed, how important it is to employ the memory, that faithful storekeeper of the mind, whose ample powers should be engaged and accumulated upon useful and accessible objects. Storing this faculty with practical and available principles, moral precepts, and the great truths of christianity, must form the first, (in importance,) the last, the constant, uniform object of the parent: but this involves a subject not immediately before us.

It has been remarked already, that memory is to a certain extent, *mechanical* and involuntary; and it will become so, in proportion as it is exercised upon objects with which it has no acquaintance, and which have no tangible hold upon the manifestations of mind. This, however, is not a property of memory which it is desirable to *cultivate;* for notwithstanding its occasional usefulness, its influence is upon the whole rather baneful than beneficial. It is, therefore, better not to commit to memory, as an exercise of the faculty, that which leaves no decided impression upon the mind; but to select objects on which to employ its powers, that will communicate ideas likewise: and then, in after life, whenever the same words are reproduced from memory or recollection, a similar *idea* is associated with them, and the sphere of the mind's operations is thus kept constantly enlarging. But if a jargon of

words (which though containing ideas) conveyed in such a form, or clothed in such language as is incomprehensible to infancy, be undesirable; a fortiori, every exercise of the memory is to be sedulously avoided, which really and intrinsically contains no idea, and is entirely incapable of exciting any. This is really developing a faculty, and consigning it at once to positive uselessness. Let then the memory be exercised upon sensible objects, and as far as may be, upon subjects which the child can comprehend, or will be able presently to comprehend, when the maxim is re-excited in the mind by the exertion of voluntary, or the simpler action of involuntary memory.

One of the first objects of intellectual memory will be the rudiments of language, orthöepy, grammar, the philosophy of rhetoric, and the belles lettres. In this course, too much should never be attempted in a short time: the instructor should be satisfied with slow progress, and should seek rather for certainty of advance, than for rapidity of progression. Let one subject be well comprehended before another is introduced; and let there be regular days of rehearsal and examination, in order to keep the knowledge bright, and preserve it when acquired from man's unfortunate tendency to forgetfulness. Let this pursuit be rendered as attractive as possible; and as far as may be, let there be a constant application to the practical purposes of life; and let this practice be sedulously interwoven with the duties of the day. In this way will the young

learn to connect inseparably the ideas of knowledge and action; and the irksomeness of merely speculative acquisition will be superseded by that which makes a decided hold upon the mind.

But again, *natural history* presents a wide and most amusing field for the exercise of this faculty, because it enlarges the mind, communicates ideas, and is so far connected with surrounding sensible objects, that it admits of being recalled by the thousand associations with which it is united. Cultivate an acquaintance with nature in all her forms, and there will be developed a habit of investigation most useful in after life; while the mind is stored with salutary knowledge, a taste for literature is excited; energy of pursuit after the little objects of its care is communicated; not to mention the moral effect to be derived from this pursuit;—viz. the natural answer to the most natural enquiry of the child as to *who* made all these wonders; and the equally natural conclusion of the wisdom of the architect, as well as the goodness and power of the Creator: ideas which will ever be associated in the memory with the *object* which first excited enquiry, and which will thus lay the foundation for natural religion. Instruction is to be found at every step; and we have the highest authority for asserting, that the best method of teaching, is by associating information with the sensible objects which surround us. Abundant opportunities will thus be found, of proving the feebleness of the highest reach of man's intellect; the extensive range of his igno-

rance; and his comparative incapacity to embrace all that should come before him.

The study of the habits, manners, and instincts of animals, will only form an introduction to other branches of natural history, among which we may notice particularly, *entomology;* a pursuit containing wonders at every step, and moreover, leading to the use of the microscope and the explanation of its principles. In the mere history of the ant and the bee, are contained wonders of astonishing interest to children; and yet how small a section of this department even, is embraced by these little industrious insects; which again, must themselves, yield, in the attractiveness of their claims to attention, to the moth and the butterfly tribe.

To this may be added *ornithology*, though we shall pass it over, in order to particularize *botany;* an object more accessible to all, and which may be practically pursued without the necessity of inflicting pain. A taste for this delightful study is most readily cultivated, and every walk may be made subservient to it; the spirit of inquiry is excited without, and will be most easily carried on to that laudable enthusiasm, which will enable the pupil to conquer the repulsiveness of its rudiments; a forbidding approach, which, however, may be divested of its frown, by the mode of communicating instruction. Every day will then be a day of interest; and the search after a new flower and its history, will take away from fatigue; suspend the indisposition for ex-

ertion; store the mind with ideas; and invest every bud and leaf, not with blind wonder, but with tenfold admiration, arising from the knowledge of its structure and functions, and of the wisdom and skill displayed in their creation and preservation.

It has been objected against this pursuit, that it is calculated to develop ideas which may be injurious to the modesty of feeling of female purity. This is an objection of no moment: the memorable observation at the institution of the order of the garter may be here applied: "honi soit qui mal y pense;" the evil rests only in the morbid tendency of evil-disposed minds; and what pursuit is there, which may not be converted into an instrument of ill by a prurient imagination? For besides that the study of botany is not necessarily depending upon the sexual system of Linnæus, (a reply to this objection which we shall however waive,) it is most unhesitatingly asserted, that in a pure mind, this pursuit contains nothing to contaminate, and will never excite an idea which the most delicate female need blush to own. The whole arrangement will be contemplated as a matter of science, and will never be invested with ideas which are brooded over only by a want of delicacy of feeling, and by a grossness of idea, which it will have been the object of education to supersede. Even the *sexual* system may be taught long before the young mind would be capable of affixing a sensual idea to certain phenomena; all it would derive from

the pursuit, would be that its investigations were facilitated by a certain arrangement of stamens and pistils, &c. : ideas sufficiently definite, and the use of which in physiological botany may be explained by a delicate mind, without producing an indelicate idea; while the whole study is considered as unfolding some of those wonders of creation, which mark the footsteps of the deity, and admirably impress the mind with convictions of the creating power, such as it is so desirable to cultivate. Thus early introduced to the pursuit, it will continue as an object of amusement and scientific research; and will never excite an impure thought, except in a bosom which has been previously corrupted. Let not then a mistaken squeamishness cut off from the young, this source of delight and instruction; a source, which they who strain at gnats, and swallow camels, would exclude, and substitute for it some fashionable accomplishment, which without producing a single idea, will lead its possessor into the display of her person, and at the very least, place her on the slippery verge of temptation.

Before we quite quit this branch of our subject, we must mention *geology*, as another department of study, admirably calculated for an exercise of the memory; only stating distinctly, that we mean not by this term, the wild speculations of those, who to serve a particular purpose, have invented hypotheses, each perhaps more injurious in its practical bearing than its predecessor; but only that intimate acquaintance with the structure

of our globe, which is desirable as an object of knowledge, which is now so common a pursuit, and which it is necessary to be prepared with, in order not to be led away from the truth, by the confident assertions of the ignorant and the designing, or the hollow sophisms of those who endeavour to supersede the *difficulties* incident to the confined reach of human reason, by inventing *difficulties* which are *greater because irrational.* The scriptures of inspiration never suffer from really scientific information; the doctrines and the facts of revelation need never fear the test of discussion, but should always court the elucidation of human learning and rational inquiry; for they will derive support from that spirit of modest inductive reasoning which characterizes true science; and the only way of being prepared for the cavils of objectors, is not by shunning that ground over which superficial investigators have lightly trodden, and carried their unhallowed fancies, and from which they have drawn the most unphilosophical conclusions; *but* by conveying the torch of patient research into the most secret recesses of the earth, accumulating the facts which it affords; and resting satisfied with the result, although there may have remained many phenomena unexplained, and although there may not be a sufficient number of data whence to infer a consistent theory of the past history of the moral changes which the inhabitants of our globe may have undergone. There are many of the apparently simplest phenomena, the *rationale* of which

we cannot explore; we have yet to obtain a satisfactory explanation of the laws which govern the wind; and shall the authority of revelation be doubted, because *all* the apparent circumstances of our globe cannot be explained according to *our* views of the Mosaic History? As well might we doubt the existence of the wind, because we cannot reduce its phenomena to a mathematical demonstration; as well might we doubt the existence of a thousand natural processes, with whose laws we are unacquainted, but which we know to be governed by a system of regulation as perfect and undeviating as any of those with which we are thoroughly informed, though we cannot trace the hand which governs and directs them! But we reason from that we know, to that we know not; we do not find facts opposed to rational induction; and we conclude that there are fixed and definite laws, an immutable Lawgiver and supreme Governor, although we cannot follow all the steps of his mighty agency. Let then this subject be considered, as one of desirable investigation; let the mind be imbued with its truths; let them be sought after in a spirit of patient, diligent, humble research; let the pride of learning be submitted to the feebleness of reasoning; let the aspirations of intelligence be constantly subdued by the limited capacity of the understanding; and let the judgment be stored with that humble and diffident knowledge, which will lead its possessor to the fountain of Supreme Intelligence; humbly craving the assistance of

his revealed will, and cheerfully submitting the wanderings of ungoverned fancy, when reason fails, to the true guidance of *Him*, who has promised *His* Spirit to those who ask, and who will teach us all that is necessary for us to know! Connected with the science of geology, is the study of mineralogy, and the dependent pursuit of chemistry; sciences which throw mutual light upon each other, and which will contribute to enlarge the young mind, as it is able to bear them.

The development of the *imagination*, through the instrumentality of works of fiction, is at best problematical. We shall have occasion to notice this class of composition in a subsequent part of this design, and we shall here only remark, that in order to their being placed in the hands of the young, they will require a very rigid selection; and that such only can be deemed admissible, as have a decidedly moral tendency. The danger of creating an unreal world, and presenting it to the view of children; of communicating a false estimate of men and things; of forming erroneous opinions of character; of producing a fluctuating code of morality, instead of the fixed principles of truth; and of developing a sickly sensibility, is such, that the parent will here act with great caution. Besides, there are abundant opportunities of indirectly encouraging the imagination, while it is employed upon sober realities, and therefore while it possesses a clue to guide it through the intricacies of uncertainty.

An acquaintance with the science of geography, and the natural history of man; and with all the wonders of our planetary system, and of the plurality of worlds connected with it, couched under the general term of astronomy, affords very abundant opportunities for the enlargement of the boundaries of this faculty. A similar power is conferred by the common routine of scholastic education, and by the necessary acquaintance, with perhaps the more than questionable productions of ancient literature. The researches into the other branches of natural philosophy, particularly into the laws which govern fluids at rest and in motion; the phenomena of light and heat, electricity, magnetism, &c. afford abundant resources for encouraging the imagination, while they also serve to restrain it within sober limits, and to store the mind with that ample knowledge, which will act as a counterpoise to its vagaries, and prevent its wild luxuriance, by chaining it down to the realities of experience, and of that judgment without which the results of the former, however extended it may have been, are but a succession of hazardous and incoherent experiments.

In this section of our inquiry, we must not omit to mention *history*, with its motley group of qualifications. The parent dares not forget the dangers to the young which environ the page of history; nor the poison which too frequently is communicated by it, in the most dangerous, because the most attractive form. On its flowery

banks, too often lies concealed the noxious reptile, of whose existence the victim is not aware, until he feels its envenomed sting. The page of history is too generally a record of the crimes and vices of mankind,—crimes and vices which are despoiled of their native ugliness by the artificial glare of some brilliant superadded quality: it develops the character of those who have been rendered great and conspicuous, not by their virtues and beneficence, but by the injuries they have inflicted, and the miseries they have entailed. Hence an erroneous impression of right and wrong may most readily be made; while the child will become acquainted with a tissue of improprieties, of which it would be desirable that it should remain in entire ignorance, even of their existence. Then again, the facts professed to be related by history are distorted by prejudice and party feeling; impartiality is scarcely to be expected; the most simple events are alternately supported or enfeebled by evidence the most contradictory and incompatible; the attractive hero is seldom, if ever, represented in his true character; and the historian has too often condescended to make his subject the vehicle for communicating a covert and insidious attack upon the great truths of our religion. The nicest caution will therefore be required, in the pursuit of this indispensable branch of knowledge; and the development of moral and religious principle should at least be coeval with, if it do not precede, an attention to the page of history; an attention which should

be paid only in the society, and under the immediate guidance of the parent; and with the deep feeling of the uncertainty which clouds its events, and of their general hostility to the majesty of heaven. The memorable anecdote of Sir Walter Raleigh, when writing his history of the world, and the conflicting testimony of writers, so admirably illustrated in Walpole's Historical Doubts, will serve to establish the former principle; while the latter will be self-evident to any child whose education has been founded on religious principle. This subject will again come before us.

The study of the fine arts, by which life is embellished, and the usefulness and happiness of man are extended, affords a very delightful means of cultivating the imagination, and of producing those chastened manifestations of this faculty, which give softness and delicacy to manner, and strength and interest to action, while they widen the sphere of intelligence, and augment social pleasure. A devoted attention to the beauties of nature is another method of improving and developing the fancy; while on the contrary without it, the mind is rendered less susceptible of those beauties, and loses in them many sources of enjoyment, which an all-bountiful Creator has provided. All the exercises of charity, an acquaintance with the real wretchedness of poverty, and the benevolent wish and endeavour to communicate relief, will afford other means of stimulating this faculty, of giving point to feeling, and sensibility to fancy, while it is still impressed

with the realities of life, and preserved from the phantoms of idealism. The effect of this cultivation is not confined to the feelings and passions, but extends itself to the modes of thought, and to the language in which these are clothed; for continued and multiplied associations of this kind, occasion the whole intellectual and spiritual man to participate their influence, and save him from the stupid apathy of indifference, or the more contracted circle of selfishness.

It is, however, oftener necessary to *repress* than to stimulate the imagination, by developing the faculties of attention and abstraction. Yet a very high degree of these attributes, and active mathematical pursuits, may be too great for a *feeble system*. The truth of this remark is often shewn by the absorbing influence of mathematics; so great indeed, as to occasion the common remark, that a thorough mathematician is a very disagreeable being, unfit for a residence in the world, and so bigoted to his constant inquiry after demonstration, as to be possessed of a very narrow mind; to listen to nothing which admits not of algebraical calculation, and lightly to esteem the laws of evidence. With all his boasted strength of mind, the exclusive mathematician rests on the very verge of *insanity;* and his notorious eccentricities are the result of approaching so nearly to that region of undefined and uncontrouled boundary, that he has breathed its tainted atmosphere, although he may still maintain his footing, on the utmost border of

reason. It may be thought that this observation is harsh, but let it be only fairly tried by experience; and above all, let its results be contrasted with the man who makes some *peculiar religious views his* equally exclusive pursuit, and then say if *he* be not readily classed as a maniac, and very generally held up as a warning against the too eager pursuit of Christianity. But it is *unphilosophical* to reason in one case, in a way which is inapplicable, to another precisely analogous instance; and if the one borders on insanity, so does the other—as, in fact, both do; in either case the harmony of the mental manifestations is disturbed by the exclusive devotion of its object to one engrossing pursuit.

Although, therefore, mathematical studies form a useful means of controuling the imagination, fixing the thoughts, giving them order and arrangement, teaching the use and the value of reason, and enlarging the powers of the mind, yet they are not without their danger; a fact which illustrates the necessity for exercising *all* the powers of the mind. The great effort at abstraction, required by the higher branches of mathematics, may be gradually accomplished by the precursory attentions to geometry, and the facilities afforded by diagrams, and by the simpler calculations of figures. The faculties of attention and abstraction may be also usefully employed by giving them a practical bearing on the economy of life; by seeking an acquaintance with the physical, mechanical and experimental sciences, and with

their direct influence on agriculture, manufactures and commerce. In every branch of education, it is always desirable to keep in view the practical bearing of useful knowledge. It is this which constitutes the value of information—its being available for the purposes of life; and if this end be not lost sight of, there will not be much to fear from the highest efforts of abstraction.

In the varied range of these pursuits, and of others which it is not within our place to particularize, a few cautions are necessary, which we shall only briefly mention. The age in which we live is one of advancing knowledge in the lower ranks: by it, a stimulus has been given to every order above them; and a measure of knowledge, which would have sufficed a few years since, will no longer secure its possessor from the charge of ignorance. The effect produced upon the lower classes has had, and will continue to have its upward operation; and that which *was* called a satisfactory amount of information in the lawyer, the divine, the medical man, and the soldier, will no longer shield him from the opprobrium of emptiness, or obtain for him that reputation which is *dearer than life.* The active pursuit of knowledge is therefore become a matter of necessity, not of choice.

Where so much is to be done, no time is to be lost; and it becomes a question, at what age it may be admissible to begin the process of education. In its largest and unrestricted sense, education should commence at the earliest develop-

ment of the intellectual manifestations; but in its more restricted application it may still be said, *the earlier the better*, consistently with the powers of the mental system, and the tone of that bodily constitution by which it is encompassed and encumbered. Where the sphere of pursuit is so great, and where the life of the oldest man is not long enough for all that is before him, the process of education cannot commence too early; provided always that it can be borne by the brain with impunity; and that it be conducted in a ratio proportioned to the activity of the mental manifestations, and with the single view of giving the highest degree of health and strength to the apparent actions of the immaterial principle. This is not to be accomplished by *too early* or *too great* mental exertions; the development and continuance of such must result in feebleness; the spring of the mental power may be stretched beyond its capacity of endurance, and may lose its elasticity altogether; the early promise of the brightest morning may be clouded over ere 'tis noon; the buds and blossoms of the spring-tide of life may be nipped by the untimely frost, and the fondest anticipations of excellence may be lost in the gloom of mediocrity: the effort must be proportioned to the *individual* mental energy. Where this is considerable; where there exists an inquiring mind; where a thirst for the possession of knowledge is manifested; where curiosity is early developed; where the first manifestations of intellect are brilliant; and where the

constitution appears to own a sufficient degree of power to support the brain's increased action, slight efforts of study should be early commenced, continued, and augmented with undeviating exactitude, but in a degree *always* proportioned to the increased vigour of the mental system, and *always* so as to occupy without weariness, to employ without distraction, and to exercise without inducing painful fatigue or disgust. But little prodigies of knowledge are not to be desired; the very term itself should excite a recoil in the mind of the parent: they may serve, indeed, to produce the quaint exclamation of a well-known character, "*Prodigious!*" they may serve to excite the idle wonder of the ignorant, and the pity of the well-informed; but the least which can be expected is, that they should form a heap of literary accumulations, without character or cohesion; a vast collection of materials, without form and void; the power of acquisition having so far gone beyond the development of mind, that the faculty of reception has very far over-stepped the capacity for appropriation. Where, therefore, the child appears to be gifted with a dull apprehension, and to be generally characterized by obtuse mental manifestations; by a feeble animal frame, or by a scrofulous predisposition; or where it bears the marks of a highly irritable and too easily susceptible brain, let the parent be timely warned not to expect or hope for the early manifestation of mind; for if it be manifested, the animal machinery by which its notices are ren-

dered apparent, will give way, or the mental powers will be debilitated. The greatest delicacy is required in the management of such an individual; and let not prejudice blind the eyes of the parent to the real nature of the soil she has to cultivate; let not a silly vanity conceal from her view the existence of a feeble system, or induce her to sacrifice the strength and integrity of the mind, for the hope of acquiring some brilliant qualification; let her not be tempted to the exclusive cultivation of some single manifestation, more ornamental perhaps at the moment, but less durable and valuable; attractive probably to others, but rapidly evanescent, and yielding little comfort or stability to its possessor; let nothing induce her to sacrifice the health, and ultimate strength of mind of her child, to the pride of precocious acquirement; but let her endeavour to form a just estimate in her own mind, of the mental and bodily system committed to her care; let her form an accurate idea of the capacities entrusted to her for cultivation, and let nothing induce her to swerve from the line of conduct she will then prescribe for herself. If she can divest herself of the influence of the opinions of those around her, she will not be in much danger of forming an erroneous estimate; that which obscures the perception, and perverts the judgment, is the desire that her children should appear superior to what they really are, before the view of others. In the peaceful moments of calm and pure abstraction from the world, it is not difficult for her to carry

just views into her prospective conduct; and let her impose it upon herself as a religious duty, to be influenced alone by these views; let her sedulously guard against the secret agency of selfishness; and by her disinterested preference of the good of her offspring, to the gratification of her own vanity, let her prove herself entitled to that endeared, and endearing, and most comprehensive epithet mother; and let her principled resolution be supported by the recollection, that great talent is not *always*, or indeed *often*, a great blessing; that its cultivation involves both to parent and child, a much higher responsibility; that the most talented are exposed to a host of temptations from which others are exempted; that they do not form the most amiable characters; that their talents often prove a snare to them, lead them to trust in the pride of intellect, and create a distaste for the humiliating truths of the gospel; that they are often led away by their exclusive devotion to human literature; that they by no means *generally* form the most sterling characters, but are often more shewy than substantial, neglecting the cultivation of the benevolent and social affections; being sometimes deficient in application, and remarkable for the fugitive nature of the impressions they receive; often wanting in true feeling, and possessing a hardness of heart most unfavourable to the growth and expansion of the christian spirit and temper.

While no parent need wish for her child the possession of great talent; and while none can do

otherwise than feel a deficiency of intelligence as a most serious misfortune; so let none be disappointed by mediocrity. If without splendid powers of acquisition, there may be but a mind willing to receive, and capable of retaining instruction, however dull may be the perception, however great the painful effort of communicating knowledge, and the necessity for the reiteration of the same principles day by day; yet such will, by plodding gently on, and by the gradual, constant, equable though slow expansion of their intelligence, ultimately form characters of sterling weight and value, and will in all probability repay the labour bestowed upon them in a much higher degree, by an ample return of deeply rooted affection, evinced not only in the halcyon days of health and prosperity, but during the sunset of life, on the pillow of sickness, the bed of death, the storms of adversity, and even the most painful unconsciousness of disease.

There is too, the infinitely higher motive of duty, the instruction of a child for its Creator: that it may fill up the measure of its days usefully, live in obedience to the will of God, and be active in his service. This, this is the great end and aim of christian education; and since it is accepted according to that a man hath, and not according to that he hath not, the cultivation of the actually existing mental manifestations, however few, has equally a promise of the blessing, which is attached to training up a child in the way it should go.

This first principle of regulating the age of communicating instruction, according to the nature of each individual, and in a degree proportioned at once to his capacity, and to the immense field of knowledge which is before him, and which proclaims from every corner of its wide expanse, that not a day nor an hour is to be lost; while at the same time, the highest mental acquisitions are to be subordinated to the first and noblest designs of the Creator: this principle will lead to a just and vigorous employment of all the mental powers. It is, however, to be recollected, that the immensity of the field of knowledge, whose boundary is constantly enlarging, and seems more distant as we proceed, requires a considerable devotion of time and labour to the aspirant after intellectual acquisition; and that this must make an inroad upon the robustness of the animal fibre. The somewhat sedentary life which it must of necessity involve, is unfavourable to the perfection of the powers of the animal system, and its attendant evils must be watched, and guarded against with jealous care, or every mental effort will prove abortive from the giving way of the animal powers. The greatest attention, therefore, should be given to regular exercise, and to secure proper intervals of repose for the brain; not only in the customary periods allotted to sleep, but also in the alternations of exertion and quiescence during the day; in freedom from occupation, and unlimited bodily exercise; and in the intervals of *slight exertion*, which are, in fact,

hours of repose: for except in those large sections of time which are devoted to absolute sleep, and active bodily exertion, the brain suffers more from positive indolence, listlessness, and inanity, than it does from moderate exercise; it preys upon itself, and is enfeebled by its want of action, in obedience to the law so frequently mentioned, which confers the highest degree of health and enjoyment upon *moderate exertion.*

At all times, it must be recollected, that a sedentary life will often produce headache and torpor of the bowels; states which should be narrowly watched, and carefully obviated: the first, by diminishing the intensity of the brainular exertion; and the second by those attentions to diet, or simple medicinal remedies, which will ensure a regular performance of their functions.

One word only on the subject of corporeal punishment as an incentive to diligence. We hesitate not to pronounce our unequivocal dislike of a system, which establishes the connexion of master and slave, between the instructor and his pupil; which debases the one, as much as it degrades the other; which takes away from the self-esteem of the young, and saps the foundation of a great motive to industry; which makes him vile in his own eyes, develops the evil passions of hatred and aversion for his preceptor, destroys all chance of confidence; and if it may succeed in gaining a month over Horace, or Virgil, or Homer, or Telemachus, does so at the infinite expense of mental attributes, which nothing can

replace; and thus diminishes the power of usefulness, and of extended acquisition in after life; detracts from the moral value of the man, and at once sacrifices strength of mind for the development of some very *necessary* acquisition, but *useful* only in proportion as it is supported by energy of character. Let then other more rational methods of punishment be selected, such as may be rendered available for extending the sphere of knowledge, and which will confer strength and stability on the mind, as well as render it apt for the performance of every good word and work.

CHAP. XVII.

CONCLUSION—PECULIAR SITUATION OF MAN, AS A MORAL AND SOCIAL BEING—HOW INFLUENCED BY CHRISTIANITY—IMPERFECTION OF EVERY OTHER ETHICAL CODE—ADVANTAGE OF THE REVEALED WILL OF GOD—THE RIGHT OF THE STRONGEST—NECESSITIES OF SOCIETY—POWER OF INTELLECT—GOVERNMENT OF CHRISTIAN PRINCIPLE AND MOTIVE—INFLUENCED BY ITS ALLIANCE WITH MORTALITY—CHOICE OF GOOD, AND REFUSAL OF EVIL, REPUGNANT TO HUMAN NATURE, BUT SUPERINDUCED BY CHRISTIAN PRINCIPLE—AGENCY OF THE LATTER ON THE ANIMAL ECONOMY, AND ON THE MANIFESTATIONS OF MIND—IT IS ONLY ATTAINABLE BY DIVINE GRACE—THIS HOWEVER IS PROMISED TO ALL WHO SEEK FOR IT SINCERELY—ADJUVANT PRINCIPLES TO BE FOUND IN SELF-ESTEEM, BENEVOLENCE, EMULATION, &c.—INFINITE IMPORTANCE OF THESE PRINCIPLES, AND CONSEQUENT NECESSITY FOR CHRISTIAN EDUCATION, AND FOR PARENTS EDUCATING THEIR OWN CHILDREN—CAUTION AS TO WHAT PARENTS, AND WHAT CHILDREN ARE INTENDED—PARENTS OFTEN MISTAKE THEMSELVES—CHILDREN ARE NOT PLAYTHINGS—DEFECTIVE IMITATION OF THE YOUNG—GRAND MOTIVES FOR ACTION TO BE FOUND IN DOING JUSTLY TO MAN, AND IN WALKING WITH GOD—AND THIS CONSTITUTES RELIGION—COMMON MISTAKES ON THIS SUBJECT—PARTICULAR NOTICE OF THE CONNEXION OF RELIGION WITH INSANITY, AND EXPLANATION OF THIS APPARENT CONDITION.

V. *Conclusion.*

MAN alone stands possessed of moral and affective faculties; this it is, which so essentially dis-

tinguishes him; and which, in broad characters, marks the difference between the highest order of animal intelligence, and those manifestations which are peculiarly the attributes of an immaterial, spiritual principle, destined to exert its influence over social man, and to live *for ever*. But the information conveyed by these faculties; the natural characteristics of this principle are few and feeble, prone to error, liable to perversion, influenced by sense, and disposed to that which is evil. Man indeed possesses an internal consciousness of the just and the unjust; perhaps too of the beauty of virtue, and the deformity of gross vice: the wants and institutions of society soon teach him in language which cannot be mistaken, the advantage of doing towards others, as he would wish them to act towards himself. All this may be worked out by reason from considerations within himself, and from the social relations.

But Christianity alone can teach him to love his enemies, to return good for evil, and to pray for those who despitefully use him and persecute him. This is an effort of self-devotion to which in himself he is quite incapable. Such are not the virtues of savage life; where hatred towards enemies of the most implacable, and unrelenting, and unchanging nature; the desire of revenging injuries in spite of every obstacle, indulged even upon the posterity of those who have been the first cause of exciting this feeling; the inextinguishable wish for retaliation, and the exhaustion of ingenuity

in the invention of every species of refined torture, in order to render evil for evil; the absolute love of inflicting misery upon a prostrate foe; these are the grand motives to heroic action, and excite the greatest display of energy, and fortitude, and perseverance, and sagacity. To the complete subversion of these feelings the influence of civilization is inadequate; *it may* moderate the vulgarity of passion, but it cannot change the heart, or supply new and higher motives to action; *it may* introduce maxims of expediency, having for their basis self-love, pride, vanity, and other equally suspicious motives, but it can never reach the morality of the Bible; *it may* subdue the passions, controul the feelings, and induce man to obey human laws, and sacrifice a portion of his savage freedom for the good of all; *it may* introduce negative virtues, but it can never cultivate the graces of christian forbearance, the forgiveness of injuries, the benevolence of the Bible towards those who are our enemies, the love of those who have hated us, and the desire in every way to do them good, and above all, to bring them under the influence of religious motives, and save them from the punishment of sin, towards which their love of evil is rapidly hastening.

This last and highest motive to action can alone result from christian principle; wanting which, however amiable may be the character, however influenced by good temper and disposition, however cultivated in society, however en-

larged the intellectual powers, however stored with learning, however subdued by philosophy, however obedient to the sublimest code of heathen ethics, the character is not only defective, but it is worthless; it is never to be relied upon when interest, feeling, or passion intervene; and it is subjected to the thousand influences which perpetually assail it, in the form of prejudice and self-love.

Man is not left alone and helpless in this state of conflicting emotion; for he has been provided with the powers of reason, and the influence of conscience, to guide him in his choice; and a *Revelation* of divine truth has been graciously vouchsafed him. He is therefore a free agent, and too generally evinces that freedom by choosing evil and eschewing good; by wandering from the paths of virtue, and by yielding himself to the service of sin. Except in so far as he may be restrained by education, or as his heart may be renewed by the Spirit of grace, he will deliberately prefer that which is wrong. Hence the importance of moral education; which, although not adequate to effect a change of nature, can yet do a great deal in developing the moral virtues, and in repressing the passions; in giving a correct bias to the conduct, and in preparing the mental soil for those seeds of divine truth, which it will be the object of the parent to sow, to water, to develop, to bring to maturity, in the hope that under the blessing of Him who alone

can grant success, there may be an abundant harvest, even unto life eternal.

We have already seen, that in the savage state the right of the strongest is in fact the only acknowledged right, to which every other consideration must bow; and where this strength is wanting, its place will be supplied by cunning, artifice and opportunity. In a more advanced stage of civilization, yet still wanting the ameliorating influence of christian feeling, the rights of the strongest are united *with*, sometimes are influenced *by*, and occasionally yield *to*, the right of social wants, the laws of necessity, the existence of an implied, or acknowledged compact, by which man is bound together for the general good. But this, too, is insufficient; we advance a little farther, and suppose a state of high mental cultivation, *yet* without the influence of Christianity: we shall here find some fine traits of character; some beautiful examples of virtue; some exalted specimens of devotion; some occasional glimmerings of the high destiny of man; the influence of reason, and the power of simple conscience, and we shall then find the right of the strongest, and the implied laws of necessity, bow before the majesty of mind. The individual possessed of great mental powers exerts an influence unknown to others; and while he rises above many of the frailties of our nature, he exerts a command over those who are less gifted, which nothing can supersede. But all these, the rights of the

strongest, the subdued claims of society, the prerogatives of mind—all—all yield to the rights of the most just, the love and power of virtue, the omnipotence of christian principles and christian motives.

These principles and motives are not innate; they are addressed to the immaterial soul, and it alone is capable of receiving them, and of being governed by them; their inculcation is therefore the business of moral or christian education. It is the motive, the secret spring of action, which characterizes that action; and such motive can only originate with the spiritual principle; manifested, indeed, in conduct, communicated from one to another, instilled into or received by the young mind, only through the *medium of the intellectual faculties, and their material organ the brain*, yet always addressed through this medium to the immaterial, spiritual principle, the soul—whose powers are infinite, though obscured, and whose duration is eternal. From its alliance with mortality, and from the great change which has passed upon it, in consequence of the fall of our first parents, it is now placed in a situation of difficulty and danger; a state of probation and trial, in which, though enjoying perfect freedom of choice, it feels the influence of predisposition to evil, and of that aversion from God, which leads it to choose that which is erroneous, and tempts it to wander from the right way. Thus, still entertaining its perfect freedom of election, the infant must learn, and must therefore be

taught to prefer what is painful, and to renounce what is pleasing; a maxim in theory, and a discipline in action, against which the human mind revolts, and which can only be built upon obedience to the *revealed will* of heaven, and upon the system of rewards and punishments which it unfolds. It is not natural to renounce the attraction of pleasure, and to act most steadily and uprightly in a way that produces pain; and nothing short of a principle which is beyond and above nature, and capable of controuling it, can be sufficient for these things. How defective, therefore, must be that system of education which does not provide principles of religious instruction; which leaves the young to pick up their motives and rules of conduct as they can, anywhere in after life; which, in fact, permits to remain undone that great thing, without which every thing else is badly done—and wanting which, man's highest intelligence, his reason, his intellectual powers are so many instruments of evil, and prove so many and so great curses to his fellow-creatures.

This choice of good, this refusal of evil, this result of christian principle, this increase of moral perfection, or rather this advance towards that which is only thoroughly attainable in a world of perfect spirits, has also an extensive physical influence. We have already frequently had occasion to notice the agency of mind upon matter; and we shall therefore here only remark, that this highest influence of a well-ordered and

well-principled mind, has a very extensive operation upon the animal economy in general, and on the corporeal powers. This effect is salutary; for however we shall presently notice a supposed connexion between the influence of religious feeling, and a certain form of bodily malady, we shall also prove that this arises from predisposition to disease, counteracting and superseding the legitimate influence of christian principle, and substituting for it an ideal and unreal code of laws for the government of individual action, totally unfounded in truth, and entirely inapplicable to the necessities of life.

But we go farther, and we trace the agency of this choice upon the manifestations of mind; we observe a deeply-rooted and sustained sensibility, which enables the individual to "feel to the rising bosom's inmost core," but to feel only in due proportion to the real and immediate cause of passion, and its remote connexions; to ground action upon feeling, only in proportion as it is so based; and to support and perpetuate that action with the most undeviating perseverance and exactitude; we trace every faculty enlarged, and strengthened, and directed to its proper object; we find them cultivated in due and just proportion, and in harmony each with the other; we find them subordinated to the highest motives, and the love and esteem of virtue nurtured into passion; that is, the pursuit of this principle is invested with that intensity of desire after its possession, that it *constitutes* passion; and in pro-

portion as this becomes the master principle, it commands every other passion in its train, and brings it into subjection. But this is only attainable through the assistance of divine grace, and the aid of that Holy Spirit by whose influence it is sustained; for it is not natural to the human heart to seek and to obtain this victory over the more imperative propensities of our fallen nature: this can only be possessed by the conversion and turning of that heart from evil to good, from sin to righteousness, from Satan to God.

While, however, it is only by the aid of the Spirit of grace that these fruits of piety and of the choice of truth are to be procured, it is ours to act as if they were within reach of *our own* efforts; to strive after them with all the earnestness of certain hope, well knowing that strength and success have been promised to those who seek and ask for it; who *strive,* not as uncertainly, but as possessing an assured prospect of eventual success.

But again, the effect of this choice is manifested upon the nervous system; its susceptibility is lessened; its irritability is subdued; its immediate tendency is surrendered to principle; its automatic actions are subordinated to the will; it is energized to resist the incursions of anger, hatred, malice, and a host of other dangerous and malignant passions; and all its powers are employed to arrest the first impulse of emotions which are hostile to the cultivation of virtue, and to assist the shipwrecked mariner in clinging to

that wreck of his high original, which may enable him to live through the storm of passion, and eventually to gain that rock of security, where he will find shelter from the tempest; where he may rest in perfect safety; where he may look abroad with complacency on the agitated ocean around him, and may descry, and even anxiously wait for the arrival of that friendly vessel, which will take him to the ardently desired haven; that rock being Christ his Saviour, and that vessel the visitation of the last messenger, to transplant him to the heavenly world, and transform him into the image of his Redeemer.

There are however other motives, which guide and direct this choice, and give it stability and permanence; and of these, the parent will rejoice to avail herself; as for instance, the aid of the principles of self-esteem and self-controul, the love of others, emulation, the fear of shame, the love of praise, &c. These passions will presently come before us in detail: at first sight they may be looked upon with some degree of suspicion, as motives on which to ground the conduct of christian education; but as has been observed already, they are principles which are virtues or vices, accordingly as they may be employed; and it must be the business of the instructor to give children a decided leaning towards truth; and so to engage them, as not only to obviate their evil bias, but to render them available for the support of the character, and for the enlargement of principle, in that arduous struggle, which constitutes the

life of man a perpetual warfare,—a conflict between obedience to the will of his great Commander, and the opposing influence of his enemies, whom he is directed to subdue, and over whom he has been promised a final victory, if he will contend for it.

But unless these principles be developed; unless this choice be firmly and deliberately made; unless the child be taught to know and feel his own feebleness, and the only source of his strength; unless he be led to acknowledge his proneness to error, and liability to fall into temptation; and the only source of safety from the one, and of defence from the influence of the other, he will be thrown upon the wide world, without pilot or guide, and will risk his present health and comfort, his respectability, even his very existence here, and his eventual happiness through eternity, in the devouring whirlpool of society: where surrounded on every side by danger, allured by the prospect of present pleasure on the one hand, against which he only places a distant, uncertain, and contingent benefit; where agitated by the provocatives of passion, tempted by vice, and tossed from billow to billow on the conflicting elements of reason and passion, during the night of self-dependence, without a ray of divine light to guide him, possessing no steady principle to secure his devious course, and wanting the uplifted eye of christian hope and humble confidence, he is left to his own resources, and falls a victim to the machinations of his arch enemy,

resists the offers of mercy and strength constantly made, and finally sinks impenitent and unrelenting into that grave, to which the proffered pardon can never reach, and where the fate of each individual is irrecoverably fixed.

Seeing then that such is the fearful risk of those whom we profess to educate; how all important is it, that instruction should have its basis in Christianity; that it should commence, be continued, and completed on christian principles, and with a constant view to the immortality of the soul, and its final condition. It is during life, that this state after death is irreversibly decided; and although *we* cannot renew the hearts of *our* children, yet it is *ours* to act as if we *could*, by diligently employing the means of religious instruction, sowing the seeds of divine truth, and preparing the soil for the agency of that Holy Spirit, which delights to dwell with the humble and the contrite, and by whose holy inspiration, the desert shall blossom as the rose, and the fruitful field shall become a forest.

It is however certain, that to none but *parents* can this basis of christian education be safely intrusted: none besides will feel a sufficient interest, to devote the principal time to this pursuit; none besides can carry out the principle into action, and watch over, and ascertain, and direct the motives; none besides can enter the secret recesses of the heart, or explore the remote origin of conduct and feeling; none besides can be expected to abstract themselves from the common

routine of scholastic education for the purpose of studying the character, and examining what is the real growth of principle, and what its influence upon the conduct. Hence the importance of parents educating *their own* children; an axiom which however requires some explanation and restriction; as for instance, *what parents and what children* are intended, and what limit is to be placed to the education so recommended.

It is not *every* parent who is capable of undertaking, or even of superintending the work of education; and they only need attempt this process, who are convinced of its great importance; who feel the necessity, and are prepared to meet the frequent occasions for the exercise of self-denial; who are possessed of sufficient firmness of mind to enable them to prefer the good of their children to their present ease and comfort; and who have principle enough to support them through the various trials to which they will be exposed; and to sustain their judgment, systematically and perseveringly to prefer the just to the agreeable, the command of God to their own ease, and the wishes of their offspring. But there are parents, who though possessed of all these qualifications, are yet unfitted by nature, or by the neglect of former opportunities, to conduct the education of their children, and with whom therefore it is imperative to delegate their authority, and intrust the work of instruction to others. Let not however such parents shelter their supineness under the plea of incapacity; a

considerable period *must elapse before* the labour of school discipline will begin; and in the *interval*, the instruction and education of principle should be carried on—perhaps the *most important* part of the entire process; and this requires nothing more than what is commonly possessed by all, and an honest desire to fill up the measure of duty here. Afterwards, when the labour of scholastic instruction must be carried beyond the actual resources of the parent, and beyond that which she entertains the *possibility of acquiring; then and only then,* should she relinquish the task of education, and devolve the authority upon others; either upon a domestic tutor, or upon the principal of some respectable boarding school. Whether of these two is to be preferred, must be left to circumstances to determine; and probably no general rule can be so safely drawn as to be applicable to the great majority of all cases. Thus much would we say, that where it is possible that a sufficient degree of instruction by domestic teachers *can* be obtained, it is to be preferred; but that when this is uncertainly or improbably attainable, the greatest quantum of good will result from choosing a good boarding school. With regard to boys indeed, it may perhaps be necessary after a certain age to expose them to the discipline of school: but still let the principle never be lost sight of, to choose him for an instructor who approaches most nearly to the parental qualifications, and whose small number of pupils makes his institution more completely resemble the

domestic circle, and enables him more perfectly to devote himself to the study of the character of the individual children intrusted to his care. When parents are from indolence, or occupation, or distaste, rendered unfit for the duty of instruction, it is of great importance, that it should not therefore be left undone, until evil propensities have gained the force of principle, and have been ripened into habits; and however badly done by a substitute, it had better be so performed, than not done at all: but when the parent *can be* qualified for this office, none will so effectually accomplish all its varieties of duty, as the tender hand of the mother.

In mentioning these qualifications of the parent, we have also defined a certain limit to the period and extent of the education so intended: we shall therefore only add here, that there are *some children*, some few rebellious spirits, in whom the discipline of home cannot be severe enough to insure their obedience, and who may perchance be awed into submission by the stern authority of the preceptor. It will however generally be found, that this treason against parental government has been the result of early neglect, of suffering slighter instances of disobedience to pass unnoticed, till it has gained a complete ascendancy over the mind, and bids defiance to controul.

And when we look around, and contemplate the comparatively small number of parents, who are at all adequate to the instruction of their off-

spring; the fewer still who will submit to the necessary privations, and give up their own time, and ease, and visiting, and various pleasures, for the good of their children; the *very* few who are sufficiently imbued with the importance of the subject, and with the necessity for its early commencement; and when to this we add the small proportion of children who are favourable subjects for the operation of parental care, we really tremble for the rising generation.

And yet we are not without hope: a mighty stimulus has been communicated to society; juster views are more universally diffused; the necessity for improving education has become an acknowledged principle; the universal dissemination of the *Bible* has served to awaken many to the nature of its truths, and to excite an interest in favour of its moral precepts; the labours of beneficence have been extended, and have become more particularly an individual concern than formerly; the manifestations of mind are enlarging, and the influence of religion is at least *widening*, if it be not more deeply felt; and from all these circumstances, we augur favourably for the increased attention of parents to the subject of education.

Before we quit this part of our design, we have one observation to make as regards parents, and also with respect to children. Parents often treat their children as if they were created for their own amusement solely; they nourish them delicately; they foster extreme sensibility; they do

not suffer them to be contradicted, and thus they deprive them of the exercise of those powers which they will one day require in society. There is in all this, an essential mistake. Children *are* not playthings; they are destined to buffet against the difficulties and perplexities of life; they should be the creatures of action, not of sensation; and they *must* endure disappointment of their wishes, contradiction of their intentions, and frequent thwarting of their inclinations: how erroneous therefore must be the system which prevents the growth of these principles, or renders them stunted and immature. This is to entail misery upon the young; to destroy the vitality of the benevolent affections; to render the mind feeble and irritable, excitable on the smallest and most trivial occasions, and altogether unequal to the daily precepts and practice of christian duty.

Again with regard to children, these may possess a certain degree of *conduct and manner* in society, yet without its being the offspring of principle: this is generally found as the result of *defective imitation,* or of *erroneous example,* or from the absence of correct judgment; and it will therefore fail in every situation of difficulty, and will leave its subject unprovided with the higher attributes of man; since he will be raised only a degree above an automaton, and will want all the energy and perseverance, the principled pursuit, the established character, the christian motive, which can alone be relied upon for support, and for the production of consistency of design, and

firmness of action. However amiable may be this feeble assemblage of mental manifestations; since its whole weight does not entitle its possessors to the attributes of character, they can only be contemplated with pity and compassion; they are not objects of scorn, but of deeply felt commiseration; beings whose only safety consists in their immunity from temptation; whose only chance of passing through the world quietly, will result from a silly, empty, good temper, which yields to every blast, and submits to be wafted by every zephyr, to glide on the bosom of every wave, to go with the stream; thus escaping collision with society, and stealing along without the necessity of shewing their intrinsic feebleness, because they will wisely never accept a challenge to evince their strength.

After all that has been said, we must sum up this conclusion to the second part of our design by stating, that the grand motives to action should be to do *justly towards man*, and *to walk with God*.

These motives possess a very extended influence, and reach to the minutest actions of the day, as well as to every transient thought or passing emotion: they should be *constantly* operative, and partake of a larger measure of refined sensibility, in proportion as they are acted upon with more undeviating pertinacity. They form, at once, the only just basis for the conduct of the life, and for the government of the heart. The former comprehends not simply obedience to the

laws of our country, or a willing compliance with the usages of society; not only the regular performance of that which is enjoined, but also that true and genuine benevolence which would lead us to prefer the good of others to our own, and induce us to sacrifice much, in order to secure their real happiness: it is not an unwilling, or a tardy and reluctant conformity to that which is required, but a cheerful acquiescence with the demands of duty; an acquiescence which goes beyond the express limitation of the demand made upon it; which seeks to obey it in its spirit, rather than in its letter; which enlists the whole heart in its service, and which perseveres in the path of duty, in spite of every obstacle, and is prepared to sacrifice every prejudice, every personal feeling, the friendship and esteem of many, many a favourite sentiment and opinion, many a long cherished feeling, and many a darling passion to the desire of doing justly. *Fiat justitia ruat cælum;* and though the individual may feel his own inability, he knows where strength and grace have been promised to the sincere believer, and the humble Christian.

And this leads to the second basis of action,—viz: *walking with God;* a spirit which comprehends a submission of our own will to that of our Heavenly Father; a desire to obey his word; to be active in his service; to be devoted to his express or implied commands; a subjection of the heart to the sacred influence of the Spirit; and an earnest and sincere wish to be led into the way of

truth; a diffidence and distrust in our own strength, and an equal confidence in the guidance and support of *His* grace; a humble and entire conviction of our helplessness, and liability to error; a perfect prayer to be made like unto *Him* who knew no sin, neither was guile found in his mouth; simplicity and integrity of the heart before him; a constant aim to subordinate the passions and affections of our nature to the direction of his will, and not simply to obviate their evil tendency, but to cultivate and employ them in his service; meekness and tenderness and forgiveness towards those who have injured us; the subjection of envy, hatred, revenge, and every evil passion to the influence of divine truth, and their exchange for charity, benevolence, and compassion; the entire abandonment of self-dependence; the submission of the animal desires and wants to the necessities and advantage of the soul; the cultivation of a peaceful and compassionate disposition towards all men; the bearing long with the contumely, and calumny, and opprobrium of a world that lieth in wickedness; patience under injuries; the subjection of anger, and quiet consistency of conduct, as the only reply to the bitter words of our enemies; abounding in every good word and work; struggling against every darling error; diligence in every lawful employment; a steady and unbending adherence to truth; a spirit of universal love to that neighbour, who is defined to be *him*, towards whom benevolence may be ex-

ercised, wherever situated, however circumstanced, and under every possible variety of character; the diligent improvement of time; the cultivation of talents; the submission of the pride of intellect to the humility of the gospel; the fear of God, and as a basis for all these fruits of the christian temper, *faith in Christ*, that active principle which demonstrates its existence, not only by professing its belief in the Saviour, but by accepting Him as the *purifier* of the heart, as our *prophet*, *priest*, and *king*, to teach, to atone, to command; as our advocate and intercessor; and in the Holy Spirit the Sanctifier, that we may be led into all truth, and bring forth the fruits of the Spirit in a holy and amended life. In this conflict with evil, in this belief in Christ, in this pursuit of good, we are supported by conscience, a faculty which has been already considered; that *internal judge* which regulates the will, in the most secret recesses of the heart, and subordinates the other manifestations of mind, to that which should be the one dominant principle.

But this constitutes *religion*; a term which thousands misunderstand; which some deride as visionary, and others despise as irrational; of which the great majority of mankind are unmindful, and which another large section neglect; a principle which is identified by many with superstition, and singularity, and affectation; which is often considered as the offspring of a heated imagination, and a too easily excited brain; or which is thought by others to consist in a string

of empty speculations bordering upon mysticism; or in the belief of a peculiar system of doctrines without any practical bearing; an inoperative creed, which leaves the heart untouched, and the conscience unawakened, and the conduct at perfect liberty; which by some is built upon a round of ceremonies, or upon certain external observances, or upon the performance of a given quantity of good works; and by others is stigmatized with its alliance to insanity; a principle which is thought to be inimical to the graces of literature, and to be closely connected with vulgarity, and a narrow contracted mind; or which is said to minister to the pride and self-complacency of its professors, and to render them unfit for the duties of life; and finally, a principle which clouds the brow of its disciples with perpetual sorrow, is adverse to rational enjoyments, spreads its gloomy influence over every department of life, and makes men miserable here, from the fear of misery hereafter: and these are only a few of the mistakes which are very commonly made on the subject of religion.

It would be endless to enter into a serious refutation of all these calumnies, and we shall only shortly reply, that they all proceed from the fallacy of assuming *that to be religion which is not so*, a proposition which will be more fully developed in the next section. We shall therefore, only remark farther by negatives, that religion is neither visionary nor irrational; that it contains not a doctrine nor a precept which is not in perfect

accordance with the original constitution, the wants, and hopes, and fears of man, or which is *contrary* to sound reason, although some parts of its truths may be *beyond its reach*, as well as the *rationale of other simple natural phenomena;* that the source of the neglect it has experienced is easily to be traced in the lamentable state to which man has been reduced by the fall; that it involves no superstitious notions, no affected feelings, no eccentricities of manner, but rather in its *legitimate agency*, always checks them; that attention to its duties, is the highest proof of a sane mind, and well regulated heart; that although it may contain mysteries to our feeble apprehension, it is an enemy to mysticism in its every form; that that is religion only in name, which consists in holding a certain number of doctrines, which have not an immediate and constant influence upon the conduct; that that belief is not genuine, which does not lead *to*, and is not proven *by* the operation of practical principle, carried into every thought and feeling and action; that a round of unmeaning ceremonies, of sanctimonious observances, or even the performance of obvious duty on any thing short of christian motives are only substitutes for religion; that the genuine principle gives the highest possible stimulus to the cultivation of mind, enforces the duty of improving talent, derives a great ornament from literature, and extensive mental acquisition; that it is an enemy to every thing gross and vulgar, though it often exists in the

heart of the poor and the illiterate, who receive and rejoice in its influence, while that of the man of talent is deaf to its invitations; that it is decidedly inimical to pride, and to that principle which says, "Stand by, for I am holier than thou," while it inculcates the precept, and offers the highest possible example of humility; that it is essentially a practical principle, a principle of universal benevolence; and is the only source of true, and rational enjoyment, of cheerfulness, of hope, of peace.

And we shall only farther observe, that it is not the offspring, or the parent, or even allied to insanity. Our only reason for noticing this objection particularly, is that it is more closely connected with our views of the manifestations of mind, through the medium of their organ the brain; and that these views afford a satisfactory method of accounting for this supposed tendency.

Whenever an individual becomes insane, and the exclusive and prominent idea assumes a religious form, it is immediately asserted that religion has *produced* this subversion of the powers of reason; and it is often triumphantly exhibited as a *consequence* of the baneful influence of attention to its truths. But insanity is not a disease of the *immaterial principle*, but of *the brain*, by which its operations are manifested. The brain is liable to that perversion of its functions which we *term insanity*, and when an *exclusive idea* occupies the patient, *monomania*; and of this form is religious insanity. We have before con-

sidered the monomaniacal hallucinations, to arise from an exclusive development of the faculty of attention, overturning the balance of the brainular system. But in order to the production of this effect, there must exist predisposition; and this predisposition may be excited by any object of intense interest. It will very generally be found that indications of *strangeness*, will precede a more decided form of mental aberration; this deviation from usual manner, or customary trains of thought will by and by fasten according to circumstances, upon some object of *interest*, and usually of *fearful interest*. Thus, the fear of poverty, the fear of man, the fear of death, the fear of eternal punishment, become exclusive ideas, and are brooded over with unceasing and intense attention, until the balance of power of the brainular system is destroyed, and the paroxysm of insanity is fully formed. Thus it will be remarked that the tendency precedes the attack, and that its precise character is only determined by adventitious circumstances. How unfair then to charge upon religion that which results from a morbid brainular action!

The correctness of these views of the subject, is proved by the common phenomena of this form of insanity. Nothing is more usual, than that it should be accompanied by an irresistible propensity to suicide; the individual dreads future condemnation; he believes that his doom will be sealed, by rushing unbidden into the presence of his Maker; and yet he commits the very

act, which in his own view, renders his situation absolutely hopeless, thus proving his incapacity to reason. Besides *reason* has no permanent influence over this malady; the author has thrown the gleam of hope, of christian hope, athwart the mind of the monomaniac; he has seen his countenance lighted up with joy at the impressive exhibition; but it was transient as an April ray, and in less than forty-eight hours afterwards, the individual has been a corpse from his own hands, thus shewing that mental remedies are inadequate to the relief of this state. Besides, the only successful method of treatment is directed to the bodily system in general, and to the brain in particular. This alone is adequate to the removal of the morbid action; and *then* the reflex operation of mental impression may be called in to confirm and strengthen the organ whose unhealthy condition has been subdued; but till then it is useless. Then it is, that the hopes and consolations, the truths and prospects of Christianity will be beneficial.

Once more, look to the usual result of this exclusive attention to religion as *an insane idea*. In a *few* instances the individual recovers, and remains actuated by genuine christian principle; but in the great majority of cases, he is seen to be thoughtless of religion, commonly occupied by the eager pursuit of some other favourite object; and which any little disappointment, or bodily disorder would easily convert into an insane hallucination. One other proof may be

mentioned, viz. that religious insanity always assumes a partial and exclusive view of divine truth; it is not satisfied with the religion of *the Bible*, but arises from distorted views of particular parts, all tending to demonstrate the fault of the percipient, reasoning, reflecting, judging organ. And moreover, it often assumes impossibilities as being commanded by exclusive and particular revelation; as for instance, the imitation of our Saviour's fast, thus again leading at once to another form of perversion of the brainular function. Thus then, do we see that the assertion of the influence of religion in producing insanity is false and calumnious, the offspring of contracted views, and erroneous judgment, or still more frequently of a heart which is averse to real, vital, evangelical religion; which, being incapable of finding fault with its obvious and legitimate tendencies, endeavours to fasten upon it, what is merely the result of disordered bodily action, a morbid state which just views of religion tend most essentially to relieve, as soon as the diseased function of the brain has been subdued.

END OF PART II.

PART III.

MORAL AND RELIGIOUS EDUCATION.

MORAL AND RELIGIOUS EDUCATION.

CHAP. I.

ON THE DUTIES OF RELATIONSHIP, AS CONNECTED WITH MORAL AND RELIGIOUS EDUCATION.

PERHAPS the wisdom of the beneficent Creator of the Universe shines no where more conspicuously than in the provisions which have been made by *his* paternal care, for the happiness of social man; and in the influence of *relationship* upon that happiness. In no situation of life is this more strongly characterized than in the basis which has been thus laid for the moral and religious education of the young. For it must at once be perceived, there can be no chance that this process will be successfully conducted *by parents*, who do not concur in their general views; who do not *assist*, but rather thwart each other's efforts; or *towards children*, who have not been early impressed with the necessity of obedience to their parents as a principle of duty; not merely as the spontaneous effusion of *gratitude*—a virtue circumscribed enough at all times in its operation, and which we shall here find would be inadequate to the wished for effect.

What, then, is the basis of that relationship on which has been erected the duty of education. It is impossible here to enter into the various considerations which should regulate the choice of a companion for life: it must be presupposed that this choice has been prudently and wisely made; and in order to give that view of the character which is suited to our present purpose, we shall assume that the completeness of this first relation has received its full development in the possession of children.

The *first desire* of parents should be to confound every distinction in *one* character, for *one* grand purpose, and from *one* christian motive. Whatever individual differences may have existed, they should now all be lost in that perfect amalgamation which can alone ensure homogeneous views and feelings, thoughts and actions, principles and practice. Their *primary aim* should be to make one common stock of their talents, their wishes, their projects, and their hopes. It is scarcely to be expected (though it may sometimes happen) that individuals should come together who possess a perfect similarity of mental manifestation and acquisition. Where this is the case, there will be union without effort; where it is not, there should be *union upon principle*. And this is to be accomplished by carrying this principle into operation, in the most trivial circumstances of life. Nature rejoices to display her wisdom in the minutest arrangements; and the power and goodness of Providence are exhibited as much in

the agency of those laws which govern the direction of the feeblest ray of light, as in those which controul the magnificent operations of the universe.

It is not upon the great occasions of existence; the mighty efforts of sympathy in joy or sorrow; the controul of tumultuous passion; the exertion of a sense of right against some great and obvious temptation to do wrong, that we look for the influence of this principle; it is not in the character of conduct arrayed in its holyday garb, for the inspection of others, that we expect to trace its legitimate agency, but on the feeling, and action, and temper of every hour of the day; in the quiet retirement of home, where no intruding eye can penetrate; in that system of duty which is ever and universally operative, and which extends over the whole field of vital action. We do not trace the influence of health by the effect of any particular exertion, but rather by the undisturbed harmonious functions of the system, where none exists in excess, or by defect; and in the power of this harmony to resist every disturbing cause, and to preserve the equilibrium of the economy. And so it is with this first principle of parental duty: there must be an union of soul; the *peculiar talents* of each must become one common stock, from which to draw jointly for the good of their children, since in this way, each may supply the deficiencies of the other: *their wishes* should be a sacred deposit, to secure the integrity of which, each tacitly (but not openly

and ostentatiously) agrees to surrender some selfish inclinations: *their projects* must be mutual, and pursued with unabated and undivided ardour, and should command their most strenuous co-operation, their most perfect consent, their utmost energy of feeling and action; and *their hopes* should be fixed on the same basis, seek their accomplishment by the same means, and be fastened on the same ultimate prospects; since in this way alone can they secure the just education of their children, and prevent that contravention of design which too frequently blasts the best directed efforts of *one* parent, and at the least renders them utterly powerless and ineffective.

An effect of this union will be congeniality; a principle so essential to the education of their children, that it can scarcely be conducted with any prospect of success where this is wanting. Nor is this principle difficult of attainment; since it rests on the possession of identical interests, similarity of taste, conformity of will, and the ready abandonment of inclination, where it stands opposed to this adaptation of views, and amalgamation of feeling and disposition. Where there has previously existed that *union* of heart which we have supposed, it will be found that these its fruits will not be wanting; since it is evident, that two individuals who have become *one*—for one common purpose, viz. the promotion of their own happiness, and the education of their children, *cannot* be possessed of separate interests;

it is in the nature of things impossible; and where it can even be supposed to exist, it will plant the mildew of decay on every prospect of peace, and happiness, or usefulness. Neither can there be a discrepancy of taste; for they who have been accustomed to think and act alike, will most naturally and inevitably form similar estimates of good and evil, and will therefore be actuated by similar objects of desire: the expressed, or implied, or ascertained wish of the other will be to each *a law*, with all the sanctity of christian love upon it; and therefore *the will*, which is desire in action, will be conformable; while the exertion of a similar principle will lead to that forgetfulness of self, which will subordinate every inclination to the general good.

But if this principle be wanting—if parents can be so purblind to their own peace, as to fancy they *can have* separate interests; that they *may* differ in their views, which result from taste; that they *may* possess distinct and even opposite wills; and that they *may* indulge varying inclinations, the effect upon the education of their children will be this: they will teach them to undervalue and slight their authority; they will shew them that there is no immutable standard of right and wrong, consequently no standard at all; they will *practically* declare, that there are no uniform and universally applicable rules of conduct; that there are no principles for the regulation of the desires; no sufficient ground for the formation of

the taste; no limits for the wild, ungoverned license of the will; and no necessity for subordinating the inclinations to a sense of duty: consequences all utterly subversive of successful moral education.

But farther, in order to the unembarrassed conduct of instruction, there must exist, on the part of parents, a perfect community of thought; that openness and candour which admit of an entire participation of views, and which will often prevent an ineffective, because feeble attempt, from becoming abortive by its very feebleness and want of support. This consists not so much in any active duty, as in the unobtrusive unreserve which admits, on the one hand, of reading the motive for certain actions, and on the other of perceiving the unbiassed opinion of both motive and action. The necessity for this openness is founded on the imperfection of our nature, and on our consequent proneness to error. It allows but of one limitation, viz. that it should not always be exercised before children, because it *must* occasionally lead to the expression of somewhat different views; and the idea of its being *possible* that their parents could think and wish differently, will always exert a baneful influence upon their minds.

Thus, to a certain extent, there will also be a participation of duties; for although, in general, the more active avocations and exertions of the father will mainly incapacitate him for those

minute attentions which he must of necessity devolve, and so advantageously devolve too, upon the mother, yet there will be found occasions for the exercise of his influence, besides the constant one of preserving her authority, seconding her efforts, forwarding her views, maturing her prospects, supporting her energies, guiding her principles, and enlarging their operation, as well as in protecting her designs. The mother rests securely in this sustained and sustaining assistance of her more constant duties, and feels that confidence in her exertions which is so necessary to success; well assured, too, that where this undivided affection exists, there will not be withheld the salutary office of *monitor*, should the occasion for its exercise present itself.

It is not *now* our object, to enter fully into the relative duties, except as they may stand connected with education; and therefore we shall only remark, that an union so formed will survive all the common disasters of life; that it will be augmented by time; that it will rise unimpaired from the gradual extinction of that stirring passion in which it originated; that it will be embellished by the fairest hopes, diversified by the sweetest cares, soothed by the most endearing recollections, preserved by mutual happiness,—aye, and even fortified, and strengthened, and enlarged by misfortune. It is not a fugitive feeling, connected with youth, or health, or beauty, or wealth, or interest: it will, on the contrary, survive the loss of all these: it may lose indeed some of its fer-

vour, but none of the constant steady light which it diffuses all along the pathway of life: it is a peaceful and enchanting affection, whose influence is exerted upon every changing scene, whose spirit descends in a thousand blessings upon the children which are its pledge, and whose agency is equable and uniform; surviving the wreck of the physical powers; being preserved active to the last moments of life; ceasing not even with existence, but extending to futurity! Moreover, it is supported by friendship, that noblest, purest, most disinterested passion; it is built on solid esteem; it is shrouded from every adverse blast by the most sincere and unaffected devotion; it is defended by an uniform forgetfulness of self, and by a thousand other conservative virtues, which render such an union calculated to give an indescribable charm to the leisure hours of wisdom, and to sow with flowers the track of the good man.

This union forms the basis for all good education; but we shall spend a few moments in detailing the *peculiar province* of each parent; for while their object is *one* and indivisible, circumstances render their mode of pursuing that object somewhat different. This distinction will hold good throughout society; for the mother will be found to possess much the greater educational powers; and *her* office will be but ill supplied by a substitute, even though that substitute be the partner of her views, and the participator of her hopes and fears. But although we separate the

peculiar duties of each, we would wish it to be distinctly understood, that where one parent is removed from the possibility of assisting in the care of instruction; where one is incapacitated by circumstances from attending to these duties, or is inadequate to their performance, there is not therefore an excuse for negligence: the *whole* task of education must then centre upon the one, and in him or her will be concentrated the specific duties of both. It is an arduous task which none will approach without fear, none attempt without feeling their deficiencies. Let it be remembered, however, that *this feeling* is the first step towards success; the first advance towards the acquisition of knowledge is to feel our own ignorance, to know that we are deficient, to be deprived of self-confidence and vain glory, and then in the genuine humility of true wisdom, our whole energies will be devoted to that most important task.

The duties of the maternal parent are not confined to the corporeal preservation of her infant; these are important: they are not confined to the development of its mental powers, and their widening sphere of intelligence; these also are important: but her cares extend far beyond even this, and reach to the arrangement of the manifestations of the moral existence of her offspring; a work which possesses no parallel in nature, and which is most feebly pourtrayed by the simple labours of the husbandman or the florist; a work which, if so sacred a subject can be touched

without suffering from the contact of any unhallowed emotion, approaches more nearly to the creating power of Omnipotence, than to any labour short of that commanding agency, which first said, "Let there be light, and there was light." And so it is at the present hour, for without his favour and blessing, every effort will be fruitless and ineffectual:

> "The breath of heaven must swell the sail,
> "Or all the toil be lost."

And the Almighty still says, "Let there be light:" only at the present day, that light is to be developed through the agency of inferior instruments, who nevertheless derive all their power from the fountain of light and life.

This light has been eclipsed by sin; clouds and darkness rest upon the human mind; confusion and disorder have been introduced into its manifestations: and whatever good may have survived the fall, is obscured from our view by the perpetual night of ignorance. The light of education breaks through this otherwise impenetrable gloom; but it shews at the same time the extent of the evil which has passed upon it, and as the clouds of ignorance are rolled away, and as we hail the dawning of a brighter day, we still observe the mists of prejudice hovering over the more prominent manifestations: a nearer inspection betrays the comparative poverty of the intellectual soil, the wild luxuriance of its weeds, the broken and confused state of its surface, the dis-

ordered and mis-arranged grouping of its productions, the storms and tempests with which its moral atmosphere is often visited, and its determined hostility to cultivation. If the fond mother should shut her eyes to these simple facts; if she should be determined not to see imperfection in her children: if she should believe that the work of education consists only in developing the powers of the mind as she finds them; if she should ever separate the labour of instruction from the distinguishing truths of revelation, the result must be cruel disappointment to herself, and wretchedness to her offspring.

One of her first objects will be to make herself acquainted with, and to regulate the temper and disposition, and as early as possible to convey a knowledge of the Deity, and of the relation which subsists between the creature and the Creator. As the mind is capable of receiving them, just notions of the laws of God, and of the obedience they require; of the sinfulness of the heart, and of the great truths of religion, should be communicated. She will inculcate with zealous and watchful care, *all* the principles, and develop *all* the attributes of the mind; she will cherish every sensibility of the soul, repress their wild luxuriance, and direct them to their proper objects: she will invest her child with its character, because that character will result from the succession and variety of the impressions, which will have been made upon it by her exertions; and her attention to the employment of those facul-

ties, by which these impressions are to be perceived, and rendered available for the purposes of life; she will with anxious jealousy eradicate the weeds of vice, and tenderly shield the early growth of virtuous principle: she will aim to produce consistency of good conduct upon the highest motives, and watch over every emotion of the heart.

There are other minor cares which come before her; and she thinks nothing too little to merit attention: she will recollect the importance of *first impressions* in passing through the world, and knowing of how great consequence is the expression of the countenance, it will be a part of her design to call into action those principles, and emotions, which will harmonize the play of her child's opening physiognomy; not with the view of deceiving others, or of simply teaching controul over the expression of painful feeling, but really with the hope of giving vigour and extension to the *principles*, whose expression she seeks to develop. And as we have already seen, she facilitates the employment, and represses the premature exercise of all the faculties.

All this proceeds upon a principle of affection, which knows no bounds; which admits not of diminution, or caprice; which is ever in quest of fresh opportunities for the exertion of its influence; which is sustained amidst the most adverse circumstances, repeated disappointments, and even the curse of ingratitude; and which can only terminate with the capacity for its exercise.

External circumstances *may* change; the principle *may* be tried in the severest form; the institutions of society *may* pass away; man *may* be modified by a thousand changes; aye even love itself *may* change and grow cold; the purest friendship *may* become languid; benevolence *may* be stunted; ambition *may* be feeble: but maternal solicitude is imperishable; it gathers strength by every occasion of duty; it hovers over its objects with unceasing anxiety, and rests not but in the full conviction of their present peace and worth, and in the humble hope and depending confidence of their happiness hereafter. This is the talisman which directs a mother's exertions, which supports her in every difficulty, enables her to rise superior to trial, and steadily to pursue her course of undeviating energy, till she has realized the full accomplishment of her wishes. In doing so, she is not satisfied with mediocrity: a moderate degree of attainment is too cold and listless an object of pursuit for pure affection such as hers; and she can rest satisfied in nothing short of the highest possible reach of intellect; of the fullest expansion of the heart; of the most entire government of virtue; and of the most complete manifestation of the influence of principle.

The duties which more particularly attach to the paternal parent, are those which involve a higher degree of authority than the preceding, and which consist mainly in directing and governing those manifestations of mind, and the

exercise of those principles which have been implanted by maternal care. Thus, one of its chief objects is to repress evil tendencies, and place a barrier to their encroachments; to watch over the conduct, and trace it from its source in the understanding or the heart, to its full completion in action; to check, with an unsparing hand, every degree of obliquity; to ascertain the first deviations from rectitude of principle, and to oppose the incursions of evil in every stage of its progress; to root up vices, where these, in spite of constant care, have obtained an ascendancy, and established a footing in the character; to listen to no plea for the continuance of that which is wrong, or of that which wears the semblance of wrong, or has in its ultimate tendency any bearing towards wrong, but constantly and firmly to oppose its influence both immediate and remote; to be persevering in the requisition of virtuous principle, unbending in his hostility to vice, and prompt in the encouragement of virtuous feeling; to rectify the words; be the guardian of the principles; purify the desires; direct and encourage the efforts; ennoble and instruct the opinions, and form the habits of his offspring.

Such is a slight sketch of a father's duty to his children; a duty prompted by affection, while again that love increases with the discharge of duty, and is immensely augmented by the conscious happiness which results from it, and by the success which attends it. For success *will* attend it, though not always to the full extent of

our wishes. And when we do fail, it will be well if we have not to reproach *ourselves* with the cause of such miscarriage; it will be well, if we can look back upon the discharge of our parental duties, to the full extent of their demand; it will be well, if we have not to charge our failure in some degree upon our own supineness—upon the neglect, or cold and insufficient employment of the means within our reach; it will be well, if we escape the reflection of having been, to a certain extent, the author of our child's deviations from rectitude, and of the paucity and poverty of its acquirements; it will be well, if we can reflect upon our past conduct, and enjoy the testimony of a good conscience, that *if* we have failed of obtaining success, we have at least deserved it; it will be well, if we escape the reproach of our own children of having contributed to their misconduct and misfortunes by the imperfect discharge of duty.

It will be seen how closely connected, how essentially interwoven are the specific and peculiar duties we have enumerated; how they originate from similar principles, and proceed to their accomplishment in a way which almost demonstrates their identity: and, in fact, they must be considered as universal in their agency, and imperative upon both parents. Nor is this extraordinary; for as the two individuals have merged their specific qualities in *one* character, so the peculiar attributes of each become common property, and almost equally the duty and the

privilege of both, as well as the distinctive possession of either.

But who is sufficient for these things? It may perhaps be said, that the standard of parental duty has been fixed too high; and the mind may shrink from the contemplation, and yield to the deadening influence of a despair, which can scarcely put forth one feeble effort to reach the good which has been placed before it!

But is this possible? is it possible to aim too high in such a pursuit? is it not better to *fail* in attempting to reach too high a degree of attainment, than to fall short of accomplishing what might have been done, in consequence of adopting too low a standard of duty and of hope? Let it be recollected that the natural tendency of the human mind is to be arrested at some point short of a perfect resemblance to the model which it has proposed to itself for imitation. It is commonly satisfied with a somewhat distant approach towards the beau idéal of perfection, without anxiously endeavouring to possess it. If the *current opinions and maxims of the world* be taken as the measure of our feelings, and duties, and exertions, it will be found that we are satisfied with such a nearness of approach towards them, as will shield us from a charge of singularity or ignorance. If we propose for our imitation the conduct and example of *some literary colossus,* we are contented with such a measure of exertion as will place us in the vicinity of his habits, and talents, and acquirements, without giving us a

chance of thoroughly possessing the former, or of surpassing the latter. So again, with regard to *moral and religious duty;* we adopt for our standard the pure and holy law of God, yet with a consciousness of our inability to fulfil it. We receive, and look to the *example of Christ*, as worthy of our highest efforts at imitation, and yet we know that it is far beyond our reach! In the present course of parental duty, have we adopted a higher standard of exertion than is thus proposed to us in the law of God, and in the example of Christ? On the contrary, are not all the attributes we have mentioned, to be fairly resolved into the same principles of obedience to the one, and imitation of the other? And if so, is it possible that too high a standard can be chosen? In neither case, may we be able to reach the object of our desire, for in our own strength we are perfect weakness: but certain we are, that if we do not struggle for it, we shall never appropriate a high degree of attainment, but shall rest satisfied with an advance which is very far short of what we have it in our power to gain. And if we feel our own weakness, we have the same strength provided for our support in both cases: exertion will add to our power; desire itself will ensure our progress; sincerity will form a ground-work for success; humble dependence on Divine assistance will afford a presage of going on from strength to strength; difficulties will be smoothed; obstacles will be cleared away, and we shall finally arrive at a stage of

advancement, which we had scarcely ventured to hope, much less to expect.

Can we then fix too high a standard for our aspirations; or will the attainment of our wishes and our hopes be facilitated by *aiming* at that which appears more practicable, because it is more common place—more within the sphere of mortal and finite observation; rather, will it not be impeded, while the strength and courage needful for the conflict will have been insensibly stolen away? Let not parents be discouraged; let them look above; let them ask, and it shall be given them; let them seek, and they shall find; let them knock, and it shall be opened. Let them also recollect, that the promises vouchsafed to christian instruction, are not given to a meagre performance of duty, but to that engagement of the heart in this service, which enlists all the powers and faculties of the soul in its train, and carries them onward to their fullest attainable perfection.

What then is the character of that filial relationship, upon which the duties we have mentioned are to be exercised? The love of children for their parents is an instinctive principle, and is discoverable among the earliest manifestations of mind. But it must also be remarked, that it is an emotion which partakes largely of a selfish character, and possesses very little of the disinterested peculiarities of parental affection. *All* is *given* on the one hand with a comparatively very feeble return of affection; *all* is *received* on

the other with no corresponding recompense of duty and self-devotion; consequently, with no considerable expansion of the benevolent principle. *Filial affection* is but feebly established *in nature;* the effects of this sentiment will not admit of comparison with the self-devotion of parental duty, while it commonly diminishes, and vanishes away in proportion, as the young become independent of the aged for sustenance and protection: in proportion as they feel their own strength, and are enabled to assert their own *independence.*

In fact a feeling of *dependence,* seems to be the mainspring, and principal support of filial affection; but this is in its nature selfish, and also evanescent; for it lessens with the occasions for its exercise; and these are diminishing exactly in proportion as the young acquire a more complete development of the mental and physical powers. This however, is a wise and necessary appointment, for nature has ordained that the child when it has reached the period of manhood, should maintain itself; which could scarcely be the case, if the same intense affection, and self-devotion existed from it towards its parents, as is constantly exercised by them.

Since then nature has ordained that the *passion* of filial affection should be comparatively feeble; and since she has rendered it for the most part a selfish principle, originating in a conviction of dependence and helplessness, and consequently mainly built on a feeling of *gratitude,*

we shall observe that it requires a certain degree of virtuous principle in action, to sustain its undeviating influence; an object of the very first importance, for nothing is more painful than the alienation and heartlessness of children towards their parents. Filial love is not supported by the performance of active duties; such is the constitution of our nature, that all the energetic exertions are prompted by *parental* affection; while the expression of these exertions is only excitant to filial love; and the duties it demands in return are not generally of an active but passive character. This then resolves itself into a principle of gratitude, for unwearied favours, daily and hourly heaped upon it. But we know, that the very nature of this principle excites a recoil in the human, proud, and stubborn heart, because it involves the idea of obligation. It is also an impression of a most fugitive nature, and very quickly passes away, while it continues essentially decreasing from the period of its first excitement by favours conferred. If we narrowly examine our own hearts, we shall probably find this to be the case; certain it is, that it is most true, with regard to our Almighty Benefactor; certain it is, that it is most true, with regard to those in whom we excite the emotion of gratitude; it very quickly exhausts itself in glowing language; but when we look for its expression in action, in after life, we are commonly disappointed. There are the most delightful *exceptions* to this rule; but in general, to *oblige* an

individual is to alienate him from us, and the expectation of uniformly grateful conduct, is quite chimerical.

Seeing then that this is the case in maturity, can we feel surprised at its occurrence in infancy? Can we wonder, when principle is so feeble and passion so powerful, that the earliest years of childhood, are often marked by the storms and tempests of ingratitude, by feebleness of affection, by selfishness, by forgetfulness of duty, by disobedience, by the direct violation of parental injunction? This review will shew the vast importance of developing the influence of principle, in order to supply the lack of intense natural affection; and it will also develop, what particularly are the assistant principles for the encouragement of which, every effort should be directed; and perhaps the first and most important is that of *obedience*.

From their earliest exercise of reason, children should be taught to obey their parents, even before they can do so on principle; at least, before they can understand the principle on which this obedience is inculcated. The happiness and well-being of our offspring is so essentially connected with this virtue, that it cannot be too pertinaciously enforced. It is sometimes a painful discipline; but if the dangers and miseries which encompass disobedience be for a moment contemplated, there can be no hesitation as to the choice of present inconvenience, to avoid future wretchedness. An instance of disobedience

should never be overlooked, since if it be, the child will again calculate the possibility of success in its puny efforts at rebellion, upon the recurrence of a similar occasion, and will again and again struggle with the authority of the parent. Whatever therefore is directed must be complied with by the child, *because* it is so directed; and parents have only to be careful that their requests be not unreasonable; and that although the reason for them, may not be capable of being perceived by their offspring, they should never be contrary or opposed to reason; for it is scarcely possible to calculate how soon the mind is capable of detecting any flaw in the parental character; or to estimate how serious an injury is thus inflicted upon parental authority and esteem, as well as on filial obedience and affection. If obedience be ever dispensed with, the child discovers a measure of vacillation and uncertainty in the parents, and experiences a proportionate diminution of interest, in receiving and attending to their injunctions. Obedience then must be undeviatingly required, and when opposition to command is set up, it must always be overcome; one conquest of obstinacy will be enough to ruin the character, destroy parental authority, undermine the principle of obvious duty, and render the child ungovernable.

Notwithstanding this invariable rule, there are many occasions, on which it would be impolitic and improper to enforce obedience. The struggle between the authority of the parent and

obstinate opposition to her wishes and directions, should always be avoided where this is possible; and it will often be the part of parental wisdom to shun this conflict, to ward off a fit of obstinacy, to escape from the collision of contending passions, and to be firm and unbending only, where the sacrifice of principle is endangered. Since the effort to enforce obedience must always be obnoxious, and inimical to the *feeling* of affection, it is most desirable to obviate its necessity: but when once a direction *has* been issued, nothing should induce the parent to relax in her requisition of compliance. This habit of cheerful obedience, established from the earliest period, is however as soon as possible to be connected with the principle from which it should spring; and therefore, when the opening mind will admit of such explanation, the grounds of filial duty should be carefully taught. The child should early learn that it is a command of God, and that it has certain blessings attached to its performance; it should be enforced on a principle of affection for those who display so much love towards them, and who are constantly employed in doing them good; and it should be supported by the greater knowledge of the parent, and the ignorance of the child, this enabling the former to see and to direct what is right, while the latter has no means of judging. In this way, while it learns to obey its parents, it will be taught the important principles of obedience to the law of

God, as well as the feebleness of its own understanding, and the value of principled affection for its parents. So true is it, that on no occasion in education will the pursuit of duty be unavailing. So true is it, that one victory over evil propensity is connected with one or more principles of most extensive operation; and, that although the immediate occasion for the contest may be comparatively trifling, the exercise of the principles associated with it is all important.

A principle of *dependence* upon the parent should also be impressed upon the child; it should be taught its own feebleness and helplessness; its incapacity to think or act for itself; and that it owes all its little blessings, the supply of all its wants, and its preservation from innumerable evils, to the watchful anxiety and care of its parents; it should be early taught the deficiency of its own intellectual powers, and the consequent necessity for its reliance upon those who can think and act for it.

And this will lead to the principle of *gratitude*, on which we have already seen that filial obedience mainly rests. But since its exercise is less easy than that of many other sentiments, and since it requires a higher effort of virtuous principle, it will generally happen that the sources of action before mentioned, though less directly operative in the production of filial affection, will at the same time, indirectly contribute to the formation of a more extensive, as well as of a more

permanent bias. It is, notwithstanding, desirable to develop gratitude, as most closely allied to affection, although it may be necessary to strengthen its influence with kindred or associated principles. And this may be accomplished in a thousand ways; even the very instances of correction may be rendered instrumental for this purpose, if the child be treated as a reasonable being, and taught to feel that these are really painful to the parent, and are never employed, but for the purpose of saving it from some fearful evil. The conviction of its dependence also, will lead to the development of grateful feeling, for the supply of its wants, and for its defence from surrounding danger.

In the accomplishment of this great design, we must omit no adjuvant motive; for a principle of affection well laid, will be operative through life, and will afford a basis for the formation of virtuous character, which will no where else be found. Among these auxiliary motives, *respect* for parents will be found not the least important. Children will not *esteem* those whom they do not most deeply *respect;* and if these *two* be wanting, it will be useless to expect permanent abiding affection; there *may* be the fondness of selfish gratification, but there *never can be* an effort to controul or to deny inclination, for the sake of pleasing those whom it does not respect or esteem. A deep feeling of respect invests the character of the parent with a certain degree of sacredness, which awes the young mind into compliance with

its wishes. Let it be recollected that the origin and development of this feeling depends very much upon parents: their offspring will not revere *them*, if they do not respect themselves. If the heads of families be morose in disposition, irascible, easily put out of temper, tyrannical in their requisitions, irritable with each other, frequently infringing the principles they inculcate, forgetful of their own positive duties, and often guilty of many little deviations from rectitude in the quiet privacy of the domestic circle; children will daily and hourly lose their respect for such parents, and the influence of esteem and affection will be reduced to almost nothing. But if, on the contrary, they entertain a deeply felt conviction of this sentiment, for their talents, their worth, their principles, their opinions, and their conduct, the slightest expression of their wish will be invested with the authority of a command; obedience will be easy and delightful, and will be associated with affectionate expression and feeling; while the hold which may thus be obtained over the young mind is immense, and its influence incalculable.

There are many other principles connected with this subject, such as the subjugation of passion, the abandonment of selfish desire, obedience to the will of heaven, and others which will presently come under our notice in a separate and individual form, and which we shall not here insist upon; since their bearing upon this subject will then be more distinctly shewn in one con-

nected view, and since we shall thus avoid repetition, which would be otherwise unavoidable. In the course now pursued, we have shewn the extensive operation of the principle of relationship, and of the provision which has been made by it for the moral education of the young. And we trust enough has been said to prove the importance of the subject, and to ensure attention to some other preliminary notices.

CHAP. II.

ON THE INFLUENCE OF MATERNAL SELF-DEVOTION; AND ON THE MISCHIEVOUS AGENCY OF EXCESSIVE AFFECTION OVER THE GREAT BUSINESS OF MORAL EDUCATION.

THE duty of maternal self-denial, as a general principle, applicable, and essential to success, in conducting the work of education, has been already considered in a former section. And if this foundation be important in the several branches of physical and intellectual training and development, à fortiori is it of still higher moment in the *moral* management of infancy and childhood; exactly in proportion as the latter requires a higher effort of courage and constancy on the part of the parent, and is more decidedly opposed to the will and inclinations of the child; and in proportion as the growth of virtuous principle is of more consequence than the development of the corporeal powers, or even of the intellectual faculties; in proportion as the direction of the mental manifestations requires a higher degree of attention than the growth of those which, however valuable, do not necessarily extend beyond the present life; in proportion as the subjugation of the passions is more to be desired than the mere

controul of the will; in proportion as religion is more highly valued than the most exalted efforts of reason; as the soul is of more importance than the body; as the spiritual, immaterial, and immortal principle admits not of a comparative estimate with that which is subjected to perpetual change, disease, decay, and death; in proportion as eternity is of infinitely greater moment than time; and as the happiness of that spiritual principle, throughout its countless ages, is more to be estimated than the transient pleasure of an hour, a day, a week, a month, or at the very best a small accumulation of those "few and evil days" of which the longest human life is composed.

This maternal self-devotion is necessary, not only in the constant effort demanded by the communication of those principles which constitute true wisdom, but also in opposing the perverseness and obstinacy of the will; the aversion of the heart from all that is good, and its corrupt tendencies; since the *former* are opposed to the *latter*, while these again are precisely congenial to the natural mind; and therefore the education of the one, and the subjection of the other, will, and must occasion that struggle, which can only terminate in the triumph of principle, by the unwearied fortitude and perseverance of the parent, and by the hard-fought contest and the gradual cession of the long disputed, and most reluctantly yielded territory of pride, and prejudice, and passion on the part of the child. This warfare cannot be maintained, or this victory won,

without giving pain to all parties; a feeling from which nature instinctively shrinks, when it is called upon to *suffer*, but from which it recoils with abhorrence when it is obliged to *inflict*, especially on those who are most tenderly loved. Yet *this* is the reach to which maternal self-devotion aims, and without which the best directed efforts will be unavailing.

One of the first objects of the mother will be to act up to the former of these indications, well knowing, that in proportion as the mind has been furnished with good principles and motives, so will it produce corresponding fruits; so will it be saved from the domination of vice; so will it be preserved from the turbulence of those passions which must be subjugated, and whose government it is which calls for the frequent exercise of self-denial. This is shortly to be attempted by diligent instruction in the knowledge of that religion, whose "ways are ways of pleasantness, and all her paths are peace; length of days is in her right hand, and in her left riches and honour." No sooner do the feeble rays of reason mark the progress of intelligence, and the dawning of that morning, which is the harbinger of a bright and brilliant day, and whose fervid light should only give place to the mild radiance of a calm and cloudless evening, as the mellowed tints of twilight tell us that the setting sun is about to illuminate another hemisphere, than the pencil of truth should be brought to impinge upon the mind, in a degree, and through a medium which

shall be suited to the capacities of infancy. The grand, the simple, yet noble object, is to fortify the mind with good principles; to establish the heart in the right way; to teach the young and the inexperienced to struggle against the influence of temptation, to inform them of the corruption of their hearts, and of Christ, the friend and Saviour of sinners, through whom this corrupt nature may be renewed, and *they* may be made *holy* and *happy*. The real connexion which subsists between these results, must never be forgotten. And while the character of our Saviour is displayed as a Redeemer, it must not be forgotten to call the attention to the *moral precepts* of which he was the author and great exemplar. It must not be forgotten, that almost at the commencement of *his* ministry on earth, *he* pronounced a blessing upon those whose poverty of spirit enabled them to receive the humbling truths of *his* mission, and upon those who submitted their judgments and their will to be influenced by his laws and government; upon those who hungered and thirsted after righteousness; who manifested a merciful and forgiving temper; who were sincere in following *him;* who desired to live peaceably with all men; and whose steady, uniform pursuit of truth exposed them to the persecution of a world that lieth in wickedness: it must not be forgotten that *his* disciples are enjoined to let their light so shine before men, that they seeing their good works, may glorify their Father which is in heaven: it must not be forgotten that Christ

came into the world to fulfil the law, and to enforce obedience even to its very least commandment; and it must ever be remembered that obedience to its requisitions is constituted not by simple attention to its letter in the outward visible action, but by an entire devotion to its spirit, reaching even to the thoughts and intents of the heart; not in outward formality, or superstitious observances, but in spiritual conformity to its holy precepts. Again, it must not be forgotten that this admirable code of christian morality inculcates the necessity of watching over the very words of the mouth; forbids altogether the law of retaliation, and enjoins the love of our enemies, that we may be the children of our *Father* which is in heaven, who maketh his sun to rise both on the evil and on the good, and sendeth rain on the just and on the unjust. It must ever be remembered that this holy law exposes the error of hypocritical, ostentatious, and self-righteous alms-giving, and explains the principle of genuine charity; that it enforces the necessity, and graciously acquaints us with the real nature and objects of prayer; urges, by the highest sanction, the duty of forgiveness; beautifully unveils the vanity and folly of earthly-mindedness, and the necessity of seeking first the kingdom of God, and of laying up treasures in heaven; shews the utter impossibility of any compromise between God and the world, and declares that the latter cannot be conciliated if the former be obeyed; explains our entire and

complete dependence upon God for every blessing we enjoy, and the necessity of reposing our trust and confidence in *Him* who arrays the flower of the field in all its beauty; who provideth food for the fowls of the air; and who has promised that all these things, as far as they may be necessary, shall be added to those who seek *Him* diligently. It must not be forgotten that our Divine Master and exemplar has enjoined upon us tenderness and compassion for the errors of those around us; a spirit of candour and benevolence in judging of the conduct of others, and has enforced it by the humbling recollection of our own too frequent obliquities; and that well knowing our weakness and manifold infirmities, and the impossibility of our obeying the Divine law, with all its high and holy sanctions, he has compassionately promised grace and strength to those who ask for them, as well as every other good and perfect gift. It must also be kept in view, that Christ expects his disciples to evince their sincerity of dependence upon *Him* for these great blessings, by doing towards others as they would wish that men should do unto them; that he has not disguised, but has openly declared the *difficulty of being a Christian*, and has enjoined the duty of *striving* to enter in at the strait gate; and has most convincingly shewn, that as a tree is known only by its fruits, so it is not they who have called upon *him*, and heard *his* words, and prophesied in *his* name, and done many wonderful works in his cause, but they who have exe-

cuted the will of *His* Father, which is in heaven, who will be acknowledged as *His* children at the last day, or who are entitled to that attribute of wisdom which arises from their having built their hopes upon the Rock of Ages; that wisdom which is diametrically opposed to the deepest folly of those who are resting for security, in any thing short of this pure and holy hope.

But the influence of this self-devotion extends beyond the cultivation of good principles, even to the correction of all that is erroneous. The subject of discipline will fully be considered, at a subsequent stage of our inquiry: it will here only be necessary to remark, that *reproof* is one of the most difficult and important duties of the christian mother; and that while the perversity of the human heart remains as it is, there must be frequent occasion for its exercise. Above all, let not *little sins* be overlooked, or extenuated: many a promising Christian has been ruined by such a plausible excuse for evading this painful duty. But there is no such thing as a *little sin;* and as it is the Christian's duty to enter into uncompromising hostility to its influence in his own heart, so should the same duty be extended to the education of childhood. The smallest violation of the divine law; the most trifling instance of disobedience to the will of God, is an act of ingratitude towards our Redeemer, and highest Benefactor, and requires to be pardoned through the blood of Christ, before the sinner can be reconciled to the Saviour; and shall that be

termed venial or trifling which forms *a part, however small,* of that fearful aggregate, from the power and punishment of which Christ died to save his people? Shall that be thought too little for reproof, which demanded such a ransom, and even now hourly requires the intercession of our ascended Lord? Shall that be considered venial, which forms the foundation for future progress in error and in evil? Shall we think lightly of that little sin, which oppresses and perverts the actions of the immaterial principle, burdens the heart, deadens the conscience, diminishes its sensibility, renders vice less an object of fear and aversion, and paves the way for increasing deviations from the law of rectitude? Let the mind of childhood be early impressed with the evil nature of sin; not simply of those grosser immoralities, which communicate a moral taint that is visible to man, but of those lesser faults which exist in the heart, which perhaps may never be demonstrated in action, and which are known only to the individual himself, and to *Him* who searcheth the heart. It is not the *act,* but the *principle* of sin which is to be opposed; and it will be a most important point gained to convince the mind, that it is essentially hateful and disgusting: and let the parent be exceedingly careful, that while she is diligently employed in maturing and developing hatred to sin, she do not encompass her own path with thorns, and difficulties, by manifesting in her temper and spirit, an example of that very influence which she so strenuously

combats in her child. Hence the importance of entire self-devotion to the work, both in the painful duty of developing this principle, and in the unremitting vigilance required for her own conduct.

The evil of sin cannot have been shewn, from the inestimable ransom it has required, without at the same time exhibiting the great worth of the soul: and in the mode of conveying instruction, as well as in conducting the still more painful process of correction, it is of the first consequence, that it should be accomplished with seriousness and persevering uniformity, in order to evince a principled sincerity of intention; and at the same time, with affectionate earnestness, and intensity of benevolent desire, with unmingled kindness, and a tenderness and delicacy which admits not of being mistaken. Not only will it be an object to convince the understanding of error and of truth; and to interest the heart in the pursuit of virtue; but it is also necessary to shew that the motive for every part of the mother's conduct is *love*, and an earnest, deeply felt, and uniform concern for the immortal interests of her children, and of that never-dying principle, which will endure for ever; which will live to *feel*, and to have its feelings inconceivably heightened by reflection on the past.

But we shall proceed to notice the operation of a *spurious affection*, in counteracting this first principle of maternal solicitude. Affection towards her offspring, is, as we have already seen, the great motive which gives nourishment and

life, energy and character to every duty of the parent; affords a determinate object to all her pursuits; and influences and controuls her reason and her inclination. Properly regulated, and subdued by religion, this will necessarily lead her to the great fountain of truth, from which will flow all her views and actions, her feelings and opinions. But it must be recollected, that she is an imperfect, a frail, and erring being. Although the heart may have been renewed by divine grace; although it may have been influenced by a living principle of obedience to God, and a desire to love, and serve, and please *Him*, yet in this probationary state, the *spirit* is so closely allied and connected, so intimately united with the animal and intellectual nature, that the actions of the *former* are liable to deviation or distortion from the bias they sustain by the affections of the latter; and while *the one is capable* of giving additional vigour to the manifestations of the other, yet each will be much more frequently found in mutual opposition; a state of hostility which will enfeeble the energies of the mind, paralyze its exertions, enervate its vigour, and deprave its finest qualities. Affection too is a principle which can never be maintained in a state of strict *neutrality*; and if it be not actively employed in the service of God, it will be zealously engaged by the emissaries of evil. Here there is no middle or unclaimed position, which may be safely occupied in quiescent indolence; no border

territory, which will admit of the incursions of the enemy, without the loss of some of our strong holds: to cease to be active, is to yield up the means of defence; to slumber at our post, is to ensure surprise and defeat. Hence the necessity for watchfulness, that affection may be directed always to its proper objects; that it may be influenced by, and arise from the love of God, and again converge to *Him* as its centre of safety: maternal affection *thus* founded, will seek first the *supreme good* of those on whom it is placed, and will therefore necessarily tend to Him who alone is *good*.

But *excessive affection* may produce a feeble and inefficient performance of duty; aye more, it may even lead the parent to remissness, forgetfulness, or neglect; she may be supine, or she may be influenced by feeling, or temper, or circumstance, when she ought to be vigilant, and active, and principled.

1. This state of mind may be often visible upon slight occasions. She may be induced to yield to the gratification of the desires of her child, although these may be improper, or even unlawful and mischievous; as for instance, in the continued possession of *that*, no matter what, which it supposes valuable, but which her maturer judgment determines to be undesirable. It may perhaps at first be told of the unreasonableness and impropriety of its request, and expostulated with on these grounds; the object of desire is not

then granted; but disappointed in its first attempt, the little petitioner has recourse to tears; the firmness of the parent is melted by their sympathetic efficacy; she hesitates, she vacillates, she complies; and success has crowned the effort of her child. Thus is it taught, aye, and even encouraged to be wilful; thus does it learn to estimate the power and eloquence of its tears; a piece of information which it will never fail to employ to its own supposed advantage, in obtaining farther concessions; never stopping short of the gratification of every possible caprice: thus also is it taught, that circumstances and things of real importance must yield to the fulfilment of all its wishes; a principle, which is directly subversive of that invaluable attribute self-denial, which can alone form the basis of a useful, or a happy character.

2. Excessive affection will induce an overweening care to obviate and remove every little thing which is inconvenient and disagreeable to the child; forgetful of the fact, that this is not a place of rest, or perfect peace; but a season of probation, in which we are to be tried by adversity, and in which we can only be prepared to sustain greater misfortunes well, by exercising fortitude under the slighter disturbances of ease, which have been wisely and graciously provided for us. Excessive maternal feeling will, on the contrary, be demonstrated by a practical desire to foster and humour all the little prejudices of her child,—all its sinister cares about the conve-

niences of life; and thus by a nice, but ill-omened attention to its whims in the articles of food, or dress, or other external trifles, to nourish a sickly, delicate, and vitiated taste, and to cherish unthinkingly, a peevish, irritable, and dissatisfied temper. With *right* views on this subject, the parent would be careful to inculcate upon her offspring a spirit of contentment with whatever they may obtain; and to engraft upon this principle, indifference to food, and carelessness about the little agrémens, and delicacies or luxuries from which *they* may be debarred, but which others enjoy. In this way alone, can the little ones be taught rightly to esteem the trifling and insignificant nature of these appendages to existence; in this way alone will be communicated those more solid stamina, that firmer texture, and that juster direction to the mind, which will best prepare it for accommodation to the ever shifting vicissitudes of life, which will obviate excessive carefulness about accidental changes in the scale of its outward comforts, and which will teach it to bear disappointment with tolerable equanimity.

3. The basis of *reward* should be the *performance of duty*, or the manifest wish to have done so had opportunity been afforded; while the discipline of punishment should be manifested as well for the overt act of impropriety, as for the secret spring of evil disposition, which wanted only the stimulus of occasion to call it into action. The child needs encouragement in pursuing the steepy paths of duty, and there is no greater in-

centive to farther exertion, and to continued perseverance in well doing, than the approving voice of the parent. But this *approbation* must not be held out as the *end of action*, or conferred upon the child as a *reward* proportioned to a certain degree of merit, and equivalent to some fancied scale of desert; let the *former* be founded on religious principle, and let the smile of approbation flow as the spontaneous consequence of the exercise of *right motives* in the child, because these rejoiced the heart of the parent and were acceptable to God. This smile should not be equally bestowed on those who *do not*, as on those who *do* deserve to be encouraged, lest the young be induced to confound rectitude with impropriety of action; to believe them equally desirable, and so to become indifferent to the quality of their own actions. The objects of especial caution then, are to prevent the child from considering the approbation of the parent as the end of action, or as the *merited reward* of its conduct; and to save it from confounding the essential distinctions which exist between rectitude and obliquity, of principle and action, of thought and feeling. It is not our present purpose to discuss the subject of rewards and punishments generally; it was only necessary to say thus much in the present place, on a subject which will hereafter claim our particular attention, in order to shew the countervailing influence of a spurious affection, which may lead the parent to look with an equal smile upon her

offspring when deserving of reprehension, as when requiring support; a smile, which the little selfish interpreter of her expressions will assuredly construe into approbation of its conduct, or into an erroneous estimate of its real nature and tendency.

So also with regard to the distribution of punishment, as the task is exceedingly painful and repugnant to maternal *feeling*, there is a greater necessity for the exercise of maternal *principle*. By the influence of the former she may be induced to overlook as trivial *little faults*, such as age, or knowledge, or chance, or some unknown agency may correct; or according to her varying tone and temper, she may yield her tacit approbation to day, to that which in a different state of excited feeling she may visit with severity to-morrow: she shrinks now, from the performance of a painful duty which, perhaps, the very conviction of her present neglect, leads her to *over-do* on a future occasion; and thus, on both hands to lose weight and authority with her children, as well as to unsettle their minds as to the qualities of action and the demands of virtue. But in reality there are no little faults; each deviation from rectitude forms part of a system; a single branch indeed of one degenerate root, but intimately connected with a thousand others; not existing as a solitary fact, but communicating in the freest manner, and in every direction, with faults of different forms and magnitude; all of which, by the *permission* of this *one*, receive that stimulus which

alone was wanting to give them their highest degree of vigour and extension. Advance in error is uniformly progressive; trifling at first, it soon becomes remarkable, and increases according to the squares of its distance from the first starting point; and with augmented velocity and momentum, it continues to acquire strength and power, till it carries away with it every barrier of virtue, and is no longer within the reach of remedy. How fatal then must be the error of leaving these faults to be corrected by some purely supposititious cause.

4. The influence of this spurious affection will be still further operative; as for instance, it will zealously set its face against some faults in the main; it will be alive to the necessity for their correction; it will search after them for this purpose, but it will be contented with doing so in the general, and will sometimes neglect *particular* instances; yet this will render correction inefficacious; the child will ascribe it to caprice instead of to principle; and the fault whose extermination was aimed at, will only in consequence be more deeply rooted, will acquire a firmer hold upon the mind, and will establish itself in systematic action. It will also produce this further influence, viz.—that of teaching the child to be disingenuous and sly, and will exchange the feeble wish after reformation, for the deeply rooted desire of concealment. Uniformity and simplicity of mild but principled correction, are the great remedies for all these evils.

5. But again the commission of a fault may create parental displeasure, and give rise to correction, and even to uniformity of correction; but the displeasure may be removed, and the offence forgiven before it has produced repentance; before its bitterness has been really felt; before the judgment has been thoroughly convinced of its evil nature; before the conscience has been awakened to its enormity; before genuine contrition for the immediate delinquency itself has been excited, or the consequent aspiration after amendment. This is a very frequent error. Displeasure is testified; the child's tears are manifested, and too generally in consequence of having its inclination thwarted: the parent has not the firmness to resist the appeal made to her by this external symbol of sorrow; and she eagerly inquires whether it will do so any more, to which the little culprit hypocritically enough answers in the negative; it is kissed, and received into favour for its deception; its tears are wiped away, and it is caressed into self-complacency. This evil arises generally from that fondness which prefers present ease to future good; and from seeking to testify displeasure as an *abstract idea*, rather than to give it a tangible and defined, and rational form, by appealing to the understanding and the heart of the child, by endeavouring to convince it of the impropriety of its conduct, and to cause it to *see* and *feel* its errors.

6. This fatal affection may so preoccupy the parent's mind, as to cause her to be forgetful of

the commands of the most high God; and to induce her to suffer her child to swerve from what she has enjoined, and to be remiss in enforcing what she has inculcated. Influenced by this feeling, *she perhaps may not* descry any thing in the conduct of her offspring, that is offensive to God; she may even suffer them to do what she knows to be wrong; she will be careless and indifferent in explaining and enforcing the duties of religion, and in developing an exclusive attention to its precepts; *because,* these have a tendency to restrain their immediate pleasures; pleasures which are not innocent even now, and which will be destructive to real eventual happiness; she will by degrees be less anxious in impressing the mind, and storing the heart with religious truth; and she will become less vigilant over the conduct of her offspring. This, however, is a great source of error and of misery.

In the *natural* world around us, we see that in order to produce good fruit, the seed must first be sown, the tender plant must be nourished, and preserved from every hurtful cause; it must be carefully cultivated, and protected from weeds which threaten to impede its growth; and from disease which impairs its vitality. In the *intellectual* world, as the precursor of fruitfulness, the mind must be imbued with knowledge, and when it begins to put forth the shoots of its independent action, these must be assiduously pruned and trained; the superfluous branches must be removed, and a proper direction given to the

whole. And shall less activity and care be required in the *spiritual world?* Shall we cultivate the understanding, and neglect the immaterial principle, which is destined to govern it, as well as to regulate the heart and affections? Shall its manifestations be deemed unworthy of the highest care and diligence? Shall our assiduities be confined to that which is physical and intellectual, and shall we be forgetful of that which is spiritual and immortal? Strange infatuation!!

Thus for example, the Scriptures of inspiration teach us not to be "conformed to this world, but to be transformed by the renewing of our minds" into an increasing verisimilitude with our great pattern and exemplar. This principle not only *admits* of, but *requires* practical application, and how shall we successfully inculcate it hereafter, or expect it to influence the conduct of youth and approaching maturity, if it be not early instilled into the heart, and perpetually enforced in the life? Not only is it required of the parent, that *she* should not be conformed to the world, in the education of her offspring; but also is it incumbent upon her to shield them from this dangerous accommodation of principle to fashion; this attempt to mould that which is unchanging and indestructible, into that which has no fixed and continuous boundary, and which is destined to crumble away with its immediate votaries, even should it survive the ever-shifting shadow of groundless opinion and prejudice.

There is a source of great temptation to the

mother, in the desire of suffering her child to mix with the world, to taste such of its pleasures as are deemed the most innocent, under a mistaken impression, that *now* in this early stage of life they will do no harm; that the present perception of these pleasures will not be powerful or permanent, that their memory will be evanescent, and that at all events, they will be easily removed as extraneous and adventitious, adhering only to the surface of the character. But let her beware of this fallacy! Long before the remedy can be applied, the disease will have imbued the heart, will have circulated through its minutest ramifications, and will have thoroughly pervaded its remotest feeling; the spirit of conformity will have been infused, and a living principle of worldliness will have been excited; a taste for, and a consequent desire after *worldly pleasure* will have been developed, together with its attendant love for that society in which it chiefly dwells. This principle operates in direct opposition to divine truth, and is attended by an incongruous aversion to its dictates; and thus the mother will have been the unconscious instrument of leading her child astray from the only fountain of substantial happiness. This is the daily consequence of excessive affection; a consequence entailing a weight of misery on the parent, which oppresses and enfeebles her efforts in the process of counteracting the very disposition she has unwittingly called into energetic exercise.

Yet this is only one instance of the tendency of the same principle which operates in a thousand different forms;—it is the *principle* therefore, and not its *illustration* which must be combated. The *principle* will, moreover, be particularly influential in the establishment of *good*, and in the correction of bad habits; since both are opposed to inclination, and both require persevering efforts, as well as constant obedience to the laws on which they rest; but especially with regard to the subjection of evil tendencies, the mind by a species of flattery, which it is difficult to define, is self-persuaded, that these will either correct themselves, or will hereafter be readily removed; and yet nothing can be more fallacious!

And finally, this principle, or rather this *want of due principle*, will be manifested in the toleration of a *trifling disposition*, at a time when the mind ought to be most serious; a state, which easily and almost insensibly passes into levity of the most equivocal character. A disposition for trifling, should be always checked at its first appearing, and upon every opportunity of its recurrence, especially when the mind ought to be engaged on important subjects. Perhaps it might be well, in order to prevent the *return* of this sickly listlessness of mind, and inenergetic action, to accustom the pupil to pass *at once*, at *all times*, *from serious employment to recreation*, and to devote the whole stock of its little energy, to whatever may be its present engagement or pursuit, never

suffering it to follow *two objects* at the same time, since there is no possibility of communicating instruction, and especially religious instruction, through the medium of *amusement;* the two ideas should be kept perfectly distinct and separate; when engaged in receiving instruction, the whole mind should be bent thither, as well as when in play; "whatsoever thine hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

CHAP. III.

ON THE GENERAL PRINCIPLES OF MORAL INSTRUCTION.

THE mind of man in infancy, is like his body, complete as to its parts; but these parts are requiring health, and strength, and support for many a helpless year, in order to lead them on to maturity. It is perfect as to the *number* of its operations, and the variety and complexity of its functions, but many of these are left undeveloped and obscure; others are liable to occasional distortion and aberration; and again, others require the strong arm of uniform controul. The faculties must be cultivated and informed; the heart must be impressed, and the feelings enlisted on the side of virtue; while the union of these must be shewn in their influence upon the life.

Again, the development of these principles must be guarded from the influence of causes which might prevent their growth, or occasion their perversion; the mind must be supported in health, and medicined in disease; it must be protected from the evils and dangers which encompass it; and it must be strengthened to overcome, or escape from, its difficulties. To instruct,

to defend, to guide, to warn, to elicit good, and repress evil dispositions, to remove false impressions, and substitute those which are correct; to eke out principles into consistent practice; to nourish and strengthen virtuous affections; and to repress and punish that which is not only erroneous in judgment, but injurious in its tendency: these are the objects of moral instruction; an extensive field, over which it is easy to range without order, without an object, and almost entirely without result; and which demands a basis of true and unaffected religion and piety, in order to ensure those fruits which alone can satisfy the anxiety of the good parent.

And first, of the period included in earliest infancy! a period generally considered as of little consequence, and as giving occasion only for attentions which relate chiefly to animal nature; but also one in which perception is quick, and the impressions received by the mind are few, because it is as yet incapable of combining its ideas; yet a period in which the impressions so received are more permanent, and their influence is more abiding than at any subsequent epoch; and that because the mind has time to rest its attention on the subjects presented to it, and is not distracted by the intervention of a great number of ideas, or blinded by previous prejudice, or hindered by the secret agency of principles which prevent the unbiassed operation of the thinking faculty. This then is an important period, and one during which the character may be perma-

nently and efficiently stamped; and therefore every opportunity it presents should be improved with niggard care, to the happiness of the child.

One reason why the real value of this season is so lightly esteemed, is, that the methods *commonly* employed in conveying instruction, would be fruitless and unavailing; and therefore the attempt is abandoned, because the beaten track of well accustomed routine is not to be quitted for the more arduous ascent of rationality. And yet it is the employment of means suited to the *end*, which can alone deserve, much less ensure success; and therefore it is absurd to rely upon the aid of those which are only suitable to a developed understanding. Moral impressions can alone be received by an infant, through the medium of things with which it is conversant, or with which it may readily become acquainted: and since its senses have not yet been exercised to discern good from evil; *doubt* is unknown to its understanding, which receives at once *as* just, *all* the impressions which have been made upon it. But this time *may* be improved, and the infant *may* be led forward in the ways of truth and knowledge. It is then a period which must not be overlooked, but one during which right impressions should be communicated, and wrong ones guarded against and counteracted.

We cannot avoid noticing again, in this place, the influence of *example*, that wide field on which evil ranges, and ensnares its victims. Under colour of *example*, improper tempers, and feelings,

and actions are excused, and indulged, even by those who should be capable of reasoning against them: but to an infant, *example*, especially that of one who testifies such unfeigned regard for its happiness as its mother, speaks with a force of eloquence which enthrals the unsuspecting mind. Hence the parent should be particularly guarded that her own bosom be preserved free from the influence of passion; that it be not swollen by anger, or agitated by the turbulence of displeasure, but that it be actuated by a single desire to do the will of God. The future character of the child may certainly be influenced to a great degree, at this time; and it is of the last importance, that this influence should be on the side of virtue; and that it should be such as to soften and correct, not exasperate and confirm. Nor is it true, that the expression of improper temper, will not thus early operate upon the heart of the pupil: long before it is capable of understanding the nature of such expression, the mind is cast into the mould of imitation, and it bears upon its surface an exact resemblance of the substances with which it has been surrounded. The great object of care therefore, should be that this disposition to imitate a mother's conduct, should only add to, and should not detract from the worth of the child.

The *example of servants* is also very important. However desirable it may be, that children should as little as possible be committed to their care, still they must necessarily be dependent upon

them for a variety of attentions; and they will in consequence breathe the air they breathe, and hear the words they utter, observe their manners, and catch the form of their expressions. The *slightest* evil which can arise from this intercourse, is a degree of vulgarity which it will require painful attention to remove: but too frequently, the mischief is not confined to the exterior of the character, but sinks deeply into the heart: the tainted breath of moral pollution *has* been first received from a domestic; the youthful mind has been poisoned from this source, with the first impure idea, long before it could have been accompanied with any corresponding emotion; there however it has lurked and rankled, ready to demonstrate its power when called into activity by the provocatives of passion and of society; and the heart has been demoralized at an age when such a possibility has scarcely been contemplated by the parent. Yet such *has been* the case; such *may* therefore be the case again; and it is then of the first consequence in the choice of servants, to select those who are not only raised above the low and vulgar "*masse*," by a suitable moral and intellectual education, but who are influenced by religious principle. This again, will not be taken for granted by a cautious mother; but she will embrace the abundant opportunities of ascertaining what *is* the real character of her domestics. When treating of the passion of *fear* particularly, as well as on some other occasions, we shall yet have to notice the injudicious conduct of *servants*.

But we may not here forget that the *example of other children* also demands attention. The *nursery* affords ample scope for the display of those consequences which the fall has so strongly impressed upon the children of Adam, that we may daily trace the influence of depravity in their tempers, and dispositions, and actions. So soon as they begin to think, and feel, and act, so early do they begin to sin; and their little broils, and anger, and puny revenge; their selfishness, their jealousy, envy, hatred, and injustice, all demonstrate the reality of this truth. Here then the nursery, the very atmosphere in which children breathe, and grow, and thrive, is tainted with moral pollution.

Acknowledging this mournful fact, the indications for the parent, are *first*, to remove away from an infant, or to prevent its attention being fixed upon objects, by an imitation of which, evil actions and desires, thoughts and dispositions will be excited: and *secondly*, by proper examples, to endeavour to produce contrary effects, and develop opposite affections.

It is right where this can be effected without the sacrifice of principle, to avoid all causes which may prove irritant to the mind, and excite improper passions; but in doing so, the ease and quiet of the child is not to be so delicately preserved, as to yield to this consideration any circumstance of moment, but only to avoid *unnecessary sources* of irritation and excitement.

By degrees the understanding is to be informed, and the actions of the heart are to be regulated by it. The mind is early, and most easily capable of a sinful bias; and this principle should be turned to good account by the parent, in recollecting that long before it is capable of a ratiocinative process, it may be taught from the objects which surround it; and the mind may be expanded, and stored with truth, by seizing those unobtrusive and informal opportunities; those "mollia tempora fandi," when the ear, the eye are open to receive impressions, when the attention is awakened to perceive them, and the intellectual powers are roused to be influenced by them. Thus may it be early taught the difference which exists between good and evil, and their respective limits: thus may it be informed of the existence of a Deity; thus may be communicated to it the knowledge of many of *His* attributes, *His* power, goodness, providential care, &c.: thus may it be instructed into the nature of prayer as an address to this great God, for the supply of its wants, and the deprecation of ills to which it may be exposed; thus may it be impressed, with a deeply-felt awe and reverence for *His* sacred Majesty as the Author of every blessing, and of our common existence: thus also may the evil wanderings of its heart be repressed, and the proper bias communicated and encouraged.

CHAP. IV.

ON RELIGIOUS INSTRUCTION.

RELIGION is the only basis for successful moral education; *without* its aid, there is no hope; for no other system of morals possesses instructions so simple and so well-defined, motives so pure, or sanctions so all-important: none other extends to the thoughts and intents of the heart, and seeks to purify the source whence action springs; and on the contrary, *with* its holy assistance, there is every hope that parental exertion will not be lost.

This principle, when applied to education, may be defined to consist in an uniform and paramount desire for the spiritual welfare of her offspring, on the part of the parent, and on that of the child, in obedience to the will of God.

Religious instruction is then a duty, in the fulfilment of which every hour is well spent, because it is employed in the service of God, and with the view of extending *his* kingdom on earth, and of increasing the number of those eventually, who shall rest not day nor night, but who shall constantly sing the praises of *him* who sitteth upon the throne, and of the Lamb who died to redeem

them from the love and power of sin. Well performed, this duty confers happiness upon the child, and returns in multiplied blessings upon the parent; but if neglected, or only carelessly executed, it will prove to both a source of aggravated sorrow.

The object of religious instruction is *simple*, and easily understood; although from this very singleness and simplicity of design, together with the universality of its application, it is no easy task to be accomplished. It is no trifling engagement to be an humble, active, consistent *christian*, much less to be a *christian parent*, and still more difficult to sustain well the character of a *christian instructor*. Yet arduous as is this task, grace and strength have been promised to those who sincerely seek for them; and a large prospect of success has been held out as an encouragement to strive earnestly to perform their duty faithfully; to rise above difficulties; to pursue, however faintly, the one grand design, and in the strength of the Almighty to obtain a victory.

In effecting this object, the plain and simple, yet sublime truths of christianity, the unsophisticated doctrines of the Bible, must afford the first, the last, the only ground-work; and in communicating these truths, it will be necessary for the parent to *think as a child*. Perhaps this is the most difficult labour of all; to lay aside the stores of knowledge, and the influence of reason, and return to the feeble process by which the first ray of intelligence is elicited, the first idea

embodied in the human mind; for it will be observed, that a child always seizes the prominent idea before it learns to associate, and begins to acquire from the simplest, yet most important elements of thought. To relinquish, in a great measure, the advantages of conventional language, the forms with which we have been accustomed to invest ideas, the very words in which we have so long thought and reasoned, and drawn our conclusions; to divest ourselves of well compacted argument, and to return to the first simple perceptions of infancy, is no light undertaking, and perhaps scarcely if ever to be accomplished but by the indefatigable perseverance of maternal affection; and yet without it the whole task will be fruitless, for knowledge will be given as in an unknown tongue, and will be altogether thrown away.

Children are the gift of God, and when entrusted to us, we may hear that "small still voice" of Jehovah saying, as in the language of Pharaoh's daughter, "Take this child, and bring it up for *for me.*" The important principle to be educed from these words is, that the child should be educated, not *for itself*, in all the waywardness of caprice, the selfishness of natural disposition, the indulgence of passion, the encouragement of vicious propensity, the development of literary talent, the extension of intellectual acquirement, nor even in the performance of social and relative virtue: these may be good in themselves, but they are insufficient unless governed by some

higher motive, and directed to some more important object. *It should not be educated for the parent,* for the purposes of contributing to her amusement, fostering her vanity, or developing and employing her social virtues, or promoting her present or future comfort; some of these consequences may be boons granted to the faithful performance of duty, but they *are not* the objects, or the end of instruction; it should *not be educated for the world around it,* to fret away its little hour of frivolous existence, in all the vanity and emptiness of unmeaning insincerity; to be earnestly striving after the merest trifles, and losing sight of the most important pursuits; to be influenced by maxims which originate in custom, fashion, or circumstance, and admit of being moulded according to the ever shifting forms of society and its opinions; to fritter away its all important hours, in pursuits which are unsatisfying, irrational, or absurd; to be eagerly seeking after pleasure, and as constantly grasping disappointment; to be deluded by vain hopes, or agitated by unreal fears; to have the noble desires of the human mind occupied by present and degrading pursuits; to be absorbed by this world and its attractions, instead of pursuing the path to heaven; and finally, to live forgetful of God, and of its infinite obligations to the Majesty of heaven, with not a wish beyond the passing hour: *neither should it be educated for others,* in all the bustling activity of benevolence, the stirring emotions of charity, the ostentation of public sub-

scription, the fashion of almsgiving, or even in the personal labours attached to many invaluable institutions of the present day: these are worthy objects, but they may not constitute the great pursuit of existence, and are not the *end* of education, though perfectly compatible with its design, when held in due subordination to that grand purpose, viz. that the *child should be educated for God who gave it*; devoted to *him* from infancy; brought up in *his* fear; early instructed in *his* laws; trained to obey *his* word; to live in *his* ways, to be influenced by love to, and a desire to please *Him;* to hate evil because it is offensive in *his* sight; to be actively engaged in *his* service, and desirous of extending the knowledge of *his* kingdom; to be animated by love to *his* creatures; to be influenced by a sincere desire of living to *his* glory, and of shewing the power of *his* grace in the fruits of a just, holy, humble, and consistent life; and to be constantly travelling towards that city which hath foundations, whose builder and maker is God! How important, then, is the principle, how awful the responsibility involved in the charge of bringing up a child for God; embracing the most extensive self-denial on the part of the parent and her offspring; separation from the world; caution to avoid insufficient, however plausible and valuable pursuits, and an entire devotedness of the heart, the thoughts, the feelings, and the conduct to *him* from whom no secret is hidden, and who is of purer eyes than to behold iniquity.

The grand desire, then, as well as the uniform design of parents, will be that their children should not only name the name of God, but that they should depart from all iniquity, and should serve the Lord with a perfect and an upright heart, in sincerity and in truth; that they should be renewed and sanctified by the Holy Spirit; that they should manifest, in distinct characters, every feature and impression of the Divine Image, though so feebly and faintly pourtrayed, on account of the imperfections inseparable from mortality; that they should hate sin, and struggle against its influence; that they should desire and endeavour to live to the glory of God; that they should be aware of the evil tendencies of their natural affections, and that these should be newly formed, and disposed by the purifying influence of divine truth; that they should be possessed of a tender conscience, easily impressed by the word of God, and keenly alive to every deviation from *his* will; that they should be induced to a willing obedience to express or implied commands of God their Saviour; and that having been enabled by faith to put on the robe of Christ's finished righteousness, they may through the merits of his sacrifice stand accepted before a *just and holy* God.

These great blessings, however, are not attainable even by christian education, much less by any thing short of its important duties: *they are the gift of God.* He originally created man in his own image, gave him a rational soul capable of

the highest enjoyments, placed him in a situation of happiness, and in close communion with himself, surrounded him with every blessing, endowed him with the most extensive intellectual powers, enlarged the boundaries of his knowledge, provided for the exercise of his affections, gave him power to preserve *his* favour, and pronounced upon him that he was *very good*. Yet man fell, by the only act of disobedience which he could commit, with the full and entire knowledge of its ingratitude, and of the consequences which would ensue; and now how changed the scene! He sinned wilfully, and incurred the just, the inevitable wrath of God; he fell from his estate of purity and peace, and became unholy and unhappy; he lost the image of God; the powers of his soul were circumscribed and limited; he was alienated from God, and averse from obedience to *him;* sin and sorrow, disease and death, became the mournful portion of humanity; his intellectual capacities were shorn of their beams; a limited barrier was every where placed to his inquiries; passion usurped the sway of mild affection, and haunted him with a thousand wild impulses and unhallowed desires; he had no longer the power to think a good thought, or do a good action; he was no longer *good,* but prone to evil, and that continually; possessing only the wreck of his high original, and destined to banishment for ever, from the presence of his Heavenly Father. But now in mercy and in love, a plan

of redemption was devised, by which God might be just in his hatred and punishment of sin, and might yet reconcile sinners to *himself*, through the atoning sacrifice of their substitute and surety, Jesus Christ our Lord. He who first created man in his own image, who gave him that likeness which he has lost by transgression, can alone restore it: almighty power can alone exchange the sinfulness and pollution of human nature, for that humble faith and *sincere* though imperfect obedience which is acceptable to God. Without this end, instruction however excellent, and every argument in favour of virtue however strong, will be unavailing; exhortations to holiness of heart and life, will be thrown away; the most watchful care, the wisest counsels, the most affectionate warnings, the most unceasing anxiety, all, all will be useless.

Yet religious instruction is a duty of unparalleled importance, for, "if thou seek *him*, *he* will be found of thee; but if thou forsake him, He will cast thee off for ever." Life and death are still placed within the reach of parental solicitude; how animating is the promise that God will be found of those who seek him; how unspeakably awful the threatening, that in his omnipotent justice, he will even put away farther from him, those who do not seek, but forsake his paths. If motives to this duty were wanting, they are close at hand; and possessed as parents are, of the same corrupt nature with their chil-

dren, they *do* require every motive to *stimulate* their activity and to *preserve* their constancy in this arduous duty.

These are to be found *in the sinfulness* of the nature of infancy, a predisposition which it has inherited through the medium of its progenitors: it is born a child of wrath, to whom nought but the grace and mercy of God can restore the image of Christ: they are to be found in the desire of procuring her own happiness, which, as well as the principled affection and obedience of her offspring, will depend upon religious instruction; and in the delight arising from the conviction of their possessing God for their friend and protector, their Almighty Father, their support and guide, their refuge and fortress, their everlasting all. It is indeed true, that the beneficent Creator and preserver of mankind constantly showers down his blessings on *all* the children of men; they share in the common bounties of *his* providence, unmindful of the hand which first gave them life, and which sustains every breath they draw, by the wonderful continuance of his ever-watchful care; they are still depending upon *him* for unnumbered hourly mercies; they are constantly receiving from him fresh benefits, which they acknowledge only by renewed ingratitude; their lives are sustained; they are preserved from the ravages of disease: food and raiment are provided; their comforts are abundantly prepared; and yet they never lift one aspiration of praise to him who gives them all they possess; they never

encourage a feeling of dependence upon him; they never raise one heartfelt and sincere prayer to be preserved from the infinitely greater evil of forgetfulness of God. In these common mercies all equally share, but there are peculiar blessings which are the lot only of the righteous, of those who look to Christ as their great shepherd, who are the branches of that living vine, and derive from him all their beauty and fertility, all their power to live, all their fruitfulness and value. All things work together for good to those who love *him*, who serve *him* with an upright heart, and keep his commandments; to such *he* will be a wall of fire round about them, and no evil shall happen to them, except that which is commissioned by infinite goodness and love; so that all the parent's hope, that God will peculiarly bless her children, and make them the objects of his especial care, rests on their *being good*. How powerful an incentive to train them up in that *good way*, from which, when they are old, they shall not depart; a promise which distinctly marks the extensive agency and influence of early principle, wrought out into regular, and consistent, and established habits.

Another motive consists in the honour of God, and in the support of the cause of Christ and of his kingdom in the world. In that "congregation of faithful men," of which the visible church is at any time composed, there is required a succession of pillars in the temple of God, in order to support the edifice, and to be the means of

carrying on those works of charity and piety, which have for their object the extension of the rays of divine truth. The decease of parents is constantly occasioning vacancies, which in so far as this church admits of being enfeebled by external circumstances, diminish its strength, and therefore require to be repaired by the substitution, in their room, of children who have been well instructed in the ways of God. And if it should please the almighty Disposer of all events, to take to himself any one or more of those children whom he has entrusted to us, how great is the consolation if we can really look back on having done our utmost "*to bring it up for him*," and if we can anticipate its recall to the bosom of him who gave, there to spend an eternity of joy and praise among the happy throng which surround the throne of God; how great the delight of contemplating the redeemed spirit, disenthralled from its chain of mortality, awakening as from the dream of its short-lived existence, escaping from all the toils and difficulties of this probationary state, and entering at once with its *full powers* and *most expanded capacities*, into the joy of its Lord; for a longer residence on earth, however it may contribute to the development of the intellectual powers, adds not a single atom to the completion of that spiritual immaterial principle, which is perfect from the hand of its maker, and is only obscured, and enfeebled, and perverted by its alliance with the body.

And again, this principle will influence the

whole spirit and conduct of parents; it will teach them to shun what is sinful, or even wears *the appearance of being so;* it will teach them to separate their children from the contact of known evil, or of that which too nearly resembles it, to be indulged with impunity, or to be received into the bosom with unreserve; it teaches them to differ from the world in general, in the selection of objects for their children's pursuit, in their principles of action, in the direction of their conduct and amusements; it influences every part of education; it indicates the rocks on which others have been shipwrecked, and teaches to avoid them, as well as to know, and to meet with courage and confidence, the dangers with which it is encompassed. Christian parents will have to teach their children many things in common, with those whose hopes centre in the worldly advantage of their offspring; and whose views and prospects do not extend beyond the gratification, or at the very most, the usefulness of the *present* hour; but they will also *not* teach them much which is considered as of paramount consequence; and they will find many parts of common education miserably defective, especially in the article of principled, moral, and religious instruction. Too often will it be observed, that those sacred truths, the knowledge of which has been driven from the nursery and the study of the higher ranks, have found an asylum in the lowly cottage, and in the heart of a Sunday-school pupil; too often will the knowledge, and the principle, the correct

feeling and conduct of the latter, put to shame the descendants of those whom Providence has blessed with rank, talent, and affluence; the children of intellect, of reason, of passion, of accomplishments, but not of religion and virtue; devoted indeed from earliest infancy to god—the god of their idolatry, the god of this world, and ignorant of *Him* who is every where present, and who requires the homage of his creatures. But this must not be with the children of religious parents; *they* must know their real situation as helpless and dependent beings; *they* must learn that the customs, and maxims, and habits of the world, will not bear the test of the revealed will of God; and *they* must be taught that the *Bible* is the only source of appeal, and be accustomed to bend at once and implicitly to its decisions.

This important principle will farther be shewn in the conduct of the parent under various circumstances, in her watchfulness over the management of the little expenditure of her child, the mode of economizing its time, the employment of its talents, the distribution of its charity, the improvement of its manifold advantages, the government of its temper, the regulation of its feelings, affections, and actions; all being tried by the same standard, and governed by the same motives and sanctions.

This course of duty requires incessant vigilance, and persevering activity; if the Christian's be a life of warfare, and perpetual struggle,

much more is the path of the christian mother difficult; since her success depends on the skilfulness with which she accomplishes her retreat from the array of this world's influence, without yielding a single point to its power, but on the contrary always gaining by falling back on her resources, and extending the "*materiel*" of her defence. To slumber at her post, will be to be surprised by the enemy; to be indolent, will be to ensure defeat; her only hope of safety consists in *undeviating* though it may be in *slow* progression.

In conducting this conflict, there is great encouragement to hope, that the *Holy Spirit* will bless those sincere and continued exertions; it is indeed true, that the grace of God is not *limited* to the children of christian parents, nor to those who are diligent in the performance of their duties; but it may be hoped for with confidence, by those who are sincere and earnest in instructing their offspring in the way of holiness and truth, even as the season of harvest is confidently expected by the agriculturist, when he manures and ploughs his land, sows his seed, roots up the weeds, and waits with patience for the early and the latter rain. And lastly, the covenant which God has made with his people and their seed; together with the dedication of children to the service of God in baptism, are grounds of confidence to the parent, to hope, to believe, that her offspring may live before *him;* that God would give them a perfect heart, and

make them entirely and unreservedly *his*. How great is the happiness of a mother to witness her children growing up in the fear and admonition of the Lord; to see them walking in the path of the just, which shineth brighter and brighter unto the perfect day; to watch their delight in the law of the Lord; and to be assured that they shall be as trees planted by the rivers of water, that shall bring forth their fruits in their seasons, that their leaf also shall not wither, and that whatsoever they do shall prosper. And if on the contrary, the young should turn out ill, how great will be the consolation to reflect, that *she* at least has done her duty, and has not to blame herself for any portion of the misery, which they entail upon themselves and others. But O! how unspeakable the wretchedness of her, who in these painful circumstances has to charge herself with wilful, allowed, continued neglect; of her, who upon mature reflection, and an appeal to conscience, is obliged to confess that she is in any degree answerable for the misconduct of her family, who by their wickedness are subjected to the doom of the ungodly, "who are like the chaff which the wind driveth away;" and "who shall not stand in the judgment"—"for the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

CHAP. V.

THE SAME SUBJECT CONTINUED—ON EARLY RELIGIOUS EDUCATION.

In instilling religious principles, it will be the mother's first care, that such principles be sound and just; the pure and undefiled religion of the Bible, unalloyed by party feeling, or deteriorated by the admixture of human error or superstition; the result of her own deliberate conviction, upon a close and attentive examination of the word of God, aided by that "*Spirit of truth*," which will guide the sincere inquirer into all truth; unadulterated by bigotry, and not the merely unexamined prejudices of her own undiscerning childhood. Here, the Bible forms her only standard of truth; to it she constantly refers as affording the ground on which her opinions and conclusions are built; to it she leads her child for doctrine, for reproof, for correction, for instruction in righteousness, explaining it as far as possible to the limited capacity of her pupils, and by and by, placing this sacred volume in their hands, that they may examine for themselves, and ascertain the reality, and the force, and the sanction of her injunctions.

Not only should religious instruction commence

at an early period; not only should the understanding be informed and enlightened, but the thoughts and affections must be taught to *rest on*, and to be governed *by* these great truths; since the prepossession of the heart in favour of religion, by the inculcation of the great and fundamental doctrines of Christianity, will in after life form a barrier to the influence of temptation, and operate as a preservative from vice, among the snares, and delusions, and allurements of a world that lieth in wickedness.

It may however, become a question, at what period religious instruction *should* commence? This must vary in different individuals; but in general terms, it may be said, that it should *commence early*. Christ has said, "Suffer *little* children to come unto me, and forbid them not, for of such is the kingdom of heaven." There are repeated instances of the impressions of very young children being recalled many years afterwards, and being found as reminiscences of former objects and circumstances, even of such as could scarcely have been supposed to have exerted a very powerful influence upon the mind; such as any alteration in the furniture of a room —circumstances connected with its former arrangement—the form of a military cap, &c. &c. These instances are particularized because they have fallen under the author's own cognisance, and because there could have been no possibility of reviving the original impression by a fresh contemplation of the object which first produced

it. And if *such* be the case in matters so completely extrinsic to all the subsequent modes and habits of thought, may it not be at least equally so, when that object is calculated to produce a *livelier first* impression upon the mind, and to be frequently renewed by every occasion for the exercise and development of the principle instilled.

The mind cannot be *too early* imbued with the spirit of Christianity; it cannot be too early accustomed to look beyond the grave, and attend to its immortal interests; and since, although the heart and affections may not at this early period have been renewed by divine grace, yet the influence of religious instruction *will be felt* in the increased purity of the thoughts, the greater delicacy of the feelings, and the higher tone of morality of the life. Even supposing it to exert but a feeble power over the conduct in restraining it from vice; allowing, moreover, that its impressions, or at least their distinct recollection, *may* have been effaced by a long course of sin, and vicious connexion with the world, and its falsely called enjoyments; yet in this most unfavourable case, the effect may not have been wholly thrown away; the impression once made will not be entirely lost; at some distant period perhaps the attention will be awakened, conscience will be alarmed, the stores of memory will be unlocked, and its long forgotten treasures will be revived with the force and energy of original impressions; the soul may be called by di-

vine grace from the bondage of sin, and the slavery of Satan; it may be brought out of darkness into marvellous light, and aroused by that light to a sense of its situation and of its duties; the unobliterated, though faint and feeble trains of early thought and pursuit will be recollected; former knowledge will be recovered, and its principles rendered much more easily available than if the individual had now *first* to begin to learn: the simple elements of Christianity are again presented to the mind with an energy of appeal which is irresistible; the decayed and broken images of religious truth assume shape, and form, and strength, and colour, and consistency: these are first principles to which the reason and judgment may refer; these dicta are not forgotten; neglected ideas and slighted motives will resume their original power, and these "*dry bones live.*" This prospect should stimulate parents to activity and perseverance under the most discouraging circumstances, in leading their children in the way of truth, to the only refuge and hope set before them in a Saviour's blood: in the morning let them sow their seed, and in the evening withhold not their hand, for they know not which shall prosper, the early or the latter sown. It is the *command of God;* and the performance of their duty in this respect will in every event afford matter for consolation, and give energy to their designs; while a consciousness of neglect will give rise to cruelly embittered recollections.

When parents witness the example of other

children who have loved, and feared, and served God in early life; when they reflect on the uncertainty of that shadow which fleeth away and continueth not; when they recollect that man cometh forth as a flower and is soon cut down, and consider that the cold hand of death will sooner or later seize its victim; render pale that cheek which is now crimsoned by health; forbid the expression of that countenance which is now lighted up by benevolence, or distorted by revenge, envy, hatred, and other hateful passions, and for ever preclude the smile of contentment; when they consider that if religious instruction be *delayed*, this fatal period may arrive ere the mind has been brought to dwell with seriousness on its final destination; and when they recollect that the enemy of mankind is ever vigilant; that he avails himself of the opportunity while men sleep to sow tares among the wheat, to nurture, to cultivate the seeds of error; that he seizes every opportunity they slight, and thus renders the task of instruction more difficult, as well as less probably successful, from having to oppose an enemy which has possessed himself of the strong holds they ought to have pre-occupied; and still further, when they reflect that their own life is uncertain, and that they may not be spared to communicate this defined instruction, surely they will employ the *earliest* and *every* moment for this most important duty.

Parents have not only to combat with indolence, and with habits of procrastination, but

with false principle—a principle which teaches, that as religion is a matter of personal and individual concern, each should be left at liberty to choose his own views, and affix his own interpretation to the precepts of divine truth; and therefore, that the child should be suffered to remain in ignorance until its own inquiries lead it to the source of truth, and until it is enabled to form an *unprejudiced* judgment for itself. Under the semblance of liberality, there here lurks a spirit of latitudinarianism, a spirit of practical carelessness to the real boundaries of religion, and of indifference to the interests of virtue. It is indeed *true*, that religion *is* a matter of personal concern, and that to a certain extent each person *is* at liberty to choose his own views; that is, so far as regards the external form and circumstance with which it has been expedient and even necessary to invest her: but it is monstrous to extend this liberality of sentiment to the great doctrines and precepts of Christianity; as *if* each one were at liberty to expound these according to his own caprice, to make them bend to his own pre-conceived views, and square with his own erroneous principles and inconsistent practice. No! *truth* is immutable; *Christianity* is the same in every climate, and under every form; its divine precepts are indestructible; they have been given by *him* who cannot change, and admit not of accommodation to the waywardness of human fancy. The Bible is the standard; and with this

sacred guide in his hand, the humble inquirer after truth will not fail of discovering it. There *may be*, and *there are* minor differences—shades of opinion, which for the most part, except in perverse and perverted intellects, admit of reconciliation, generally on the ground of verbal interpretation, or form distinctions which are not really essential. But in all the grand features of his character, the Christian every where will be found the same; and it is absurd, therefore, to suppose that these distinctions ought to be perpetuated and widened; it is absurd to suppose that the young should be suffered to obtain their religious character as they might, and exercise a licentious and unlimited choice on the score of belief in its doctrines, and obedience to its precepts; it is absurd to suppose, that on a subject so momentous, they should be allowed a capricious preference which would not be permitted to them, in the formation of their manners, and the preparation necessary for their intercourse with society; it is the height of absurdity to imagine that the revealed will of God admits of a greater variety of construction than would be granted even to the ever changing dicta of fashion, or to a mere maxim of politeness. And as for the high-sounding pretensions of thus permitting the young to form an *unprejudiced judgment*, it will be seen at once that the thing does not exist; but on the contrary, that under the specious mask of freedom of choice, there exists the most complete

thraldom: for are not *ignorance*, the *continuance in error*, and the *observance of vice, all prejudices of the very worst kind?*

Away then with this boasted liberality, this cruel slavery, which would envelop the mind with its chain of adamant, and then leave it to burst its fetters by its own unassisted efforts; so true indeed is it that the *tender mercies* of the wicked are *cruel!* Let then the *prejudices of childhood* be secured in favour of pure and simple Christianity, before it be exposed to the temptation of irreligion, which, arrayed in every specious garb, tempts the affections, and distorts the views, and depraves the judgment, and obtains a sway over the whole mind, unless it may have been previously fortified against its influence. *Indifference* to religion is the first step in the progress of error; and terminates in complete assimilation with the wisdom of this world, which is enmity against God; while on the contrary, the greater the amount of religious knowledge, the more deeply will the mind be confirmed in its attachment and adherence, at least to *the form of Christianity*, a principle which in itself sufficiently shews the folly of that licentiousness of opinion (for it is not liberality) which has been combated. It is true, that with every care, the parent can only secure an attention to the *form of religion*, and point out the proper motives and principles on which this attention is to be grounded: she cannot change the heart, and subject it to the influence of these pure and holy laws: this lies

not within her sphere, but it is her province to prepare that heart for the good seed of divine grace, that it may grow and bring forth fruit, and spring up into eternal life.

Surely that part of the nature of man which is the most noble, and is destined to endure for ever, deserves the first attention; and if so, the acquisition of religious knowledge is an object of great moment, and of far higher pursuit than the cultivation of merely human learning, perhaps only ornamental, and at the very best, useful merely for a time. Far be it from us to depreciate the value of *intellectual acquirement*, which in so many ways may add to the extent of application, and beauty, and worth of *religious knowledge:* we shall embrace a future opportunity of making a comparative estimate of their real weight: all we here contend for is, that if one be valuable, the other is invaluable; if one be important, the other is all important; if one be deserving of attention and cultivation, the other demands primary attention and the most unceasing efforts after improvement.

Another principle in the communication of religious instruction is to begin with *the more simple elements*, and that these should be communicated, not in a slight, superficial, and irregular manner, but assiduously and systematically, so as to be interwoven with every part of the character. Youth affords peculiar facilities for conveying religious knowledge, while the memory is strong, and the powers of the mind active, sensible, and undistracted by commerce with the world; and

it is therefore capable of bringing to this subject, the full weight of its entire and unsophisticated energies: the heart and affections are flexible, easily impressed, and therefore able to receive those principles which are to mould the character here, and fix its future hopes. Religious instruction demands the first, the most earnest, the most constant attention. While therefore the development of the understanding, and the cultivation of the reason, form the invariable pursuit of every day in the week, and give rise to a certain degree of painful effort, both on the part of the parent and of her pupil, it is preposterous to imagine that that knowledge which informs the heart, and regulates the conduct, and without which all other information is weak and inefficient, should be inculcated only in sparing portions of time, and at distant intervals; that it should be left to the capricious influence of a desultory hour, should be pursued only on the Sunday, or should be confined to getting by heart some portion of catechism, some creed, or prayer. Religious instruction should be combined with that which is merely secular, and perhaps some portion of *every* day should be particularly devoted to this object, and by preference, that early part in which the mind is as yet unfatigued, and the attention is awake, and easily fixed.

In asserting the principle, that the communication of religious instruction should be interwoven with the business of each day, it is however necessary to be cautious, that this knowledge

be not given as a *lesson* to be learned, and that the subject be not approached with a degree of unhallowed familiarity which desecrates its sacred character. It is not merely for the purpose of *enlarging the understanding*, but of *chastening the heart*, and of *regulating the practice*, that religious instruction is to be communicated : and its sacred truths are too holy, and their immediate relation to their divine Author too intimate and inseparable, to admit of familiarity without a certain degree of irreverence and want of humility, so disgusting in creatures when adoring their Creator ; without losing to a certain extent that awe, and deep self-abasement which are the only feelings with which the throne of the divine Majesty should be approached. It is then highly important to impress the young mind with a deep conviction, that this subject should only be entered upon with corresponding emotions ; and in *so doing*, the tendency to employ the name of the divine Being in familiar language, so painful to a mind adequately and delicately impressed with the power, and wisdom, and goodness, and knowledge of that divine and almighty Parent, will be obviated. If the name of Jehovah be always connected with the idea of his attributes, and these again are associated with the wants, and fears, and hopes, and blessings of infancy, there will ever be preserved that sense of dependence, and feebleness, and distance, and sinfulness, which will save the mind from familiarity, and serve in after life as an insurmountable barrier to

the wretched propensity to break the third commandment.

The main design in this process is to instil *principles* which are to govern the conduct; but then in order to effect this object, such knowledge must be conveyed, by interesting the heart and affections, and engaging these in the pursuit, so that that which would otherwise have been a task, becomes a delightful employment; by which means the attention is chained, and the practical bearing of all knowledge upon the conduct of the life is distinctly marked. Thus for instance, the daily commission of offences may lead to a knowledge of the sinfulness of human nature; the anger of God against sin; the punishment annexed to it; the mode of obtaining forgiveness and reconciliation, through the sacrifice of Christ; the misery of the impenitent, and the happiness of those who have been washed, and purified, and sanctified. The child is thus made to acknowledge its own sinfulness, and learns to watch against its influence; it feels, that notwithstanding this vigilance, it has, and still does, wilfully sin against God, and incur his displeasure; it is convinced that it has justly subjected itself to the penalty due to transgression; it acknowledges the necessity for repentance and turning to God; it seeks forgiveness from him, and restoration to his favour; and it prays and strives after obedience to *his* will, as the evidence of its sincerity; thus combining in one, principle with practice, and inseparably connecting the two ideas.

In accomplishing this desideratum, it is not enough that children read a certain portion of the Scriptures, however judiciously selected; or of any work, in which its doctrines and their influence, its precepts and their effects are described. The daily recurrence of the customary chapter is listless work; it will be languidly resumed as the morning task, and performed without interest: nay, it will excite fatigue and disgust, while no compensating good effect will be produced. And this results simply from the affections having been forgotten in the account; their influence has been neglected; religious knowledge has been pursued as a matter of science, not of passion; as a task, not a pleasure; and has shared as such, the common lot of that which is repugnant to our native indolence and indifference to that which is good, viz. it has produced aversion. And yet there is so much beauty in religion, and such a fitness to the wants and desires, the hopes and fears of an erring, feeble, helpless, depending creature, that the mind cannot fail to be enchanted by it if properly represented, and *before* it has been blinded and perverted by passion and prejudice: cold and lifeless precepts will be unavailing, and the heart *must* be warmed by the display of divine mercy, and goodness, and love, and must be convinced of its own immediate interest in these attributes.

Colloquial instruction particularly affords the means of producing and sustaining this interest. There is something at all times insinuating in this method of teaching; but especially when the

mother is engaged in instructing her offspring in all that relates to God and heaven, the misery of mankind, and the way of pardon and acceptance. The impression thus made is deeper and more abiding; the *one* floats on the surface of the understanding, and may be swept away by every zephyr; the *other* sinks deep into the heart, and becomes a stable principle of action. And when to this is added the motive which governs and directs the process, and which gives it life, and earnestness, and vigour, viz. a mother's love, and that affection interested for the immortal welfare of her child, it is indeed an engine of great power. It is she alone who can adapt her language and her sentiments to the capacity and character of her little charge; a mother's tenderness will captivate the child, and rivet its heart on the truths she wishes to inculcate.

But while the affections are to be thus engaged upon the issue of moral instruction, it must be recollected, that it is not a religion of feeling and passion which is to be produced,—not the piety of excited sensibility, but of a sound judgment. It must not be forgotten, that the child is a rational being, or that religion should be also embraced by the understanding: the cold and heartless system of what has been misnamed rational Christianity, and the fervours of enthusiasm, are equally to be avoided. No mode of pursuing knowledge is so pleasing or so safe, as that which proceeds by obtaining concessions from the mind relative to circumstances it is capable of *compre-*

hending; and then *combining*, *arranging*, and *uniting* them, so as to arrive at the wished for conclusion. In this way too may be demonstrated the important principle of the helplessness of man; and at the same time, the extent of his power.

The child should be *questioned* on the subjects with which it has been thus informed, in a way suited to its capacity; and its feeble efforts of thought, and recollection, and association, may be easily amplified if defective, and explained when erroneous. By repeating this process, it may be led to *discover* what it learns, *apparently at least*, by the ease, simplicity, and skill, with which the several parts of instruction are connected; each arising as it were necessarily and spontaneously from that which has preceded; the truths which it thus seems to develop will be more deeply engraven on the mind; and the gratification accruing from success in this pursuit, will stimulate it to greater efforts, and encourage to continued perseverance.

But farther, surrounding objects, and practical examples of the truths to be inculcated, will afford considerable assistance in the prosecution of this interesting task; and we have the highest authority for adopting a principle of this kind, since we do but humbly and feebly imitate our Saviour's method of instruction, the instruction of *Him* who knew what was in man, and was best acquainted with the methods by which his stubborn nature might be made to bend to the force of truth. The flowers of the field, the pro-

cesses of vegetation, the habits of animals, atmospherical phenomena, the simplest events of life, were all rendered applicable to the grand design of stealing upon the heart with the impressiveness of nature, those truths, which as matters of revelation, or oral and merely ethical instruction, might have excited aversion. There is a danger of making the appearance of religion dull and uninviting; there is a danger lest that which can alone make us happy should *seem* to the young mind to deprive it of innocent pleasure; lest its yoke which is easy, and its service perfect freedom, should appear heavy and operose. This effect is in part accounted for by the tendency of the human heart to aversion from all that is good; but success or failure will depend very much on the manner with which instruction is communicated. This principle is exemplified every hour, since we well know that the same truths will be either palatable or disagreeable, according to the *manner* in which we are told of them; and if this will operate on the common intercourse of life, how much more on that which is unseen and eternal.

There can, however, be no just reason why religious instruction should not be rendered pleasing; why the most powerful efforts of the understanding, as well as the highest affections of the soul, should not be consecrated to the service of God. Thus, for instance, the attention may be fixed on the most interesting truths to which it *can* be *directed;* perception may be awakened by the sub-

limest novelties; reason may be engaged on objects of the most fearful moment, reflection obtains the widest scope for its exercise, even *all* that concerns the past, the present, or the interminable future; memory is stored with ample images of delight, possessing too, this peculiar property, that the more frequently they are meditated upon, the more vivid is their impression, and the greater beauty does there appear to surround them; the conscience is supplied by a thousand motives and sanctions, which immensely widen the sphere of its influence and operation; the imagination, while it finds abundant causes to restrain its wanderings, is furnished from sources capable of satisfying, and even of exhausting its most unlimited conceptions; the will is ennobled, rendered free, and guided to the most beneficial results; and the highest examples of virtue and goodness, and happiness and truth, are proposed for our imitation, while the assistance of the Holy Spirit is promised to enable us to copy the excellence of Him who knew no sin, neither was guile found in his mouth. Thus too, there is abundant room for the exercise of the passions and affections, in the love and the fear of God; delight in his service; gratitude for unnumbered blessings; the controul of selfish disposition; and the exercise of self-denial, in the ennobling objects of desire which are embraced by the Christian's hope; in the courage, and constancy, and fortitude, with which he is called upon to oppose the influence of vice and error, and to persevere in

the paths of virtue; in the daily exercise of humility, caution, and prudence; in the performance of justice towards his fellow-creatures; in tenderness and compassion to those more immediately around him; in seeking to do them good; in the multiplied instances of charity and benevolence; in the relief of the temporal and moral necessities of the poor; in the cultivation of esteem for the just, and pity towards those who are in error, and sunk in vice and misery; in the enthusiastic pursuit of every virtue; in the forgiveness of injuries; in hourly forbearance and retiring modesty; in the subjugation of vanity; in the cultivation and improvement of sincerity, veracity, activity, temperance, and many other objects of the purest pleasure.

But again, religion is not to be taught as a matter of abstraction, but as a subject of great and *individual interest;* thus involving the important principle of self-love, and giving it that bias which will disarm it of its power to injure, and communicate that tendency which will render its fruits not only innocent, but useful. The doctrines, and precepts, and opinions of divine truth, are not speculative notions, exhibited for inoperative belief. It is not a science for abstracted reason to examine, and determine upon its force and influence, and propriety; it is not a subject for demonstration; it is not a doctrine on which we are permitted to doubt; it is revealed to us from heaven, and requires the assent of the *heart;* neither may we ask *why* it is so, any more than

we would inquire *why* the ear does not perform the function of the eye, or the heart that of the brain. Were it not so, religious instruction would be most difficult, because the effort must be made in a manner quite uncongenial with its nature, and opposed to its spirit.

In this life, when judging of events and their results, we do not separate circumstances, and opinions, and feelings, and actions from the *persons* who have elaborated them, who have thought, and willed, and acted: we usually connect them together; and when we exclusively wish to act from, and to be influenced by our judgment rather than our feelings, we find it necessary to abstract the mind *from the person*, and fix it on the subject. In communicating religious instruction, however, the very reverse will be found to be the case; for although the understanding and the judgment *may be* and *are* necessary to the acquisition of religious knowledge, yet these must be influenced primarily by the heart and affections. Religion is a matter of *belief*, not a question of *debate and speculation*. It is important to keep in view this essential distinction. To arrive at the cool determinations of judgment, it is necessary to abstract the person from the subject: but on the contrary, one great means of engaging the affections in the service of the religious instructor, is by assiduously connecting the person with the subject, and making the child *feel* that it possesses an individual interest in what it learns; that religion is not an abstract truth,

or a piece of general information, or a cluster of vague opinions; but the *business of the life*, that in which it is individually and immediately concerned,—that in which its usefulness here, as well as its present, future, and eternal happiness are implicated.

The Christian cannot read his *Bible*, without finding an exquisite charm in the affecting simplicity, and glowing beauties it displays: upon this model the parent frames her instructions; and guided by infinite wisdom, she will not greatly err. Moreover, the lessons she communicates will not be *drawn* simply *from* the Bible; but that blessed book itself will be put into the hands of her offspring: it is however desirable that it should not be employed as a *lesson book*. It is of the first importance, that children should grow up to esteem and love the Bible, to feel reverence for its truths, and a decided interest in all its communications. The danger of *familiarity* on subjects so high and sacred, has been already pointed out; and such is the love of indolence in the human mind, and its aversion from instruction, that it very commonly contracts in early life, a rooted dislike to the medium through which it is conveyed, *because* it is a source of disturbance to its own luxurious inaction: and this principle operating upon *the Bible* when employed as a *task book*, will create a distaste for it, and diminish the respect due to its sacred character. Let then the *secularities of instruction* be elsewhere found; and let the heart be attracted towards the Bible

by a selection of its interesting narratives; by rendering the relation of these a reward for good conduct; and by throwing that degree of interest upon its pages, which a constant appeal to its principles will ensure.

The Bible is not fitted for the learned and the wise only, since Almighty God delights to perfect his praises out of the mouths of babes and sucklings. The aspirations of the infant heart; the sacrifice of a lamb without blemish—that is, before it has been polluted by the commission of actual and wilful *sin*, is an acceptable offering to Him who died to save mankind from its penalty. The truths of the Bible are appropriate to the meanest capacity; and will convey to the mind even of a simple child distinct views of God and of Christ, of the soul, of its lost condition, of the mode of redemption, of pardon and acceptance, of justification and sanctification; for although it may not be able at once to comprehend the *terms*, and affix to *these* definite, and appropriate, and distinct significations, yet *it is able* to embrace a knowledge of the things thus signified. An unprejudiced heart, and an unperverted will, are the qualifications best suited for understanding and receiving the Scriptures.

These Scriptures, however, (in which are some things hard to be understood) are to be explained; their difficulties are to be removed, and reflection on their contents is to be developed, while their truths are to be simplified by a living commentary upon their practical influence in producing holi-

ness of life. It is desirable that the Bible should be perused in childhood, in its simple form, in contradistinction to any *commentary*, however excellent from the pen of human learning; these are generally inefficient, and sometimes *injurious*. For not only is it injudicious to *raise doubts* in the youthful mind, for the purpose of removing them; to detail cavils, with the view of refuting them, and to explain the varying shades of opinion which good men have taken of the same subject, under different circumstances; not only is it desirable to produce implicit confidence in its obvious meaning; to appeal constantly to its decisions as final and satisfactory, and to inculcate its plain and heartfelt truths: but the simplicity and beauty of its language; the brevity and force, the purity and energy and eloquence with which its doctrines are exhibited, are admirably calculated to affect the heart, to fill and enlarge the mind, and to take á deeply rooted hold on the memory. Again, the very words of Scripture are *the form* chosen by the Holy Spirit for communion with men; words which human commentaries at best dilate, and so dilute the force of the original. The Bible is the best expositor of its own truths; and however commentaries *may* improve the understanding, and deepen the judgment, and enlarge the views in *after life;* however they may illustrate the force of particular passages by criticism,. or by the detail of local customs, or by the events of history, and by the present and past situation of the kingdoms or

cities of the world; yet *now* they will only produce the effect of overloading the memory, distracting the attention, and preventing its clear perception of *simple truth*; which, however, it must never be forgotten, none but the Spirit of God can really enlighten the mind thoroughly to understand. And yet this exception against commentaries in general does not at all invalidate the usefulness of that oral explanation of its truths, that living exposition of its principles and practice, which has been before recommended. "Open thou mine eyes, that I may discern wondrous things out of thy law," should be the prayer of infancy; and the means appointed for the fulfilment of this petition will be found in that apostolical teaching, which consisted in the energetic detail of the simple elements of Christianity. By this mode of instruction the mind is led to form reflections upon what it has perused, partly from its own efforts, guided and assisted by maternal solicitude, so that it appears to think for itself, and to work out its own conclusions from the problem before it.

The *constancy*, the *frequency*, and the *regularity* with which religious instruction should be communicated, may be argued from the pen of inspiration: "And these words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou sittest down, and when thou risest

up." No opportunity is to be lost; on the contrary, every event, every circumstance of life, every change of situation, every external accident is to be made subservient to this great design; the influence of which should be habitual and universal, pervading every part of the conduct. All possible means should be devised and employed for the advancement of this influence; and all the varied changes of this checquered scene should be made the means of supporting it. Nothing can be more full, more comprehensive, or more descriptive of this duty; nothing can lead to more correct views of the engagement; and to add, or rather to *wish to add* to its sublime force and energy, would be, in fact, to detract from its impressiveness.

CHAP. VI.

THE SAME SUBJECT CONTINUED—PARTICULAR FUNDAMENTAL PRINCIPLES TO BE INCULCATED.

I. In engaging the attention of the child to religious truth, the importance of *self-knowledge* should not be overlooked.

True indeed it is that this knowledge is not to be attained, except as the mind is renewed, and enlarged, and strengthened by divine grace; for man prefers the exercise of his intellectual powers on any subject, rather than himself; he possesses a natural, an instinctive aversion from communing with his own heart; he shuns the estimate of his own powers and talents; he dreads an examination into the mode of their application; he shrinks from the scrutiny of his motives; he fears to try all his actions by the test of principle; he flies from a comparison between what he is, and what he ought to be; and endeavours to shield himself from the result under the prominence of some specious virtue, forgetting that even *this* is too generally cultivated as a cloak for some secret sin, to which he naturally clings the more closely, in proportion as the tempest of vice howls around, and as he really is more subjected to its storms: and yet the agency of this inquiry upon human

action, and especially upon the young, is of great value, since it checks the heedlessness of precipitation, and induces them to pause occasionally, and most emphatically to ask, "Is it well?"

By teaching children to scrutinize their motives for action, and by detecting and separating those motives from the mass of intellectual and moral principles with which they are combined, and by explaining their real nature, they may be taught to feel that *these*, as well as the thoughts and intents of their heart, are only evil, and that continually. Combining this confession with the instruction daily communicated, a degree of energy and force before unknown is given to the truth, that all mankind are by nature *sinful;* and by a *particular* application of this general principle, is formed the important conclusion, the groundwork of Christianity, the basis of all genuine piety, that the child itself is a sinner, and in an utterly hopeless condition, so far as regards *its own power* of obeying the pure and holy law of God. With the aid of common observation, and with the full impression of the insincerity, the hypocrisy, the injustice, the ingratitude of the world around, and with an entire view of the agency of passion, anger, malice, hatred, and puny revenge, even in the first months of childhood, it is difficult not to assent, in *general terms*, to the doctrine of human depravity; but it is *equally and still more* difficult to the pride, and obstinacy, and perversity of the human heart, to make a distinct *personal* application of this knowledge; to *feel* that

this same principle of corruption envelops every individual in an atmosphere of vice, infests every thought and feeling, and in a greater or less degree taints every action with the attributes of transgression. Reason may assent to the former general position; but to feel that we ourselves are sinners, and as individuals, deserving the righteous anger of a just and holy God, requires more than reason; and here an acquaintance with self may be useful in awakening conscience to the melancholy fact of the corruption of the thoughts and actions—for "there is none that doeth good."

II. Where this fundamental principle is known and acknowledged, it follows much more easily to enforce the necessity for a *renewal of this corrupt heart*—for an *entire change* of this nature, before we can be made like God, or become his children. And now the mind is prepared to receive the doctrine of justification through the sacrifice of a Redeemer—the key-stone of christian faith and practice, upon which alone can be successfully upheld the glory of Christ and the safety of man. Once more from this self-knowledge, the child may be taught to feel its entire helplessness, its inability to do any thing aright, the mortifying insufficiency of its own strength, and its entire incapacity to perform the will of God. Something more is requisite to supply its weakness; and from this consideration of its necessities, it may be led on to the doctrine of the influences of the Holy Spirit, and of divine sup-

port and assistance: for it is only through his Almighty aid, enlightening the views, strengthening the resolution, and teaching how to will and to do, that we can obey his laws, or walk acceptably in his sight: hence the vast importance of this principle.

III. Again, the parent will employ every means in her power diligently to preserve *the heart* of her offspring from the influence of sin. If this, the centre and source of feeling and of action, can be preserved from the pollution of actual vice and error; and if, with the aid of divine grace so liberally promised to those who seek for it, it can be retained to a prevailing choice of that which is right, and defended from a constant tendency to that which is evil; if it can be brought to choose the service of God, ("as for me and my house, we will serve the Lord,") the influence of corruption withers and dies; but if through negligence sin should enter at this avenue, if it should gain access to the thoughts, and should subsequently appear openly in the conduct, it does not then so readily admit of restraint, although before its actual assumption of permanent and despotic authority, it might have been retained in subjection. It is then an object of real moment, to preserve the young from the influence of corrupt society and conversation, and from the active propensity to open iniquity.

IV. In pursuing this system of religious instruction, it is necessary to impress upon the mind of the young that this is not *an end*, in the

accomplishment of which it may securely rest; but that it is only the *means* to be employed, and which can alone be rendered efficacious by the blessing of the Spirit of God. There is considerable danger lest in after life the recollections of a religious education should prove a source of delusion; lest the uneasy stirrings of conscience should be lulled into repose by this opiate; lest the mind should derive comfort from it, and fancy that the inoperative notions it conveyed might stand in the place of sorrow for sin, and real conversion of the heart to serve the living God: there is danger lest the great enemy of mankind should avail himself of this ready sedative, in order to lull the mind into a fatal slumber of false security; lest it should speak "Peace, peace, when there is no peace;" lest its wounds should be slightly healed; and lest its sleep should be deepened, and its insensibility more entire, as it approaches the very edge of destruction, the shadowy verge which separates eternity from time. Surely this fatal error will be studiously avoided, if it be considered at how fearful a risk the peace of the present moment is obtained; even by an increase of the cause for fear and disquietude, and by a daily diminished power of restoration.

Educated in the externals of a religious profession; attending, from habit, to the daily or weekly recurrence of its common duties, and ordinances, and exercises, if conscience should whisper all is not right within, this regular discharge of duty will be adduced as an *argument for in-*

action, and as an *evidence of safety;* while during this process the soul is fast bound by the chain of iniquity, even by the choice of sin, and the deliberate preference of that which is offensive to the purity of the Most High. The great weapon employed in the conquests of our Redeemer, the *word of God* is rendered shaftless; because the mind rests itself upon the consideration of a *present* ideal perfection, a state which does not require the costly sacrifice of a mediator, or that rich display of infinite mercy and love which the Father has bestowed in the blessings of salvation. This error is to be avoided by addressing religious instruction to the heart, rather than to the intellect; and by shewing that it is a master principle, which must actuate the life, and govern the conduct, the thoughts, the passions, and affections. If the child be early taught to look for the influence of real religion, in holiness of life and conduct, in devotedness of the heart to God, and in the abandonment of temporal comforts and advantages, when they come in competition with the kingdom of Christ, and the honour of his name; if it be taught that the evidence and fruit of religious instruction is to be sought in walking uprightly, and working righteousness, and speaking the truth in the heart; in most scrupulously abstaining from thinking evil of, or doing injustice to its neighbour, or readily believing a calumny against him, or easily taking offence at his conduct; in hatred of the wicked for their wickedness, but in the deepest compassion for their

wretched state of alienation from God; and in the esteem of those who *fear the Lord, in so far* as they do fear, and love, and serve Him, and bear his image; in immovably adhering to a conviction of right, although this may be sustained with great personal loss and inconvenience; in abstaining from covetousness, hasting to be rich, and every unjust mode of aggrandizement; and in delighting to support and uphold the character of the innocent, and the feeble, and the unprotected; and that "he that doeth these things" shall never be moved; if it be taught to look beyond an outward attendance upon the duties of religion, and to feel that this is only acceptable to God, in so far as the heart is actively engaged in his service, and as the influence of these means of grace are exhibited in an exemplary conduct and conversation: if it be taught these things, it will be saved from the error of placing its confidence in a religious education; in the merely external profession of piety; in the performance of *that,* which without the heart can only be the drudgery of an exterior attention to the forms of religion, without any of its intrinsic or solid pleasures, since these exclusively arise from its ennobling influence upon the mind, and from placing this in communion with the God of its life.

V. The necessity for continual progress will not be forgotten; a principle which may be exemplified in all the works of *nature* with which we are acquainted. From the period of the first

development of vitality, to its hour of maturity and perfection, there is in all things perpetual growth. So also must be the advance of the Christian, whose light shineth brighter and brighter unto the perfect day: the only difference consists in this, that whereas the productions of nature are perfected, and *then decay*, the Christian's progress is continuous, is never subjected to interruption, and when it has reached its state of maturity here, it is not arrested, but exchanged for the perfection of a world of spirits. He must never rest satisfied with any present attainments, assured that these are *short of what he may* acquire; feeling at every stage of his progress, an increased and increasing necessity for watchfulness and diligence, in order that he may escape from frailties and imperfections, of which before he scarcely even suspected the existence; and well knowing that every step in advance, is an augmentation of power for future progress, he must be ever pressing forward towards the mark of the prize of his high calling in Christ Jesus.

Much will depend on the mode of communicating religious instruction. If it shall have been taught in a dry, repulsive, and superficial manner; if the reason and the judgment shall have *alone* been exercised upon truths which require *also* the assent of the heart, a distaste will have been produced for the paths of peace and truth; and that religion, which is capable of affording the sublimest pleasure, will have become burdensome in action; its duties and its privileges,

since *these* are intimately combined, and inseparably connected, will be equally disliked, and a resolution will be silently formed, to experience as little as possible of their influence; the child will long for the termination of its engagements, and will *hate*, instead of admiring and loving the beauty of holiness. But if on the contrary, the affections shall have been engaged in the service of piety; if the heart shall have been interested *in*, and shall have derived pleasure *from*, its duties and appointments, then will such pleasure be enhanced by continuing to study this knowledge, embracing it as a practical principle, and regulating the conduct by its dictates. The effect of these varying modes of education, will be felt in after life, though in a somewhat different way. A supine contentedness in present possessions may be traced to its agency; a want of activity, and life, and energy in the pursuit of holiness, may here frequently find its origin. Hence the importance of engaging the heart in the performance of duty; and of teaching the child to perfect his love to God in the increasing knowledge of Him; and of enforcing the necessity that the bounds of our acquisitions should be enlarged, our prejudices be subdued, our hands be strengthened to do good, the influence of remaining corruption be constantly and vigilantly opposed; that amiable dispositions be cultivated, and their opposite vices be carefully eradicated; that right principles be confirmed; that our usefulness be extended; and that our sources of pleasure be multiplied and

augmented by living to the glory of God. Then will the real tendencies of the character be conspicuously shewn; then will it not be difficult to say, to which of the two grand divisions of mankind it essentially belongs; then will it become a burning and a shining light to those around; not placed under a bushel, but on a candlestick, that all who come in may see that light, and discern by it the way of everlasting truth.

VI. In the conduct of religious education, the christian parent will not overlook the faculty of the imagination, that busy, ever-active power, which if suffered to lead the mind, would be continually carrying it into perpetual peril, but which, when subdued, governed, and influenced by religious principle, is capable of adding to the usefulness and happiness of man. For although in matters of religion, it has too frequently been productive of error, and has proved the fruitful parent of idolatry, superstition, many a varied form of scepticism, and many an unjust or injurious view of the relation of the Supreme Being to his creatures: although almost all the errors in doctrine may be traced to the wildness of ungoverned fancy, refusing to be guided by the simple, obvious meaning of the word of God, and choosing rather to define for itself views and principles, which are the offspring of its own waywardness: although every false religion must be based upon this crumbling foundation: although it may have selected the cloister for its favourite residence, and may have been nurtured in the

gloomy bosom of the ascetic: although it may have found its cherished abode in the imposing rites of Roman Catholicism; and lingered long in the hearts of those, who though opposed to the political influence of popery, have not been themselves free from its spirit of formality, and its quiet confidence in ceremonies and professions: and although it may have occasionally betrayed the good and the humble, though the weak, into some of the wildnesses of enthusiastic fervour: yet the consideration of its power to lead into error, will shew that if justly regulated and duly employed, it is also capable of furnishing the mind with more exalted views of an almighty Parent; with deepening convictions of our own sinfulness; more extended conceptions of the love and mercy of our Saviour Christ; firmer hopes in the salvation he has accomplished for us; more ardent desires after conformity to *his* image; enlarged anticipations of the blessedness of heaven; and more passionate aspirations after that freedom from sin and temptation,—that perfect love, and delight, and holiness, which characterize its inhabitants. These are the invisible realities of that unseen world, which can alone be present to the eye of faith: and the *principle of faith, so far as it is depending for its manifestation upon intellectual agency,* must mainly rely upon this faculty for its exercise; for however it may be *the gift* of God, yet its active exertions, when implanted in the heart, must derive their *present* and *embodied energy,* from the intellectual faculty,

which is peculiarly adapted to shadow forth its spiritual strivings after immortality, and to give intensity of feeling to the Christian hope, as well as energy of desire to virtuous action.

While the imagination serves to expand the mind, and to render it more alive to benevolent feeling and action, it will also contribute to enlarge that fear of the Lord, which is the beginning of wisdom; to multiply occasions for the exercise of love towards him, and lead his feeble creatures to realize more completely the idea of his ever watchful care over them, of his constant presence with them; and will fill their minds with awe and reverence, as derived from a view of *His* omnipotent power and boundless love.

The sacred writers, above all, the evangelical prophet, and our blessed Lord himself, call in the aid of this faculty, to give energy to the subject immediately before them; to cherish the fervour of devotional feeling; to elevate the mind in the contemplation of the sublime truths of revelation, to the glowing prospects of the extension of the Redeemer's kingdom, when the desert shall blossom as the rose, and the fruitful field shall become a forest; and to the glorious realities of that invisible world, where the sun shall no more go down, where the Lord shall be our everlasting light, and where the days of our mourning shall be ended. Where then such powers have been given to the imagination; where they so readily admit of perversion; but where guided by piety, and chastened by solid judgment, they may render this faculty

a source of pleasure to ourselves, of ornament to religion, and of usefulness to others, and to the cause of Christ in the world, the parent will not be unmindful of *its influence;* but she will be cautious to conduct its agency into the right channel; to correct its wanderings by the sobriety of reason, and the modesty and simplicity of divine truth; and to preserve it alike from the narrowness of bigotry and superstition, as from the boundlessness of unhallowed conjecture, undefined contemplation, and the unrestricted enthusiasm of merely animal passion. It is an engine of extensive power, and of fearful interest and importance; and its application will require great caution and deliberation; but for that very reason, it is the more sedulously to be employed, for if not engaged in the service of truth, it will be enlisted by the great enemy on the side of error: since it is an unerring principle, that indolence and inaction of any *one* faculty, throw it into the power of the enemy, and render it a rallying point of falsehood, from which the influence of corruption may be irradiated at his pleasure.

VII. Again, it is necessary to be cautious, lest that attention to the duties and ordinances of religion, which is constantly inculcated, should itself be rested in; lest the mind should be *satisfied* with certain observances; lest it should be principally fixed on the recurrence of these privileges; and lest therefore religion should come to wear the appearance of being something *occasional*, not

uniform in its consequences, and in its influence; but operating on the mind only at particular seasons, and under peculiar circumstances. Yet "to be good, and to do good," is the principal business of life; equally active in every variety of situation, and constantly operative upon the conduct in its minutest ramifications, and in its most hidden motives and principles. It does not commence and terminate with a certain round of duties, but is universally and unceasingly operative, transforming the character into the likeness of the Saviour. It is not to influence the conduct on particular and stated occasions; or to occupy the attention during one day of the week only; but it is a living principle of action to govern the mind, and to be carried throughout every hour of every day. It does not consist in an attendance on the temple of God:—"Who hath required this of your hands, to tread my courts, saith the Lord? bring no more vain oblation, &c.;" nor in any single branch of duty: it is not a detached thing, which can be practised separately, and possess its distinct periods and modes of operation: but it is transfused through the spirit, and temper, and conduct, and is an ever-living watchful principle, discernible at every point of contact of man with his fellow man, and pervading every action. It does not consist in the performance of any single act, or in any number of individual manifestations, constituting a series, or group of actions: there must *first*, be a sacrifice of the heart, and in consequence of

this, all the common duties of life will become acts of religion, by the new and abiding principle on which they are performed, and the spirit by which they are characterized. Christianity produces *practical piety*, diffused throughout the whole mental system, animating every sentiment, and invigorating every action. It is not to be practised to-day, and laid aside to-morrow; it is not to be listened to in retirement, and abandoned in the world; it is not to be honoured in society, and disregarded at home; it is not to be sometimes assumed, and at others negligently thrown aside and forgotten; but it is to be an indwelling principle, an inwrought habit, a pervading spirit, from which every act derives its life, and energy, and beauty.

VIII. Once more, it is important to impress upon the young mind, clear and distinct views of the discriminating difference between *practical piety*, and that species of morality which passes current among people of the world, and all those who are truly regardless of the religion of the heart. Good qualities cannot be genuine, or possess a sterling value, unless they flow from the agency of good motives; and again, unless these spring from the influence of the christian religion. *Many* of these actions may at first sight wear a similar appearance, and the young mind may be taken up by the attraction of that which is shining and ostentatious, but which wants the intrinsic value and purity which proceeds from love to God, and his creatures. Let it then be early

impressed with this important conclusion; that it is the motive from which action springs, rather than the apparent form with which it is endued, that alone characterizes the conduct.

IX. Lastly, it should not be concealed, but on the contrary, it should be conspicuously shewn, that there are difficulties in the Christian's life. While the superior consolations of religion are displayed; and while the sum of happiness which is the consequence of its influence upon the heart is exhibited, it is not right that its difficulties and trials should be extenuated or concealed. The opposition which must be encountered from the world, and its snares, and temptations, should be explained, or the mind will not be prepared to resist and oppose them, while it will be deceived with regard to the *nature* of that worship of God, whose ways, though ways of pleasantness, and whose paths though peaceful and perfectly free, are not exempted from the common calamities incident to *man*, or from the peculiar trials of the *Christian*. *His* is a life of self-denial; its rewards are not promised during the present stage of his existence, but in that which is to come. While, therefore, he lives upon the *hope* of futurity, present happiness and earthly peace *may* be superseded; but the comforts of religion are of a higher order, and remain indestructible, unchanged by circumstances, unattainted by the hand of time, but ever augmented by increasing purity of mind, and by a nearer approach to that

happy period, when the anticipations of faith shall be exchanged for the realities of fruition. There are indeed, *even now*, the beauty of holiness, and the happiness arising from its influence; but this will only be derived from a steady and uniform pursuit of truth practically, and that in opposition to all the incursions of evil. The world, and the temptations connected with a residence within its pale are continually at variance with the prosperity of religion; and if, amidst these scenes, the Christian should slumber at his ease, he will inevitably be surprised and led into error: if in the blindness of self-confidence, he should assert, and believe with Peter, that he is ready to die with his Saviour, he will like him, cease to watch, and will very soon be tempted to deny his master, to forget his cause, and break his commandments. Although a life of happiness, it is not one of ease or indolence; its pleasures are derived from constant pursuit, the pursuit of holiness and virtue; and the essential distinction between the two should be repeatedly and strongly impressed upon the young mind: "Woe to those who are at *ease* in Zion, who call *good evil*, and evil good." The Christian and the man of the world are alike exposed to the common calamities of life, and equally share its common mercies: *he* maketh his sun to shine upon the just and upon the unjust; *he* provideth food and raiment for all; *his* providential blessings are equally distributed; he preserveth the life, and surroundeth the path of both with dis-

tinguished mercy; both too are equally exposed to the painful vicissitudes of external circumstances; to losses and privations; to the separation of friends; the distribution of families; the inroads of misfortune; the attacks of disease; and even to death itself. But in addition to these common sources of disquietude, are the exertions, activity, anxieties, and care, implied in the duty of opposition to the maxims of short-sighted policy, and worldly expediency, and in a constant warfare with sin. If this caution should not be given, and the young should enter upon life with the expectation of *unvarying happiness* in the paths of religion, where so many causes for solicitude really exist, they may be thrown off their guard against the influence of temptation, and may be induced to doubt the reality of that peace which passeth all understanding; a peace which can only result, however, from a steady performance of active duty, and uniform opposition to evil principles and propensities. It *is necessary* to exhibit the sacrifices and *painful watchfulness* required by religion, as well as its pleasures, which *are not*, or at least, *ought not to be* those of speculation, but of active exertion, uncompromising duty, and energetic enterprize. It is a life of continual warfare, and in order to its being successfully conducted, and perseveringly carried on, the Christian must be acquainted with the extent, the power, the subtilty, the influence, the plan of operations, and mode of attack of his enemies; and that he be also

furnished with the weapons of the gospel. Ignorance of these things is to him a source of perpetual danger; and nothing will more certainly contribute to his defeat than a light and imperfect, or erroneous estimate of the difficulties with which he is surrounded. It is the part of wisdom and the path of safety, first of all to become acquainted with the nature of the country through which he has to pass, and with the opportunities it may afford to the wicked and the hostile to surprise him; and he will then learn to avoid even those magic skirts of evil, on which he might otherwise be induced to linger, to imitate the example of our first parents, to be tempted by the beauty of its fruits, and finally to devour its poisonous productions. But this will not do; the Christian may not loiter, he must continue his unwearied progress, and he must constantly maintain his opposition to iniquity, till he shall join the multitude of those which came "out of great *tribulation*, and have washed their robes and made them white in the blood of the Lamb." The Christian has no continuing city *here*, and his happiness will result from seeking another and a better inheritance; a city which hath foundations, whose builder and maker is God; where sorrow and sighing shall flee away; where the accents of trouble shall be no more heard; where the language of prayer shall be exchanged for the halleluias of praise; where the tear of the mourner shall be for ever wiped away; where there shall be no longer any victim of disease or pain; where, after the short night

of dissolution the sincere believer shall be raised up in the image of his Redeemer; and clad in his finished righteousness shall appear without spot, and enter into that rest, which is prepared for those who love, and fear, and serve him; where "*He* that sitteth on the throne shall dwell among them;" "where they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb, which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

An important inference from all these circumstances, is, that *the good* are not rewarded, and are not to look for recompense in this life; *their* conduct must be governed by higher and purer motives *here;* but they *shall be* recompensed at the resurrection of the just, and shall reap abundant peace, when they enter into the joy of their Lord; therefore they should so live, as never to lose sight of their heavenly inheritance, but be earnestly striving to work out their salvation with fear and trembling! Unless these views be distinctly and characteristically marked during the course of education, the child may attempt to accommodate itself to the life of the world, and vainly endeavour to reconcile that difference, which infinite wisdom has pronounced irreconcileable. To preserve the esteem of those who are careless about religion, and to maintain the character of a disciple of Christ, is a very

common temptation; but there is nothing more impossible; for the great business of the Christian, is to love and serve God, obey his commandments, and imitate the example of the Saviour; while as respects the world, God is not in all their thoughts; self is their idol, and to it the adoration of their worship is constantly paid. This deceitful hope, is, however, the fruitful source of inconsistency, and often blasts the energy and ardour of the character.

A substitute for real religion is also frequently found in the activity of benevolent offices. The present is the peculiar epoch for charitable exertion; but although a spirit of genuine Christianity will not exist in the heart, without prompting the relief of the temporal and spiritual wants of those around us; yet this charity is not to be mistaken for religion itself, and so placed in the room of that principle from which alone it ought to spring. This subject will yet be noticed at a subsequent page.

X. It is a melancholy fact, but it is not the less true, that there are those who set out in the spring-tide of life with the most promising appearances; their youth is graced by intellectual energy, and by the prospect of continued acquisition; they are preserved from the contact of evil; they reap all the advantages of christian education; the seeds of good principle are carefully sown; the tender plants of virtuous action are nurtured into health, and strength, and established by habitual progress; they blossom

fruitfully, and bid fair to be abundant in their produce; they put forth leaves and branches, and appear to be strong and vigorous; *but* it is only in the sunshine of *prosperity;* and since, most happily for man, his days of joy are few, the stability of these early hopes is soon tried; his path, like the days of our changeful spring, is checquered with many a wintry blast; the dark and cold night of affliction ensues, and when the sun again rises, it no longer shines upon him in his progress towards maturity; his blossoms have been swept away by the chilling air, and the precocity and instability of his former exertions, are now only more strongly marked by the contrast arising from the withered, drooping, falling leaves, till the evidences of vitality have been lost. Still, however, if minutely examined, the sap may yet be found languidly circulating; a principle has been implanted which cannot be destroyed; but its power is so far impaired, that there is no longer sufficient strength to exhibit the traces of life, as evidenced by action. Let then the difficulties of Christianity be fairly stated, that the mind may not shrink, when they *are* discovered as from an unequal and unexpected contest. The triumph of faith is only to be obtained by a life of holiness; the victory will be given "to him that overcometh," and perseveres unto the end; and the reward, a crown of glory, will devolve on such victor. Upon the principles of faith in Christ, and holiness and purity as its fruit and evidence, the Christian will obtain his

object: no change of circumstances can defeat his hopes; for his Redeemer is faithful to his promises, and ever liveth and reigneth, and maketh intercession for his people. In *His* strength, no trials can be too great; for the hope and confidence of the *tried* are placed on *Him* who subdues all enemies under his feet—who goeth forth conquering, and to conquer.

XI. There is, however, one other principle which should be clearly understood, and systematically enforced upon the young—a principle which we shall yet have occasion to notice, when treating on the passions, but which, to have entirely omitted in this place, would have rendered the section incomplete. The Christian's is not only a life of continued struggling with evil, a perpetual warfare with iniquity, but it is also a life of privation: present ease, present good, and present gratification are systematically sacrificed to future prospects of eternal peace, unceasing joy, and unfading happiness. "Deny thyself," is the command of one who was infinitely wise and good, and in whom humility and obedience shone most conspicuously. This life of christian self-denial and self-devotion is to be prepared for in education, by teaching the child habitually to practise little acts of self-denial, and the abandonment of inclination, and the subjugation of desire, and the preference of principle in many of the common circumstances of life. This is necessary to its *present* temporal happiness, and to secure the early exercise of the principle on nu-

merous occasions in the *busy scenes* of life: but the Christian mother looks farther, and anticipates from this preparation that her offspring will more readily deny itself, on the principles of unerring rectitude, those pleasures and gratifications which are not conducive to its immortal welfare, and to the honour of God; and hopes that it will more readily take up the cross, account its burden light, and form a more exemplary and faithful character. The principles and motives, and practice of self-denial will be enforced by arguments drawn from revelation, from reason, and from her own example—*a* most powerful, if not *the* most powerful instrument of carrying conviction to the heart. She will also explain the necessity for abandoning many of the pleasures accounted lawful by the world; and the duty of the continual mortification of sin, and of the corrupt passions, inclinations, and desires. There is, however, a danger of *trusting* to these effects, not so much as the procuring cause of salvation (for *this* error can scarcely exist in the well-instructed child of the Christian parent) as the *evidence* of having been renewed by divine grace, and of the heart being under its influence. This is by no means an impossible or even an improbable consequence, where a religious education has been communicated, and a theoretical knowledge of truth has been acquired. Add to this, that the child has been actively, practically, and habitually taught to deny itself in the common circumstances of life, as well as instructed into the necessity

for Christian self-denial: let this principle be continued by habit; let it be rendered easy by custom; let it be extended, as it may without difficulty, to *some* of the pleasures and gratifications of the world, which are obviously unlawful, and it will be readily foreseen how easily the mind may rest contented and secure in a religious education; how easily these acts of self-denial may be relied upon as the *evidence* of being in a safe state; and how necessary it is, therefore, to obviate their influence, when communicating religious instruction. The act must be separated from the principle; and it must be shewn, that there is nothing personally meritorious in the possession of the one, or in the exertion of the other; nothing from which any solid inference may be drawn; since philosophy, or indifference, or some other absorbing pursuit, or a natural repugnance to such particular pleasures, or acquired and habitual disinclination towards them, may be so combined with our nature, as to induce us apparently to deny ourselves that enjoyment, the sacrifice of which really costs us nothing. It is not, however, the mere *act* of self-denial to which as such any peculiar value can be attached; but it is the disposition of the heart to watch against the influence of evil, which the parent will be most anxious to cultivate. It is not her design to produce the simple exertion of the principle on any given occasion, or in any series of similar occasions: but it is the subdued desire, the resisted temptation, the conquered corruption, and

the obedient will, with a humble and contrite spirit, which are of great price. It is not a single act, but the disposition which produces it; it is not an isolated view, but the general spirit, and temper, and conduct of the heart, the affections, and the thoughts. Even here, however, there is room for the operation of a self-righteous principle, that subtile essence, which, like the air we breathe, permeates all bodies; which we in vain endeavour to exclude; which will find access to the natural mind; and which none but the Spirit of God can enable us to supersede, by exchanging it for a new heart and a right spirit, a spirit of humble dependence upon Christ. Such, however, are the Protean forms of self-righteousness; and so easily does it find materials for its support, that it will indulge a secret gratulation, and build up the fabric of self-confidence, even from the effort to deny itself, and from the influence of this motive upon the spirit and temper, the thoughts, the actions, and the passions. But this will not do; sincerity, and intensity of desire to resemble Christ, must be the fountain of self-denial, and must give its character to the waters which spring from it, and are intended to fertilize the soil over which they are distributed: it is the purity of the motive only which can give life and energy, and worth and beauty to the least action; wanting *this*, every act is as nothing; it is worse than nothing; it is pernicious in its consequences, both immediate and remote; it is the body dispossessed of the soul; it consists of organs and

their functions; its physical faculties may be automatically stimulated by peculiar agents; but the presiding power to direct such actions is gone; volition is at an end; exertion is lifeless—without motive, without design, without end. Divine grace alone can renew the heart; and the most splendid talents, exerted in the most virtuous and beneficial manner, if they want the influence of this purifying principle, however they may claim the attention of auditors, or throw their charm upon partial listening friends; or excite the esteem, the admiration, and the envy of compeers and competitors, are yet insignificant and unimportant in the eyes of *Him* who seeth the recesses of the mind; who searcheth the heart, and trieth the reins, and from whose presence we cannot escape if we would, and the Christian would not, if he could.

CHAP. VII.

THE SAME SUBJECT CONTINUED—SOME ERRORS IN RELIGION TO BE AVOIDED—EMPLOYMENT OF CATECHETICAL INSTRUCTION.

THERE are some material errors of miscalled religion, to which this prominent Christian instruction may have a tendency, unless the bias be anticipated, and counteracted; for since it is not to be expected that the Spirit of God will invariably render education the means of converting the heart, so may its effect be occasionally to produce mistakes of the first consequence; as for instance, the religion of education itself may be substituted for genuine, principled, practical piety. An adherence to the received dogmas of a particular sect; a blind attachment to the forms of that church which possesses their earliest associations; a bigotted devotion to her ceremonies; a regular attendance upon her ordinances; a constant desire to propagate her creeds, and an ever active wish to bring others within the pale of her external ecclesiastical polity; a supercilious contempt of those who think differently from themselves, and an uncharitable disregard of views and circumstances and feelings which have produced a difference of spirit; a proud preference

of their own determinations, their own superior knowledge or advantages, and a trifling estimation of the prejudices of others; the desire of spiritual domination, the love of power and influence, and the wish that their own party may prevail; these are opinions and motives which exist equally among the advocates of party, whether they may be found marshalled under the imposing array of episcopacy, in the less splendid but not more humble ranks of sectarianism, or even in the hyper-simplicity and affected abnegation of proselytism of "the friends:" and these outward circumstances and attachments are too often substituted for the religion of the heart; while the mind is insensibly led into prejudices of this nature, by its earliest associations, and by the very natural predilection for that which *is* our own, or has been our father's and our friends, or has been consecrated by time, and mellowed by age, and handed down from remote antiquity, and lived in the affections of our progenitors, and has been a great engine of good for centuries, and has preserved vital religion within the bosom of her formularies, and even in her darkest hours has possessed the power of resuscitation; and has lived and flourished, and is destined still to live and flourish, and to extend far and wide the knowledge of the Redeemer's kingdom; and which, with all her faults, (and what human institution is devoid of blemishes,) is still a spiritual church, against which the gates of hell shall not prevail. Attachment to her sacred institutions is a prin-

ciple to be cultivated; but it is not to be mistaken for, or placed in the room of heartfelt devotion to those *principles* of sound doctrine, which alone can give worth to that temporal building which has been raised for their protection.

Another grievous mistake on this important subject, is when a *profession* of religion is substituted for the pure and holy influence of the principle; when the heart is untouched, and the conduct uninfluenced by its precepts; when the great aim appears to be to secure the applause of man rather than the favour of God, and the testimony of a good conscience; when every work of piety and labour of love is done for to be seen of men; where there is an ostentatious display of charitable feeling, or liberal donation, or benevolent purpose, or catholic toleration; or an attendance on the house of prayer, or on the great festivals of religion; or a controversial defence of its truths, or a contribution towards its external prosperity, or a certain separation from the world and its pleasures, under particular circumstances; or a frequent habit of talking about religion, or courting the notice and society of those who seem to be pillars in the temple of God; or assuming the manners of the people of God, and seeming to be filled with devotedness to his service, although the heart is far from him; and subjugated by all the secularities of worldly prosperity, and all the formalities of an uncongenial servitude; and all the obliquities of passion, prejudice, and even interest, forced into unwilling submission to

a principle whose influence is unfelt, and whose authority is unacknowledged. But what says the Scripture of such? "they have their reward;" awful words! their reward *now*—the praise of men—for a moment—to be presently exchanged for the wrath of God, which endureth for ever; where the despair occasioned by the destitution of hope will be heightened by the fearful recollection that far other blessings were once within their reach, and were deliberately thrown away for a few, and a very few vibrations of that atmosphere which bloweth where it listeth, but of which we cannot even tell whence it cometh, or whither it goeth.

But again, the character of the humble, consistent, active Christian is frequently exchanged for that of the zealot. Zeal, even when exerted in defence and for the furtherance of Christianity, is not Christianity itself; and however it may serve to amuse and occupy the mind, and to call it off from serious, devoted attention to the influence of religious principle upon the individual himself, will be certain of abandoning him in the hour of sorrow, or when the physical powers of the body are unequal to the longer continuance of that stirring activity which is essential to its existence; or when sickness has interfered with our usual pursuits; or worse than all, when the near approach of death removes from our eyes the veil which we have willingly drawn over them, and shews that the hope of the hypocrite is as the dream of the hungry and the thirsty,

delightful for its moment of ecstacy, but serving only to heighten the subsequent waking conviction of the starving and the famishing. It is *well* to be zealously affected in a good cause: true and genuine zeal cannot be too steadily and uniformly cultivated; but this principle loves retirement; it courts not publicity, and is rather unwillingly dragged into notice, when it does not shrink from bearing its testimony before men. A parade of piety; a manifesto of its feelings, and of its great interest in the cause of Christ, is the farthest possible from any resemblance to genuine zeal, which does not proclaim before it, "Come and see my zeal for the Lord," but which secretly hopes and seeks to extend the knowledge of the Redeemer to earth's remotest bound; and above all, to imitate his sacred character, and emulate those holy saints and martyrs, and good men, who being dead yet speak, and have left behind them a shining track, that we may follow their footsteps. The genuine principle will be remarkable for embracing the *whole* of religion; for a desire to circulate the Bible, not for the defence or furtherance of its own views, or of the views of its party, or of the articles of its church, but *as the word of God;* while the factitious or counterfeit zeal will engage in the same duty, with a view of extending its own peculiar influence, or of propagating the tenets it has embraced. *True zeal,* in the spirit of the Bible, will be only anxious to be led by the Spirit of God into the way of *all* truth; while that of the *hypocrite* will

be expended upon some favourite doctrine, the reception or rejection of which will be constituted its test of Christianity; and all those who think differently of its importance, will be left to the uncovenanted mercies of God. Forgetful of the holy tendency of every truth divinely revealed, its spirit, and temper, and conduct will be inimical to that sacred influence, for which a fervid and exclusive devotion to some favourite point, or some disputed position, or some uninfluential dogma will be substituted; and thus, at the very best, the mere outskirts of Christianity, and perhaps only some human addition to its truths, will be placed in the room of piety to God, and good will towards man.

Farther, a censorious disposition is often substituted for the love of God, and holiness, and of his creatures; not indeed under its proper appellation, but under the spurious garb of lamentation over the corruption of human nature, and deprecation of the failings and infirmities even of those who are real Christians, and compassion for the state of those who are living without God in the world, and pity for those who have fallen into temptation, and self-gratulation at having withstood its allurements, and at maintaining before men, that character which enables the proud, conceited heart, to rank among the people of God. A keen and watchful eye over the wanderings of others, not with the view of preventing or restoring them, but for the purpose of ministering to our own self-indulgence, by shewing how much

we are better than they; an unbending and pertinacious severity in the judgment we form of the conduct of others, with considerable latitude as to our own principles and actions, and very little examination of the motives by which we are actuated; a rigid scrutiny of the words, and even of the supposed thoughts and feelings of our neighbours, and a general laxity and carelessness of our own, with the entire absence of personal watchfulness: these are the characteristics which mark the influence of that fearful mistake, which induces man to substitute a prying inquiry into the actions of others, in the room of that religion which teaches the humble and sincere Christian to examine himself; to take heed to his steps; to be compassionate towards the faults of his neighbours; to pray for them rather than to dwell on their inconsistencies; to be charitable to his fellow men, but uncompromising in the detection of evil in himself; to lay aside all self-dependence, and to live the life of religion in the heart, by humble confidence in the Saviour and the friend of sinners.

Another error on this all-important subject, is when too high a degree of consequence is attached to the peculiar form in which Christianity is embodied; or when the mind is subjected to perpetual vacillation in its opinions, and thus is ever floating on the tide of that most changeful element, *thought*, or finally settles down into a state of lukewarmness and indifference,—that dead calm,—that fearful absence of all expression

of vitality,—that stillness of desolation,—that destitution of action, which impresses with *fear*, the heart of him who is alive to this awful quiescence, and terrifies him with all the painful phenomena of dissolution, without any of its accompanying hopes and delightful prospects! There can be no question, that true and genuine piety admits of being invested with a very varying *exterior*, as well as that the same man admits of a very different appearance from the garb in which he may be dressed, without in any degree changing his real nature. The misfortune is, that where this external transformation has been effected by any individual possessing sufficient influence to give it currency, and to render it fashionable; the *mode* is adopted by others, who destitute of the simple piety in which it originated, assume only the form, contend earnestly and vehemently for its peculiarities, constitute them at once the very life-blood of Christianity, anathematize those who differ from them, and altogether lose sight of the pursuit of piety, in the angry contentions to which their uncharitableness has given rise. So extensive is this agency over the mind, and so frequently is it substituted for the living influence of the Bible, that we shall sometimes find persons changing their views, never arriving at any settled opinions, but ranging themselves at different periods of their life, under the banner of some new or more attractive leader, as if the principle of Christianity *could* allow of change, as if the foundations of truth were not immutable, or their

Author *omniscient*. All this however arises from undervaluing the revealed will of heaven, and affixing too high an estimate to the versatility of human invention: and too frequently, after vibrating backward and forward, under the influence of this capricious predilection, the mind settles down into that lukewarmness of spirit, which consists in occasional activity in defence of the exterior of Christianity, with long periods of absolute quiescence, and an entire carelessness as to the practical influence of its truths; a state in which there is too much knowledge to admit of a wilful decision in favour of the world, too little love for Christ to induce the reception of his self-denying doctrines; a state in which the individual is neither cold nor hot, but in which the continuance of his indifference will assuredly terminate in the rejection of truth, in the increasing influence of those pursuits which alienate from God and holiness, and which divert others, by example, from the paths of rectitude; a state in which there may be the semblance of piety, but no real earnestness about its concerns; and finally, a state which has been most strongly marked as offensive to the majesty of heaven; and which therefore demands the most serious care, and awakening attention to escape from,—aye, even to avoid the possibility of its approach.

But again, the path of simple truth has been forsaken, when religion is made to bend to the views, and feelings, and interests of the day;

when it possesses no peculiar and distinctive traits, but exhibits every changeful hue, according to the peculiar temper of the individual, according to the society in which he may be thrown, according to the prevailing fashion of the hour, and to its association with his own relative connexions, or temporal prospects or advantages. There is here no stable principle to govern the conduct, which is accommodated, to every change of feeling, and every variety of incident or situation. With such individuals, religion is a principle, which may be taken up to-day, and laid aside to-morrow; its profession will consist with a love of the world, and an adherence to its maxims, and an enjoyment of its pleasures, and the countenance of its follies, and the participation of its vices. It will consist with an habitual breach of the law of God; with a carelessness and indifference to the duties of the sabbath; with the irreverent use of the name of the most High; with a failure in the relative duties; with the absence of charity; with the indulgence of pride, covetousness, anger, malice, and other hateful passions. It will consist with neglected opportunities of bearing testimony to the truth of Christianity, when it may interfere with our present interests; and lending our sanction to many an unholy feeling, or principle, or act, because we are not sufficiently imbued with the majesty of unbending truth to sacrifice every thing to its commands. It will consist with an entire world-

liness of disposition, with the absence of every distinctive resemblance to the great pattern proposed for our imitation; and with real indifference as to the fulfilment of those imperative duties, for the advancement of piety, which man is called upon to perform. And yet with all this, there is an *acknowledgment*, if not a *conviction*, of the truth of Christianity, and of its aptitude to the necessities of fallen man; there is in certain societies, the expression of this truth, the profession of a belief in divine revelation as the only foundation of solid peace and happiness; there is an officious display of religious feeling, a bustling activity in communicating this feeling to others, a leading in matters of conduct and conversation to the generalities of Christianity, so that here also, the individual passes as one who is influenced by christian principle; whereas a selfish motive, present interest, future advantage, the desire of securing the approbation and applause of all men, the wish to keep in with those of every complexion of sentiment, to enjoy the pleasures of the world, without losing the estimation of the better part of mankind, and to reap the benefits of religious profession, without incurring its reproach: these are the real views and feelings which dictate that *compromise*, which the Spirit of God has pronounced to be irreconcileable.

And lastly, another error is that of making a false estimate of truth; a forgetfulness or omission of those things which are of vital importance, and

an inordinate regard to that which is comparatively unimportant. From the earliest ages of Christianity, there have been those who placed their hopes of heaven, on certain unmeaning observances, while they neglected principles of the first importance; there have been those, who tithed mint, and anise, and cummin, but who neglected the weightier matters of the law, judgment, mercy, and truth; there have been those, who strained at gnats and swallowed camels; there have been those, who would sacrifice the body of Christianity, so they might but retain some invention of their own; there have been those, who would abandon principle, and yield all their fairest hopes and prospects, to the support of some prejudice, some secular agency, some hope of present power, some adventitious dogma, which has been grafted on genuine religion, and maintains its parasitic existence, by the care, which it receives from its admirers. But wo to those who add to, or take from the pure and simple word of God as it has been revealed to man; wo to those, who abandon the substance of divine truth, and grasp only the shadow which has been produced by placing some opaque body, some clouded prejudice between it, and the rays of the Sun of righteousness so as to intercept his clear and steady light, and to give an undefined and uncertain form to its peculiarities, a prominence to those which rest merely upon its surface, and a total indistinctness to those which are placed in the inner man, and which animate the

heart; wo to those, who while they defend some most unimportant adjunct, do *not* earnestly contend for the faith once delivered to the saints; wo to those, who while they profess a devoted attachment to the Bible, are unmindful of its precepts, and live as if they had no real interest in its truths; wo to those, who know enough of religion to make them unhappy, but who do not possess *enough* to induce them to choose that good part, which shall not be taken from them, and who endeavour to find a *substitute* for this devotion of the heart to God, in some excessive attachment to a mere appendage to Christianity.

But if such be the mistakes to which fallen man is particularly prone, how necessary is it, in conveying religious instruction to avoid these errors, and frequently to examine the mind of the pupil, in order to ascertain, what has been the influence of the knowledge communicated; whether the notions it has imbibed, are those, and only those, of the pure and undefiled religion of Christ Jesus; whether it has clear and accurate, and well defined views of divine truth; whether it may not have embraced a defective system of Christianity, and omitted some most important bulwark of the common faith, some part that is essential to its unity and harmony, as well as to the peace and comfort of its disciples; and whether Christ, the Saviour and Redeemer of lost and ruined man, shall have formed the basis of all its views—the first, the last, the

only foundation for its hopes, the only ground of its belief, the only rule of its conduct, the only measure of its feelings, the one grand design and termination of its anticipated pleasures. This process will inform the parent of the real attainments of the child, and of the impression these have made upon the heart, while it affords an opportunity of discovering what is defective or erroneous, of supplying the former, and correcting the latter, administering to omissions, and removing any oblique views which may have arisen; as well as of enlarging at the same time, the boundaries of its knowledge.

The affectionate language of the mother, and the unbiassed mental actions of the child, form together an unequalled method of conveying instruction, and especially of instilling religious knowledge. In order to secure the full advantage of these circumstances, the *catechetical* form will be the most eligible, viz. that method by which the parent breaks down the truths to be communicated into their simple elements, and by judicious questions, leads the young mind into an acquaintance with the separate ideas of which knowledge is composed, and gradually accustoms it to their recomposition, so that it shall be enabled by degrees, to embrace a complex proposition without confusion. The questions, thus framed by the parent, and adapted to the capacity of the child, so as to bring forth answers of its own elaboration (so far at least as *leading* questions can do so) will impress the mind much

more deeply, as well as be more extensively applicable, than any *form* of question and answer, however simple; although these indeed may present a good ground work for the simplifying exertions of the parent. The mode of instruction here recommended, will *not supersede catechisms* in general; but it will banish a spirit of indolent contentment, with a merely parrot-like acquaintance with the truths they are intended to convey. *Catechisms* should be rendered more truly simple and catechetical by the process just now recommended. It is difficult, in the short space allotted to these formulæ, to give such a view of christian doctrine, as to be intelligible to the young; and perhaps the great defect of the beautiful summary provided by our church, is its want of simplicity, which constitutes its acquisition rather a mechanical effort of memory, than a process, by which christian principle may be instilled into the heart, and the understanding be informed, and the judgment convinced, and the attention fixed on its truths, and the perception awakened to their force, and reason and reflection marshal their powers to give full effect to these principles, and the conscience be enlightened, and the will subdued, and the faculty of imitation roused to that energy of desire, which seeks to appropriate these precepts, and amalgamate them with the character. Another fault of catechisms, is that from their constant aim at brevity and conciseness, they become obscure, and their application is necessarily limited

to the principal feature or outline of a subject; while on the contrary, the mode of parental instruction suggested above, may be addressed to the heart, and affections, and may be extended to every conceivable part of the subject. It is required of a catechism that it be simple, easily to be comprehended, not difficult of retention, not loaded with long and complicated answers; not clouded by obscure views of abstruse points, but suited to the simple wants of fallen and helpless man, and as far as possible, in the very language, and general spirit of the Bible. But after all, the simplest will lack simplicity, and will require the parental process of child-like thought, by which alone ideas will be conveyed, or permanent principles be imbibed. And when it is considered, how great is the importance in all instruction to engage the *heart* in the pursuit, more particularly in that of *religious* knowledge, since *there* must be the chief seat of its influence; it will at once be seen, how imperative is this branch of duty, how indispensable to success. The collateral benefits, arising from developing the intellectual faculties, and enlarging the boundaries of information, and communicating a habit of distinguishing truth from error, are highly valuable, (though we cannot minutely enter upon them,) and should prove a sufficient stimulus to parents, to direct their whole energies to this most important theme.

CHAP. VIII.

THE SAME SUBJECT CONTINUED—ON THE DUTY OF KEEPING HOLY THE SABBATH DAY—ON RELIGIOUS WORSHIP—ON PRAYER.

THE subject of religious instruction would be incomplete, unless a distinct chapter were allotted to the duty of *prayer*, and other religious observances.

It is of the very first importance, that children should be taught to keep holy *the sabbath day*. The testimony of all ages abundantly shews, that the greatest crimes have originated in a breach of the observances of public worship, and a disregard for the Sunday. This more frequently than any other has been the first step in the progress of vice, the first deviation from the path of rectitude, which has terminated only in the deepest criminality, and in the abandonment of every good principle, of every virtuous hope, of every moral aspiration. Where such fearful consequences do constantly ensue from the neglect of this sacred day, can parents be too cautious in enforcing its observance from earliest infancy. Even long before children can appreciate the reason for such a difference, they may be taught to make a

distinction between this day and other days; and the sound of the church-going bell should be connected with their earliest associations, and should dissociate them from their usual amusements and playthings. They should be accustomed to pause on the Sunday morning, and to notice by the removal of their toys, that a peculiar something attaches to this frequently recurring day, a peculiarity with which they will soon be enabled to connect the ideas of sacredness and reverence. The absence of their daily lessons will also teach them, that even useful and proper objects of valuable pursuit and research, are to be intermitted during *this day*, in order to make way for its peculiar duties, the worship of God, and the knowledge of his ways. How different is the general observance of the Sunday in the nursery; a day which is principally marked by decking out its little inhabitants in their best clothes, by the happy freedom from all kind of instruction, and by permission to enjoy a greater license of amusement than on any other day of the week; thus associating with the recurrence of the Christian sabbath, a love of dress, indifference to the pursuit of wisdom and knowledge, and unbounded amusement; thus making it a day peculiarly *their own*, instead of being, as *it is*, specifically the *Lord's day*. Of what avail will it be to teach the young, that they should remember the sabbath day to keep it holy; that on the six preceding days they should do all their work, but that the seventh should be peculiarly devoted to the ser-

vice of God, set apart from the common business of life, and consecrated particularly to *his* worship, and to works of necessity and mercy; if they be also taught to desecrate its hallowed hours by total carelessness of its duties; and if their associations of awe, and stillness, and reverence, and calm, and piety, be exchanged for the infinitely more common ideas of a day of joyous festivity and idleness, maintained unhappily by the unwillingness of parents to give up the luxury of a hot dinner on this day, and the selfish pleasure of treating their offspring after it with fruit and wine, while they amuse themselves with their society. Not that this holy day should be one of gloomy *abstraction;* it should be filled up with pursuits of interest and delight, but they should be such as may be calculated to awaken devotional feeling, and communicate religious instruction, rather than to sow the seeds of evil, and develop erroneous principles, and foster the prejudices of vice, and cloud and contract the mind by false impressions of its sacred character. Not that we would make the worship of God to consist apparently in a season of privation, or that we would connect the idea of approaching God, and of forsaking not his ordinances, with a sacrifice of solid pleasure; not that we would make it "a day for a man to afflict his soul, to bow down his head as a bulrush, and to spread sackcloth and ashes under him, and call this an acceptable day to the Lord;" but on the contrary, one on which, in imitation of our Saviour, we

would "loose the bands of wickedness, undo the heavy burdens, let the oppressed go free, break every yoke, deal out our bread to the hungry," protect the houseless, clothe the naked, heal the sick, succour the destitute, cheer the sorrowing, instruct the ignorant, reclaim the vicious, and correct the wandering: a day on which we "would turn away the feet from doing our own pleasure on this holy day, and call the sabbath a delight, the holy of the Lord, honourable; a day on which we would honour *him*, not doing our own ways, nor finding our own pleasure, nor speaking our own words, but drawing out our soul to the hungry, and satisfying the afflicted soul; that our light may arise in obscurity, and our darkness be as the noon-day, that the Lord may guide us continually, and satisfy our soul in drought; and that we may be like a watered garden, and like a spring of water whose waters fail not." With evil so great and irreparable on the one hand, and promises so large and comprehensive on the other, parents cannot surely fail to be awakened to greater diligence and attention to this important duty.

Our plan will only admit of mentioning the general principle; but we would here just observe, that it is desirable as early as possible, that the Sunday should be marked by attendance on the *public worship* of God; and thus will be formed an early habit of duty and restraint, the influence of which will be very difficultly lost in after life, and which will probably be increasingly operative.

This too should always be made an object of *desire*, and be held out as a *reward*, not compelled as an *unwilling* service. It is astonishing, how important is the principle of enlisting the will and the affections on the side of religious duty; and in this case it will become a *burden* or a *pleasure*, according to the idea which may be impressed on the youthful mind. Suffer not the period of early education to pass by before this is attempted; let the *first* prepossessions of the child be in favour of christian duty, and let not the early prime of life be abandoned to the agency of the destroyer, and afterwards seek to combat his influence. It is far better to prevent than it is to cure disease; it is far easier to preserve the mind from evil, than to eradicate its seeds or arrest their growth.

So also with regard to the domestic worship of God; at a very early age, children should join the circle of family prayer, and lift their infant hands to Him from whom they derive every blessing; thus receiving the impression of the indispensable importance of this duty; a duty to which the first part of the day should be devoted; and with the undeviating performance of which, nothing should be suffered to interfere. Then may parents hope with confidence, that they shall have the happiness of seeing their children preserved from the evil of the world, and made presumptive heirs of heaven, with the peace of God in their hearts; the self-denying duties of religion becoming their prevailing desire; the power of

temptation gradually weakened, while the effort to resist it becomes easier; prayer forming the language of the heart, the expression of its real wants and hopes, desires and fears; and that heart preoccupied with works of piety and benevolence; thus gradually ripening for that eternity, on the confines of which the elder are just lingering, and anticipating the short night of separation from all they hold most dear on earth, to be followed by the unspeakable happiness of re-union around the throne of God, to unite for ever in ascriptions of praise to Him who loved them, and gave himself for them.

We have mentioned works of piety, and charity, and benevolence as being, in a great measure, permitted objects of pursuit on this holy day; we could wish, however, that such objects should be divested, except in particular instances, of the secularity of subscription, in order to mark the decided preference of the *purely spiritual*, to the *temporal wants* of our fellow men. Not that the *latter* may not with propriety be administered to, but the *former* are appropriate to the character of the day, and do not in any way divert the thoughts from the principal duties of the Christian sabbath. And in the present age, when young people are so much employed as collectors and subordinate agents, in carrying on the great works of charity, for many a highly interesting and active society, it is most desirable that they should obtain just views of the highest objects of *the principle;* and also, that they should avoid the

baneful error of resting in these ostentatious works of benevolence as the *means of safety*, rather than as simply flowing from a principle of love to God, and a humble desire of living to his glory.

The subject of *prayer* will now more immediately come before us.

What then is prayer? It is the language of the needy suppliant for the supply of his wants, to *Him* who is infinitely able and willing to communicate; it is the application of a sinful being feeling his necessity, to *Him* who alone can pardon iniquity; it is the voice of the weak, the humble, and the helpless, to *Him* who alone can impart strength and ability to vanquish every enemy, and surmount every difficulty.

Destitute, as is man, of all that is acceptable to God, he can only bring forth the fruits of holiness by obtaining a renewed heart, and by that heart being filled with the love of God, and preserved in close dependence upon him: this is alone to be effected through faith in his goodness, power, mercy, and love; and this faith is the gift of God, as well as the will and the capacity for action, strength to support such action, and fortitude to overcome difficulties, and trials, and temptations. We are poor and destitute, our help is in God; but for all these things he will be inquired of, and prayer is the medium of application. We have need to confess our sins and manifold infirmities, and to plead his promises, his faithfulness, and his unchanging benignity. The mind is weighed down with a consciousness of its ig-

norance and proneness to error, and it comes to God with a lively sense of his perfections, his readiness to hear, his power to help, his willingness to save. All this, however, implies a deep feeling of the extent of our wants; and hence, self-knowledge, arising out of self-examination, is necessary to an acquaintance with our infirmities: and a consequence accruing from this scrutiny is a tenderness of conscience, to guard against those sins which possess the greatest power over us, and to produce earnestness and vigilance in opposing their influence when thus detected. Prayer is also the medium and source of communion with the God and Father of our spirits, and by it the mind is led to contemplate and adore the divine perfections; it feels the purifying influence of this sacred employment, and finds by it, a blessing communicated to every circumstance of life. In the daily trials and vexations which form the sum of our probationary existence, it is a powerful means of resisting sin, and of advancing in holiness; without it the mind is peevish, and fretful, and irritable, because it wants that peace which is consequent upon breathing for a time, the atmosphere of heaven, in communion with God, and holding intercourse with that friend which loveth at all times, and sticketh closer than a brother. And again, while prayer is a part of our obedience to the will of the most High; while we are enjoined to pray without ceasing; and while directions respecting this duty have been graciously vouchsafed to his dis-

ciples by our adorable Redeemer, who has recorded a comprehensive form of prayer for their use and guidance: it is also a privilege which descends in copious showers of blessing; enables us to bear up under the pressure of misfortune, and to preserve placidity of mind. This, then, is a general sketch of the necessity and advantage of prayer, as it is connected with religious instruction, since it proves the medium through which our wants *are* supplied, our blessings *are* received, our comforts are enhanced, our sorrows *are* lessened, our difficulties *are* removed, our sins *are* forgiven, and *we* obtain grace and strength to go on our way rejoicing even in distress, and striving to obtain a better, that is, an heavenly inheritance.

The Christian parent, then, will teach her offspring to pray; but as the infant cannot present petitions of its own framing, cannot be sensible of its wants, or conscious of the adoration it should pay to the Supreme Being; or grateful for blessings received, and mercies supplied; or impressed with the duty of intercession for others, it must be furnished with a few and simple words, embodying, as its understanding and memory are enlarged, these scriptural ideas. But as *soon as possible* it should be impressed with the ideas themselves; it should be taught the omnipresence, power, and knowledge of God; and its dependence upon Him for every daily common mercy; for food and raiment; for health; for every breath it draws; for friends and relatives: it should be

taught its own sinfulness and departure from the ways of this just and holy Being, together with its need of forgiveness for unnumbered transgressions; it should be taught the pure and spiritual worship of God, arising out of this relation, and the adoring gratitude which should spring from its contemplation; it should be instructed to pray for a blessing upon its nearest and dearest relatives; and when it has been enabled *thoroughly to embrace these ideas,* it should be encouraged to clothe them in language of *its own,* that prayer may cease to be a mere effort of memory, recurring automatically, and almost mechanically, at certain regular intervals; nad that it may become *a state of the heart,* the simple and often unexpressed petition, rather than the laboured form. The image of God has been lost by transgression, and the affections have been alienated from Him; hence prayer is an employment to which the heart is naturally averse, and it must therefore be inculcated as an act of duty. Every best blessing of which the feeble, helpless, uninformed and sinful child stands in need, is promised only to those who *ask,* who seek for it. To those who do seek, the Almighty is engaged to be found, and prayer is the important method of asking, and seeking, and waiting for a blessing.

The first step to be advanced in inducing a spirit, and forming a habit of prayer, is to acquaint the child with its situation, and to explain to it the nature of its wants; and this must be accomplished in *ideas,* as well as in *words,* which

are comprehensible to the limited capacity of the pupil; or prayer will be performed without even engaging the attention; without being perceived by the mind; much more, therefore, without awakening the conscience, and interesting the heart. Too much is not to be *at once* attempted: a child cannot directly embrace even the fundamental truths of christian doctrine, many of which are far beyond its comprehension, and which at its early age must become matters of belief. Hence the child's petition should convey an expression of those wants which it is capable of appreciating, so that it may always attach the ideas of need and helplessness on its own part, with those of fulness of blessing, and of willingness to impart it, to the name of that mighty God to whom the petition is addressed. It is quite right that children should be early taught what is revealed to man concerning the creation, the fall of Adam, and the consequent pollution of his family; but this knowledge must be communicated as matter of history, and will not form a fit subject for prayer. A reference to the actions of every day will be sufficient to shew the sinfulness of the little being; and upon this conviction may be grafted the need of forgiveness, and of prayer for *pardon*.

Again, the doctrine of Providence is one which the mind of a child cannot wholly embrace, and its entire reliance for every thought, word, and act, on the will and goodness of God: but its present and temporal wants are sufficiently ob-

vious, and may be rendered available for the production of the ideas of dependence, and of gratitude for safety, and unnumbered blessings. Each month of expanding intelligence will enable it to embrace a more complicated system, always taking care that it should understand the nature of its petition, as well as that it should have some idea of the Being to whom it is addressed; or it will not acquire an adequate and permanent sense of the importance which should be attached to the spirit and temper in which the petition is conveyed.

The *language of Scripture* should be selected as the foundation for prayer, where this is possible (and *where* is it not possible, or what needful petition may not be found in its comprehensive pages ?) that the child may be brought acquainted with this best of books; and that it may also be led to *associate* an idea of the *knowledge* thus obtained with that of the expression of its necessities, and consequently of the foundation of its prayers and of its hopes. Prayer, and the study of the Holy Scriptures, mutually act and re-act upon each other, and reciprocally reproduce their like: thus, none can pray with singleness of heart, simplicity of object, and intensity of desire, but that he is insensibly led to the Bible for guidance, instruction, and strength; while, on the contrary, none can read that Holy volume with the design of benefiting from its pages, without being driven by its representation of the sinfulness of man, of his liability to error, of the

wrath of God, and his hatred to sin; of his justice, mercy, and love; of pardon and access to Him through a Mediator Christ Jesus; and by the affecting details of his life and ministry, his sufferings and death, to a conviction of the necessity for purity of motive and holiness of life and conduct, and for coming to God in prayer for pardon, wisdom, righteousness, and strength; for an interest in his love, and in the atoning sacrifice of Christ; for grace and power to imitate him, and to be increasingly conformed to his image. None can peruse its candid narrative of human frailties, and of the awful influence of temptation, without a fervent desire to be preserved from them; none can witness the dreadful extremities to which sin has hurried its victims, without adoring gratitude to that Infinite Mercy which may have preserved us from such evils, or convinced us of the dangerous course we were pursuing ere it was too late: none can peruse the beautiful prophecies of the extension of the Redeemer's kingdom, without praying for his entire reign, especially in their own hearts; none can read their complete dependence upon His providence, without seeking a renewal of *His* daily mercies; and none can enter into its glowing description of a future state of bliss, without longing to reach that heavenly home, without desiring after conformity to the will of God, in order to be rendered meet for its pure and happy society! Thus, then, the mind should be imbued with the spirit of the Bible; its truths will become the

subject of prayer; the practical application of its doctrines will be made the object of petition; while it will be considered as *the unerring guide*, to acquaint man with the *rectitude or obliquity* of his actions and thoughts, and feelings and motives.

While, however, the language of Scripture will form a basis for prayer, it will often happen that this will be simplified by maternal solicitude, in order to render the idea more readily attainable to the grasp of the infant mind. By degrees, the nature of prayer, of the Great Being addressed, and the necessity for seriousness and solemnity in approaching *his* throne, should be impressed upon the mind, and enforced by that earnestness of manner, with which alone devotional subjects should be treated; by a separation of the thoughts from common objects, to this *one first object* of pursuit; by an abstraction of the mind from inferior engagements to this one of paramount interest and importance; by an absorption of the feelings and passions and affections from this world's vain pageant, and their concentration upon eternity. Not that we would encourage a mystic reverence for the mere act of prayer, or foster an enthusiastic fervor of animal spirits; but that we would develop a deeply felt attention to the *spirit* of prayer, and convey the mind into the presence of its God and Saviour, and induce those feelings which *must* originate from this near converse with Him in whom we live, and move, and have our being. All this is probably not to be accom-

plished by the parent in *every*, nor indeed in the *majority* of instances; but much may certainly be done; and if she cannot command success, she *may* deserve it, so far at least as it is promised to diligence and perseverance in the performance of duty.

Prayer may likewise be made the means of communicating knowledge to the child. Thus, the nature of the blessing sought after, as well as the necessity which gives it value; and its direct and remote influence upon principle and practice, upon the feelings of the heart, the conduct of the life, the expression of the lips,—aye more, the form of the countenance, should be explained, so as to enlist the understanding in the work; and in proportion as this is informed, to encourage it to invest its own thoughts in its own words.

But although this plan will be steadily kept in view by the parent, she will feel how very slow must be the gradation by which it can be accomplished; she will feel that every step in advance will require time, and that any *point* gained will be scarcely perceptible at the moment. Yet she will not be discouraged: she will recollect that the almost inconceivable rapidity of this earth's diurnal revolution upon its axis, is not perceptible to its inhabitants; and she will not vainly expect that her very minute progress will be attended by more cognisable phenomena; or that the still small voice of the Spirit of God which moveth in secret, must be rendered apparent in every stage

of its influence, at the bidding of puny mortality, or from the wish of short-sighted affection. During this long period of steady, though concealed progress, the constant *duty* and *habit* of prayer are to be preserved inviolate: the infant's morning and evening sacrifice must be offered, and a *form will be required*, at first most simple, containing an acknowledgment of the presence of the deity, a confession of sinfulness, prayer for pardon, and thanksgiving for renewed mercies; and this may be gradually enlarged according to the years and capacity of the child. It will however be most desirable to inculcate the early use of the Lord's prayer, as an addition to this more simple form; for although the child may not be able to embrace exactly the beauty and comprehensiveness of its petitions; and although these may not in consequence so thoroughly enlist the understanding and the heart in their train, yet they will form a basis for prayer in after life; they will associate the earliest recollections of devotional act and feeling with these perpetually recurring petitions, the memory of which, all the vanities of time, all the tempests of vice, all the forgetfulness of indifference, will not be able to obliterate: it will be found after many days, and will return with the force and energy of inspiration upon the heart, in some hour of trouble and distress, when it will lift *that heart* to God, and perhaps may be made the means of producing a permanent seeking after *Him*.

Although the plan of teaching a child to pray in its own words, be most desirable, yet the utility of a form must not be underrated; for without this aid, the duty would often be altogether neglected; and it is better that it should be coldly and languidly performed than entirely omitted. The only valid objection to a form is, that it does not admit of *variety;* but where the wants, and hopes, and fears, are so nearly similar, prayer must in fact acquire a sameness, which will almost lead it into identity with a form. The latter then is most useful, and to it may be readily added, any petition suited to the immediate object of necessity. It is certainly a mistaken idea, that the energy of the mind *cannot* be called forth by a frequently recurring petition: during those periods when the mind is in a cold and listless state, its prayers *will be formal,* though not clothed in a prescribed arrangement of words; and when the spirit of prayer rests upon the heart, the fervour of devotion will be communicated to the most frequently recited form. Witness the effect of the beautiful liturgy of the church of England; how often is it passed over by the careless, without one emotion of prayer; but to the sincere and humble Christian, how full is it of all that he requires,—how constantly does he discover in its petitions fresh beauty and impressiveness, its increasing power over his heart, its augmented influence in leading him to the Fountain of life.

But since *no means* of interesting the child should be overlooked, it may be accustomed to

diversify the words in which its petitions are presented, and thus may it be taught to lift its little tongue in feeble accents of its own, to Him who called it into being, and who can alone redeem it. Its daily wants, and hourly mercies, and perpetual supply of blessing, may be explained and detailed; it may be furnished with a scheme of prayer, giving a certain number of sentiments under different heads, which it should be gradually led to embody in their appropriate language; to simplify, and vary the mode of their expression. And yet it will be seen how nearly this borders on a written address; how nearly the same results will be obtained by the employment of a form, and by teaching the child to analyse its contents. And this is precisely true: it is the very point to which we would arrive; it is a reduction of the proposition to the very conclusion we have been aiming at, viz. that this important duty may be accomplished by an analytic, as well as a synthetic method, and that in an object of such primary importance, neither should be forgotten, but both employed. In either case, the language should be simple and concise, as well as short; for to aim at a sustained exertion, will be to render prayer a wearisome duty, during the performance of which, the attention will flag, the thoughts wander, the affections be diverted, and *positively* engaged in counteracting the spirit of humble dependence and simplicity, without which prayer will be deprived of its spiritual influence.

In both instances, whether a form be or be not employed, the nature of each petition should be given; the several parts of prayer, with their mutual connexion and relation, should be pointed out with simplicity and perspicuity, as well as the *great Being* to whom they are addressed, and in whose name they should be pleaded, in order that the little suppliant may form an exact and *rational* idea of the object and the design of its worship. Prayer is *no charm*, the influence and operation of which would depend greatly upon an *entire ignorance of its nature;* for its beneficial agency can only be hoped for, in proportion as it is understood and felt: it possesses *nothing* in common with the senseless juggle of oracular communications; or with the repetition of prayers in an unknown tongue; or with the heartless devotion of the cloistered and arithmetical devotee, whose merit rests upon the number of his repetitions; or with the unmeaning words of the hypocrite, and the formalist, who draw nigh unto God with their lips, while their heart is far from *him:* but it is the simple expression of child-like humble desire, to the all-bountiful Parent of good, the submission of the understanding to *his* will, and the engagement of the heart in his service.

Neither is prayer an effort of memory, a barren exercise of the intellectual faculties; but the devotion of the spiritual immaterial principle to its God and Saviour, manifested through the medium of the intelligent function, subjected to its influ-

ence; an agency from which the latter is naturally averse, even the influence of love to God. For although the parent cannot by her utmost efforts, give rise to that active, fervent piety, which springs alone from devotedness of the "body, soul, and spirit," to God, and which is the fruit of the genuine influence of the Holy Spirit; yet she will infuse that knowledge, which capacitates the mind for the reception of divine truth, and prepares it for that life-giving operation, which will preserve it from the cruel reflection hereafter, that "the harvest is passed, the summer is ended, and we are not saved:" and which shall exchange this fearful truth for the realisation of that promise, that even this heart of stone shall be softened, and that "instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

In all this process, the child knowing his personal relation to the great Being to whom his petitions are presented, will be taught to adore *Him*, to obey *his* commands, and to dedicate itself and its talents to *his will*. It cannot live in daily intercourse with a God of infinite knowledge, purity, and holiness, who sees the inmost recesses of the heart; it cannot approach the sacred majesty of heaven with a sense of *his* power, and of its own feebleness; of *his* knowledge, and its own ignorance; of *his* goodness, and its own unworthiness; of *his* justice, and its

own sinfulness; of *his* mercy, and its need of pardon: it cannot daily pray, that God would "search and know its heart and its thoughts, and see if there be any wicked way in it, and lead it in the way everlasting;" it cannot thus contemplate its own destitution, and the fulness that is in Christ Jesus, and not be led to think on its state, to consider its ways, and to seek after the paths of truth.

The child will also learn the nature and extent of its wants, and the necessity for seeking their supply; it will learn that exertion is indispensable to obtain this boon; the whole tenor of Scripture, and the very words of our adorable Lord, teach us that men ought always to pray "and not to faint;" that they should wait with importunity at a throne of grace; for if this continual waiting operate in overcoming the reluctance of this world's friendship, how much more shall *He* who waiteth to be gracious, give good gifts to those who ask him! Farther, the exercise of prayer, will serve to impress upon the child, a sense of its own helplessness, and its need of strength; its sinfulness and need of pardon; its hourly imperfections, and disposition to wander from the living God, and turn aside to crooked paths; and the necessity of asking for divine grace and imparted power, to enable it to preserve the right way, the way which leadeth unto peace.

Arising out of this conviction of guilt, and of the hope of pardon through the atoning sacrifice

of Christ, to those who truly repent them of their sins, who humble themselves before God, and seek his face as reconciled to them in the person of his Son, will be a basis for *confession*, another most important constituent of prayer. Confession should not only be *general*, but *particular;* it should consist, not only in an universal acknowledgment of having forgotten God in innumerable instances, of having wandered from his ways, omitted to obey his commandments, acted contrary to his will, indulged rebellious thoughts against his divine Majesty, and entertained feelings most hostile to the reign of his authority in the heart; but it should be founded on the *knowledge of sin:* hence if anger, or passion, or disobedience, or falsehood, or pride, or ingratitude, or injustice, shall have marked the conduct of the day, these will form particular objects of confession; and thus the young will be taught the importance of prayer for the pardon of *every* fault; of the purifying influence of the Spirit, to cleanse them even from secret obliquities; and they will feel, what they never felt before, the real heinousness of sin, its entire deformity, and the magnitude of its power over the heart; they will really feel that it is only in the multitude of the tender mercies of the Most High, that these transgressions can be blotted out; they will acknowledge that it is "against thee, thee only have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest;"

they will learn, that the "sacrifices of God are a broken spirit," and that the Majesty of heaven will not despise "a broken and a contrite heart;" and they will be taught the infinite importance of sincerity, before that Lord who "will not hear" him that "regardeth iniquity in his heart."

Gratitude and thanksgiving, another branch of prayer, may be readily grounded on the unnumbered mercies daily received from God: "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness, and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." Thus does the royal Psalmist lead to the contemplation of abundant sources of praise in the common mercies of life; for although the forgiveness of sins stands first and prominent in the mind of every redeemed sinner, yet the blessings of Providence, recovery from sickness, the preservation of health, and the tender mercies with which every step of our progress is surrounded, form so many sources of gratitude, which *we* are too disposed to overlook, and to forget, for the very reason which constitutes their chief value, even their invariable succession. How admirably are the goodness, and mercy, and loving kindness of our Lord, shewn in the preservation of the laws which govern our being, and regulate the order of the universe. Were these laws removed, the whole creation

would fall into disorder; the absence of light, the contamination of the air we breathe, whose perpetual renewal is so beautifully provided for; aye, even any material difference in the atmospherical pressure would be sufficient to destroy our comfort; and yet, we reap the blessings of the sun, we inhale the invigorating breeze; and the actions of our bodies are sustained by the pressure of that medium in which we live; and we never lift an aspiration of praise to Him who alone maintans these unchanging comforts. Thus then may the child be made to comprehend the several parts of prayer, and the nature of the supplications it presents.

Though prayer be not an effort of memory simply, it will nevertheless be seen, how important is the agency and assistance of that faculty, in the performance of this duty. Thus for instance, the child may be exercised in obtaining a knowledge of those parts of scripture, which particularly relate to the objects of prayer, and then introducing into its petitions by degrees, those texts, or words founded upon them.

But again, while a deep sense of the sinfulness of our nature, of the deserved wrath of God, of his hatred of all sin, of our worthlessness, and inability to do any thing of ourselves, which can be pleasing to him, who is of purer eyes than to behold iniquity, and who chargeth his angels with comparative folly, should be constantly kept in vew: and while they will form the only basis for humbleness of mind, for that

simplicity of design, and fear of God, under the influence of which we can alone walk *safely* or happily; yet this must not form the *exclusive* nor even the principal subject of christian instruction; but the love of God the Father, who willeth not the death of a sinner, but rather that he should turn unto him and live; "Turn ye, turn ye, why will ye die, O house of Israel;" his mercy displayed in the gift of his only begotten Son to die for our sins; his accomplished sacrifice; his earnest invitation to sinners; his promise of the Holy Spirit, to convince the world of sin, of righteousness, and of judgment, and to lead us into all truth; the incarnation, sufferings, and death of Christ; salvation by faith in this Redeemer; and the attributes of Jehovah as harmoniously combined in the redemption of fallen man; these are topics of the highest interest and attraction, and will not fail to become leading points of every well ordered system of religious instruction. By a view of its sinfulness and depravity *alone*, or even *almost exclusively*, the mind may be terrified, the conscience affrighted, and exertion paralysed; since it will not fly for refuge to the hope set before it in the gospel; but the heart which has resisted all these penetrating appeals, will often yield to a display of the love, and mercy, and goodness, and long-suffering, and daily blessing of God, notwithstanding continued forgetfulness of his commands. The stubborn will, which refuses to bow to the authority of its king, and confess his bro-

ken laws, will often yield to the mild influence of the friend of sinners; and that heart over which the terrors of the law have ceased to exert their power will be melted by the tenderness and compassion and love of the incarnate Saviour; the proud and selfish, will bend before the perfections of the divinity, and will exclaim, Woe is me for I am undone, I am a sinful man, O Lord!

In conclusion, we have only to remark further, that in acknowledging the daily providence of God, this divine agency should be observed, as well in circumstances which appear to us adverse and untoward, as in those which contribute to our immediate comfort; for we are placed in a state of trial and probation; and if the days of prosperity alone shine upon us, we shall forget God, cease our dependence upon him, and wander from his fold. The night of sorrow, the pang of adversity, the infliction of disease, the loss of comfort, even the common perplexities of life, are necessary to wean us from too great attachment to this world and its snares; to try our love to God and obedience to him; to perfect that which concerneth us; and to lead us to the only source of perfect happiness. Adversity is the greatest boon to fallen man, the only source of that knowledge which teaches him to value his privileges and his blessings: and the immediate connexion of these privations, with the directing hand of our heavenly Parent, should be constantly kept in view. Prayer for the removal of these sorrows, or for the communication of tem-

poral blessings, should be always *conditional*. "Thy will be done," must ever be the frame of mind in which we approach God; and the removal of temporal calamity, or conferring temporal blessings must be solicited in *submission to his will*, that comprehensive devotion of all we have, and are, and hold most dear, to his all-wise direction and government; but the solicitation for spiritual blessings may be unbounded, "Ask and ye shall have;" these should be the principal objects of pursuit; and *He* giveth liberally, and not only communicates these blessings, but also *the desire* to obtain them.

END OF VOL. I.

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THE

PRINCIPLES

OF

PHYSICAL, INTELLECTUAL, MORAL, AND RELIGIOUS

EDUCATION.

BY

W. NEWNHAM, Esq.

AUTHOR OF A TRIBUTE OF SYMPATHY, &c. &c.

"Take this child, and nurse it for me, and I will give thee thy wages."—Exodus ii. 9.

"Il n'y a rien de petit dans l'education des enfans"—Gardien.

IN TWO VOLUMES.

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PART III.

MORAL AND RELIGIOUS EDUCATION.

(CONTINUED.)

MORAL AND RELIGIOUS EDUCATION.

CHAP. IX.

ON ATTENTION TO THE NATURAL TEMPER AND DISPOSITION OF CHILDREN.

TEMPER is the expression of the agency upon the mental manifestations, of that physical temperament, which has been already considered in a former part of this work; *disposition*, on the contrary, is the *sum*, and general result of those mental attributes, which are constituted by the intellectual faculties and the passions. As such, both are subjected to the influence of education, the government of principle, the subjection or excitation of passion, the regulation of religion, the controul of habit, the morbid agency of vice, and the cultivation of virtue; hence do they become the peculiar objects of moral instruction.

The first object of education, therefore, will be to encourage what is useful, to repress what is injurious; and the utmost vigilance, attention, and perseverance will be required to remove from the child, whatever may be prejudicial to its

peace, or detract from its worth; and this principle will be especially applied to the faults which are so prominent in children, the correction, and amelioration of which, will constitute the greater part of the duty of forming the temper and disposition.

Man is conceived in sin; he inherits a sinful nature; he brings into the world a heart tainted by corruption, subjected to the malign influence of the great enemy of mankind, alienated from God, and averse from holiness; out of it proceed evil thoughts and actions; the will and the affections, the sentiments and the conduct are influenced by this fountain of evil: the natural bent of his intellectual faculties, is continually towards a perversion of their high and original design; sin is his congenial element, perhaps even his delight, and therefore his prevailing tendencies will be towards that which is wrong, offensive to God, and injurious to man. While then the parent is anxious for the removal of the cause, an evil heart of unbelief in departing from the living God, and for the renewal and conversion of that heart by the Spirit of grace; it will yet be her duty to watch over the operation of this evil principle in detail, and to combat its influence wherever it may be exhibited.

No sooner do children begin to act at all, but we discover how universally sin has pervaded all the sources of intelligence: the first glimmerings of reason are obscured by that lurid hue, which is portentous of the coming storm; the attention

is fixed with difficulty upon that which is good, and it is easily attracted by all that is trashy and useless; the perception of evil is infinitely quicker than that of virtue; the sentiments of religion quickly pass from the memory, while the recollection is loaded with the expressions of vice, and even tormented with their involuntary suggestion in after life, at a period too when the powers of the soul have been marshalled against their influence. There is a greater pleasure in reflecting on the images of crime, than on the character of piety: the conscience is enfeebled and oppressed; its voice stifled, and its actions perverted: the imagination delights to revel over scenes of iniquity, and is difficultly carried forward to anticipations of future happiness, and glory, and praise: the will is enslaved by selfishness; the imitation of all that is wrong is most easy—of all that is right most onerous; the judgment is prone to perpetual error; the evil passions grow and flourish, while the good are educated with difficulty; anger and hatred, and puny revenge often characterize the phenomena of every day; and the exercise of the affections is perverted continually.

It is indeed true that for many of these early actions and expressions, children are not accountable; for we shall not believe that a just and holy God will be strict to mark iniquity in his creatures, before they have had their senses exercised to discern good from evil; but the existence of the sinful propensity is not on this ac-

count the less easily demonstrable, nor is the duty of parents less obvious. Shall *they* neglect the disposition of their children, because a merciful God will not require a strict judgment of their earliest exercise? Will *they* think lightly of those sins for which Christ died, because their children may be exempted from the punishment annexed to every breach of the divine law, through the merits of his atoning sacrifice? Shall *they* suffer the uninterrupted growth, the wild luxuriance of unchecked evil disposition, to accumulate upon their offspring till the period of its accountability has arrived, and then send it into the world to buffet with temptation in a thousand forms, with a few barren principles to guide its darkling way through life, and yet expect, or even hope that thus ignorant of the nature of evil; thus destitute of self-government; thus loaded with the prurient growth of evil disposition; thus misguided by unsubdued passion; thus hurried away by uncontrouled, and undefined desire, it shall not make shipwreck of faith and a good conscience? Shall that be termed *affection* which allows of a proposition in morals, which would be illogical and inconsequential in reasoning, and absurd in mathematics? Shall we then defer the commencement of this regulation of the temper and disposition till this unknown period of accountability has arrived? Shall we defer the preparation for death until the period of dissolution, simply because we know not when it may occur? Rather, should we not be wise *to-day;* and not

knowing, nor seeking to define, *when* the actions of a child become accountable, should we not act as if that period were early, were immediate; and should not the intervening hours, or days, or months, or years be all devoted to that preparation which will give it a knowledge of its duty, and power to perform it, as far as that power is within the reach of education.

It may indeed be said, that by the communication of this knowledge, and by preparing the child for its trials and difficulties, you hasten the period when it will know good from evil; when it will have power to choose the one, and eschew the other, and when it will consequently have to give an account of its actions; and that it is thus placed in a worse situation than if it had remained in ignorance! Miserable sophism indeed! proceeding upon an entire forgetfulness of the principle just now laid down, that *if* this period *ever may* arrive, it must be cruelty to suffer that future to become present, before the work of preparation for its difficulties should commence; and as if the situation of man were rendered worse by the revelation of the will of God, and by a knowledge of the way in which he may find pardon and acceptance with Him. It is readily granted that the guilt of those who remain obstinately and finally impenitent, as well as of those, who in despite of religious knowledge and education, go on and increase in sin, is immeasurably enhanced; but shall the remedy be withheld from *all*, because there are some who will

not embrace it? Shall the traveller through life be deprived of the compass of observation, of the remarks and cautions of former travellers, and of all the maps and charts which may assist his progress through an unknown country, because there are those who reject these advantages; and that precisely because their errors are the less pardonable, if they do err with such guides and such extensive information, and such preparation to overcome difficulties, resist danger, and conquer every enemy? Such reasoning were absurd: be it therefore the design, the uniform object of parents, to become acquainted with that combination of physical and moral agency, which forms original predisposition in *the child*, and which, according to its permitted or counteracted influence, will constitute character *in the adult*. We have seen that this predisposition is towards that which is evil; yet all are by no means equally disposed to the same expression of depravity; although the spring may be *corrupt*, yet the *actions* of the heart may be widely different in individuals; in one case more amiable and benevolent, in another stained with a darker shade of malignity. Such is the result of peculiarities of natural temper and disposition, of the physical and moral constitution, of relative situation favourable or unfavourable to their development; of the peculiar temptations to which different ages of life are exposed; of the heedlessness and inconsideration of youth, and of many other external causes: hence the necessity of attending to the original

or acquired bias, as manifested in the earliest notices of intellect and feeling; and of so moulding and managing this tendency, as that it shall *advance*, and not retard the child's happiness and usefulness.

The parent's earliest object will be to discover what influence is exerted by the natural disposition on the first actions, aye more, on the first attempts towards action of her offspring; and according to the judicious or injudicious employment of the knowledge thus acquired, will be the value of the future character. Here there can be no such thing as the application of systematic laws, and for the best possible reason, even because they can have no existence. There is no summary gauge of the human mind which can shew its powers and properties: all that can be said is, that there is an indefinite variety in the dispositions of children, and that the individuality of each can only be ascertained by examining the germ of reason; by tracing its ramifications in thought, and its expansion in intellect; by watching over the earliest glow of affection, and the feeblest scintillation of passion. These manifestations and attributes of mental constitution, though much *altered*, and *governed*, *fostered*, and *repressed* by education, are not its *offspring*: the predisposition exists, and is called into action by instruction; the great object is therefore to ascertain early the nature of this predisposition, and to awaken or repress it accordingly; or to diminish

he intensity of its influence, by some countervailing principle.

There are two great classes which may be separately defined, as possessing *good* or *bad* dispositions: among the former, we may reckon the mild, amiable, kind, generous, docile, affectionate, compassionate, easily susceptible of the finer and more delicate emotions, readily wrought upon by an appeal to their feelings, and without difficulty, biassed towards that which is right: among the latter, may be distinguished as more frequently observable, the obstinate, unamiable, self-willed, ungovernable, proud, haughty, revengeful, and malicious. Any *one* of these characters may predominate as a quality of the mental manifestations, and give its prevailing hue to all the rest. From this principal tinge, as exhibited in action, the parent judges of the influence of the master passion of the heart, and of its effect upon the character, when wrought up and associated, when blended and amalgamated with every thought and feeling; and from this judgment forms her indications for the particular plan of treatment. This predominating character has a tendency to prejudice the mind, to cause it to see through its own medium, and to represent things which *are not* as though they *were;* and things which *are*, under distorted or imaginative forms; thus directly leading to error of opinion, and obliquity of conduct.

In forming this estimate of the prevailing and

influential motive and spring of action, care must be taken by the parent, lest her attention be rivetted by some prominent but superficial attribute, to the neglect of the deeper workings of the soul; those hidden influences, which are only the more powerful from their profundity; which escape the notice of every common observer; but which by and bye astonish by their explosion, and then give some colour to the idea that the character has been changed, whereas it has only been *misunderstood*. It is not a *limited* observation which will suffice for this purpose, or the parent will be varying her views with the occurrences of every day; it is not for a single symptom she is called upon to prescribe, but for that aggregate of phenomena and their general influence, which constitute the indications of health or disease. Perhaps nothing can exert a more injurious influence upon the young, than that ever-changing system of instruction, which will arise from this partial, and hasty, and superficial estimate of character; for not only will the remedy employed, be generally ill-suited to the existing condition of the mental system; but also, very frequently, the real source of the apparent disposition will be entirely overlooked and mistaken. It is then, the general direction and bent of all the actions of the soul which must be considered, as well as the influence exerted over them by *temper;* it is the prevailing features which shadow out the character, as a thinking, acting, sentient being; it is the correspondence, or the want of

affinity between *professed motives*, and independent actions, which are the consequence of *real motives;* it is the inquiry into the chief objects of desire, the pursuit of which involves the largest share of interest and devotion; and the nature and prospective bearing of those objects; it is to ascertain what habits and customs appear to be prevalent in the little enclosure and retreat of infantile existence; what seem to be the characteristic wishes and amusements of the mind; what is the particular mode of its feeble judging powers, in things not placed beyond the reach of its capacity; it is to judge of its method of observation, and aptitude for reasoning; it is to ascertain how the economy of its little expenditure is guided; and in fact, to watch over every thing which can give an acquaintance with the actions of mind, and their motives; to accumulate the results of these several inquiries, to estimate their relative importance, and having given to all their due weight and measure, both as separate principles, and in their collective influence, to determine what is that prevailing mould which we term *disposition*, and from which the character will by and bye stand out in distinct and undeniable lineaments.

We shall elucidate the importance and the application of this principle by illustrating its employment upon two very different characters, which may be variously termed according to the mood of the inquirer, the amiable, the yielding, the docile, the vacillating, and the unstable;

and the unamiable, the firm, the persevering, the unbending, and the obstinate. It may be here remarked, *en passant*, that if the same character will admit of such different appellations, according to the view taken by the parental inquirer, how important it is that she should be divested of prejudice; and that she should bring to the investigation, a mind anxious only for the real good of her children, unwarped by feeling, not blinded by excessive affection, sincerely desirous of ascertaining the whole truth, undaunted by difficulty, uninfluenced by partiality; with a correct judgment, inflexible to ill, and obstinately just.

The yielding disposition is not uncommon; it is attended with peculiar danger, and requires incessant care and watchfulness. The first impression of this character is pleasing, and as such, it often obtains credit for more than it deserves, and procures for itself a larger share of esteem than it is justly entitled to. For upon diligent inquiry, it will be found, that this gentle yielding, this tenderness for the opinion of others, this docility of judgment, arises often from vacillation and unsteadiness of principle, rather than a freedom from prejudice, openness to conviction, the formation of deliberate views, and subsequent government of the conduct by these determinations. *Feeling* influences the judgment more than principle, and the stimulus of occasion usurps the sway over the cooler dictates of reason. But even here, there is to be observed a degree of caprice, the absence of constancy and uniformity of

result, which is in truth rather to be ascribed to a want of energy, and positive feebleness of purpose, than to the influence of benevolence or good nature. Though favourable to the reception of truth, it is equally assailable by error, and is readily drawn aside into perversity, folly, indiscretion, and vice. It is easily persuaded and subjected to the dominion of prejudice; it wants firmness to resist temptation, and where this is presented to the judgment *first*, or to *it through the medium* of the affections, it is more particularly operative upon this state of mind; the character is deflected from the right way; its whole course is marked with debility; it stumbles and falls. Errors of opinion; a frequent change of views; a fondness for doubt on the one hand, or of uncompromising belief on the other; scepticism in matters of religion, or superstition, credulity, and enthusiasm, particularly characterize opposite conditions of this yielding disposition, and make its possessor an easy prey to the designing and the crafty. In matters of conduct too, this flexibility of temper will often induce a criminal compliance with the habits and maxims of those around us, rather than a steady uniform adherence to fixed and immutable principles. Much may be accomplished by the aid of education, and by the judicious employment of sound data, on which to ground rational and consistent thought and action; the disposition to yield is to be discouraged, and a counter operation is to be excited, by calling into action principles of a more solid aspect; or,

in other words, by cultivating that firmness which we have before mentioned as forming another great characteristic of mind.

This latter (firmness) is marked by steady perseverance in pursuit, by ardour and unvarying constancy of affection, and by a degree of inflexibility which may be mistaken for obstinacy and mechanical opposition, and which *may* give an unamiable impression to the character. But it is not so generally: and under proper limitations, it is this which will lead to decision of purpose. Determined obstinacy is more frequently the result of early mismanagement than of natural disposition: it does however frequently exist in the latter form: it is then only to be recollected, that it arises from a good principle in excess, viz. firmness of purpose, perverted by that melancholy tendency to evil, which so prominently distinguishes the children of Adam; and which is always to be overcome by the parent, by a steady adherence to principle on her part, and by never suffering a single triumph of self-will on the part of her offspring. The mother's authority must always be paramount: she must always be victorious, and wo to the little being whose instructor is not possessed of firmness sufficient to accomplish this success.

While obstinacy sometimes marks the manifestations of mind in the *firm, indifference* more rarely, but occasionally, places a barrier in the way of successful education: there is a want of feeling, an impassiveness of impression, which

forbids its subject to be roused by the high and holy prospect of virtue, or by the ugliness and deformity of vice; it passes through life unheeding and uncared for; it is not remarkable for any *great, good, or bad* qualities; does not possess determined principles; is little careful as to what shall actuate its conduct; and subjected as it is to the common infirmities of man, without a desire to oppose them, it is too commonly found on the side of all that is hurtful in society, or erroneous in opinion. If care be taken to avoid these dangers,—rocks on which many a would-be decided character has made shipwreck, the firm disposition will deserve to be cherished and encouraged. While the former of these is too readily influenced by the opinion of others, the unyielding is perhaps too careless concerning it. The golden mean will be the surest guide: the opinions of *others*, as *matters of faith*, or *grounds for conduct*, are not to be received; but the shades of character which these designate are entitled to their due weight, to throw light upon the philosophy of action; to be estimated in the balances of reason and religion; to command respect and attention, so far as they are consistent with truth; to be treated with candour and kindness, where they are opposed to this rule; and to be allowed their full meed of concession, on every point which is not at variance with principle. We may not become the slaves of opinion; neither should we expect or wish to tyrannize over it; a deference to its dicta, and obedience to the *conviction*

arising from its *coincidence* with the unchangeable nature of truth,—these are the great yet defined limits to its influence.

Having arrived at an acquaintance with the natural disposition of the child, its *direction* and *amelioration* will form the grand objects of the parent: very much may be accomplished in educing, and carefully guarding the application of that which is good; and much also in governing, subduing, and neutralising the influence of that which is bad. It will be always the part of education, to encourage the growth of the former, and to repress the influence of the latter. But these objects involve a variety of considerations, by an attention to which alone, can they be successfully promoted. As a principle applicable to every case, it may be asserted that great delicacy of tact is required in the moral management of these indications, and that without it, success is scarcely to be hoped for, or expected.

The disposition, though naturally good, may have been soured by neglect, or it may fail of producing its legitimate fruits, in consequence of not being *supported* in its feeble purposes, or *directed* to its proper objects, or *guided* and instructed in the mode of its exercise. Thus, for instance, a good natural disposition, apart from this presupposed care, may form a "*mighty good sort of man*," but nothing farther; that is, a harmless and inoffensive, but not a useful and beneficent being. But is it possible, that one who *fails* in the performance of duty can be harmless and in-

offensive? Is it possible, that negative goodness, the absence of gross evil, can be placed in the room of that activity of practical piety, which alone can give value to the character. Society can never be improved by such of its members: they will act as a dead weight upon its interests, which will be *retarded* rather than advanced by their influence and example. It is then not only necessary to *stifle evil tempers*, but to educe and cultivate those which are amiable, to guard them from evil, and to guide them to a proper exercise; since if reduced to action without judgment, they will not be accompanied by the expected results; and when most relied upon, will occasion disappointment, by rendering *that* inert and valueless, which if judiciously employed, would have been inestimable. The proper circumstances under which the principle, or class of principles, of which disposition forms the expression, and upon which it *ought*, and can alone be securely grounded, must be distinctly pointed out: obstacles to its exercise must be removed; it must be supported in difficulty, instructed in doubt, and strengthened by retaining the *principle*, and the *active disposition* in intimate, constant, and uniform apposition, so as to fix and concentrate the conduct, by giving it an indestructible basis, and a worthy object.

While the good disposition is cultivated, and opportunities for its exercise and development are studiously afforded, the heart must be prepared to combat with circumstances, which in

their uncontrouled influence would give rise to evil and opposing tempers, and their inevitable result when indulged, viz. *bad disposition.*

The anxious parent will also seek to *ameliorate* what she cannot wholly subdue, and to supply what is defective. A naturally violent disposition, unrestrained, and permitted its full agency over the mind, will soon increase its demands; it will be more and more imperious in its dictates; it will obtain complete possession of the heart, and sway the mental actions into obedience to its impulse, so that all the manifestations of mind, will be tinged and deteriorated by it. This occurs in aggravated instances; but in all cases, a single connivance of evil disposition, leads to repeated indulgence, and this again to habitual gratification; hence the vast importance of improving that which cannot be entirely superseded. This object is to be effected, by shewing the child, the mischievous tendency of the temper or disposition in question, and the danger of its supremacy; by teaching the necessity for its continual repression; by assisting in the regular performance of this difficult and painful duty; and by drawing out into action, and stimulating into prominence, other dispositions, which when *established*, will in some measure abolish the necessity, for constantly struggling to oppose and to remove that which is banefully operative.

The suppression of evil temper and disposition must not however be taught as consisting in *mechanical opposition* to their influence; but it must

be inculcated on the *principles* of divine truth; since these are the only motives, which by the grace of God, will be rendered permanently influential upon the conduct, or which can be at all relied upon in the hour of difficulty and of trial. If the temper be unsubdued, the sacrifices of principle it requires, will continually increase; if it be uniformly governed, its influence will be more easily opposed and subdued; and in both cases, exactly in proportion to the number, and the importance of the occasions on which the victory has been gained, or defeat has been experienced. But the parents' work is not yet done, since there remains to be supplied whatever is defective. Where there is one dominant temper, it will very generally happen, that that to which it stands opposed is imperfect, or the latter would have regulated the former, and the equilibrium of their mutual influence would have been sustained. Establish this natural counteragent, and render the mind less susceptible of the morbid operation of *that* to which it stands in the relation of intimate sympathy, and a great point will be gained.

In correcting evil temper and disposition, and in obviating the tendency of the individual to be acted upon by their influence, it is of the first consequence to be thoroughly acquainted with its nature, its changeful form, its variety of appearance, its modifications of power under different circumstances, together with all its associated *connexions*. The knowledge of a disease is more

than half its cure, and without it, there can be no chance for the just application of remedial measures. Parents, and even subordinate agents, should be exceedingly cautious, that they do not so act towards a child, as wantonly to irritate and teaze it, to sour the temper, and occasion a lurking discontent, and fretfulness, and peevish irritability, which too frequently lead to the solicitation, and easy victory of some powerful evil passion. Totally to *eradicate* the natural predisposition is perhaps impossible; and if possible, would not be desirable, since it would destroy the identity of the character: but the tendency of this original bias, may be regulated and controuled; its influence may be over-ruled; its operations may be governed; and its agency may be repressed.

In accomplishing these great objects, the mother will not only estimate the intellectual capacity of her child, encourage and develop its growth, and support its power when feeble: she will not only teach its tender shoots to cling around her for the strength they do not possess in themselves; defend them from the injurious agency of passion; correct their obliquities; repress their too luxuriant action, which threatens to reduce the mind to that irritable state, in which it may become incapable of receiving or retaining solid instruction,—and when from its want of uniform reference to principle, it is liable to act, and to be acted upon by feeling only: but she will consider her work as only half done, if while she

gently leads the timid and the weak, and encourages them to slowly augmented efforts, and fatigues by exertion, and by conscious failure, the strong, the lively, and the active, she do not also carry her views beyond the purely intellectual or recipient faculty, and perceive that her efforts may be efficiently directed to a higher object; and that education may be made the means of correcting, confirming, or reforming the mould of the temper and disposition. She will anxiously trace the earliest dawn of action, as designative of the influence these possess; and she will seek to foster what is right in conduct, and bring it into prominence; to correct what is likely to become a snare; to strengthen what is feeble, and call into active being that which lurks in the retirement of the heart.

The child is not merely an *intellectual* being, but is possessed of, and influenced by, passions and affections, all of which will materially act upon the character, as well as detract from, or minister to the vigour of the mental manifestations. There is no possibility of separating these considerations. In the complex creature man, as seen by a superficial observer, he appears a mass of contradictions and inconsistencies; but a close and intimate acquaintance with his nature, will shew that this want of order is only apparent, and arising from our ignorance of the laws, which though unseen and unknown, do certainly operate in binding up these seeming circumstances into a beautiful and harmonious system of united and

independent action, of which we trace the effects, although we cannot follow any step of the process. So it is with light and heat, the laws of gravitation, the chemical agency of electricity and galvanism, the influence of magnetism, the efforts of simple volition, the application of human reason to any given object: we trace their history from their effects; we reason upon them, and learn many of the phenomena which constitute invariable rules of their action; but there are many others which we cannot fathom, and we remain as ignorant as ever of their real nature. Yet we reason upon what we *do* know, and what we cannot explain of their effects, we most naturally ascribe to that ignorance, which we allow, obscures from our notice, their primary laws.

Without wasting our time in any curious inquiry into what constitutes the aptitude for particular disposition, we may further assert, that in *addition* to this predisposition, these mental phenomena are attached to natural constitution by early action, by education, by indulgence, by continued habit, and by youthful prejudices, which root deeply in the mental soil, and acquire a vast accession of strength by time, and above all, by that which is miscalled experience, but which as applied to prejudice, is nothing less than a succession of *errors*, perpetuated by the recurrence of the original error, laden with the accumulated weight of years of mismanagement, sophisticated thought, perverted judgment, and misgoverned passion.

Again, those mental manifestations which are not naturally active, should be early exercised, or by the inordinate growth of other more commanding features, the development of the former will be impeded, and their strength impaired: they will remain puny and inefficient, while their power will be quickly impugned by their more hardy or overbearing associates. But if stimulated into importance, they will, on the contrary, form a truly valuable barrier against dispositions, which may have been repressed by principle; but which require the constant exercise of the original counter-agent, as well as the sleepless supervision of the parent, to hinder them from again asserting their claims to be heard.

We have already seen, that there is a great difference in original disposition; that some children are naturally gentle, docile, easily led, and weak; that others are stubborn, wilful, obstinate, and morose; while others again are characterized by the predominance of envy or malice, selfishness or peevishness, discontent, or pride, or excessive volatility; we have already seen how these different states may be influenced by religious instruction: but it becomes a question how the mind may be strengthened and guarded against their influence, so as to be less liable to be surprised by their sinister agency, upon its unprepared and defenceless manifestations. We have moreover seen, that the former character is too plastic, too easily moulded by circumstances, too capable of being acted upon by impressions which

it ought to resist; that its native mildness will be a snare; that it will be decided only, while all things are smooth around it; and that it will yield before the rude blast of opposition, the sigh of the wintry storm of adversity, the turbulence of conflicting passion, or worse than all, the sunshine of this world's approbation. The indication here is obvious, viz. to enforce the entire dependence of action upon principle, of principle upon the word of God; and the absolute necessity of a constant reference to both, in order to render conduct either free from danger, or from imperfection. A moment's reflection must convince, how difficult it is, to make the mild and open, ingenuous character, really conscious that *others* will be actuated by designing errors, or evil in any of its hydra forms: nature has formed it *unsuspecting*, and it is easily *betrayed*. The parent will often find a secure (though an indirect) remedy in intellectual, rather than in moral instruction; for if the tone of the mind can be raised in this way to a certain extent, and attention can be fixed; if it can be taught to deduce effects from their causes; if it can be induced to reason out consequences from the collection and mutual relation of a certain number of acknowledged principles, and to receive that only as established which it is capable of appreciating, though it cannot demonstrate, it will assume the mould of *reason*, and will carry its impression into active life, an impression which will prove a most important

defence, and which will induce the individual to ask, before he acts, before even he admits of the validity of a conclusion, is it consistent with reason? Conviction arising out of deliberate judgment is the object sought after; and in morals is analogous, and of *equal force* with the *demonstrations* of mathematicians.

This observation perhaps requires some further explanation; or it may be thought that too great power has been allowed to *reason*, too little to the moral tact of conscience. But let it be remembered, that by the proposition, it is supposed that reason is exerted upon the dictates of revelation; and that conscience results from an interior judgment formed upon the same basis. No fears need be entertained from teaching a child to *reason*, where this is *subordinated* to revelation, and where the difference is rightly understood, between those things which are *beyond reason*, and those which *are opposed to it*. Of the former class, there are many facts, and maxims, and opinions which are adopted without hesitation, *because* they are recorded by the pen of inspiration, which as *infinitely superior to reason*, are not fit subjects for the exercise of this principle, and which then stand in the place of reason, only with the additional authority of conscience, and the weight of omniscience: but of the latter, or those which are *contrary to reason*, man does not adopt them, or bow to their influence, *because* they are opposed to his own judgment and con-

viction, to the voice of conscience, and to the authority of revelation. The fear then of placing reason in the room of obedience to the will of God is quite chimerical; since it is a talent, which if duly exercised can only add to the glory of God, and secure the performance of what *he* enjoins. Here it is therefore, that the study of *Euclid* will be eminently beneficial; attention to his demonstrations will not render the mind *less* impressible by truth, but will preserve it from yielding to the impulse of error, will enable it to detect inconsequential reasoning, and will fortify it against the dogmas of designing profligacy. This study will however, only form one great feature *of a system* which will be pursued from the *earliest* indication of mental power, and which by accustoming the mind to *reason*, will diminish its tendency to be acted upon by *feeling*. In the completion of this system, the demonstration of fixed science must not be very early resorted to; for it may then be capable of impairing the mental vigour, by creating too large a demand upon its exertions, and thereby depressing and enfeebling the power which is necessary to sustain them. The criterion for the utility of this study, is not to employ it as a remedy, until the demonstrations of reason can be relished.

The hand of the instructress, may in like manner counteract, or encourage any other form of natural disposition, by some of the means which nature and art, reason and religion, science and

revelation, have placed within her power, but which we cannot now particularize; the above is merely the exemplification of *a principle*, which must be left for its application to the immediate judgment of the parent. We shall, therefore, now proceed to notice some of the more frequent characteristics of childhood, as pride and self-conceit—disobedience to parents—the love of pleasure, and carelessness of religion.

CHAP. X.

THE SAME SUBJECT CONTINUED—ON PRIDE AND SELF-CONCEIT.

THESE principles are thrown together for united consideration, because of their mutual affinity, and from their interchange of motive: since the former commonly arises from the opinion we may have formed of the great and good qualities we possess, or *think we possess;* since it enlarges the diameter of our self-importance; since it borrows not support from the opinion of others; and since it places the circle of individual enjoyment in self alone! Hence the common observation, that such an one is "*bloated out with pride;*" the views of his own estimation are extended beyond their just measure; and although when amalgamated with the complex character of man, it may not be always easy to unravel the perplexities and interlacings of thought and action, yet it may not perhaps be unfair to state, the gradations of this principle, as consisting in *ignorance,* leading to an erroneous judgment of self, a conceited view of our own good qualities, and the fully formed state of the mind, which we denominate *pride.*

Thus originating in evil, much good cannot be

expected to result from its influence; but it will be shewn hereafter, that this pride, so natural to the human heart, *may* be rendered available for *some good purpose;* and it is highly desirable, if the last traces of a principle of wrong which cannot be wholly eradicated, *may* be converted into the agent of some useful consequence.

Pride influences the children of men, almost from the cradle to the grave; it is one of the first developed dispositions; it cleaves to the individual through all the mortifications of collision with an envious and detracting world, and is perhaps scarcely ever completely subdued, till mortality shall have been swallowed up of life; till we shall have been transformed into the image of *Him* who was meek and lowly—who was despised and rejected of men, who was oppressed and afflicted, yet opened not his mouth; who was brought as a lamb to the slaughter, who made his grave with the wicked, and humbled himself to the death of the cross for our transgressions—who when he was reviled, reviled not again, and who with all the consciousness of his divine mission, and of his infinite power, wisdom, and knowledge, yet gave an undeviating example of that humbleness of thought, and feeling, and conduct, in which consists the true greatness of Christianity, and the influence of which raises its possessor more and more nearly to an assimilation with the spirits of the just made perfect in heaven. Pride is so incorporated with the mental manifestations, as to form an active, constant

principle; and its natural and uncontrouled tendency, as being directly opposed to the character of Christ, must be towards evil. Its *effects* are not so visible in after life, either from a lesson of humility having been obtained by the deeply-felt mortifications of experience; or perhaps more frequently in consequence of wearing an artificial web of manner, that we may be enabled to disguise it more artfully from the notice of others, and thus avoid the aggravation of our mortification, which arises from the triumphant sneer of a more successful competitor.

Thus then the influence of pride is extensive and baneful, since it is hostile to the reception of the humbling truths of Christianity, which teach its disciples to be patient towards all men, meek, lowly, distrustful of self, and to esteem others better than themselves. It produces and fosters a self-righteous principle; and prevents the heart from acknowledging its own sinfulness and need of a Saviour, because it cannot entertain a deep feeling of its unworthiness; while it is induced to rely on the efficacy of its exertions, and is blinded to the fearful evil and awful danger of sin, thus retaining the mind under cover of the night of ignorance, and in the gloomy security of arrested progress. Yet with all this torpifying influence, such is its extensive power, that under different circumstances pride becomes a restless principle, continually producing uneasiness: we cannot pass through life without its being perpetually wounded, and this wound is

deeply felt, difficultly borne, and not easily healed. It is also frequently the parent of prejudice, and as such leads to unjust and injurious views of men and things, and occasions personal, domestic and social unhappiness: so that in its common acceptation it is evil in itself; opposed to the law of God, and the character of Christ; it conducts to error; militates against our happiness, and impedes our usefulness, and therefore the parent has the most powerful motives to subdue a principle, which can only be effectually extinguished or superseded by the power of divine grace, producing holiness of heart and life; yet which, as an active and influential motive, may be in a great degree kept under by habit and attentive correction.

This natural product of the heart of fallen man —nay more, this principle which *produced* that very fall, and which is so directly at variance with the christian religion, that it is even now the greatest obstacle to its reception, will require continued watchfulness. Humility is the prominent characteristic of the disciples of *Him* who impressed the necessity for the entire influence of this disposition on his followers: and it has attached to its exercise the highest promise of good, for "their's is the kingdom of heaven." It is remarkable, too, that this is the very first of the beatitudes, as if of primary importance; as if it formed a *basis* for the christian character, and as if its impression should be invariably and deeply marked on every other mental manifesta-

tion. Not only is the principle of pride hostile to the reception of the humbling doctrines of Christianity; but their profession and belief does sometimes give occasion to the development of spiritual pride, and its consequence the security and inaction of palsied exertion, arising from a review of religious attainment; so greedily does this principle convert even that which is good into that which must of necessity become the minister of ill. How all-important, then, is the inculcation of the counter principle of dependence on the author of all our blessings; a principle of humility, which the teaching and example of Christ have shewn to be one of universal operation; which should increase from every fresh acquisition of knowledge, and which should be most carefully engrafted on every newly developed thought and feeling. So completely is this the appropriate grace of Christianity, that it cannot exist, as a dominant principle, in a heart that has not been softened by religion, and then it will grow and increase with the augmented influence of the latter; and in proportion as the christian likeness is more completely transfused into the soul, so will humility be more uniformly operative, and communicate its prevailing tinge to the conduct; since apparent piety, which can be founded on any other principle than the morality of the gospel, must inevitably proceed from false views, be resolvable into pride and self-love, and be inimical to the christian character. Having then established this principle for the guidance

of parental conduct, we shall be enabled to trace the operation of pride upon several varieties of disposition, produced from this one great source of evil.

1. Pride is manifested in very early infancy, and perhaps first with regard to dress! And does not the sound of this term drop upon the ear of parents with recollections of remorse? Does it not awaken the monitions of conscience, and excite the slumbering inquiry—may not this beneficial principle have been developed and fostered by their ignorance, or carelessness, or the want of due consideration? It is not necessary to ask, neither if it were, would it be easily determined, whether the principle of pride being found in the bosom of infancy, it would not, under all circumstances, have been forced into action: but certain it is, that children are taught to *admire dress;* and they soon become proud of that to which they have been instructed to affix considerable value, especially if it may have been carefully instilled into their minds that one article of dress is superior to another, or superior to that which is worn by others. A pitiful source of pride truly! as if man should convert the necessities of his own feebleness, *that* in which he is so much *less defended* by nature than the beasts around him, into the cause of arousing a spirit which assimilates him with the subjects of the evil one. Where parents themselves may be guiltless of encouraging this fault, they will often suffer the principle to be developed in the nur-

sery; and servants too frequently teach children to attach an undefined value to certain articles, because they are *new*, or *very pretty*, or *more costly than others;* thus encouraging a fondness for novelty, and forming a false estimate of real worth, by attaching to it some external qualities, rather than its useful intrinsic properties. There can be no objection to children being neatly, simply, elegantly dressed; nay, when this is *commonly* the case, it occurs so completely as a matter of *course* and of *secondary consequence*, that it does not inculcate any supposed pre-eminence. But where a contrary course has been pursued; where the attention has been fixed on any little piece of finery, (and let parents beware how they suffer their own vanity to induce them to decorate the persons of their offspring,) the consequence of this indiscretion will be the development of pride, and its progress towards envy, a taste for dress, a spirit of rivalry, a fondness for display, the love of dissipated society in order to afford opportunities for this foible, excessive attention to the person, anxiety to render it acceptable to others, and to attract their notice; and *whither now* is not this principle hastening us? where can we feel assured that its progress may be arrested? and that it will not terminate in the loss of all that is held most dear, in the whirlpool of vice, and the tear of penitence, if not in the anguish of remorse, and the cruel recollections of the finally impenitent, the gloomy despair of those who are left without hope?

On the contrary, where this exciting cause of the evil principle pride has been avoided, the mind is less in danger of submitting to its influence; while the temptation to dress is subordinated to juster views and motives, viz.—that clothing is intended for the purposes of cleanliness, and warmth, and protection from the influence of weather; not as an ornament to the person, or as affording a *ground* of distinction and pre-eminence. In order fully to accomplish these views, it is only necessary that in the article of dress, simplicity and neatness, the avoidance of singularity, the considerations of warmth, convenience, and propriety, should be consulted; and that the system of apparel should be the same on *every day*. It may be well for parents to consider, whether this principle be not infringed by making any marked difference in the dress on *Sunday*. It is a poor distinction for that sacred day, to make it consist in the display of gay clothing, rather than in the confessions of humility; in the idolatry of self, rather than in the worship of the Most High; and with the quick sensibility and uninformed judgment of infancy, a much more powerful impression will be made by a splendid colour, or a choiceness and fastidiousness of attire, than by all the precepts of divine truth, or by an attendance on a place of worship, or even by the loud strains of the organ.

To *err* on the subject of dress, however, it is not necessary to decorate the child with a profusion of ornament on particular occasions: a pre-

cisely similar effect may be produced by the want of *general cleanliness* in its exterior, and by observing only under especial circumstances, and extraordinary days, *that neatness which should be the universal and unbroken rule.* Again, the object in view is to be effected, not by dressing children vulgarly, for this would be to make them *careless* of sustaining their situation in society, or *proud* of their affected *singularity;* but the varying mode should be adopted according to their station, and should be characterized by cleanliness, simplicity, and a regard to propriety, which will not excite remark. And not to be too rigid, there can be no objection to ornament of a simple kind, provided children are taught to esteem it as *trifling*, and not to consider it as valuable, or as an object upon which to place their little hearts, to admire, and be proud of; since this principle, once developed, will tyrannize over the will, and enslave its power. The evil then, does not consist so much in the thing itself, as in the circumstances with which it stands connected; not in the *simple wearing* of an unmeaning bauble, but in its *exhibition*, and in the inordinate value with which it is invested.

2. Another form in which we trace the influence of pride, is in the *esteem of personal beauty*. Strange indeed is it, that parents should be so little alive to the importance of early association; so little sensible to the noxious influence of apparently trifling causes, that they heedlessly encourage that, which in a moment of cool thought, they

must be most anxious to repress, or rather to stifle ere it can be said to possess existence. Personal beauty is a dangerous possession; it need never be coveted or desired; it will rather be deprecated by the prudent, and at all events should be kept from the knowledge of the child: its unconscious innocence should not be marred by the communication of intelligence which can only produce an injurious effect. Unfortunately this disposition originates too frequently with servants. The child is taught to think itself handsome; the preservation of this personal beauty is employed as a motive to good temper; it is instructed not to spoil its pretty face by crying or ill humour, as if it were of more consequence to preserve the form of the countenance, than to obey the command of God. Thus first acquainted with the fact that it possesses personal beauty, a fact which it never should know as a child, it is next taught to estimate this possession as valuable, and to throw the scorn of its pity upon those who are less abundantly favoured by nature; and then are developed the love and enjoyment of *flattery*, fostered and nourished with all its consecutive temptations, and supported by all the frailties and imperfections of our nature; since that which is painful in the retrospect, is most gladly consigned to oblivion by the soothing accents of some deceitful tongue. By degrees, as the understanding expands, the child soon attaches *personal influence* to personal charms, and expects that all will yield to its pre-eminent importance; it be-

lieves in the omnipotence of beauty, and in the same proportion undervalues other objects of pursuit; and forgetful that at his very best, man cometh forth as a flower, and is soon cut down; that the grass withereth, the flower fadeth, and the grace of the fashion of it passeth away, it still rests on this empty gift; and pride, ignorance, and conceit, are interwoven to form the character of silly prettiness, and beautiful insignificance. To counteract this tendency, a better principle must be instilled; the young must be taught that the beauty of virtue, not personal form; to be good and to do good, constitute the worth of character: personal beauty is evanescent, and at most lasts but for a few days, while disease may destroy it at a much earlier hour: it is deeply interesting only to the wicked or the foolish, to those whom it is disgraceful to attract, or by whom it is contemptible to be noticed! and when beauty has fled, *where* are they who have rested in its continuance, who have placed their hopes on this crown of pride, and are now left to endure the cruel pang of neglect, and to feel the wretchedness and misery of life, if there be not an intrinsic value attached to the character, by the great objects of every day's action; by the infinite interest of its hopes and fears, its present conduct, its anticipations of futurity. These arguments must be constantly impressed upon the minds of children, and must be practically enforced; while at the same time, the cautious parent, well knowing the proneness of the heart

to be led astray by this passion, will keep the possession out of sight, and will guard against exciting an idea, which when entertained and cultivated, is too frequently fatal to the worth, the purity, and prosperity of its possessor. The more dangerous the gift, the greater will be the caution required to neutralize its influence, and to preserve its subject from the snares with which it is so closely environed.

3. The *pride* of intellect and acquisition, will claim the parent's attention ; and as it is a principle very extensively operative, as well with the child of genius as with the dull, the occasions for its exercise will be so frequent, as to demand the greatest vigilance. It is the mother's delight, as well as her duty, to cultivate the mind of her offspring ; but in so doing, she must be careful that she do not make intellectual pursuits, *the great good*, the first aim and end of existence. Such is the tendency of the human heart, that no sooner does the understanding obtain a little knowledge, than it fancies itself *wise ;* and if this error be suffered to grow, and to maintain its influence, it will soon absorb the mental powers, and oppress them with the withering mildew of perverted talent. The immediate remedy for this state, is the acquisition of more knowledge ; for thus it is that the child may possibly acquaint itself with its own ignorance, and learn first of all, the principle which is the basis of all true science, and the offspring of that modesty and diffidence, with which it should ever be accompanied ; viz. that the hu-

man mind is, and ever must remain, grossly ignorant of many things which it might acquire, and ought to know; and that even if it possessed all accessible information, there is yet a boundless field of inquiry on which it never has entered, and cannot hope to explore. But the infusion of this extensive knowledge does not invariably create the distrust which can alone render safe its possession; for there are minds so constituted, that they cannot, or will not feel the poverty of their highest attainment, and will perversely compare their step in advance, not with what it might have been, if their talents had been improved to the utmost, or with the immensity of the field of investigation; but with OTHERS whose powers of industry have been less than theirs: and conclude by drawing from the comparison a flattering estimate of their own possession. Or there are individuals, the development of whose judgment has not kept pace with their literary hoarding, and who become, by a similar process, conceited and pedantic, while both characters transfer the worship of their hearts to the idol intellect, and yield their whole soul to its enthralling influence. The pride of learning is the most obstinate, self-willed, and uncontroulable, as well as the most difficult of cure. This difficulty consists in the constant attempt to discourage pride, at the same time that a thirst *for knowledge* is fostered; that *true knowledge* which is valuable in itself, and which also forms a powerful means of subduing pride. The subjugation of this principle is however to be at-

tempted by shewing the child *how much* it is ignorant of, that others are acquainted with; by detailing how comparatively small a quantity of knowledge *is* or *can be* acquired even by those more highly gifted individuals, the bounds of whose ignorance are so much more circumscribed than its own; by proving the littleness of the human intellect from its incapacity to comprehend even natural events, the common phenomena of every day and every hour; and the positive feebleness of its highest aspirations, in consequence of finding every where a barrier placed to its researches. It is to be attempted farther by shewing, that this incapacity is the consequence of sin, and of that perverting change which has passed upon all men since the fall, by which man has lost the image of his high original, and the powers of his mind have been stunted and misapplied by their alliance with gross, feeble, expiring materiality. It is again to be attempted, by shewing the superiority of christian knowledge to that which is merely intellectual, the infinite value of the humility of the gospel, and the real worthlessness of the pride of learning,—a possession which the slightest cold will deprive of its power to please, which the fever of a day may obscure perhaps for months, and which a more powerful bodily impression may eclipse for ever: for it should always be kept in view, that genius and insanity are most nearly allied, and that there is but a step, a single step between the highest *excitation* of intellectual health, and the *first irrita-*

tion of disease—a disease too, before which the accumulations of studious years, of midnight studies, of late and feverish rest, will all crumble into the disjointed hallucinations of the maniac! A similar result is moreover to be attempted, by shewing that the power of obtaining knowledge of every kind, is *the gift of God; he* confers the talent, and man is bound to use it to *his* glory; and surely there is nothing to be proud of in a boon, however splendid, which we receive as needy suppliants and dependants! And lastly, this is to be attempted by inculcating the superiority of religious knowledge, and by proving that every pursuit should be subordinated, to this first and most sublime object of interest; so that a just estimate of the value of human knowledge, circumscribed, poor, and perishing as it is, may be formed, and may preclude the indulgence of a principle of pride, where in fact there is no plausible room for its exercise!

How careful then should parents be that they do not encourage this principle in their children, by exhibiting their attainments, and by teaching them to think too highly of their powers and progress. Pride, when uncontrouled, is active and imperious in its agency; it grows with our growth; it is fostered by every day's acquisition; it is nourished by the breath of praise; its influence is extended by the incense of adulation from inferiors and dependants; it is supported by the indolence or the ignorance of less highly-gifted individuals; it is strengthened by the recollections of

the former want of knowledge; it is stimulated by the hope and anticipation of fresh acquisition; and it requires every day a larger sacrifice of principle for its support! But pride goeth before a fall, and a haughty spirit before destruction; while humility and sincerity will triumph over every opposition. The means of checking this disposition must be greatly varied, according to the nature of the exciting cause which may have called it into action; but in *every case*, one prominent feature of instruction will always be, to inform the heart, and to teach the child a knowledge of its sinfulness and deceitfulness; and that this is the offspring of a depraved will, alienated from the living God, and which can only be restored by an interest in Christ, who is made unto us *wisdom, and righteousness, and sanctification, and redemption.*

But we have often heard of a *just and proper pride;* a respect for ourselves; an equitable estimate of character; a stimulus to good action, and great and noble daring; a principle of fortitude; a sentiment of honour; a seeking after the highest degree of attainable perfection; a preservation from low and grovelling vice; the support of consistent good; a motive to dignity and purity of conduct and inclination; the emulation of all that is valuable; the fear of all that is evil, and of other good qualities, as referred for their origin to a principle of *pride.* It *surely cannot be* that the disposition we have been contemplating can be ever *in itself good;* and it *surely cannot be* that

the accumulated *observation* of ages can be *entirely false!* What then is the principle to which these manifestations ought to be referred? what is the nature of that principle which *sin has constituted pride*, but which, *anterior* to its polluting influence, existed as a *principle of good*, implanted by the omniscient power of *Him* who created man in his own image, and who pronounced upon him that he was *very good?*

That we may arrive at a satisfactory solution of this problem, we must consider a little more in detail the bearing of those circumstances to which we have alluded. Man was created after the image and likeness of God; not surely as regards his corporeal substance, which was formed from the dust of the earth, but with respect to his "incomprehensible and eternal soul;" that spiritual principle, which was infused into his body, and whose powers and capacities were capable of assimilation, though at an infinite distance, with the attributes of divinity. These powers, though limited, even in a state of innocence by the *material organ* through which their manifestations were to be conducted, were originally much greater and more perfect than they now are. This we infer from the record which has been left us of the *knowledge* of the first man Adam, unto whom God brought every beast of the field, and every fowl of the air, to see what he would call them: "And Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field; and whatsoever Adam called every living

creature, that was the name thereof." We have abundant reason to believe that these names were not an arbitrary collocation of sounds; but that they were signs of ideas, and designative of the nature or habits of particular animals: and as the minute acquaintance with nature's laws, and operations, and instincts implied by the supposition, could *not* have been the result of experience, it follows that the knowledge of the first man must have been of a much higher order than that of any one of his most highly-gifted posterity. And even supposing that this knowledge could have arisen from *extended experience*, we shall still arrive at the same result, and shall be forced to adopt an identical conclusion, since where *now*, or at any antecedent period of this world's polluted history, could be found the gigantic mind which would embrace such diversified objects of inquiry, such repeated and extensive experience? If such be the case with the *knowledge* of the first man, so also with regard to those attributes of mind upon which this *acquisition would be founded*, as the faculties of attention, perception, reason, imagination, judgment, will, &c.: so also with those which would be influenced and acted upon by the possession of superior acquirements, as the faculties of reflection and imitation, memory, conscience, habits, affections, passions, &c.

From this state of riches man fell by transgression, lost the image of God, and the love of holiness; his knowledge was contracted and debased; the powers of his soul were perverted;

he was alienated from God, and became the servant of sin; he lost his original righteousness and excellence; every faculty was debased, and the thoughts of his heart were only evil! This change of his nature, effected by his fall, and which was the consequence of his transgression, has consisted not in the communication of *new faculties*, the addition of *new principles*, or the creation of *fresh affections*, for *this* would have required the creating power of Omnipotence; but only that the faculties of the mind have been distorted and beclouded, curtailed in their influence, and rendered propense to evil. Satan was permitted thus to mar the noblest work of the Almighty; and that which *was* "very good," lost every characteristic of goodness, and became feeble, erring, sinful. And if this be granted, we shall find every principle of evil which we now deplore, to be the absence or perversion of some originally good quality conferred upon man by his Maker; but which he has entirely superseded, by having lost the power, the desire, the will to exercise it, and by having fostered and cherished that awful change which sin has impressed upon it. The *manifestations of evil*, as they exist in the human mind, are not *new principles*, but the ruined and perverted state of that which was originally perfect, beautiful, and glorious, pure and immaculate from the creating hand of the Almighty.

So then with regard to the disposition we are now considering, pride is not a *new* principle, but the *cruel perversion of some good;* and so com-

plete has been this destructive change, that we do not even possess a name for its original, but which we may believe to have consisted in *a desire of excelling*, and therefore of *employing all the powers and faculties to the glory of God.* Can any view of this subject, more deeply crimson the countenance with the glow of shame, than this truly painful consideration? And if such be the case, we shall probably find some traces of the original held out for our imitation, in that glorious scheme of redemption which was intended for the restoration of fallen man.

Thus, while we are exhorted to *strive* to enter in at "the strait gate" by the considerations of the difficulties of the way, the fewness of those who do enter upon that path, and the value of pursuing with energy, the way which leadeth unto life, and of avoiding that broad and easy road which conducts the multitude to destruction; we are encouraged in this pursuit by having the character of our Saviour set before us for imitation, that high and sacred pattern of purity and holiness, which it is our duty, by the assistance of the Holy Spirit, to copy, and to emulate; to seek after conformity to his image; to resemble in his devotion to his Father's will; to be elevated from the lower considerations of mortality; to yield ourselves to his service, and to be animated with the hope of being kings and priests unto God, even the Father. The imitable perfections of our Saviour's character, are placed before us, and addressed to that renewed principle, restored

by divine grace, the desire to resemble him, the wish to live to his glory, the love of virtue, the anxiety to excel, to grow in grace, and in increasing conformity to his will.

Every man in his moments of cool abstraction from the world; in the seasons of retirement from the stimulus of society; and in the secret communings of his heart with itself, forms a tolerable estimate of his own character; he sees the motives which actuate him, and knows his own real weight; and however much the world may give him credit for talent, or piety, or any other good, which he does not possess; however anxiously he may wish to maintain the good opinion of his compeers, though unjustly formed, yet he knows himself; he is aware of the weak points of his character; and if he thinks justly, is not only animated by this consideration to act up to the opinion which others have formed of him, but is also stimulated to deserve it; and is actuated, in so far as he is influenced by *divine grace*, by the principle of seeking the restoration of that excellence which he has lost by sin.

In this review of himself, and in this desire to excel, the Christian is supported by looking to the character of Christ. At the commencement of *his* career, and before entering on *his* ministry, we find him subordinating some of the apparently common duties of life to the paramount desire of fulfilling his divine mission. "How is it that ye sought me?" he exclaims; "wist ye not that I must be about my Father's business?" Luke ii.

49: the triumphant reply which may be made by the disciple of Christ, who seeks to come out from the world, when he is accused by *it* of being actuated by pride, in seeking that separation from it, which our Saviour has enjoined.

Pursuing the course of our incarnate Redeemer, we find him appealing to his own divine character as an answer to the temptation of Satan; "Thou shalt not tempt the Lord thy God." Get thee hence Satan, for it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matthew iv. 7, 10. The weapon with which the tempter is overcome, is the paramount desire to fulfil all righteousness, to sustain the character of that God-man, who knew no sin, neither was guile found in his mouth, who was tempted in all points like as we are, leaving us an example to follow his steps, to honour him even as he honoured the Father, to be strong in the Lord, and in the power of his might, that we may be made like him, may support the christian character, and become more than conquerors through him who hath loved us.

As we proceed, we notice our Saviour's defence of his divine mission, against the aspersions of those who said, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against him-

self; how then shall his kingdom stand. And if I by Beelzebub, cast out devils, by whom do your children cast them out; therefore shall they be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matthew xii. 23, &c. And so if his followers strenuously desire to be like him, to pluck out the right eye, or cut off the right arm of some darling sin, in order that they may resemble his character, and may be made meet for his kingdom, they may reply to the calumnies of the world, by appealing to the fruits of the Holy Spirit, and to the influence of that principle, which God has implanted for this purpose.

Other instances might be adduced in the example of our adorable Redeemer, of his appealing to his own character for the ground of his conduct; as when he healed the sick with the palsy, "That ye may know that the Son of man hath power on earth to forgive sins, he said unto the sick of the palsy, I say unto thee, arise, and take up thy couch, and go unto thine house." Luke v. 24. Again, after declaring to the woman of Samaria, that God is a Spirit, and that they that worship him, must worship him in spirit and in truth; and after the confession of her knowledge, that "Messias cometh, which is called Christ; when he is come, he will tell us all things;" he asserts his claim to this character, "Jesus saith unto her, I that speak unto thee am he." John iv. 24, 25, 26. And when, after wash-

ing his disciples' feet, he exclaims, "Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do, as I have done to you; if ye know these things, happy are ye, if ye do them." John xiii. 12, 13, 14, 15, 17. Thus at once giving an example, and a lesson of humility, and referring this to the principle of *desiring to excel*, which in its miserable pollution, has perversely engendered that pride, which is so abominable in the sight of God. And again, towards the close of his mission, and shortly before the consummation of his finished sacrifice, he appeals to the past events of his life, and pleads them in that beautiful prayer which has been recorded by the evangelist John, "I have glorified thee on earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory, which I had with thee, before the world was." John xvii. 4, 5. And lastly, during his agony in the garden of Gethsemane, he prays, "O my Father, if it be possible let this cup pass from me; nevertheless not as I will, but as thou wilt." Matthew xxvi. 39. Thus plainly indicating that the grand aim of his eventful life, was to do the will of God, to fulfil his character as the Saviour of sinners; and that this hope, this devotion, this desire, sustained *him*, when *his* soul

was exceeding sorrowful, even unto death; when *he* suffered the intolerable agony of the desertion of his heavenly Father; when the chastisement of our peace was upon *him*, and when by his stripes we were healed.

If then the *desire after excellence* be a principle of the christian religion; if it actuated our Saviour through life; if it form a groundwork for action, and a motive for the continuance of exertion, and a stimulus to higher attainment, it is surely one which ought to be cultivated. But this is that which has been so completely marred by sin, as to exist no longer in the human mind, *as such*, and to be found only in its debased, perverted and perverting, fallen disposition, *pride*.

Pride as *pride* can never be encouraged: it is in every point of view evil; but the original principle, the *desire to excel* may be cultivated; and when implanted by the Spirit of grace, it will subdue pride, and shew its legitimate tendency, to produce humility, by teaching man to form a just estimate of his character, and by shewing him how immeasurably he falls short of what he *ought to be*, and what *he might be*. These two objects will not be lost sight of by the parent; the aspiration after excellence will be diligently cultivated; and it will be developed in action with the prayer, that the Spirit of God, may bless the exertion, and communicate that life-giving energy, which can alone command success. With this

view, she will most carefully follow out the principle into conduct; and will shew, that it leads to entertaining a proper respect for our own character, provided that it is based upon the good motive we have supposed; provided it do not contravene the institutions of society; and provided, above all, that it be coincident with the laws of God. With these restrictions, it may assist us in forming a just view of our own worth, and worthlessness, and may sometimes save us from conduct which is degrading to a rational, humiliating to an intellectual, and sinful to an immortal being. If it may assist us in maintaining the path of virtue, save us from the pollution of vice, and enhance the traits of consistent character; if it be directed by a principle of doing towards others, as we would wish them to do to ourselves; if it be pointed towards the attainment of the highest degree of perfection, of which our intellectual and spiritual nature is susceptible; it may then become to a certain extent, the safeguard of manners, a preservative from base conduct, a stimulus to good action; it may secure from entire destruction, some portion of that dignity, which was originally conferred upon man; it may preserve from servility and abjectness, while it will purify the inclinations, ennoble the views, and instruct to emulate that which is good. But the christian parent, recollecting the hold, which pride possesses over the human heart, will feel the importance of watching

over its influence, lest it should pervert all that is good into itself; for although this is impossible, where the heart is renewed by divine grace, yet it is hers to act, long *before this renewal may* have taken place—to sow the seed, to water it abundantly, to wait for a blessing, for that early and latter rain which has been promised, and which will produce a harvest of good.

CHAP. XI.

THE SAME SUBJECT CONTINUED—ON DISOBEDIENCE TO PARENTS—ON THE LOVE OF PLEASURE—ON CARELESSNESS OF RELIGION.

DISOBEDIENCE to parents is often the result of pride and self-conceit, but it will also frequently be found to have existed long anterior to their possible influence. It is a disposition which is manifested with the earliest knowledge of the nature of a command; and the state of mind which produces it, the recoil from parental submission and filial duty will be perceptible, even before that mind has been sufficiently instructed to *know*, as a matter of reason, the nature of obedience, and the necessity for its exercise.

The influence of this principle is extensive, and gives a permanent tinge to the mental manifestations. Thus, the parent is the appointed guide, the guardian, the support, the counsellor and director of the child; but if her instructions be despised and contemned; if her guidance and protection be wilfully rejected; if her advice and her counsel be lightly esteemed and neglected, what *must* be the consequence? Left to the natural waywardness of its own heart, it must

wander in ignorance; having forsaken the guide of its youth, it will pursue a devious course of vice and folly—to its legitimate termination, disappointment, misery and woe: left to its own feebleness, it will yield to the rude blast of temptation; unsupported by parental knowledge and advice, it will become an easy prey to the sins of youth, and fall a victim to the specious fallacies of the designing sceptic; *all hesitating*, indeed, when the object of belief is present and eternal good; *all credulous*, however, when the voice of conscience, the declarations of Scripture, the examples of good men, aye, even the dictates of reason and natural religion, the power and authority of virtue, immediate usefulness, or the possession of present peace, and the good hopes of futurity are together sacrificed to an adherence to some speculative dogmas. The child is constantly receiving benefits from its parents, and therefore disobedience is the practical exertion of a principle of ingratitude. At this inlet to vice and error, it easily escapes from the path of rectitude, which has been hedged about by maternal solicitude, and defended by maternal affection; and having leaped the barrier of restraint, it is exposed to the influence of the world, and its snares and temptations, defenceless and unprepared. By the existence of active ingratitude, sin has gained a firm hold upon the mind, by which it not only maintains, but extends its empire over the heart; and where will its authority be arrested? how will its government be re-

strained, or its influence curtailed? The natural barrier is removed, and a change of principles, the renewal of the heart by the Spirit of Grace, can alone enable the young to cleanse their way, by taking heed thereto according to the words of divine truth.

The child should be the parent's comfort and support; and it will become so, when it seconds her efforts for its good; when it repays her anxieties, by following the way of truth, and is mindful of her wishes, to whom it owes so much, and whose constant efforts are perseveringly directed to its happiness; but if her designs be constantly frustrated by disobedience, sorrow rests as an insupportable yet unsurmountable weight upon her heart; disorder and misrule are introduced into the domestic government; anarchy and confusion mark the progress of democratic sway; the good of the individual, the peace of the family circle, the worth of its little subjects, the good order of society, the growth of virtuous feeling, the expansion of the benevolent affections, the designs of nature, the appointments of omniscience, the development of principle, the institutions of man, the laws of God—all, all are crumbled away before the slowly, but uniformly overwhelming action of the tide of this evil disposition. Disobedience hardens the heart, renders it less susceptible of the finer feelings; the admonitions of conscience become less frequent and decided, their impression less vivid and extensive, and the whole conduct is tinged with

impropriety. In its continued influence upon the mind, it presents an obstacle to the infusion of religious principle, to the reception of the word of God, and of the lessons of parental wisdom and experience, because it provokes a state of mind precisely opposed to that in which it would be possible to "honour thy father and mother," to "hear the instruction of thy father, and forsake not the law of thy mother;" because it chooses the way of frowardness and selfishness, and will not allow the entrance of that wisdom into the heart, or perceive the pleasantness of that knowledge which are necessary, before "discretion shall preserve thee, or understanding shall keep thee;" and because it claims the right of private freedom of judgment and action; it is wise in its own eyes; it does not fear the Lord, or depart from evil; it does not trust in *Him* with all its heart, and lean not unto its own understanding; it does not in all its ways acknowledge him, or solicit the direction of his laws.

In this state of disposition, when the government of the mind is no longer vested in the parent, nor in the commands of God, it is scarcely possible to calculate the ravages of this fatal disorder; the equilibrium of moral action is destroyed; and the tide of its harmony is overborne by the fierce and desolating blasts of all that is monstrous in nature, or hateful in the sight of God—*a child warring against its parent!* As obedience is the strongest barrier to the influence of youthful temptation, so disobedience precipitates its victim along

the magic paths, which point the broadest road to sin and sorrow, and destruction. It is a devouring principle, which greedily swallows up every trace of virtuous action and religious fear; which overspreads the whole soul, and subjugates the affections to its tyrant sway. Strange indeed is it, that the power and influence of this enemy should be so undervalued, so erroneously estimated, or so despised! Strange that it should be nurtured by the parent's blind and selfish affection, rather than uncompromisingly destroyed! Strange that slight instances of disobedience should be allowed to pass unnoticed, while the laws which these infringe are the natural barriers to a thousand evils. The desert of sin which these bound is an extensive plain, with nothing to oppose the wayward progress of the traveller; the boundary line is easily overstepped, and once passed, it is impossible to find a secure resting place, short of the consummation of the greatest crimes. On either side of this boundary, sit filial affection and parental care; sufficient, when united, to preserve the young wanderer in the untried way of life; but if the one grow cold, and the other lose its vigilance, what is to prevent the most fearful consequences, ruin to the one, and bitter upbraidings of conscience to the other? How great then should be the care to preserve this boundary inviolate; and this can only be effectually accomplished by marking the declivity which leads towards it; by jealously watching that neutral territory, in which both being un-

guarded, may forget the principle of ever watching; and by abstracting the feet from a path so dangerous as that in which it may be thought allowable to permit the fire of filial love to burn dimly; to see it oppressed with the ashes of distaste, dissatisfaction, and indifference; to watch its feeble smouldering, without seeking to fan it into a flame; and to suffer the lamp of parental vigilance to go untrimmed, unsupplied with fresh oil, and to give only a flickering, uncertain and expiring light, which never can fulfil a mother's duty, in teaching her child to avoid the dangers of youth; to preserve it from temptation; to caution it against the evils of forgetting the laws of nature, reason, and revelation; and to illumine and cheer its returning path to that happier state, in which the influence of obedience may be sustained, and its power indefinitely enlarged.

The Love of Pleasure.

What is the nature of this disposition? It is that, so natural to the human heart, which substitutes the love of amusement for that of good,—the pursuit of trifles for that which is all-important and everlasting: it is that which places pleasure in the room of instruction, which barters enjoyment for peace, the folly of a fleeting hour for substantial and enduring wisdom, riot and dissipation for the feast of reason and the flow of soul. It is that which seeks the gilded hours of selfish

joy, and will not listen to the accents of wo: it is that which prefers the theatre, the concert, the ball-room, the splendid mansion to the miserable cottage of the poor, and the indigent, the sorrowing, the sick, and the dying: it is that which prefers shutting out from the mind the distress of others, in the joyous tale of its own luxuries; and which passes heedlessly through this vale of tears, without an eye to see, or an ear to hear the miseries of those around; without a heart to pity, or a hand to save the ignorant, the wretched, and the helpless: nay more, it is that which constitutes the trifling character,—one who makes the great business of life to consist in a series of littlenesses, which to a well-ordered mind, appear as the accidents of existence; as the finest dust which rests upon the surface of our globe, compared with its immensity, and with its myriads of living and immortal inhabitants.

The trifler is ever engaged in the pursuit of some unmeaning bauble, though with little energy of perseverance; he is contending, if indeed he can give himself the trouble to contend for some unimportant shade of sentiment, or some merely secondary form; or he is framing for himself uneasiness from circumstances which do not really deserve a moment's consideration. To live here so as to shew forth the glory of God, and advance the happiness of his creatures, seems to form no part of his views: this would occupy too comprehensive a field of reason and exertion, while

the great object of his desire is to pass through life, with as little exhibition as possible of bodily or mental vigour; with as little thought, and as little design, as can consist with the mere exterior of man; and having only one cherished hope, viz. that of traversing over each successive day, with the most crowded hours of ever-varying trifles, and with the slightest possible attention to all which constitutes man a rational, an intellectual, a moral, and religious being.

The germ of this trifling disposition is discernible in early life, and the first traces of a principle which we have followed to its consummation, should be most carefully watched; for the love of pleasure is natural to the human heart, and unless it be curbed by reason and reflection, it will become predominant and absorbing. It is therefore to be moderated, because the desire after unmeaning trifles, and their eager pursuit, is in itself unsatisfying, and injurious to an immortal mind; because a very large majority of the objects of *pleasure* in its general acceptation, are in themselves unlawful, contrary to the law of God, and opposed to the christian temper; and because many others become so from being *inordinate*, and in consequence only of abstracting the mind from the love and service of God and his Christ. Pleasure may be allied to our animal, social, or intellectual nature; it is the two former which are now the principal objects of attention, because they are to be found more frequently: but the intellectual trifler is not a rare character; one

who devours books for amusement, or for the mere stimulus produced by the excitement of the intellectual organ, and the pleasure which results from it; one who likes to have his attention riveted, and his fancy charmed, and his reason convinced, and his sensibilities roused; but who quits the present for some new object of pursuit, unimproved, uninfluenced in his conduct, undesirous of becoming more extensively useful.

To these several forms of the same disposition, *principle* will afford the very best means of successful opposition, and every temptation towards them is to be most carefully avoided. The danger arising from seeking after objects of pleasure, which are lawful in themselves, consists in the tendency to estimate them too highly, to become too deeply attached to them, and to make them the chief design of our pursuit. It is then peculiarly desirable, that children should be preserved from tasting this enchanting, but poisoned chalice; and when contact with the world obliges them to breathe its polluted atmosphere, they should have been steeled against its attractions, and enabled to resist its influence, by the support of good principles.

Cheerfulness ever adorns the best regulated mind; but when it degenerates into levity; when it assumes the form of noisy, ill-defined, obstreperous mirth; when dissipation is its object; when it is based on wit, and supported by ridicule; when it seeks its own amusement, not another's good; then does it become sinful, an

object of aversion, and demands the most strenuous opposition. On this fruitful stock, are too frequently engrafted *satire*, with its ugly brood of calumny, insincerity, cold-heartedness, and all the narrow, petty policy of the cynic. Innocent recreation is well suited to a period of life, before the mind has been harassed by cares, or soured by disappointment, or distorted by fixed obliquity of principle and conduct; and there are appropriate seasons and subjects for amusement in this spring-tide of life; though even here let instruction be blended with amusement; let the danger of loving these objects inordinately be obviated; let them not be considered as of primary importance; let the mind be unbent from the pursuit of more serious studies; but suffer it not to be distracted, violently agitated, or eagerly and intensely occupied; let them never stand in the place of business, or usurp the power, and interfere with the authority, or with an attention to the duties of religion; let them not absorb too much time, or engage the heart, or take the chief place in the thoughts; let them never interfere with the duties of kindness or benevolence to others, or with the commands of God; and finally, let them not unfit the mind for the performance of religious worship, or even border on any unlawfulness of desire.

There will then be two objects for parental attention, in regard to this disposition: first, to detach the mind from the love of sinful pleasure, or trifling pursuit; and secondly, to moderate its

attachments to things lawful in themselves, so that they may be enjoyed without the danger arising from excessive desire, and that they may allow the mind freedom to be engaged zealously in its all-important duties. In this, as in every similar case, it is far wiser to prevent the contraction of the morbid bias, than it is easy to moderate its inclinations afterwards.

The means of fulfilling these indications, are to impress the young with the value and importance of their season of life, and with the great objects to which its energies should be devoted; and consequently the folly as well as wickedness of spending its hallowed hours in the giddy pursuit of unsatisfying pleasures, or unmeaning trifles. So does the gay and thoughtless butterfly spend its summer day of existence; it is warmed into life, and cherished into activity by the grand luminary; it unfolds its gaudy colours in its beams, flutters its wings, and in all the energy of newly created vitality, it sports in the noon-tide ray, flits rapidly from object to object, careless of expiring day; and ere the shadows of evening have enveloped the objects of nature with her sable mantle, the circle of its joys has been run, it has lived to *live*, and if the brief term of its hours has been completed without accident, it sinks, and its memory is dissolved even with the passing day. So does the votary of pleasure; it speeds its careless hours in ceaseless activity, in the pursuit of that which *is not*, for even in its happiest mood, the heart *is sad*, and the object

of pursuit has evaded its grasp. Yet the same round of busy idleness is renewed with every morning's sun: the blessings and the gifts of Providence, the talents, the advantages of society, all are carelessly and thanklessly sipped; its mental and bodily energies are slowly exhausted, and it sinks unregretted, when the winter of life has contracted the day to its shortest span; when the evil day has come that there is "no pleasure in it, and when the almond tree shall flourish, and the grasshopper be a burden, and desire shall fail, because man goeth to his long home, and the mourners go about the streets." There is this only difference, that whereas the thoughtless insect, has in its glittering hour of pleasure, *fulfilled the design* for which it was called into existence, man has reached the termination of his days, with the accumulated load of *his mispent hours*, and now reaps the bitter consciousness, that he has lived to himself, that he has *not* fulfilled the designs of his creation, that he has *lived to live*, but that he has not *lived to die*, and that to all his fearful amount of neglected opportunities, he has to add an aggravated sum of wilful alienation from God: and again, instead of now terminating his career at the sunset of life, though the dust return to the earth as it was, the *spirit* shall return *to God* who gave it, to receive according to the deeds done in the body. "Then I commended mirth, because a man hath no better thing under the sun than to eat, and to drink, and to be merry; for that shall abide with him of his

labour, the days of his life, which God giveth him under the sun." (Eccles. viii. 15.) Bitter irony! And when that sun shall be withdrawn from him for ever, where will be then his hope? Would God that he had never been born. Would God that he had commenced and terminated his existence with the giddy insect of his thoughtless admiration. Would God that he had not been a more unprofitable servant: that he had tasted the vanity and vexation of pleasure, that he had considered his ways and been wise. "Let us hear the conclusion of the whole matter.—Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every *secret thing*, whether it be good, or whether it be evil." (Eccles. xii. 13, 14.)

How important is it therefore for the young, that they should justly estimate the objects of attachment; that they should improve each hour of opening life; that they should imitate the industry, activity, usefulness, and energy of the bee; that they should taste the sweets of life, only to accumulate for themselves stores for future emergencies, materials for reflection, for sustaining the immortal mind with its appropriate food, and preparing for that change which awaits it hereafter. *Then* will the objects of present pursuit be not unseasonably beloved, *when* the superlative value of the soul, the excellence of heavenly pleasures, and the pure joys which result from the influence of religion, are really be-

lieved and sought after; when the disposition to a fondness for immediate pleasure is repressed by parental caution, advice, and example: when the pleasures of sense, the dissipations of the world, and the joyous festivities of vice, are supplanted by a relish for intellectual pursuits; and when the delights of intellect are held in subordination to the coming prospects of *eternity*, and to the religious duties of *to-day;* when they are not suffered to become exclusive objects of pursuit; when they are sought after with the deeply felt conviction, that however splendid may be the extent and value of literary acquirements, these alone can never satisfy the spiritual principle; and when the distinguishing mark of their being retained in their proper place is constantly kept in view, viz.—whether they are considered as the *end of life*, (for if they be, *life* in its best sense, eternal life will end with them,) or as *subservient* only to its grand design, and *useful* in proportion as they give to the character of the Christian, greater weight and influence, greater aptitude for comprehending the grand truths of his religion; greater energy and perseverance to perform them, and more abundant opportunities of usefulness.

Carelessness of Religion.

This disposition of mind, is so essentially interwoven with that which has been just considered, that it can scarcely be separated from it; and all that has been said on the former is applicable to the present subject. Yet, though the love and the

pursuit of pleasure will lead to wasting the energy of the mind upon unmeaning trifles, and will always involve a recklessness as to the interests of futurity; still, where there is not this prominent thirst after the stimulus of amusement; where there is not this incessant busy trifling, there may exist a carelessness, an apathy, a want of feeling and interest on this great subject; this first and greatest object of desire, ever proposed for the consideration of an immortal mind. And since, therefore, the foregoing observations may not reach the simply careless; and since such is the deceitfulness of the heart, that it will shelter itself under an escape from the evils connected with the love and pursuit of *pleasure*, we can scarcely close the present section without a few words on this indifference and distaste towards religious precepts, and their associated duties.

Although of the first importance to future happiness and present comfort, yet a careless neglect of religion, an abandonment of its self-denying virtues, and a dislike towards any thing serious, is commonly manifested by the young; and strange to add, except by the converting influence of the Spirit of grace, this carelessness, unless repressed in early life, will cleave to the individual, even to its very wane, and memory will be pained, and hope affrighted by the fearful sight of the careless septuagenarian tottering on the brink of the grave, without one thought of what exists beyond it, and even now making light of the invitations of the Saviour; procrastinating

serious thoughts, aye, even treating them with levity, until perhaps without a single moment for reflection, the fatal messenger arrives, and with the last words of ridicule upon his fallen lips, his soul is hurried into the presence of its long-suffering and merciful, but just and upright Judge, who has long borne with his indifference; who has renewed the despised offers of his grace; who has striven with the iniquity of his heart; who has sought to awaken the blind and slumbering by the events of his Providence; and who to the last has not relinquished his repeated solicitations, that the careless would be wise, and would lay hold of the hope set before them; but upon whom the door of mercy is for ever closed; the hope of pardon is for ever gone; "there is no peace, saith my God, to the wicked." "I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh—when your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you."—Proverbs i. 24, 25, 26, 27. It was of those who made *light* of the invitations of the king to the marriage supper; that went their ways, one to his farm, another to his merchandise, that it was said they were not worthy, and that none should taste of the good things which had been prepared. "Therefore shall they eat of the

fruit of their own way, and be filled with their own devices."—Prov. i. 31.

Yet this carelessness of religion, this substitution of present for eternal things, this preference of ourselves to the service of the Most High, this subordination of duty to inclination, marks the character of man from the earliest traces of reason and passion. The first feeble glimmerings of thought are characterized by their oblique tendency to earth instead of their upward inclination to their native skies; but while the mind is docile and pliant, it may be moulded by education and habit into customary attention to the outward duties of religion; for beyond this as a matter of duty, we cannot go: the religion of the heart it is not in our power to produce; yet, if we *train* up a child in the way in which he should go, we have the promise of a blessing upon our sincere and undeviating exertion.

It will be the aim of christian education to overcome the natural repugnance to all that is good; and as it has been already shewn, much is to be accomplished by the mode of communicating religious instruction, in order that the mind may be prepared and disposed to lend its attention to the concerns which demand its notice beyond the grave; to those spiritual realities which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive. This carelessness and indifference is, however, a principle which must be constantly struggled

with; for it exists also with those who are farther advanced in life, as well as in such as are subjected to the giddy étourderie of youth; whose minds are enlarged to comprehend the full extent of their situation; aye, even, whose judgment is convinced of the necessity of embracing the hope set before them in the sacrifice of Christ, but whose hearts remain uninfluenced by their convictions; who rest satisfied in their speculative and historical belief, and are contented with a religious education instead of devotedness of the heart to God; who will not estimate the uncertainty of life, and who therefore cannot realize preparation for death as a duty of present and immediate, and indispensable importance; who will not practically believe in the omnipresence of the Deity; who act and think as though God saw them not, and knew not their thoughts; and who suppose, that to be religious, is to be grave, serious, morose, stern at the infirmities of others, and severe in our judgments of their conduct. A great evil arises here from the want of *cheerfulness* in some religious persons; and yet religion never was designed to make our pleasures less, but to produce that calm serenity, that sunshine of the soul, which should occasion peace, the smile of benignity, the activity of benevolence, the tear of pity, the glow of compassion, joy in the Saviour, delight in God; the love of Christ for those who are encompassed with infirmities, and fears, and cares and sorrows; and that tender construction of their conduct, which leads us not to judge,

but to hope; not to censure, but to forgive; not to seek the redress of injuries, but to pray for those who despitefully use us and persecute us. A lovely portrait! to be found only under the influence of real religion; that religion which does not detract from the pleasures of youth, but improves the comforts of those who love and serve God, in keeping whose commandments there is great reward; that religion which is the great work of life, and carelessness of which is a lamentable iniquity and folly.

Carelessness of religion is not superseded by the transient trembling of Felix, who deferred to a future more convenient season, the consideration of righteousness, temperance, and judgment to come. Religion is not the distant procrastination of serious thought; it is not the promise of a future pursuit of a distant good; it is not the lukewarmness of the "almost thou persuadest me to be a Christian," but the unreserved dedication of the whole man to God and his Christ—now—to-morrow—this week—this month—this year—and for ever. Parents then should diligently watch over the constitution of the minds of their offspring, and the prejudices which may be thrown in their way, in order that they may ascertain the *causes* which obstruct the influence of divine truth; in order that their sources may be removed, that their futility may be shewn, that the real state of the heart may be discovered, and its perversities be simply and affectionately detected, and its indifference exposed, and its care-

lessness confessed, its aversion to God, proved, and the only way of salvation exhibited. And when once awakened from the slumber of indifference; when aroused from the uneasy dream of carelessness, and self-dependence: when energized to preserve the way of truth, it will be then the parent's duty to caution the young against resting securely in *any measure* of religious attainment; to instruct the ignorant; advise the uninformed; guide the feeble and the helpless; preserve them from the contact of evil, and obviate the difficulties which may be thrown in their way by the love of the world, the attractions of pleasure, the invitations of science, the sweets of intellectual pursuit, and the inconsistencies of professing Christians.

CHAP. XII.

ON DISCIPLINE.

On the basis of *filial obedience* rests the power which is possessed by the mother of moulding the minds of her offspring; for if this be wanting, in vain will she inculcate knowledge; in vain will she strive to correct the temper, or ameliorate the disposition, or give a proper bias to the affections. This obedience however, in order to become thus influential on the character, must be founded, not on *terror* resulting from a fear of punishment, the consequence of parental displeasure: but upon affection,—on a fear of offending and grieving the parent, as well as of infringing the laws of God. This then is the great object of *discipline*.

The absence of this principle, is one of the first active symptoms of that depravity of nature, which is inherited by all; and it is complicated and odious in its tendency, which involves in it, ingratitude to man, and contempt of the divine command. It hardens the heart, and paves the way for the commission of other sins, since obedience is a barrier placed by a gracious God, in order to oppose the tide of youthful iniquities; and when it is once overstepped, sin obtains such

an advantage over the mind, that it is easily enslaved, and led to the perpetration even of great crimes.

If we suppose for a moment, that the human mind is so constituted, that the powers of good and evil over its inclinations are nicely balanced; that its fondness for virtue is accurately adjusted to the allurements of vice; that the voice of judgment is always heard, and always listened to, even in the tempest of passion, and that it rides triumphantly over the wild howlings of unhallowed desire; if we suppose that the sentiment of religion and the power of conscience are fully equal to the influence of temptation, and the disposition to imitation; if we suppose that the human mind delights equally to lend its attention to the fruits of holiness, as to the frivolities of fashion; and that it perceives as quickly, and retains as forcibly, and recalls as vividly, and reasons as disinterestedly and as justly, and reflects as willingly on that wisdom of which "the merchandise is better than the merchandise of silver, and the gain thereof than fine gold,"—which is more precious than rubies, and "all the things thou canst desire are not to be compared unto her;" (Prov. iii. 14, 15.) as it doth on mirth, and pleasure, and laughter, and wine, and folly, and great possessions, and silver, and gold, and learning, and honour, and reputation, and connexions, and increasing prosperity,—all of which have been declared to lead to vexation of

spirit (Eccles. passim); if we suppose the imagination as easily excited, and as readily engaged, and as completely satisfied, with the sacred mysteries of our holy religion, as it is by the anticipation of some fancied good, or even by a glowing portraiture of fictitious circumstances: and if we allow the will to be entirely under our controul, and as easily directed in the pursuit of good; as firm to holy purpose; as unyielding to the influence of passion or prejudice, the attractions of vice, and the privations of that religion whose divine Author had neither form nor comeliness, that we should desire him: if we suppose that it is opposed to the agency of temptation, and constantly employed in counteracting the disposition to forget God: if we suppose all these things, and believe therefore that the young naturally possess an equal share of desire, and power to love God, and to do his will; as to be influenced by evil; even then we shall find, that in passing through life, so much more frequently will *the evil* dispositions be lighted up than the good; so much more constant will be the present attractions of vice than the future rewards of virtue; so much more frequently will the tendency to ill be incorporated into action, and associated with every feeling, and confirmed by repetition, and ripened into habit, and deepened into principle, and augmented by age, and reconciled by time, and extended by custom, and fortified by society, and backed by opportunity, and multi-

plied by occasion, and invigorated by all the circumstances of a world that lieth in wickedness, that even under this most favourable supposition, we shall find the equilibrium of health destroyed, and disorder and confusion will ensue. And when once the balance has been lost, when once evil predominates over good, every fresh indulgence of passion not only adds to the weight in the scale of the former, but also takes away from the power of resisting evil, the antagonist and countervailing good principle; so that the weight of evil not only sinks the mind constantly lower in sin and misery, but also detracts from its power of regaining the supposed equilibrium from which it has fallen. And this process is continued with a fearful increase of accumulated evil, and a diminished weight of solid worth, until one scale kicks the beam, and until the other has been so completely borne down with its progressive load of iniquity, from the first youthful delinquency, to the aggravated period, when the greatest crimes may be added to the heap, without producing any sensible effect upon the moral balance, and until the character stands confessed as openly profligate and abandoned.

Such is the progress of vice, even under the supposition of an original balance of power in choosing good, and refusing evil: but if to this view of the subject be added *the truth*, that the power to love and serve God has been already lost—that man is born in sin, prepense to evil, averse from good, easily assailable by tempta-

tion, deaf to the voice of judgment, tossed from his centre at the bidding of passion, agitated by unholy desire, hating the doctrines of the pure and holy gospel, refusing attention to the monitions of conscience, delighting in sin, wasting his precious hours over the folly of a day, rejoicing to imitate the weak and the wicked, but indulging a secret distaste for the example of the wise and good; with all his powers contracted, and limited, and debased; preferring deliberately that which satisfieth not, and spending his money upon that which is not bread; with the imagination delighting to revel upon that which is gross and sensual, earthly, devilish; and that when he would do good, evil is present with him; then do we form a just estimate of human life; then do we truly see, that nothing less than a new creating power can restore this lost balance; then, and only then, do we form an accurate idea of the vast importance of *discipline*, and of that *obedience* which is its basis, the object of which must be an uncompromising hostility to vice, from its first germ of obliquity, to its malignant consummation in crime of deepest dye; and an uniform cultivation of religious principle.

The fear of disobeying a parent, is an immediately operative motive, which guards the mind from the suggestions of evil, and produces conformity to the laws of *discipline;* and therefore since *disobedience* is in itself a great sin, and prevents the agency of parental watchfulness and solicitude; and since it exposes the soul to the

operation of all that is evil, so should it be ever guarded against, ever noticed when present, and its recurrence averted where possible, not by any harshness and severity, but by the invariable attributes of good discipline, firmness, principle, reason, and the extensive and irresistible influence of affection.

The agency of this principle will be seen, by considering the relation which the parent bears to her children. And first, she sustains the office of their *instructor*, and as such, possesses the inheritance of many anxious hours, many sleepless nights, and many an aching heart: the fervent prayer, the heartfelt sigh, characterize the deep interest she takes in this pursuit; and mark the direction which she seeks from Him who alone can support her; as well as her ceaseless solicitude to discover the best method of securing the happiness and the welfare of her offspring. These, in every situation, and under all circumstances, are the animating principles, the life, the soul of maternal action: and what is more painful than to witness all her efforts rendered unavailing and fruitless, by a mistaken laxity of *discipline;* all her designs counteracted by the influence of the principle of disobedience, which shuts up the avenues to the youthful mind, renders silent the lips of instruction, seals the ears to the voice of knowledge, and especially that knowledge which relates to the conduct of the understanding and the heart, as well as the direction of the affections to moral and religious objects.

Again, the mother is the *guide* of her offspring; she guards them from the dangers and snares with which they are environed; she directs their footsteps, points out the path in which they should walk, and shews what dangers are to be avoided, what difficulties to be overcome, what enemies to be opposed, what temptations to be resisted or escaped from, as well as the mode in which the plain path of truth is to be preserved; while she cautions against the flowery aspect of vice, and supports under the rude blasts of trial. Besides this preservation from evil, she guides the application of the mental resources, educes the slumbering, and develops the nascent faculties, and gives to each its due preponderance. But if her efforts be not sustained by regular discipline; if they be not seconded by willing obedience, and above all, if they be opposed and frustrated by filial disobedience, the influence of this attribute of the maternal character will be lost, or at the best, will be exceedingly limited; maternal solicitude will be rendered fruitless, and disappointment and sorrow will attend her path.

Further, the mother should be the *friend and directrix* of her children; she should hear and enter into all their difficulties, and endeavour to remove them; she should become the sacred depositary of all their little secrets and troubles; she should be their confessor, and be accustomed to receive an acknowledgment of all their faults and errors; she should become their only coun-

sellor, and in order to obtain the full advantage of her experience, the utmost confidence towards her, both in kind and in degree, should be encouraged; nothing should be kept back from her, whose friendship will be found more durable than the transient partialities of youth, and whose fondness will be governed by the maturity of age and reflection, and by disinterested judgment. All this is only to be effected by the maintenance of a wise *discipline*, that prudent subordination of the child to the parent, which consists in adopting the first principle of good government, viz. the surrender of the individual right and freedom of the governed on the one hand; the participation of parental wisdom, the support of her authority, the confidence of her affection, and the advantage of her knowledge on the other. This compact implies that active *obedience* which essentially links together the affection of parent and child, and without which every proposed boon of discipline crumbles into disjointed atoms, and becomes as the sybil leaves, which however wise, and valuable, and oracular when gathered up and associated in their order, are of no avail when scattered abroad by the wild and lawless tempest. The want of systematic *discipline* is the gnawing canker, which at first unseen, preys upon the very heart of the lovely structure of paternal government, till it has destroyed its vitality; till its unity and beauty vanish; and till even its existence may soon come to be ques-

tioned, when its laws and their influence are no longer discernible.

But once more, the mother is the *protector* of her children; her tenderness shines peculiarly in shielding them from the dangers which encompass their inexperience; leading them through the untried paths of early life; shewing them the right way; sustaining their feeble efforts to walk in it, and pointing out the mode of preservation: she descries the first approach of danger, and her vigilance is excited to escape from it; her whole heart is employed to avert the threatened evil, and where this is impossible, to carry them safely through it. But that eye, which from experience and knowledge of the world, and that heart, which by religion is rendered alive to the impression of danger, as well as furnished with the means of avoiding it, or of triumphing over it, will be rendered useless, and incapable of affording assistance, except through a regular system *of discipline*, and of *obedience to its laws*.

Such then being the extensive influence of this parental government, and of a refusal to yield the subjection of loyalty, let its laws be early impressed upon the mind, and constantly enforced, and let the principle of disloyalty be fairly met and combated; let it be earnestly discovered, and averted in its incipient stage. And if to the evils already detailed, as resulting from a *forgetfulness of discipline*, be added its certain and necessary influence in embittering the days of the

mother; depriving her of the pleasure she is privileged to derive from her offspring; destroying her peace and happiness, and clouding her years with sorrow, can any thing more be wanted to impress the mind with a sense of its danger, and of the necessity for avoiding it?

Insubordination is, however, a monster with a hundred heads; it demonstrates its agency in a thousand ways: when opposed at one point, and successfully opposed too, it exerts its power over another; from the destruction of one of its fruitful progeny, new species, modes, and forms are seen to arise, as if created by the very power which had destroyed the first; and it requires persevering energy and strength, the constancy of virtue, the courage of principle, the fortitude of good motive, the hopes and fears and duties of religion, the highest sanctions of Christianity, *so* to continue unwearied opposition to evil, and the unbroken advance of good, *as* to come off finally conqueror. A man does not all at once become a traitor to his king, and conspire the subversion of his government; he first infringes the laws of his country in some trifling instances; perhaps he does so with impunity, but the concealment and contrivance necessary to shelter him from the visitations of the law are irksome; he becomes discontented with that which imposes a restraint upon his inclinations, and with the wearisome vigilance necessary to escape detection and punishment; from this discontent he is rendered an easy victim to the harangue of those

political demagogues whose constant aim is to foment discord, and to alienate the affections of the people from their civil and religious institutions, of which he is taught to disbelieve and to despise the weight and the authority; and now having cast off the weightier motives to obedience, he becomes a ready prey to some subtle spirits, who have energy and wickedness enough to influence the mind to embrace *their* views; and he is employed as the basest, and the lowest, and the most degraded tool of faction; to be enlisted under the most cruel and unprincipled despotism, to become the paltry slave of treason. So is it with the parricidal treason of withdrawing allegiance from parental authority; so is it only to be successfully opposed, in what are often termed trifling instances of almost undefined insubordination. It is by neglecting these slighter occasions for the exercise of discipline, that the evil of *questioning* its authority first obtains a footing, and advances to such amazing power, unless it be constantly opposed, watched over from its first dawn, and seriously repressed with affectionate earnestness, and unbending tenderness. Thus, by uniform care, it may be kept under; but if suffered to pass unnoticed on lesser occasions, it will soon pervade the conduct, enslave the faculties, alienate the heart, and influence all the manifestations of mind.

So natural to the human bosom is this aversion from regular discipline, this spirit of insubordination, that perhaps it is scarcely possible wholly

to eradicate the predisposition ; but it *is* possible, it *is* readily practicable to subdue, to keep under, and finally to repress this restless, selfish, proud, ambitious spirit. It must however be recollected, that this can only be predicated as *true*, at a certain and an *early period* of the disorder; and it may have existed so long, and formed such intimate associations, and obtained such extensive hold of the mental system, that it *will* run its course, and that *no remedy* can overtake its progress. The correction of this vicious propensity must commence betimes, and is not to be prevented by maternal *fondness*, which presents a temptation to defer opposition, until it be too late to hope for success. The longer the principle is suffered to remain unchecked, to strike deep into the mental soil, and to throw out its branches in every conceivable direction, the more difficult will it be to controul, the more painful will be the process of counteraction.

A powerful incentive to this *early discipline*, is, that it is essential to the happiness of the child *now*, whose real peace will consist in the *paucity of its desires*, and in their willing subjection to the influence of reason and religion; and that procrastination will add to the pain which it *must* eventually feel, from curbing the wild and lawless influence of its unrestrained passions; or that it will be delivered over to the cruel agency of these tyrant principles, in proportion to whose power and activity the heart will be hardened and alienated from the word of God, and the reli-

gion of Christ. It will not do to allege as an excuse for insubordination, that it arises from the infatuation of ignorance, and will be cured by the diffusion of knowledge; this *might* indeed be true in minds which had no *bias towards evil*, but not with those so constituted, as they are, with which we have to do.

Disaffection must be opposed in its every form; in its principle and its practice, and must give way before a system of mild but persevering—uniformly affectionate but invariable—lenient but just—wise and principled discipline. Insubordination is a principle of such amazing power, that it will not do to slumber on the road, while tumult bursts his prison door; it will not do to meet it with *occasional opposition only*, which will do more mischief than good; will fan the flame of discontent; will agitate, without restraining the passions; will inspire a hope, or at least a speculation, on the chances of impunity, and will attach contempt to the wayward exertion of parental authority. Just and principled laws; mild, but certain in their punishments; and uniformity and steadiness in enforcing them, will constitute the great basis of good discipline; and by its exertions, the licentious will, will be controuled; the riotings of unhallowed temper will be restrained; the influence of disaffection will become feeble; while the power of the maternal executive will be increased, and the evil will be finally subjugated. On all occasions, when the rules of just discipline have been infringed, affectionate sorrow and dis-

pleasure should be manifested: so will the boundaries of virtue and vice be kept defined and distinct; the path of duty both to parent and child will be rendered easy, and exertion will be crowned by success; at least, the most powerful obstacles to success will be removed. Let the *heart* be kept with all diligence; let not the risings of this evil principle be neglected till they are expressed in action; let the secret thought, the first impatient feeling, the angry look be expounded; for *this* germ of evil principle will be by and by developed in action; it will increase by neglect; and may acquire such extensive power, that the effort to remove it will become fruitless. Dreadful anticipation! Disobedience established; insubordination heightened; laws contemned; piety disregarded; discipline unavailing; every effort to instruct, to guide, to counsel, to advise, to support, and to protect; every exertion for the happiness of the young rendered nugatory and abortive. *Once* it might not have been thus; but the day of hope, and of success has passed; and to this miserable result is added the recollection of antecedent negligence, the mildew of withered hopes, the pang of blasted expectation, and the anguish of disappointed affection.

In the practical application of the laws of discipline, *severity* is perfectly unnecessary, and would produce mischief; it would prove a never-failing source of error, and of *passions* even more hideous in their aspect than *the principles* whose

influence it is intended to subdue; while the latter too, under such circumstances, always remain with undiminished force. Human laws are intended for the criminal, and their excellence consists not in the sanguinary nature of their penalties, but in the nice adaptation of punishment, to the varying shades of crime; and in the uniform infliction of that punishment, when a conviction of criminality has been established: hence it follows, that the *milder* the code *can* be framed, consistently with the great interests of society, the more completely will it be calculated to obviate crime. There is however this grand difference between political laws, and parental discipline, that whereas the former do not contemplate *rewards* for good conduct, but consider such conduct, and the esteem which it ensures, as in itself a sufficient reward: domestic discipline has for its object the *recompense* of virtuous action, the formation of the character, the production of good habits, the development of amiable feelings, the substitution of correct motives, the consideration of intention and design, and the education of the several faculties of mind. And if mercy should temper justice in dealing with virtual crime, *à fortiori*, should pity, compassion, tenderness and forgiveness form the basis of good discipline. *Severity* then is entirely out of place; and while one instance of insubordination should never pass unnoticed, such notice should have for its object the *reformation*, rather than the *punishment* of the offender; the correction and the sub-

jugation of the evil tendency, and the growth and development of a principle of affection, to operate as a counter-agent to the evil, and to establish itself in its room.

How are these combined objects to be obtained without a sacrifice of either? Parental sorrow and displeasure should be observed as the *consequence* of every instance of filial insubordination; not always with the view of fixing the mind upon the crime or its punishment, but with the intention of producing repentance, and of shewing forgiveness of disposition; thus rivetting infallibly the affection of the child, and obviating the recurrence of disobedience, by the fear of grieving so kind a parent. Mere terror will be an inoperative principle, except in so far as it hardens the heart and leads to duplicity and concealment; but the fear of giving pain to a friend so dear, will exert an extensive influence over the mind; the happiness of the child will be increased, while its affection is kindled, rendered stronger, and more permanent.

In the arrangements of discipline, parents must avoid *austerity;* they are not to become unapproachable, inexorable judges, but should seek by all means the confidence of their offspring. The necessary influence of austerity, is to drive the meek and gentle spirit to the deepening shades of artifice; while the obstinate and the pertinacious throw off all kind of restraint, and openly contemn the maternal authority, or shelter themselves within the confines of despair, and a cer-

tain recklessness of feeling, which boots not what may be the consequence of its actions. Deceit and cunning on the one hand, and on the other perversity of continuance in evil, are the consequences of this most ill-judged *manifestation* of *authority;* for this is the common ground on which it is maintained, and on which *unsubdued temper* is too frequently allowed to dominate. Thus the evil is increased instead of being diminished; and the timid and the weak may be led to conceal impropriety of conduct, and to hide speciously the existence of bad disposition; while neither the one nor the other will be corrected or subdued. That which alienates the child from the confidence of its parent, which inspires it with a dread of her scrutiny, instead of with the uniform desire of openness, may indeed drive it to seek the shelter of impunity, but will never lead it to repentance and reformation; while the *feeble display* of *authority and its symbols*, but in reality *the strong arm of affectionate sorrow*, and the manifestation of a readiness to forgive, and an anxiety for reconciliation and restoration to favour, will scarcely fail to melt the stoutest heart, (and this is the only basis on which we *can* expect, or ought to *hope* for success) and allow it to take the form of that mould, which parental solicitude has prepared. Forgiveness will merit confidence, and the child will be thus led to confess willingly and candidly, faults which otherwise perhaps, would have lurked unseen: and thus it will serve to enlarge the sphere of mater-

nal knowledge, and her consequent power of exerting successful discipline.

Is it possible that this advantage can be overlooked, or not duly appreciated? It is possible, and not only possible, but actually is frequently, knowingly, and willingly thrown away, under the mistaken apprehension, that it derogates from the dignity of parental authority to encourage freedom of access, and filial confidence. And yet there is not one fault the more *because* each one is confessed, although more may be discovered, and the means of prevention may be devised; but in the one case, from being known, an opportunity is afforded for their correction; while in the other, they prey upon, undermine, or destroy the mental system.

CHAP. XIII.

THE SAME SUBJECT CONTINUED.

In regulating the exercise of *discipline*, it is of the first consequence to ascertain not only the *general* character of the child, but also the weight and proportion of each individual trait, as compared with the *specific* influence, which it ought to exert in a well regulated mind, and as contrasted with other features of the character. The *same* kind and degree of discipline will not be suitable to the harsh natured individual, the form of whose mental manifestations is diversified by many inequalities, and even asperities, and obscured by much that is useless and injurious; the quality of whose mental soil renders it vigorous in its productions, although those productions are not always of sterling value; whose prominent characteristic it is to be possessed of strong passions, and to be mutually influenced by them, however much such influence may have been softened and disarmed of its frightful tendency, by the counterpoise of many amiable dispositions: *it cannot be that the same species of discipline* is required for the character in which obstinacy prevails, in whom the unyielding soil

refuses the impression of the gentler hand of cultivation, where every valuable property is concealed beneath a covering of perversity which must be broken up before its hidden treasures can be manifested; and, on the other hand, for a mental soil which is soft and yielding, easily susceptible of impression, readily assuming the mould of education, but not possessing sufficient stability to enable it to preserve that form; this constituting the versatile individual, accommodating itself to every change of circumstance, readily adopting the form with which the interest, or the prejudice, or the design of its companions may surround it; a greedy and unconscious imitator, with a great degree of carelessness as to the qualities of the object presented for imitation; too volatile to be tenacious of evil purpose; too subjected to change to be relied upon for the perseverance of good action, and the steady influence of good principle; intemperately excited by slight causes, and acting so much on the impulse of the moment and on the spur of occasion, as not to give time for the deliberation of judgment; too feeble to become a great, too liable to surprise from sudden emotion, to form a consistent character; too readily swayed from its purpose to be benevolent; too easily guided and governed by the example or the authority of others to be *just*, in a world in which this latter attribute can never exist, except in combination with a certain fearlessness of consequences, which is only to be found in those who can steadily and deliberately prefer the pursuit of virtue to that of interest.

The success of the parent will then mainly depend on the nice adaptation and influence of a well regulated *discipline!* We should smile at the narrow policy of the practical agriculturist, who should apply the same mode of culture to every variety of soil; and who, despising the evidence of experience, and making light of the knowledge to be obtained by chemical analysis, should torture every variety of earthly structure into submission to his own stupid system; a system for which he has not an excuse to plead; and for which, there is only this to be said in palliation, that it *may perchance be right;* and that if wrong, of which there exists the very highest probability, he will injure none but himself, and will reap the punishment due to his wilfulness and folly. But the prudent cultivator, before he adopts a system of management, will first survey every allotment of the ground on which his future energies are to be employed; he will ascertain the kind of grain to which it is best adapted, and the variety of manure which it may require, together with all the little circumstances of extension and improvement, so manifestly connected with the diversified appearance of the surface of our globe. So also the practical botanist, according to the given nature of the soil, knows the particular plants he may expect to meet with, because experience has taught him the wise ordination of nature, that certain of her productions should flourish only in a peculiar mould.

If such be the convictions of the agriculturist and the botanist, shall the mental cultivator—

shall the parent act less judiciously? Shall she not survey the ground on which she has to operate? Shall she not estimate its peculiarities, become acquainted with its natural productions, and thus form a judgment of those fruits which will flourish best, as well as of the mode of culture best calculated to ensure a plentiful return of the most diversified, and most valued productions? For, with regard to intellectual chemistry, it is certain that similar, or at least analogous states will be found, with those natural changes which have been just alluded to; and it is preposterous to suppose, that the same methods will answer equally well in the *discipline* required by the several diversities of character comprehended under the *general* distinctions enumerated above: it must be suited to the change of temper and disposition; for as the fertility of a soil depends upon the due admixture and properties of the particular earths of which it is composed; so does the value of the mind result from its peculiar manifestations: while the office of discipline is to encourage or counteract them as may be necessary, to cherish the feeble, afford the appropriate food for those which need to be nourished and supported, and counteract those which should be repressed.

And since a similar observation is applicable to every possible variety of human character, *discipline*, though agreeing in its general form, should be suited in its particular application to the specific attributes of each. Hence the necessity of becoming acquainted, not only with the *general*

form of each mental soil, but also with an analysis of its interior structure; not only of attending to its broad and defined outlines, those which constitute its generic properties, but to the specific operation of every individual principle and passion upon these; not of directing the inquiry to one predominant or striking feature, but to each secret motive which may influence the conduct; not to be satisfied with the common appearance, the outward semblance of action, when every thing occurs which is pleasing, in the halcyon days of prosperity, when perfect peace surrounds, when no adverse gale disturbs the summer evening's calm, but *also*, when it is agitated by conflicting passions, which invade its repose before it is aware of such agency. Hence also the necessity for attending to the temper and its various modifications; to the disposition under every variety of combination, to the agency of the passions, the dominion of affection, the power of habit, the effect of association, and the immediate and remote consequences of some favourite pursuit, as well as of the laws of society, and all else, which may change or modify the manifestations of mind. It is impossible here to act by rule, for although without this process, discipline will be unavailing to the individual, because inappropriate; yet having founded a system on general conclusions, its application will still depend on contingent circumstances; and indeed the treatment of each child will require a system of its own, and often of a very opposite character in the same little circle; for as in the human coun-

tenance, however strong may be the family likeness, there are always distinctive peculiarities; so with regard to the mental lineaments, however they may agree in general resemblance, there are still most important points of well-marked difference; and the *discipline* most accurately adapted to one, will be most prejudicial to another, and perfectly thrown away and inert upon a third. Thus for example, to recur to the illustration we have already employed, the discipline required by the strong and the obstinate, must be relaxed towards the meek and the feeble, whom it would infallibly destroy: the former requires the concentrated energy of the most powerful means; while the latter demands the gentler hand of parental encouragement, compassionate tenderness for its wanderings, assistance in its little difficulties, the cheering smile of approbation, the delicate affection of her whose love is only equalled and surpassed by Him who was God as well as man. For the *former*, the accents of displeasure will often be required, and still more frequently, the painful toil to convince, and to impress, to soften the stubborn heart, and to submit its proud risings to the authority of reason, parental duty, and christian precept.

Here then is to be avoided the danger of expending a greater share of attention upon the soft and amiable child, than upon another who is possessed of less pleasing qualities, and who does not offer a promise of repaying quickly the labour of cultivation. But this is unjust; since none

can say, that under nature's most rugged forms, she does not conceal a mine of inexhaustible worth, and which requires only the labour of working to make it productive of abundant returns; the diamond is not discovered till after the operation of washing it out from the refuse materials, with which it stands connected, and until it has received the polish of the lapidary. And thus *all*, even the most unlikely, will repay the toil of discipline; and all must be equally attended to. And as an additional stimulus and incentive to this impartiality of conduct, it should be recollected, that the yielding and impressible character, though it may promise a present reward for exertion, and that without much trouble, may yet conceal a shallowness and poverty, in which the fruits of our labour are liable to be destroyed by want of perseverance, or by the irruption of passion, or by the more insidious influence of temptation; and that from its extreme ductility it is liable to be drawn out into other forms, besides that which parental exertion would impress. There is also constant danger lest the goodly *products* which *flourish* under our unremitting care, should, when deprived of this support, wither and decay, because the soil does not retain the means of nourishing its own productions in their independent existence; and moreover, there is great reason to fear the prevalence of an universally accommodating spirit, which would become all things to all men, not in the spirit of the apostle, that he might by all means save some;

but in order to conciliate the good opinion of all, and escape the obloquy of daring to be singular in virtue, in the midst of surrounding vice and folly; as well as to avoid the odium which attaches to the simple followers of Him who was despised and rejected of men, whom the world hated, and whose disciples it will always hate, because *their* obedience to *his laws* must be a constant censure upon its motives and its practice. And on the contrary, if sufficient pains be taken with the less promising character, it will often be found to conceal great fertility and strength; steady sterling worth may be educed, and although its unyielding obstinacy may be considerable, yet even this may arise, not so much from a pugnacious disposition, as from a degree of pertinacity, which is really the expression of principled adherence of purpose, and which only requires to be led to its proper object in order to produce luxuriant fertility.

In furtherance of the views of *discipline*, the influence of a religious education will be particularly remarkable, since religion does not so much *communicate* faculties and affections, as give a new direction to those which are already possessed; moderating and directing their manifestations, and impressing on all *its* peculiar image. That which was false and factitious; the appearance of benevolence, and purity of action, which before proceeded from sordid and unworthy motives, is now real, extensive in its application, and energetic in its purpose; while those passions which

were acting in hostility to the influence of divine truth are now converted into its firmest buttresses, and that because they have themselves received a new object; and being trained to its pursuit, are become unwittingly, but necessarily and decidedly hostile to those objects for the attainment of which, they have before sacrificed so much liberty of action, freedom of choice—peace of mind, purity of motive, a quiet conscience, the happiness of time, the hope of heaven, all that is great, and good, and valuable.

Discipline is not to be relaxed for the sake of avoiding every disturbance of the child's enjoyment. Man, in his progress through life, must meet with trials and difficulties, arising out of his situation in society, and from his being placed here in a state of probation; and the sooner he is assailed by the beginnings of these difficulties, the better will he be prepared to meet them, the more advanced will he be in his onward journey through life, ere he is called upon for the mightier efforts of fortitude, and strength, and submission, and self-denial, and acquiescence. But it may be said, *if such be the case*, and it is readily allowed that man *is* born to trouble, as the sparks fly upwards, why *prematurely disturb the unruffled days of infancy*, now that its tender mind is so little capable of supporting its diminutive cares and uneasiness, and when therefore, the parent should do all in her power, to render the period of childhood *happy*, instead of accumulating its anxieties? The voice of natural

affection, and of weak-mindedness, may claim this as a correct line of conduct, but what is the report of cool and sober *reason*, what is the award of *unbiassed judgment*—what say the precepts of our pure and *holy religion*? *Where* then are these peaceful hours of unruffled calm? *Where* is the nursery undisturbed by the tempest of passion? *Where* is this freedom from unhallowed desire, from selfishness, and avarice? *Where* is the sacred spot into which anger, and hatred, malice and envy, ambition and injustice, impatience and jealousy do not enter? And *if* there be no such hallowed regions, *where* then is to be found the peace, which discipline will destroy? So far from it, that it will really *increase* the present happiness of the child, because it circumscribes its wants, and regulates its desires within those moderate bounds, which constitute the very essence of present felicity; "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain." Proverbs xxx. 8, 9.

Suppose discipline, which implies a moderate but unrelaxing restraint upon the passions, and temper and conduct be neglected; *suppose* that the whims of infancy be uncontrouled and all its waywardness indulged; *suppose* that its desires be not contradicted, nor its faults corrected; *suppose* that its humours and its caprice be not only tolerated but uniformly gratified; or *suppose* that

they experience only occasional and uncertain opposition, which is at all times worse than useless, what must positively be the consequence, the inevitable result? The number of supposed wants is increased; new and capricious desires are daily created and encouraged; pleasure itself is rendered insipid by its uniformity; listlessness and dissatisfaction cloud the brow; selfishness contracts the forehead, and shrivels the germ of benevolence; and the little subjects of this undisciplined, undiscriminating indulgence are actually more unhappy than those who are exposed to the influence of a want of affection, and positive unkindness from their parents; à fortiori, how wretched must they be, compared with those who live under a system of *well ordered discipline*, founded on intense affection, and guided by the purest motives! While the former are always preserved from contradiction, their wishes always gratified, every want however ridiculous supplied and even anticipated, how will they be prepared for their struggle through life; how will they be fitted to support the contradiction, the opposition, the disappointments, the vexations, the conflicting elements of society, the cold neglect of friends or patrons, the jealousy and unfairness of competitors, the ingratitude of inferiors, and all the various "whips and scorns of time," which they must experience in their commerce with the world?

Thus far reason and policy. But what says religion, and what will be the effect of this un-

discriminating affection on the future happiness of our offspring, not only *here*, where it will be decidedly injurious, but also *hereafter?* It will unfit the mind for religious instruction; render it averse from its truths, and place it in continual opposition to the parent, when she wishes to reduce the principles of the Bible to consistent practice in the daily conduct of life; and thus will it form an important obstacle to the influence of the Spirit, in producing that change of heart, without which virtue is a phantom, and religion but a name! Let these effects be traced upon the mind, from the pen of an inspired writer.—"Whoso loveth instruction, loveth knowledge; but he that *hateth reproof*, is brutish." Prov. xii. 1. "Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof, shall be honoured." Prov. xiii. 18.—"Correction is grievous unto him that forsaketh the way; and he that hateth reproof shall die." Ibid, xv. 10.—"He that refuseth instruction, despiseth his own soul; but he that heareth reproof, getteth understanding." Ibid, xv. 32.—"A reproof entereth more into a wise man, than a hundred stripes into a fool." Ibid, xvii. 10.—"Chasten thy son while there is hope." Ibid, xix. 18.—"Even a child is known by *his doings*, whether his work be pure, and whether it be right." Ibid, xx. 11.—"Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him." Ibid, xxii. 15.—"He that hath no *rule over his own spirit, is like a city that is broken down, and*

without walls." Ibid, xxv. 28.—"The rod and reproof give wisdom; but a child left to himself, bringeth his mother to shame." Ibid, xxix. 15.—"Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." Ibid, xxix. 17. If, then, the acquisition of knowledge be dependent upon discipline, and the absence of correction debase and brutify; if poverty, shame, and contempt await the froward and undisciplined, but honour attend the path of him who regardeth reproof; if discipline be painful only to him who is in error, and its absence lead to moral disease and death; if inattention to its rules be a proof of the light estimation of the immortal soul, while on the contrary true wisdom result from obedience to them; if discipline consist rather in reproof than in stripes; if it be to be adopted *early* while there is hope; if the character of childhood be fixed by its actions, and it be of importance that these be *pure* and right; if folly be the natural product of the human heart, and discipline be the appointed method of removing it; if the want of discipline conduct to lawlessness of desire, and he that hath no rule over his spirit is absolutely defenceless and destitute; if it lead to the absence of piety, and tend towards shame, a shame which recoils upon maternal neglect; and if, on the contrary, well ordered, mild, but firm discipline will ensure maternal peace, yea more, will give delight unto her soul; why then surely the voice of religion does but reverberate with tenfold energy the echo of reason and policy; and

we conclude that those parents who undervalue discipline, must be too weak to estimate its importance, or too wicked to act up to their convictions, or too weak and wicked to be convinced.

Discipline embraces farther an early and habitual, mild but not severe, judicious and uniform restraint on the passions; and when it is recollected how fearfully their disturbing agency actuates and controuls the man, and hurries him into all manner of evil, it will be seen how important is its agency in the formation of the future character; securing its happiness, and establishing its principles. While governed by affection, and guarded by religion, *discipline* can neither be adopted *too early*, nor persisted in with a too great constancy and energy of perseverance; at the same time it must be remarked, that it should be suited in its kind and degree to the age and advantages, talents and acquirements of the infant. In all cases, however, the child should be early accustomed to regulate its own actions by certain fixed principles; to moderate and repress its desires; to submit to privations; to curb its inclinations; to yield its wishes; to practise self-denial, and to govern its conduct by the unerring light of divine truth.

Under all circumstances, *discipline* should instruct the young into a *distrust of their own judgment*, and this will be accomplished by shewing their weakness and inefficiency, their proneness to error, and the necessity for constant circumspection, lest they should be influenced by un-

sound motives, or unworthy principles. This lesson is of great importance in a world of sorrow and contradiction, in order that we may learn not to murmur at, or to be angry with those who question our opinion, distrust our judgment, impugn our motives, or calumniate our designs; or who differ from, and expostulate with us: and that we may be early accustomed to bear opposition to our views, and feelings, and wishes, and favourite schemes. This is a lesson which *must* eventually be rendered familiar by intercourse with the world; and therefore one which it is desirable to possess before we are called upon to buffet with the waves of adversity, or placed in contact with those whose superior intelligence makes us *feel* our inferiority; that we may not have to learn a lesson of diffidence from dearly bought and humiliating experience.

Again, discipline may be so employed as to educe a spirit of forbearance, so essential, so indispensable to present comfort. Where this is wanting there will be a perpetual struggle between pride and mortification: life will consist in an uninterrupted series of captious efforts; there will be a constant endeavour to pursue one favourite plan, without regard to the feelings of others, without yielding to the consideration of their wishes, or throwing the veil of benevolence over their frailties. Without a spirit of yielding and forbearance, there will be no improvement, or delight in the blessings of life; there will be no prudent, consistent, christian conduct under its trials;

there will be no possibility of evincing the lowliness of real religion, or of coming to Christ with all our weariness, and all our burdens, and all our sins and infirmities, that *he* may give us *rest*, the rest of reconciliation with God, the peace of acquiescence in his will, of doing and suffering cheerfully all that he has appointed.

There is indeed great difficulty in bearing to be *thought wrong*, when conscious of being right; and to be anxiously and uniformly aspiring to do well, although we may not always obtain the praise of sincere design; although our well-doing may be evil spoken of; although we may be misunderstood, and misrepresented, and even calumniated.

By means of discipline, an opportunity is afforded of attending not so much to the action itself as to the motive which gave it rise, and the general spirit with which it is most intimately blended. The *act* may have been influenced by a thousand contingencies; it is the *heart* which requires examination, as the seat and source of motive and feeling, principle and conduct.

Neither should the event of actions be suffered to influence the judgment either of the parent or of the young. Too frequently in the management of discipline, the *former* will act under the impulse of some unfortunate consequence, the effect of accident, and *yet act* as if it were the result of evil will. *Principle*, *design*, and *intention*, should be the great objects for parental discipline, as they are for the *child*, and indeed

for *both*, the only sure grounds of *right practice;* and the mind should be carefully guarded against the indulgence of solicitude after the praise of others, a praise which attaches itself more to appearance than realities, to *success* rather than *desert*. With the world, success is the criterion of merit; a most erroneous idea, and one which the parent will most carefully oppose. Were it once indulged, it would soon develop pride in those talents which are the instruments of success: whereas it should be most uniformly proved, that these talents are the gift of God, committed to their care as stewards, and that so far from any merit attaching to their exertion or its consequences, it is a *bare act of duty*, which involves a higher responsibility on our parts; that we shall be one day called to give an account of our stewardship, and then it will be found that at the very best we have been unprofitable servants.

By means of *discipline* also, may be taught a spirit of gentleness, meekness, and patience under the trials of life. Thus does it present a wide field for the exertions of the parent: *all* her hopes may not be fulfilled: she may even be disappointed in her prospect of success; but so far from being discouraged by the failure of to-day, she must be excited to renewed efforts for to-morrow; and thus obtain energy even from disappointment, for although "hope deferred maketh the heart sick," yet, "when the desire cometh it is a tree of life." Want of success must afford no motive for a relaxation of duty;

but it *does give* substantial ground, for redoubling her assiduity, for questioning the accuracy of her proceedings, for examining the validity of her plans; for inquiring into her own heart, and ascertaining if no secret bias may have taken away her dependence on almighty aid, and if she may not have been trusting to herself; and it does give substantial ground for testing the practice by which her principles may have been followed, and for determining if these do not admit of improvement; for distrusting their correctness, and anxiously seeking that her own heart should be right with God.

Some parents do *too much*, and make their children hypocrites: the majority do *too little*, because they are not deeply and thoroughly convinced of the importance of discipline, and because they rest in the exertion of their own strength. But in dependence upon divine aid, let the mother continue her own *assisted* efforts, and much, very much will be accomplished; though as has been before stated, the renewal of the heart is not the work of education, and can alone be effected by the operation of the Spirit of divine grace.

There are, however, one or two cautions on the subject of discipline which we cannot altogether pass over, and with which the present chapter will be closed. The necessity for its *undeviating uniformity* has been pleaded for in the foregoing pages, and it is by no means here intended to relax this direction: but it must be recollected,

that the characteristics of good discipline are that it be mild and principled. If it should assume the form of severity; above all, if it should be capricious, or attach itself to little apparent details or points of action, rather than to the spirit of the act, then is it most frequently unjust; it exerts a teazing influence upon the mind; it attaches blame where no fault really exists, and where the design was excellent: this misconstruction produces irritability, irritability treads closely on the heels of anger, and is followed by a loss of confidence and affection towards the parent, and an indisposedness to listen to her advice. Ye "fathers *provoke* not your children *to anger*, lest they be discouraged," (Colossians, iii. 21,) are the important words of an inspired writer, and should form a land-mark for the exertion of discipline. It must subdue, not irritate; its demands and its exertions must be neither frivolous nor vexatious; its views must be enlarged; itself must rise above the littlenesses of feeling; and then it will seldom err in carrying its all pervading agency, throughout the entire system of parental conduct: ubiquity must be its unfailing property, and yet it must operate unseen; it must be as the nervous influence to the body, indispensable to the performance of every one of its functions, and to the health of the whole, but impossible to be detected. The remaining clause of the above cited passage, viz. "bring them up in the nurture and admonition of the Lord," will shew what are the real objects

of discipline, and what is the true meaning of the antithesis, by which the wrath of childhood is placed in opposition with the "nurture and admonition of the Lord."

But lastly, it may become a question, whether *it is, or is not* desirable to keep the faults of children constantly before their eyes; or whether by doing thus, they will not become so habituated to that which is wrong, as almost to *cease* to account it such, and to confound the distinctions between good and evil. This question does not admit of a simple negative or affirmative reply, because a distinction must be made between errors, faults, and vices.

The just and holy God is of purer eyes than to behold iniquity, and the maternal conduct is here defined by that of our heavenly Father. A wilful act of criminality must be never passed unnoticed; nor even *that*, which though not in itself criminal, leads immediately to the commission and indulgence of crime. But with regard to the more venial faults and errors, the evils of thoughtlessness and inconsideration, and many of the little daily and hourly proofs of imperfection, of which the frequency of their recurrence would necessitate the almost constant *ostensible* operation of discipline; and when the parent would be thus pitted against the child many times in every hour of the day; here indeed, without relaxing the system of discipline, it is not to be made a prominent feature of action, since the frequency of rebuke will diminish the intensity of its impres-

sion; the child will become reckless of its influence, and ceasing both to love and to fear its parent, it will give up the effort to please; its little heart will be hardened; and he that being often reproved, hardeneth his heart, is in the worst possible situation for future improvement. It is a mistaken idea, that discipline consists only in rebuke and correction: as in the instance we are now considering, its plain and obvious duty is not to familiarize the mind with reproof, as the punishment of error, and which the child will soon come to consider in the light of an atonement for it; *but* perceiving the *weak points* of the character, to educate, to foster, to encourage, to develop, and strengthen the counter principles, which by their preponderance will slowly and ultimately subdue the morbid tendency. The consequence of very frequent rebuke is to cause the young lightly to esteem the expression of parental discipline, as well as the fault which may have called it forth; evils which it is self-evident, lead at once, to the subversion of the great barriers to impropriety, as well as of the basis on which correct views and practice are established; while by the indirect, but more certain operation of bringing out into prominence, a counter-principle, the mind is strengthened in the pursuit of good, and its tendency to error, is gradually subverted.

CHAP. XIV.

ON THE FORMATION OF HABITS.

THE power and influence of habit, as a physical agent, have been already considered; (see vol. I. chap. i. p. 10.) but its operation on morals requires in this place some little development. "Train up a child in the way in which he should go; and when he is old, he will not depart from it," are the words of infinite wisdom, and demonstrate the power of habit over the human mind; and declare, that good principles wrought out into habitual action, will not lose their influence; but that they will maintain and exert their power of perpetual recurrence, notwithstanding all the follies of youth, the vanities of the world, the temptations of sense, the errors of mature life, the crimes of society, the alienation from God, the substitution of this or that idol, the power of an accumulated series of deviations from the path of rectitude—every effort to silence conscience, to stifle remorse, to weave still closer the web of iniquity, to consummate the departure from true wisdom by the entire forgetfulness of God, to shut the eyes against the repeated warnings of providence, to close the ear

against the renewed invitations of grace, aye, even in spite of the barrier to truth opposed by age, by a long course of iniquity, declining strength, enfeebled mind, advancing decrepitude, approaching dissolution; in spite of all these circumstances, the power of early habit, will still recall the mind to the religious *principle*, upon which it was first formed; will still form a centre of hope, from which even at the last hour, may originate the cry of mercy to the only Saviour, the heartfelt dying prayer, "Lord, remember me, when thou comest into thy kingdom," and to which may reach the animating assurance, "To-day shalt thou be with me in paradise." And if this be true of the extreme case we have supposed; if even *one may* be saved at the very last hour, surely *none* need cast away hope; surely *it* would be sufficient inducement to implant the principle, and educe the habit, with the hope, the chance, the bare possibility, that this *might* only in *one* case prove the means of salvation.

But the argument is stronger; for if in this case there be hope; and if (as is really the fact) the power of good habit be enfeebled, and rendered almost nothing by the constant iteration of bad conduct, the eternal vibrations of evil principle; we shall see that the hope of good increases in proportion as we trace back our way from extreme old age to middle life, and even to youth; and that that which is possible in decrepitude with all its accumulated load of departure

from God, becomes more and more probable in earlier life, till it has assumed the shape, and claimed to itself the attributes of a distinct and tangible expectation. Hence the importance of this subject, and the claim which it presents to practical attention.

Habitual moral action is grounded on *theory*, and that theory is based on the knowledge of certain and sufficient facts, together with their principles and consequences; and the accordance of the latter with the inspired truths of revelation. It must be obvious however, that *habitual moral action* may be founded on reason, theory, principle, and consequences, irrespective of revealed religion; and that the *latter* will be found to influence principally and wholly, the minds of those who are taught by the Spirit of God. We are then by no means to reject *every habit*, which does not own the Word of God for its rule and its guide; but as parents, anxious for the best interests of children, our *aim* must always be to engraft habit on the exertion of principle, principle on sound reason, and reason on the Word of God.

When the individual is not thus influenced by divine grace; and when any principle, or assumed principle, has been acted upon, without producing immediately bad consequences, however injurious may be its real tendency; yet the mind is too apt to look no further, but the questionable action will establish itself as a rule, will become the criterion of future conduct, and by

repeated association, will be invested with the power and properties of habit. Hence, the primary importance of considering *action*, as the expression of a certain state of mind, which *itself* will serve to establish and confirm. And since the mere light of human reason is insufficient to conduct the man into the paths of rectitude, preserve him under the influence of virtue, and save him from the contagion of vice; so does it become the christian mother to seek a higher source of last and definite appeal, to draw her motives from the Word of God, and to instil the principles of the Gospel in their unsullied purity, as the only proper basis for future exertion.

The resources of an infant's mind are as yet undeveloped; it is a stock, which in future years will produce fruit according to the scion which may be engrafted on it. It is simply the *foundation* of a noble edifice; and the object of the parent is to erect upon it, not a castle of indolence, not a mansion of luxury, not a lazar-house for the reception of all the infirmities and diseases of our moral nature; not a temporary building however splendid, for the transaction of commercial business,—no, nor even a magnificent intellectual storehouse: but *a temple of the living God;* "for ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's." 1 Corinthians vi. 20. Around this foundation lay a vast number of materials fitted for the several compartments of the intended edifice; these are at present disconnected

with it, and have been thrown into disorder and confusion, by some disturbing agent, whose power has even gone so far as to destroy the original cohesion of some of its most polished corner stones; and all have now been thrown together, not only without order and method and arrangement, but in studied, and as it should seem at first sight, in inextricable perplexity. Some of these abundant materials are yet well suited for their intended purpose; while others would not only detract from the beauty of the building, but would endanger its safety and permanence; hence the great importance of not employing indiscriminately the materials placed within our reach, nor even of choosing at random; but of selecting from the heap, according to some fixed principle, those only, which will communicate beauty and stability; and of rejecting those which would impair either the one or the other. The *rule* to guide this choice, *is the Word of God*, and "let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Christ Jesus. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble: every man's work shall be made manifest, for the day shall declare it." 1 Corinthians iii. 10, 11, 12, 13. Hence the infinite moment of the formation of early habits, founded on christian principles; and of their association into character.

Having established on this subject the grounds

of parental duty, we are now prepared to remark that the grand indications for maternal exertion, are, to form habits which will be useful and proper; and to restrain or correct those which are questionable or improper. To prevent the formation of evil habits, it is of the first consequence to obviate the *so frequent* repetition of improper action, as that it should assume the form, and be invested with the power of custom. When any line of conduct *has become* habitual, it is very difficult to establish a dissimilar train of thought, and reasoning, and action, since it requires the affections to be interested in this pursuit, and *these* are already enlisted under the banner of the enemy; but *before this period has arrived*, the formation of the habit may be prevented, by attending closely to the first rudiments and springs of action, correcting these, and preventing their being improperly biassed. And here it must be remembered, that the influence of conduct, extends far beyond its apparent origin and termination; for as the human mind is constituted, neither action nor passion can remain in an insulated form, but stand connected with a train of consequences of a similar complexion; so that the indulgence of one habitual error, will lead to the development of many more, and will conduct its infatuated votary into all the intricacies of midnight atheism, from which the sun of the Christian's heaven has been blotted out, and there remains not one cheering ray of hope and of deliverance.

The principal means of fulfilling these indications are to encourage and cultivate those ideas, principles, affections, and passions, which are conducive to the support of that action which it is wished to render *habitual;* to lead the mind to practise it constantly; above all to fix its attention upon the grounds of its own action; and to shew that these are derived from the revealed will of God, and are exerted in obedience to his commands. The *mode* of conveying this instruction, is, not so much by a direct and exclusive appeal to the understanding, as by interesting the heart, in the great motives of Christianity; and the power of these being once established, the aid of intellectual support will necessarily follow in their train. There is a frequent source of error, and of failure, in considering children merely as intelligent, and not also as sentient beings; and thus the parent may be too much occupied with the understanding, and address herself too exclusively to the reasoning principle, to the neglect of the imagination and the passions, the hopes, the fears, the anticipations of hereafter.

This view of the subject should influence the parent's *choice of motives* for action; *thus*, for instance, the duty of making the divine will, the rule of our conduct, will be more effectually taught, by shewing the goodness, mercy, and love of God, towards sinful, ruined, lost, and helpless man, than it can be by any arguments of moral philosophy, or propriety, or aught else which is

the mere production of reason. In conclusion, let the parent be ever on the watch, to *establish and fix* as a governing principle, any *one* action, which proceeds from right motives, however these may have been *occasional*, and excited only by the peculiar circumstances of situation; for by taking advantage of these golden opportunities, it will often happen, that that action, which has originated under the impulse of correct *feeling*, may become a pervading habit of the mind, and may be rendered the instrument of much good. *Apparent accident* has been the frequent source of useful discovery; but in education, there should be nothing left to *accident;* yet unexpected events, if diligently embraced, will often conduct the parental instructress to the confirmation of good, and the subversion of bad habits.

CHAP. XV.

OF THE PASSIONS.

SECTION I. *Of Selfishness.*

SELFISHNESS consists in the preference of personal and individual *interest*, and in the abandonment of attention to the wants and feelings of others. Its first influence is to confine the views within the narrow limits of self-gratification—that reigning principle of action in all the different ages of life, from the cradle to the grave. Its agency is prominently marked so soon as desire can be developed; it is the natural effort of the human heart, till controuled by other principles; and although it may be more effectually concealed during the mid-day of existence, by a refinement of self-interest, assuming the form of dissimulation, and stimulated by the fear and the shame of being thought selfish; yet even here, the finer shades of this character may be traced by an unprejudiced observer; and towards the evening of life, it will again stalk abroad in lengthened outline, and will hover, with augmented power, around the twilight of decrepitude, and cling fondly to the last wasting remnants of vitality, until "man goeth to his long home."

Selfishness is an *absorbing* passion; it never rests satisfied with any preceding advantage: before it, policy, expediency, principle, virtue, motive, religion, the love and the fear of God, and the desire of obedience to his will, all yield their peculiar prerogatives, and bow to its extensive sway; the kindlier affections are kept in check, and exclusive inclination, egoistic passion, and narrow disposition, reign uncontrouled, disseminating unhappiness, and obliterating all traces of benevolence.

The passions will generally be found *virtues or vices*, according to the use which may be made of them. Thus selfishness is a virtue within just bounds, and originates in the principle of self-conservation; that which was given us for the purpose of preserving the individual, of ensuring a proper attention to the health, and enforcing the desire after the continuance of life; a desire, which however it may be subordinated to the will of God, ought never to be superseded; for though to die were infinite gain, yet to *live* to the glory of God, and for the good of others, should be the Christian's hope. This passion has however been depraved by the *fall;* it is no longer marked as a principle of self-preservation; but assumes the distinct form of a desire to accumulate as much gratification as possible around the individual, without regard to the feelings and good of others: it seeks the extension of life, only because it affords the means of augmented and reiterated

enjoyment; it *lives* within itself; it seeks not the happiness of others; it recks not obedience to the will of heaven; it is unjust and anti-social in all its tendencies, and renders man—rational, intelligent man—man who was created in the image of God—the debased slave of his organization and appetites. Melancholy portrait! Yet such is a faithful representation of the natural heart of man; he lives to himself; he acts, and thinks, and speaks, and feels for himself; and, awful thought! with no better principle than this, he dieth to *himself*, and will then live through all eternity, a prey, and a misery to *himself!!*

If we examine the first actions, and mental workings of infancy, we shall find that the child pursues selfish gratification without any other consideration; and no sooner is an effort made to oppose this unvarying pursuit, than anger and other hateful passions are excited; all demonstrating, if such demonstration were thus necessary, that some devastating change has passed upon the fairest work of Omnipotence; and shewing the tendency to evil, as well as proving that there is none that doeth good. But since self-denial, and forbearance towards others, are the only basis on which the happiness of society can be constituted, it is of consequence that the child be taught to exercise these principles; a lesson which must be commenced early, before the evil principle has gained strength by exercise, and has ripened into habit; and the acquisition of which, though necessarily painful, will not only

add greatly to the value and influence of the character, but will also be a comfort through life, and lead the individual to place its best hopes on futurity.

The subjection of selfishness, the government of self, includes the suppression of improper passions, the submission of our wishes and desires to secure the comfort of others, the sacrifice of present pleasure to promote another's welfare, the subjection of improper motives to action, and the encouragement of those which are just, and which will lead us with pleasing reflections through the most difficult circumstances of life. There are certain and defined limits placed to the gratification of our *wishes;* and the young should be early taught to act upon them: as for instance, are they lawful in kind and in degree? Are they openly sanctioned by, and in strict conformity with the will of God? Are they reasonable, and in accordance with the wants, and hopes, and fears of an intelligent being? Are they expedient, or suited to the circumstances and situation of social, relative man? Are they worthy of an aspirant after immortality, one whose transient period of earthly existence is but as the vestibule which marks his entrance upon eternity; the mere line, which it requires scarcely a second of time, or the slightest effort to pass, and which once passed, is subject to no possibility of retrogradation? And finally, are they worthy of such a Being—destined to live for ever, and whose eternity of reward or punishment, will be fixed

according to the deeds done in the body, according to his reception of the offers of mercy, or his blind preference of selfish enjoyment, and wilful, obstinate rejection of the invitations of grace, and the admonitions of the Spirit?

In order to govern the heart, it must be known; the intricacies of its minuter shades of preference must be unravelled; the mind must have been accustomed to an analysis of its actions and motives; and to trace them through all their different gradations from the first germ of inclination, to the fully formed wish, the developed motive, the great desire, the vehement passion, the headlong and almost irresistible impulse, when the easily controuled inclination has been suffered to obtain such a degree of importance, by passing through the successive stages of selfish agency. Besides this minute inquiry into the principles of action, the government of self, presupposes a reference to some certain and fixed principle of action, some unerring standard, some immutable laws proceeding from the source of wisdom and of truth; and adapted to the feebleness and the necessity of man, who is prone to inconsistency and folly: and these laws are to be sought, and to be found only in the revealed will of heaven.

These principles, however, are possessed by a child in so slight a degree, that its government of itself must be in some measure empirical; that is, it must be taught to exert the consummation of the principle in self-controul, before it can fully appreciate all the intermediate chain of

causes and effects, which constitute the mature and well-regulated character. But under parental guidance, it will learn to a certain extent, to subdue and avert the risings of selfishness, without exactly being conscious of the grounds of such action. The parent, as the guide of her offspring, instils the principle, develops the act, and reiterates the motive and the duty, till by degrees they come to be intimately associated, and form essential points of uniform character.

Self-government is often required through life; not a day, not an hour, scarcely even a single instant, can pass away in the busy scenes of social intercourse, in the seclusion of domestic privacy, aye, and even in the solitude of complete abstraction, without the necessity for recurring to this principle. It is of the first consequence to sustain *equanimity;* but to sacrifice our own wishes to the views of others; to bear an insult unprovoked; to suffer the contumely of the wicked, and the neglect of the good; to be exposed to losses and afflictions; and to support the derision, the haughty scorn, the frown, and worse than all, the smiles and favour of the world, requires the controul of selfish inclination, the subduction of natural passion, and the exertion of superinduced principle.

The government of self, however, relates not only to the mode in which we receive, and are influenced by the actions of *others*, but to the manner in which our own actions are regulated; and farther still, to the choice and indulgence of mo-

tive in which these originate. Motives are influenced by the agency of depraved feelings and affections, as well as of distorted and perverted judgment: under the operation of passion, we are thrown off our guard, and are induced to speak unadvisedly, to think harshly, to act hastily, and often erroneously; selfish inclination governs the will, influences the affections, and chains the mind to one narrow limit; excluding the principles of benevolence, and forgetting those of the gospel; enslaving the man, and destroying his freeness and rectitude of action. By means of this subtle principle, *prejudice*, *bigotry*, and intolerance assail mankind; for each one of these may be directly traced to a preference of selfish inclination, superseding a benevolent tenderness and respect to the views and feelings of others; in fact, every want of liberality and kindness to those who entertain different opinions from our own, may be traced to a want of self-government, and to the concealed influence of selfish feeling and passion.

The agency of this principle is of the greatest importance in after life: and this depends mainly upon its due and regular exercise in infancy; or when self-controul is attempted, and the struggle is to be maintained with the combined power of the principle, and the habit, the chance of victory will be proportionally small. The parent therefore should curb and moderate the unruly passions and desires of the child; instruct it into what ought to be its motives to action, and en-

force them steadily and uniformly. Not only are selfish inclinations to be restrained, but actual self-denial is to be practised. If instead of the exercise of this pure principle, self-gratification be esteemed the great criterion of action, an unamiable character is produced; its conduct is wholly tinged with a melancholy stain that betrays the sad change which has been wrought upon the mind, so that individual interest becomes the groundwork of motive, instead of that willing cession of personal comfort to the good of others, which should form the basis of principled conduct.

Without this self-denial, where would be the peace and harmony of domestic life: there the abnegation of self forms the basis of happiness, of which the indulgence of a contrary motive saps the foundation: each one must prefer the comfort of others to his own, before he can exercise that forbearance, that tenderness and delicacy towards their feelings which are so essential, and without which, respect, esteem, affection, all will crumble away before the tyranny of that cruel monster, *self*.

Another mode of subduing selfishness, is by the exercise of that practical self-denial, which should form the basis of christian charity, that pure and holy principle, which consists not in the indulgence of ineffective good wishes, and in the enjoyment of the luxury of pity, or in the bustling activity of public subscription, or in the ostentatious bestowment of superfluities; but in the mite of the widow, the offering of self-denying

benevolence, the hardly-earned and difficultly spared contribution, which necessitates the abandonment of some promised pleasure, some favourite luxury, or even some *supposed necessary*, for the pure delight of securing the happiness or the good of others, cheering the bed of sickness, soothing the pillow of anguish, and administering to the necessities of the poor and the indigent, the sorrowing and the dying. That charity which will not seek the means for its support in self-denial *may* be very useful to those on whom it is expended, but it is utterly without a blessing to those who communicate; the disease of selfishness has destroyed its native character, and it is no longer *twice blessed*. The parent will always find the means of establishing this principle and practice, by producing occasions for charity, founded invariably on the basis of self-denial; and thus will be developed the principle and the habit of self-controul, while the power of benevolence will be heightened, and a more extensive sphere of usefulness will be obtained.

The principle of self-government may be still farther promoted, by abstaining from every good thing which cannot be procured without some degree of injustice, however slight, to others; or some shadow or semblance of impropriety. In either case, it will be an object of great importance to form moderate desires, such as will be easily and simply gratified, and which will not require any wasteful expenditure of sensorial energy, any relinquishment of duty, any aban-

donment of the good of others, any sacrifice of principle for its support.

Again, the practice of self-denial must be extended to things which are perfectly lawful, but which are not now expedient, from the circumstances in which we are placed with regard to others, or ourselves: interfering with the comfort of the former, or with our more important pursuits, or a just economy of time, or the regulation of personal expenditure. Thus, for instance, self-denial is required, as it may refer to the possession of some object good in itself, and affording the means of doing good, and being more extensively useful, *if*, in order to obtain it, we must withhold comfort from those to whom we could otherwise afford it; if it would render us unjust towards those to whom we are under pecuniary obligations; if it would induce us to steal time from other *duties*, in order to devote it to a fresh object of enjoyment; and more than all, if it should tempt us to sacrifice religious, moral, and intellectual advantage at the shrine of animal luxury.

Such is however the strength and intensity of the selfish principle, and such the power of its early and habitual exercise, that oral and preceptive instruction is not a sufficient antidote to its influence: argument alone is unavailing; the voice of reason is stifled by the impetus of passion; the sober apothegms of philosophy are forgotten; the sublimest system of ethics is neglected; the admonitions of conscience are op-

posed or perverted; the dictates of our holy religion are disregarded; the plain directions of the Bible, and the example of Christ are lightly esteemed, or avowedly set at nought; and the adoration of self is substituted for the worship of the Most High. But if such be the influence of uncontrouled passion, it is necessary to seek the means of applying constantly the antidote principle, as one for common, and constant, and daily, and hourly *use;* not as an object of belief, but of practice, that the foundations of self-denial and self-government may be deeply and securely laid, and may be formed into integral parts of the mental system; so that by their uniform and successive application, they may exist as so many points of reference hereafter, in all cases of emergency and difficulty.

This object is to be effected *generally* in every little act of kindness, and affection, and benevolence of children to each other; and in every labour of charity for the poor, the sick, and the destitute; but particularly may it be obtained by means of food, and dress, and medicine. These objects are probably very little attended to, because they appear trifling; but let it be remembered, that the ideas of children can only be formed and corrected by a review and comparison of circumstances, and events, and opportunities, with which they are surrounded, and which are familiar to their capacities: and hence it is that those things which strike the eye in common life,

appeal to the heart, and influence the understanding. Thus with regard to medicine, nothing can render its exhibition palatable; and it is absurd to endeavour to conquer the repugnance, the instinctive aversion of children from it, by cheating them into the belief that it is *very nice*, an assertion which they immediately learn to be false; and unfortunately learn more, viz. that that falsehood has been uttered by their parent, whom they consequently begin to disesteem, and to distrust—an evil of such incalculable magnitude, that it is only a matter of surprise, how any thinking parent can risk its occurrence. When medicine *is* necessary, let it be taken as an act of duty and of self-denial, for the purpose of restoring health; and let these principles be inculcated as the basis of the duty; so shall it teach the government and controul of selfish inclination. The *nature* and quantity of food, and the *mode* of dress, will also furnish useful methods of fulfilling this indication. If the child be permitted to reject plain and simple food, for that which is more piquant, and highly seasoned, or rendered stimulating by any other means, it is *effectually* taught self-indulgence and self-preference, however the *precepts* of moderation and self-controul may have been inculcated; whereas, if the opposite system be invariably adopted, it will learn to subordinate its wishes and appetites to the simple object before it, viz. that of conveying nourishment to the system.

So also, if the child be systematically taught to

dispense with some ornamental article of dress, or even, though not ornamental, superfluous, or one which would admit of a cheaper substitute, without forgetting the proprieties of station; for the purpose of procuring some lasting and more valuable possession, and, *à fortiori*, with the view of relieving the ignorance, or the vice, or the distresses of others, it will learn a lesson of self-government, which will exercise the principle, and diffuse its influence through the remainder of life; so true is it, that "there is that maketh himself poor; yet hath great riches." Proverbs xiii. 7. "Wo unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house, and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermillion. Shalt thou reign, because thou closest thyself in cedar? Did not thy father eat and drink, and do justice and judgment, and then it was *well* with him? *He* judged the cause of the poor and needy; *then* it was well with him; was not this to know me, saith the Lord? But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it." Jeremiah xxii. 13—17.

SECTION II.—*Of Anger—of Hatred—of Resentment—of Vengeance.*

a. Of Anger.

ANGER is a restless passion:—"Wrath is cruel, and anger is outrageous." Proverbs xxvii. 4. It disturbs the equilibrium of the bodily functions, produces violent commotion in the digestive system, disorders the intellectual faculties, agitates the mind, and drives it from its centre of peace and hope; its turbulent waves break over the soul, overwhelm its recollection, subdue, and cause it to be carried away by its impulse; the government of self is entirely lost; the conduct it occasions is unjust; it is founded on *feeling*, and that, *sinful feeling*, instead of on *reason, and that reason guided by revelation.* If then its immediate influence upon the body, be to produce disease, to excite irritation of the brain, and unfit that organ for its peculiar and appropriate function, the manifestations of mind, and the acquisition and enlargement of intelligence: if it subvert the influence of good principle, and destroy the rest and peace of the Christian bosom; if he be driven by it from his dependence upon his faithful Protector; and if he suffer his confidence to be tossed on the surface of this stormy passion, and even to be lost in its mighty billows; if he lose the possession of himself, and be provoked to act towards others, as he would not wish to be acted by; and if for-

getful of the laws of God, he should allow himself to be guided by the blind impetus of wounded self-love, surely, can he be angry and sin not? can he be too soon, or too sedulously employed in counteracting this baneful tendency?

Anger is extensive in its influence, and mischievous in its consequences; it requires to be opposed in every form and degree, and demands unceasing watchfulness. It soon betrays its existence in the bosom of infancy, and concentrates upon itself much maternal management. "The discretion of a man deferreth his anger: and it is his glory to pass over a transgression." Proverbs xix. 11. "He that is slow to anger is better than the mighty." Proverbs xvi. 32. But the *discretion* of infancy is a principle in embryo; and although its development will form a part of christian education, yet it is not to be relied upon as a barrier to wrath, and the irascibility of the young is one of their earliest mental manifestations. *Their* anger is not deferred; neither is it slowly produced; for no sooner is the occasion presented, than this passion is excited, and *then*, "behold how great a matter a little fire kindleth;" affection and principle yield before the impetuous torrent, and during its continuance, the individual can no longer be considered as of sound mind, but as subjected to a paroxysm so nearly bordering on insanity, that it should excite in our minds, all the horror of that fearful malady, yet without an equal degree of commiseration for its victims; the difference consisting in this, that while the

one is a visitation of Providence, the other is a voluntary infliction. It must be recollected, however, that some children are much more prone to anger than others; and that this, so far as it consists in original predisposition, is the expression of peculiarity of physical temperament. But *when* this *is* the case, *there* is the greater need for that discretion which defers anger, and for that *slowness* to passion, which is an engine of so great power, in calming the irritated waves of a stormy ocean.

The predispositions to evil, form a source of our trial and temptation—of our victory or defeat: they are many of them dependent upon constitutional tendency, and they are pretty evenly distributed; so that individuals are generally characterized by their influence, and commonly possess an equal share of principles (though constantly varying in their complexion) which require encouragement, or demand opposition. None therefore need complain; and none need excuse themselves on the ground of *original bias;* for this forms a part of that system of probation in which we live; and man has been furnished with the power of choosing good, and opposing evil; and has received principles, which if he will but exercise them, will enable him to subdue the predisposition towards evil. And in addition to this, the word of unerring truth has been given him as a sure and certain guide to rectitude of principle, and uprightness of conduct; together with a promise that the grace of God shall be sufficient for

every emergency. And with such a provision of strength, and such kind assurances of support, there can be no ground for supineness in resisting anger, no excuse for readily admitting its incursions.

Anger usually arises in consequence of some supposed *positive* injury, or negatively from the consciousness, or even the suspicion, of a want of sufficient attention to our wishes and desires, or even our self-created necessities. It is very generally unjust; and depends on *our own* improper ideas of the magnitude of our wants, and of the right to expect immediate compliance with them. It is also associated with a group of malignant passions; and unless wrestled with, and successfully opposed, it will increase in its demands, it will come to be excited on the most trivial occasions, and it will disturb the social peace of all around, disorder the constitutional health, destroy the harmony of the paternal government, unfit the mind for serious study, sap the foundation of relative and kindred interest, blast the growth of the kindlier affections, break the laws of God, and assimilate man by his ferocity to the beasts which perish.

The returns of anger are to be prevented by shewing the injustice, impropriety, sinfulness, and evil consequences of the passion; by teaching the necessity of bearing with slight or supposed injuries; by enforcing the duty of frequently sacrificing our own ideal comfort to the real interests of others; by inculcating the advantage of considering the causes and grounds

of our anger, and inquiring *if we do well to be angry;* by exhibiting the attributes of that pure and holy Being, *before whom we are angry;* and finally by tracing the immediate and remote consequences of such displeasure. If the child can be taught to *pause and consider*, before it yields to the incursions of anger; if it can be made to look well to its ways, to weigh the causes of its passion against their consequences as a breach of social duty, and as an offence against God; if it can be taught to inquire first, if it has been *really injured*, or if it be only wounded pride, which prompts the feeling, whether the injury were adequate to the immediate disturbance of its own peace, and if it were not better to bear it with meekness and patience, than to add sin to suffering; if the importance of self-denial and the advantages of self-government be duly appreciated; if it can be taught to estimate its own feelings by the balance of reason, and gauge them by the Word of God; and to ascertain if it be reasonable, or prudent, or wise, or moral, or christian like, to deliver over the whole rational, intellectual, spiritual man to the ungoverned impulse of blind fury; if it can be taught to consider that the eye of Omniscience is upon its path, that it may in a moment (and not unfrequently in a moment of anger) be summoned before its judge, and to feel that it would not choose thus to appear before him, with all the faculties agitated by passion; if it can be made to acknowledge how offensive anger must

needs be to him who is all benevolence and love, and mercy, slow to anger, plenteous in mercy, forgiving iniquity, transgression, and sin; and finally, if it can be taught the disorder which anger introduces into the spiritual manifestations —how it unfits the mind for sacred duty, dissociates it from the Saviour Christ, places it at the greatest possible distance from a resemblance to *him* who "answered nothing," and who directs his followers to turn the other cheek to him who smiteth on the one; then will a barrier be raised against anger, which will not easily be overborne.

Thus then do we find that humility, the forgiveness of injuries, patience, and submission are all antidotes to anger; and all these will be enforced by the consideration of the depraved condition of human nature, as the common cause of that state of mind and feeling, which gives origin, and force, and energy to the provocatives of anger; but this state of mind should claim our pity rather than our reprobation; so that we should be endeavouring to compassionate the wanderings of others, which would enable us to palliate and excuse rather than to resent their conduct, and not to return evil for evil, or railing for railing, but contrariwise blessing. And as soon as the young can appreciate the motive, it should be taught the danger of anger, its heinousness and offensiveness in the sight of God, its tendency to enslave the heart, to call up passions which are decidedly opposed to obedience of that

law which requires that we should love God with all the heart, and with all the mind, and with all the soul, and with all the strength, and thy neighbour as thyself; and that it leads directly to an infringement of that commandment which includes *all evil will*, under the simple terms, "thou shalt not kill."

b. Hatred.

Hatred results from the frequent employment of anger. It is impossible to be often angry with an individual, without feeling a diminution of benevolent disposition towards him. Though perhaps in the first place we may *excuse*, and *fancy we forgive* the fault which has occasioned anger, yet it will be too generally found, that there rankles in the mind, the germ of evil disposition; that we are less inclined to place a charitable construction, upon all the acts, and deeds, and feelings, and opinions of him who has offended us; that we are more disposed to be suspicious of his conduct, captious upon trifling occasions, and prone to the excitement of angry emotion upon slight causes. In proportion as anger is more frequently produced, these feelings predominate to a greater extent; and that which originates in the *absence* of benevolent agency, degenerates into positive coldness; all interest in the character is destroyed; coldness condenses into aversion, and finally expands into palpable *hatred*, an active principle, which now promi-

nently marks the feeling, is visible on the surface of the character, and prompts to much that is evil in thought, and unjust and erroneous in action.

Hatred is partly involuntary; it will be found to arise from the circumstances just mentioned, spontaneously; at least without any apparent effort, or any agency of the will upon it. It is also depending partly, upon physical temperament, and perhaps in so far as it is an involuntary principle. It will be found to be more readily excited, and more difficultly removed in the choleric disposition, whose aversions are easily formed, and are usually exceedingly permanent; a circumstance which will put the parent upon her guard in the management of such a mental constitution, to avoid the production of hatred, to fortify the mind against it by good principle, and to turn it towards its *proper objects*. More frequently however, hatred arises from evil disposition, and usually as such, requires watchfulness. It is then commonly unjust, arising from very insufficient causes, is seldom satisfied with the bare indulgence of dislike, but rather seeks to compass the punishment, aye, even the destruction of those who are its object.

Disgust is a form of aversion which more frequently attaches itself to things than to persons; and when, as is too frequently the case, it is placed on objects of an indifferent nature, it should be conquered by the intervention of *custom*, which is in fact another term for the *repetition*

of that effort of reason, by which we persuade ourselves to look without horror, to hear without dismay, to taste without nausea, to touch without fear, objects of sight, hearing, taste, or touch, which on their first impression, may have produced an instinctive recoil. The occasions for repressing disgust are almost innumerable; they are commonly produced by trivial events, and require only energy of perseverance in order to be subdued.

Hatred is a powerfully operative passion: where its influence can be seen uncontrouled as in savage life, it will be found implacable, pursuing its victim with relentless consistency from father to son, from tribe to tribe, from generation to generation, until it be satisfied by the retribution it has inflicted. It will prompt to deeds of outrage and sins of the darkest die; the first blood which crimsoned this miserable world, the blood of a younger brother, was shed in consequence of the indulgence of this passion; the cruelty and injustice of Joseph's brethren, resulted from this principle; the immediate cause of the crucifixion of our adorable Redeemer originated here, for "they hated him without a cause." It is also the fruitful source of domestic disquietude; anger, jealousy, hatred sow the seeds of discord, and foster them into maturity; the dream of domestic peace becomes only the waking fancy of a good man, who, in the reverie of enthusiasm, forgets the agency of sin in disturbing all his calculations, forgets for a moment his personal

proximity to vice; finds the soft music of celestial harmony stealing upon his senses, and fondly fancies that he can transplant this peace to the cold and clouded clime of which he is really an inhabitant, yet a houseless wanderer; a weary, way-worn pilgrim, marching through Immanuel's land to mansions in the skies.

If any thing farther were necessary to prove the evil tendency of hatred, we shall find that it has been classed among the works of the flesh by the apostle, of which he predicates, that "they which do such things shall not inherit the kingdom of God." (Galatians v. 21.) Its influence too has been ably sketched by the pen of the wise man, for "Hatred stirreth up strifes: he that hideth hatred with lying lips, and he that uttereth slander is a fool." "Hatred is covered by deceit." (Proverbs x. 12. 18. xxvi. 26.) The history of every age; the annals of the world; the records of nations; the experience of families, and the commentary of every unprejudiced observer, will tend to shew the truth of these remarks. The principle of hatred is the source of quarrelling and contention; it is a passion which is commonly concealed, and even its overt acts are attempted to be glossed over with falsehood; slander is the very element in which it lives and luxuriates; and artfulness and deceit become necessary to give even the colouring of justice and expediency to its actions; and yet for all this, man is pronounced a fool; deficient in understanding; wanting not only the wisdom of the

just, but the usual manifestations of sound intellect; a *fool*, that thing from which all instinctively recoil, and feel sorely wounded if they are esteemed such by their fellow men; a *fool* in the eyes of Omniscience; one who is too *weak* to consider his ways and be wise; one who is too weak to seek direction from on high; too weak to govern his own conduct, or to acknowledge his errors, or to seek support from Him, in whom alone it is to be found; too weak to subordinate his own passions to the welfare of himself, the good of society, or the honour of God; and moreover, one who is too wicked, as well as weak, to confess his wanderings, to acknowledge his errors, to repent him truly of his sins, and to seek forgiveness in the atoning sacrifice of Him who is made unto us wisdom, and righteousness, and strength.

Such is the common operation of hatred in the present scenes: but it *might be* a conservative principle, if it were directed towards its *proper object;* and it *may* be worthy of approbation, when well founded, and legitimate in its application. The only proper object of this passion is *sin:* all that is hateful in the sight of God, may be justly hated by his children. Hatred, then, can only be legitimately employed, not as an active, but as a *defensive principle*, exerted both for *ourselves* and *others;* and when it is directed against *vice* and *iniquity*, and not against *the person*, even in whom these are found to exist. "Do not I hate them, O Lord, that hate thee? and am

not I grieved with those that rise up against thee? I hate them with perfect hatred, I count them mine enemies." (Psalm cxxxix. 21, 22.) A superficial glance may induce the observer for a moment to suspect that the Psalmist's exclamation was at variance with the limits above defined for *just hatred*; but a little consideration will shew that it is not the *persons*, but their attributes, which are the objects of his hatred: thus he hates those that hate God, and is grieved with those that rise up against him, in so far as they do so; in so far as these qualities predominate in their actions; thus does he esteem them his enemies, in so far as they are the enemies of his Lord; in so far as they are traitors to his government, and rebels to his authority; in so far as they have thrown off their allegiance to Him, and avowed their hostility to his laws; in fact, in so far as they are sinful and depraved, and to every good work reprobate. Thus, though by a figure of speech the person is substituted for the quality, it is yet evident that hatred is directed towards the *sinful character*, and not against the person; since the only designation of the Lord's enemies is by the manifestations of their minds. It is necessary most carefully to separate the man from his actions; and while we hold up certain traits of character as objects of hatred, most sedulously to inculcate pity towards the individuals, desire for their real good, anxiety to promote their best interests, and prayer to God for them, when we do not possess the means of otherwise doing them

good. It will be a great object in education to give its legitimate bias to this passion *early*, and to exercise it upon that which is essentially *evil*: so shall we find less difficulty in controuling its erroneous tendencies, and preserving it from becoming the source of greater alienation from God.

c. Resentment.

Hatred assumes the name of resentment, when it is nurtured in the soul, in consequence of an injury received, or a misfortune caused by him who is its object, and when it is associated with the desire of retaliation. Resentment may rankle in the bosom for a long time, and in consequence, emotions of the most anti-social kind may be harboured; such as we would blush to acknowledge to the world; which we should hesitate to confess even to ourselves, and which we dare not avow before Him who searcheth the heart! What a proof is this of the perversity of the human mind, and of the extensive influence of natural corruption, that we should so frequently indulge a passion which our own reason, the voice of conscience, the judgment of our fellow men, and the laws of God, all declare to be unworthy of rational immortal creatures, destructive of the social compact, and unjust and injurious towards God. Resentment is a principle of active hatred, which is subversive of our peace of mind: even with all our sinfulness about us, in the midst of unhallowed passion and desire, we *feel* that resentment should have no congenial residence in the bosom;

since during its existence there, an uneasiness, an irritation, a want of comfort is produced, which strongly characterizes the absence of that regularity of action, by which alone the harmony of the mental manifestations can be secured. Thus to a certain extent does its indulgence bring with it its own punishment, and thus on this selfish principle should it be stifled and subdued; and when to this we add, that it is an offence against God, and will deservedly incur his wrath, and merit future punishment, while it destroys his image, and impugns the equity of his government, surely there is abundant cause why the germ of this principle should be destroyed.

It is the attribute of a little mind to indulge a feeling of resentment, and to seek its gratification by inflicting pain upon its object; it is a proof of a great mind to pass over injuries as though they had not been, and to act towards those from whom they have been received with that generosity and magnanimity which claim our admiration, and ensure our esteem. But what says the *law of God*, and what is the extent of the christian principle of the forgiveness of injuries, and of the subjugation of selfish desire? "Ye have heard that it hath been said an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil." And again, "Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy; but I say unto you, love your enemies, bless them which curse you, do good to them that hate you, and pray for them

which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil, and on the good, and sendeth rain on the just and on the unjust!" How then can we daily pray that our sins may be forgiven, as we ourselves forgive the trespasses of others against us, if the passion of resentment be indulged instead of being repressed; if we do not compassionate our enemies; if we be not in perfect love and charity with all mankind; if we seek to do them evil rather than good; and if we be not actuated by the simple desire to promote their present and eternal welfare. This, then, is the principle to be developed in opposition to a feeling of natural resentment; so that when we receive injury we may strive to return good, to conciliate where we cannot change the heart, and to disarm hostile feeling where we cannot remove the prejudice in which it has originated.

d. Vengeance.

Revenge is the consummation of hatred and resentment, commonly augmented by cool and determined malice. There is a relative connection between the three, in estimating which it may be said, that *hatred* more frequently exhausts itself in words; *resentment* usually occupies the heart, or is exhibited in little acts of pettish retaliation; while vengeance manifests its mighty power in action; bears down before it all restraint; overwhelms every moral principle;

destroys every benevolent feeling, and with the fulness of pernicious purpose seeks to satiate its malignity in the completeness of its retribution. It is in the boldness of its relief, and in the strength of its colouring, the master passion of savage life; *there* an injury inflicted upon an individual, or his family, or his tribe, is to be atoned for, not by submission on the one hand, or forgiveness on the other, (virtues unknown to the natural heart of man in the state of its corruption,) but by punishment equally if not more sanguinary and severe. Thus it is the glory of the savage warrior never to pardon an offence, but to follow his enemy in a spirit of revenge; to trace his footsteps; to watch his opportunity; to haunt his path; to suffer his desire of vengeance to be abated by no length of time, no act of kindness, no feeling of remorse; to steal upon him in his unprotected state, in his hour of repose, and to quench his thirst for retaliation in the blood of his victim, and of his unoffending, inoffensive family; or to exhaust his ingenuity in inventing protracted torments to his prisoner, before the last merciful blow should put an end at once to this convincing proof, that savage life is not a state of innocence, and finally close this display of cruelty on the one hand, and of heroic fortitude on the other, exhibited for the purpose of preventing the triumphant foe from enjoying the full luxury of revenge, which would wait only for any extorted symbol of weakness from the dying sufferer, in order to be complete.

Such is the passion of revenge, when uncontrouled by education, social institution, human laws, or religious principle. And although we may not find such extremity of malice and wickedness in our own happy isle, protected as it is by mild paternal laws, and blessed with the universal diffusion of Christianity; yet the germ of this passion is equally to be found in the bosom of infancy, and unless controuled by education, and superseded by religious principle and motive, it will go as far as it dare go; it will murder the reputation, where fear will preserve the life of its object; and even *here*, will sometimes be found to lead to the commission of the last and deepest crimes. Nor is the puny revenge of the infant to be lightly esteemed, because it is a "telum imbelle sine ictu:" let it be recollected that age, and malice, and knowledge, and criminal intention will give it power, will plunge the poisoned shaft into the cauldron of unsubdued passion, and will communicate force to wield, and sagacity and cunning to direct the envenomed arrow with unerring certainty to the destruction of its victim. The watchful solicitude of maternal duty must be aimed against the *origin* of this evil propensity, or it will never succeed in arresting its after manifestations.

Revenge originates in that feeling of soreness which is consequent upon the impression of real or fancied injury, and from a desire of visiting the infliction of such injury with summary retribution. Thus it is generally dependent upon the feeble-

ness of man, upon the consciousness of his weakness, and upon the inability to repair the breach which has been made upon his property or peace; it is dependent upon the wound which has been occasioned to his self-love, and the offence which has been consequently excited. And this passion is as visible in the nursery, and as readily produced by the fracture of a play thing, or by one of the first efforts of maternal correction, as it too frequently is in after life, by any of the more important events of time. And if the mind be not disciplined to bear these slighter evils, and to subdue the earliest workings of corrupt passion, how shall it afterwards sustain the weightier contentions of existence, and resist the more operative demands of evil will? And if the frontier of the mental territory be not defended from invasion, what safety can be anticipated for the citadel,—what but the downfal of its fairest hopes, when the rain descends, and the floods come, and the winds blow, and beat upon it.

Nor is it enough to combat the agency of this passion, by any thing short of the influence of christian principle; for although a great mind may overlook and *despise* injury, yet this is not the state of feeling required by Christianity, which enjoins *forgiveness:* it is in fact only the revenge of one who contemplates his foe as too mean, too feeble, too powerless, to be worthy of his indignation; and therefore *his vengeance* consists in the mortification produced by taking no notice of the injury he has sustained. Let parents

beware, how they speciously encourage this refinement of passion, which will only by and by explode with redoubled force, upon the first occasion, that the sense of injury inflicted, shall be great enough to destroy this feeble barrier, this exquisite consciousness of self-love, and self-importance.

Malice and revenge are expressly forbidden by the divine law: "Thou shalt not hate thy brother in thy heart; thou shalt not revenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself; I am the Lord." Leviticus xix. 17, 18. And although the law of retaliation might serve for a moment to countenance the idea of revenge; yet it is manifest that this was peculiarly applicable to a state of society anterior to the Christian dispensation, and before the revelation of the fulness of the gospel of Christ, which, while it has magnified the law, and made it honourable, has also given it a more spiritual meaning, and has transplanted that which was ceremonial, or relating principally to action, to that which is moral, spiritual, and reaching even to the thoughts and intents of the heart. Besides even here, it has been well remarked, that the very law in question was not for the purpose of encouraging, but of placing a defined limit to revenge, that it might not under the influence of passion overstep a certain boundary, which had been thus prescribed by Omniscience, in order to limit punishment and stop the progress and consequences of anger.

Vengeance in itself is a legitimate retribution for injuries voluntarily inflicted, with evil design; but in man's fallen estate, this cannot be delivered over unto the will and passions of the sufferer: hence it becomes the object of human laws, of earthly justice, and a temporal judge: but *chiefly* should it be consigned to the laws of God, the great lawgiver, to Him who ruleth in the heavens; "for *he* will revenge the blood of his servants, and will render vengeance to his adversaries." Deuteronomy xxxii. 43. It is indeed most true, that revenge, as it comprehends a feeling of injury received, and a desire of punishment, cannot belong to *Him* who is all righteousness, whose peace cannot be disturbed by the evil passions of his erring creatures, and who cannot feel resentment. But our God is just, as well as holy and merciful, and he will vindicate the offences committed against *his* laws, *his* majesty, *his* government; *he* will visit the sins of his people, and the injuries which have been occasioned to the order which *he* has established in the world, yet without any emotion of gratification arising from such punishment. On the contrary, while *he* punishes the guilty contemners of his laws, and revenges the injuries done to his servants, because *he* is just; and because *he* is the Protector of those who fear, and love, and diligently seek him; and because truth and justice, order and virtue must be preserved: yet he hath no pleasure therein; but striveth with man, that

he would return unto Him, repent, believe, and be saved.

The grand object of christian education therefore, is to subdue this passion, and to leave the punishment of injury to the omniscient Judge, "because the Lord is the avenger of all such." 1 Thess. iv. 6. A christian heart, enlightened by the spirit of grace, and animated by faith in its Redeemer, will leave the judgment and revenge of all injuries to that God, who declareth, that to *Him* "belongeth vengeance and recompense;" "their foot shall slide in *due* time, for the day of their calamity is at hand, and the things that come upon them make haste." Deut. xxxii. 35. The forgiveness of injuries, and confidence in God that *he* will vindicate the cause of the oppressed; *these* form the basis upon which this passion is to be educated; for, "there was in a city a judge which feared not God, nor regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while, but afterwards, he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them. I tell you that he will avenge them speedily." Luke xviii. 2—8. And to sum up all, let us hear the conclusion:

"Dearly beloved, avenge not yourselves, but rather give place unto wrath. For it is written, vengeance is mine; I will repay saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good."—Romans xii. 19—21.

Section III. *Of Avarice—of Ambition.*

The love of earthly good, and the desire of earthly distinction, are two principles which largely actuate the mind, and constitute the passions of avarice and ambition. These impel the man to evil, contract the heart, wither every benevolent emotion, and prove most serious obstacles to the growth of virtue, and the reception of religious truth; hence their first rudiments should be opposed, and every opportunity for their exercise should be obviated.

a. Avarice.

This passion consists in the excess of prudence and foresight, and care; and in its desires being placed upon those riches which make to themselves wings and flee away, rather than upon durable riches and righteousness. This state of mind also is generally connected with the *fear* of poverty; and, as will be presently shewn, the

influence of fear possesses a very extensive hold upon the manifestations of mind: *this fear* is made the prominent motive for hoarding, and the excuse for indulging that passionate love of money, which the avaricious designate as economy, and as the result of that principle which should induce every one "to lay by him in store as the Lord hath prospered him," always taking pains to forget that *this* accumulation was solely for the purpose of charitable distribution.

Avarice is not often found to exist in early infancy to excess; nor in those who are of a sanguine temperament, in whom hope and a carelessness of to-morrow largely predominate, and who are consequently more prone to ambition than to avarice. But its influence is often manifested in the melancholic, in those whose views and anticipations of futurity assume a gloomy tinge; and is frequently produced, or at least readily developed in those who suffer from bodily infirmity, whom sickness has rendered selfish and careful about many things. But it will be found to exist where these exciting causes have not preceded its development: it will be sometimes met with as an independent passion, and will then consist in the mere love of accumulation, whatever may be the specious pretext, under which such a desire and its consequent pursuits are attempted to be cloaked.

Avarice is particularly prominent towards the close of life; it seems to gather strength, in proportion as the feebleness of the body, and the

dwindling days of old age forbid the enjoyment of the goods of fortune; and is extinguishable but with life itself.

Yet this is a sightless propensity; it is blind even to present interest and comfort; for the result of this excessive care, is, that the miser occasions to himself pain; that he enjoys nothing; that he becomes the slave of his own possessions; that he endures hardships and privations in the midst of abundance; that he enlarges constantly the circle of his wants by the growing desire of accumulation, a desire which is always augmented by satisfaction,) for itself renders us incapable of supplying our necessities,) and which lingers on to the very last thread of existence, when the frail web which connects him to his wealth is snapped asunder, and he leaves his riches to those who come after him, to be dissipated perhaps by he knows not whom; so true is it, that "he that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." Prov. v. 10. The care of riches, and the desire of adding to them, produce anxiety, and subject the mind to an endurance of the misery which it most dreads, viz. poverty with all its horrors; for avarice lives in the constant dread and anticipation of this fearful evil, an *anticipation* which, it is well known, is far more insupportable than the reality. "When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes? The sleep

of a labouring man is sweet, whether he eat little or much, but the abundance of the rich will not suffer him to sleep;" (Eccles. v. 11, 12.) so that he endures all the misery of poverty without its consolation, and wants even that sweet oblivion of his cares, which places the poorest peasant, on a level, nay on a pinnacle of advantage, far above the mightiest monarch of the world. "There is an evil which I have seen under the sun, and it is common among men: a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it; this is vanity, and it is an evil disease." Eccles. vi. 1, 2.

Farther, the indulgence of avarice leads to vice, for "he that maketh haste to be rich shall not be *innocent*." Prov. xxviii. 20. The avaricious is not very scrupulous about the *mode* of his accumulations, provided only that he can accumulate: the predominant passion of his bosom is to add to his hoard, and though he may wish to do so with *as little injustice to others as possible;* yet *where* truth and justice, honour and virtue, principle and religion, his duty to others as well as to his God, come *in competition* with his favourite passion, they are accounted only as the small dust of the balance. The same influence is visible in his expenditure, he is unjust towards his creditors; the cry of distress, the tear of sorrow, the wretchedness of poverty, the anguish of disease, the night of dissolution, have

no claim upon his exertions; he has no ear to hear, no eye to see, no heart to pity, no power to save; the fatherless and the widow present no sufficient demand upon his benevolence; the houseless and the friendless pass unnoticed and unheeded; his heart is hardened: "there is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches;" Proverbs xiii. 7; so true is it, that our life consisteth not in the abundance of the things that we possess.

But the influence of avarice is still more banefully exerted in opposing the agency of religion upon the heart, which is so contracted that it cannot receive its principles, and so increasingly narrowed, that even the good seed of divine truth is ejected from it; "the cares of this world, and the *deceitfulness* of riches, choke the word and it becometh unfruitful." Matthew xiii. 22. Riches are indeed *deceitful*, especially as they afford the means of diffusive alms-giving, and thus cheat their possessors, into a belief of their benevolence, while in fact their splendid donations are only considered in the light of a tax imposed upon wealth, and due to influence, and altogether want those properties, which constitute the mite of the widow, and not the munificent offering of the rich, the product of real charity. Besides, the avaricious *trust* in their riches, instead of in the living God, and it has been declared by the highest authority, that such shall enter into the kingdom of heaven with difficulty. Thus then,

injustice, hardness of heart, a concentration of feeling upon himself, carelessness of religious duty, and a high degree of unconcern for the great design of laying up treasures in heaven, mark the fell agency of avarice. There is however a distinction between this passion and selfishness, which deserves to be noticed; the former is a much more subtle and deeply seated passion than the latter; it pursues its object with more unrelenting assiduity, while selfishness is often the creature of circumstance, the immediate impulse of momentary feeling, and again giving way to some kindlier emotion. Selfishness refers to present, and immediate gratification, the possession of some supposed instantaneous advantage; while avarice is placed upon a distant and contingent good, and sacrifices every comfort now, virtue, principle, religious hope, for a distant, undefined, and uncertain creation of money; not for the comforts it may procure, but *for itself*. Selfishness prefers "le moi" to every thing, and subordinates every pursuit, motive, and principle to selfish pleasure; while avarice refuses to listen to the voice of present gratification—nay, even denies itself the comforts, and almost the very necessaries of existence, submits to privations, and stoops to meannesses, and condescends to evasions, and subjects itself to perpetual disquietude, the canker of the soul, and the contempt of others, for the one resistless and overwhelming passion of accumulation.

The great corrective of this passion is the un-

certainty of human life, the brevity of its largest span, and the little prospect there is of any one individual reaching to its common term, much less of creeping on beyond it, and the utter uselessness of riches in the grave. "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go; and what profit hath he that hath laboured for the wind." Ecclesiastes v. 15, 16. Even supposing that there existed a possibility of satisfying the desires of avarice, admitting that it may be called prudence and foresight, that it really consisted in laying by provision for old age, and that when the rich man's ground had brought forth plentifully, when he had accumulated abundant stores, when he had no farther room to bestow his fruits and his goods, when he contemplated enlarging his means of adding heap to heap, and when he had reached that impossible period of satisfaction, in which he could truly say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry;" supposing that such a period should ever arrive in the history of avarice, *what then?* what saith the scripture of truth, but that God said unto him, "Thou fool, this night, thy soul shall be required of thee; then whose shall these things be which thou hast provided. So is he that layeth up treasure for himself, and is not rich towards God." Luke xii. 19, 20.

While then the uncertainty of life forms the great *corrective* of *avarice;* it is to be *superseded* by employing the principle from which it springs, viz. prudence, in the pursuit of durable riches and righteousness; for "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Proverbs x. 22. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire, are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour; her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her." Proverbs iii. 13—18.

Such then are the objects of christian education, with the view of superseding the senseless desire of accumulation, and to supplant it by the only analogous pursuit, worthy of an immortal mind, the desire and the search after that wisdom which will shed its blessing on the present moment, will grow up into approaching maturity with augmented years and experience, and will be consummated in eternity. But it is not enough, that these principles be generally kept in view; the christian parent must be *uniform* in her plans; and it is of great consequence, that she do not by her own conduct, *inadvertently excite* those feelings which will lead to the de-

velopment of this passion. With this view, it would perhaps be better to avoid giving *money as such*, for the reward of particular exertion or good behaviour, lest it should *seem* to attach to this commodity, a degree of value which it ought not to possess, and which may readily produce a fondness for it, either as a good to hoard, or to be expended in selfish gratification. Of the two evils, the latter is certainly the least. The objection to rewards in money, will in a great measure be obviated by holding out encouragement to good behaviour, in the form of tickets, possessing an imaginary value, and a certain number of which will entitle their possessor to a *certain* small stipend, a plan which fixes the mind on the ticket rather than the coin, and by rendering it more a matter of purchase, does not leave the same degree of room for covetous emotion, as in the more casual and uncertain system of immediate pecuniary recompense. But perhaps it might be advisable to reward in a different way altogether, unless the direction of the expenditure of the small sums thus obtained, be that of relieving ignorance, or distress, or sickness, or indigence; in which case, the *subserviency* of money to the necessities of others, and *its want* of value *except* as thus applied, are ideas which come to be associated with its possession; and which effectually exclude covetousness, and lead the mind to the practice of self-denial, benevolence, pity, charity; all principles so inconsistent with avarice, that if *they* can be established, there will be

no danger from the love of money. The child must be taught not to hoard its little treasures; nor to expend them upon hurtful trifles, but to submit their disposal to parental care and guidance; and let the mother's *first* object be to develop the principle and the act of charity; and her *second*, that the purchased article be something *useful* as well as pleasing; not simply a medium for amusement, but one which will be either wholly instructive, or which will at the least *combine* instruction with amusement, and lead the mind to the acquisition of some substantial good.

We cannot quite dismiss the passion of avarice, without noticing the rights of private property. These are often invaded in the nursery; one child covets the possession of another; and it becomes a question, whether the rightful but unwilling owner should be made to yield his right, in order to avoid that squabbling which is so painful among children; or whether the little covetous and fraudulent possessor should be compelled to abandon its ill-gotten plaything, at the expense of the passion and evil will which will be produced? Some mischief is probably likely to ensue in any case, among these contending interests; but it should be laid down as a principle, that the rights of private property should be held sacred and entire; for if children should grow up with vague and undefined notions on this subject, consequences the most painful might ensue, and which might eventually lead through the

gradual diminution of principle to the formation of *habits of theft*. This right, then, is at all events to be preserved inviolate: it is, however, of great importance to prevent the exercise of the passion of avarice, even with regard to the accumulation of playthings; and children should be encouraged, exhorted, and systematically taught to rejoice in giving pleasure to each other by a participation of their means of amusement, and by freely lending to each other the separate articles of their individual stores. And where the supposed case of the collision of interests has taken place, every argument should be employed to induce the one benevolently to waive his *right* for the temporary enjoyment of the other, and to lead the little unjust possessor to abandon his fraudulently acquired property; but where argument and inducement fail, *bribery* must not be had recourse to, for no *permanent good* will ever result from the employment of evil; and therefore the original right of property *must* be respected, and the assumed but unjust right of possession *must* be yielded. This appeal to justice should be held quite as a dernier resort, and is never to be employed until other lawful means fail, nor until it becomes a question between sacrificing peace or principle, and *then* the latter must be uncompromisingly upheld.

b. Ambition.

Ambition consists in the immoderate desire of overtaking or surpassing those who pursue the

same career with ourselves; not so much for any real advantages possessed by them, as for the external splendour and pre-eminence with which they are invested. As such, it is important that parents do not, in their system of discipline, constitute great and galling distinctions for those who *do well*, lest the young be tempted to pursue the *honour*, rather than to grapple with the diligent acquisition which confers it: for while emulation *may* be encouraged, the heart *should* be most sedulously guarded from the influence of *ambition*.

The grand distinctions between these associated passions will be found by a reference to the principles on which they are founded, and to the emotions to which they give birth. *Distinction* of *any* kind is the object of pursuit with the ambitious; the distinction of being good, and doing well, is the legitimate aim of emulation. *Ambition* sighs over the possessions and honours of another, which are, to its greatest efforts, quite unattainable; *emulation* encourages itself in the pursuit of some solid good, and rejoices in the hope of still greater acquisition; *ambition* derives pain from the success and advancement of a competitor; *emulation* is delighted with the happiness of others, and strives to reach that ground of moral and intellectual attainment, on which it appears to grow and flourish; *ambition* will sacrifice every principle to its one grand object; *emulation* pursues only that path which strengthens principle, and purifies motive, and enlarges the

views, and simplifies desire; *ambition* is malignant in its influence, for it would strip from the brow of others the laurels which adorn them, and it would compass its designs, reckless of any amount of suffering it might occasionally inflict; *emulation* is benevolent, and while it strives to overtake others in the same career of virtue, yet can assist their endeavours, and earnestly pray for success upon their exertions; *ambition* is the characteristic of the fallen angels; *emulation* that of the inhabitants of a heavenly world, who rest not day nor night singing the praises of Him who has redeemed them by his blood, and made them kings and priests unto God, even the Father. Pride, selfishness, hatred, malevolence, envy, and a spirit of detraction are the foster principles, or the immediate progeny of *ambition*; while *emulation* is humble, disinterested, seeks the love and esteem of others; is sincere, modest, unpretending, diligent, just towards competitors, patient and persevering in adversity, meek, diffident, retiring, and thinks and speaks well of its rivals.

Ambition is preserved in its power and influence by the restlessness of indefatigable pursuit; it is a passion so widely operative, that nothing can satisfy its demands; its highest reach only serves to enlarge the desires; and the subjection of *the world* to its will, would produce only the wish that there was another world for conquest. Disappointed to-day, it is more anxious for the success of to-morrow; it is bolder in its intrigues;

it multiplies the windings of its crooked policy; it is more servile and abject; it makes larger concessions to expediency; it yields more of principle and virtue to the guilty *éclat* of success; it becomes meaner that it may appear more honourable; it accommodates its views and feelings to *every* change; it shapes its course so as to catch *every* favouring breeze; it meanders with the stream till it finally floats on the ocean of magnificent design; attains the summit of practicable pursuit, and is *unhappy;* or is lost on that deceitful element, whose placid surface may shortly be agitated by mountainous billows, and which contains beneath it rocks, and sands, and whirlpools, and currents enough to lead the ambitious to the most miserable termination of their career.

Ambition is surrounded by anxiety during its most active hours; disquietude broods over its pillow, and scares its victim with dreams of blighted prospects, or of the frightful sacrifices which must be made to ensure success; haggard disappointment awaits its waking hour; life is passed in this fever of the soul; the chill of fearful suspicion, the reaction of continued pursuit, and the collapse of exhausted energy, disappointed hope, and that state of feebleness which prepares the way, by augmented duplicity, for a renewal of the same morbid state—a state, which must assemble unavailing regret about the scenes of closing existence, and deeply-felt remorse for the torments inflicted on itself and others, in the

empty hope of reaching its consummation, with a certain degree of *éclat* above that which attaches to common place characters.

The ambitious man never knows the sweet season of rest; even with the stimulus of prospective success, he is always breathless with anxiety and eager desire; he is chained to the ever-varying rock of the favour and patronage of the great, while the vulture care preys upon his heart; the atmosphere of political intrigue is that in which he lives, though he can never breathe in it with freedom; sleep forsakes his pillow; he enjoys no social pleasure, for his pursuits are exclusive and anti-social; nature and all her wonders possess no charm for him, for they cannot stimulate sufficiently a mind already goaded to its highest degree of excitation; there can be no appetite for intellectual objects; there is no pleasure, but this one unsatisfying shadow, which has cast its veil over all that is usually attractive to literary, or interesting to social man. Even hope does not expand his bosom, but agitates it with painful palpitation; he is mocked by fear, and tormented by impatience, and agonized by procrastination; he is the victim of insanity, a delirium which knows no termination but in death, and which scarcely leaves a hope for hereafter; for what happiness can there be in heaven for one, who to his last painful hour has never known a moment's peaceful respite from uninterrupted pursuit after the baubles of existence, by all means, and at all hazards; in whose heart love

to man has no abiding residence; whose reverence for the Deity, and respect to his laws, has always yielded to every renewed prospect of success; whose bosom has been the cherished seat of envy, and the favourite abode of malignant passion; whose brain has been irritated by the constant stimulation of incessant action and fatigue, and weariness without repose; and who now in the agony of disappointment, without resource, becomes the victim of ennui, and reaches the miserable close of a wretched, hopeless existence, through the gloomy, cheerless portal of slowly consuming, burdensome, helpless paralysis; or the not less frightful, because more sudden termination of *hope* in apoplexy; for when the expiring taper of life has been fanned to its last flickering ray by such passions, what hope can there be beyond the grave, in that world where sin cannot enter?

The following description of the ambitious is so truly graphic, and so little accessible to general readers, as to atone for its length, and its foreign dress:—" S'élever, ramper, s'enorgueillir, s'humilier, ménacer, flatter, espérer, se décourager, troubler sa vie par mille craintes, la dessécher par d'inutiles désirs, perdre le temps en vaines poursuites, s'épuiser en efforts, louer les hommes en face, les calomnier dans l'ombre, prostituer son épée, vendre sa conscience, se prosterner devant la bassesse, boire à longs traits l'ignominie, se morfondre à la porte des grands, s'accomoder à tous les caprices, tourner à tous les vents, adopter

successivement toutes les maximes, se glisser dans toutes les avenues, prendre la vertu pour masque et le crime pour échelon, allumer les haines, semer les soupçons, faire naitre des défiances, ourdir des trames, tendre des embûches, voilà les rôles, voilà les métamorphoses de l'ambition."—Alibert Physiologie des Passions, tom. ii. p. 339.

And if such be a true picture of this passion, when left to its own uncontrouled agency; and if to this we may add the experience of past ages, and even the history of our own times; if we look to the miserable, and often shameful end of the ambitious favourite of despotic power, or the still less enviable finale of the popular idol; if we recollect the history especially of great military conquerors; if we follow their career from conquest to conquest, and to the consummation of their hopes, and the fulness of political power; if we trace their secret plans, and jealousies, and suspicions; if we look to the changing tide of events, and observe him who has stretched his sway over the nations, who has conquered where he came, who has intimidated where he has not conquered, and who has tormented where he could not intimidate; before whom nations and individuals have crouched in abject servility, and who has scarcely experienced a repulse; if we now contemplate the latter days of his life, and see the setting sun, shorn of its splendor, a captive exile, depending for his existence upon the bounty of others, and pining away the last term of existence under the mortifications of chagrin

and sorrow; or if we recollect the frequency with which the ambitious has reached the narrow goal of life, by a violent death from the public executioner; or torn by passion, has rushed unbidden into the presence of his Maker, and has thrown away the last remnant of hope, the only chance for better thoughts and better principles; surely we shall be anxious to oppose this passion steadily and firmly, to subdue its first feeble workings, and to destroy in the germ, that, which if it vegetate will flourish, and if it flourish will produce the baneful fruits we have contemplated.

It is not enough to oppose the influence of the passion wherever it exists; it is not enough to shew the unsatisfactory nature of success, or the cruel disappointment of failure; the crimes which stand in the way of the former, or the neglect and misery which attend the latter; all these are too feeble to resist the impulse of ambition, which must therefore be employed on *some* worthy object. Let *this object* be the pursuit of wisdom, the wisdom of the Bible. "I, wisdom, dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil; pride, and arrogancy, and the evil way, and the froward mouth do I hate. Counsel is mine, and sound wisdom: I am understanding: I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me, and they that seek me early shall find me. Riches and *honour* are with me; yea, durable

riches and righteousness." Proverbs viii. 12—18. Thus. honour, the very object of ambition, is placed at the goal of the pursuit of wisdom: but it is an honour which satisfies, and which stands in antithetical apposition with *righteousness*. But "the fear of the Lord is the *beginning of wisdom;* and before *honour* is humility:" Proverbs xv. 33. So that to live, and act, and think, and feel, as in the fear of the Lord, results from that wisdom whose capital leads to the truest honour, but whose base rests on humility, that last acquisition of true knowledge, and wanting which, nothing has yet been learned as it ought to be learned: yea, "blessed [are the meek, for they shall inherit the earth." Matthew v. 5.

Such then are the objects of moral education; humility, wisdom, righteousness, honour; these are the several links in the chain of association, which will detach the mind from the sordid pursuits of a vain and fleeting passion, and employ it on substantial good. We have heard of a noble ambition, and there does exist such a thing, although not in its usual acceptation. Naturally, there is no nobleness or generosity, in the manifestations of this passion: on the contrary, it is essentially and radically mean and selfish; but that ambition is noble, which consists in the subjection of sin, and in the removal of its influence from the heart and life; in the cultivation of faith, hope, and charity, and in the practice of their associated virtues. "It is an honour for a man to cease from strife." Proverbs xx. 3. And "he

that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Prov. xvi. 32. Here indeed is an object worthy of ambition's highest reach; one which may be pursued without injury to others, without compromising one principle, with an approving, instead of an upbraiding conscience, with a certainty of success if persevered in with sincerity, and with the equally certain escape from disappointment here; and the reward of humble, consistent, though frail, feeble, and frequently erring exertion in the cause of God. It will be also found, that the higher the attainments in virtue, the greater will be the desire after its pursuit, the more ample the means of attaining it; so that in contradistinction to the usual course of ambition, *here*, the higher it reaches, the greater is its capacity for exertion; the more does it enjoy of conformity to the will of God, and the more earnestly does it aim to be made like him, and to be transformed into his image.

Section IV. *Of Emulation—of Envy.*

a. Emulation.

The immediate and legitimate influence of this passion is, that it leads to imitation, in order to equal or surpass the good actions of those who are pursuing the same career with ourselves, in *so far* as those actions *are* good and praise-worthy,

as they originate in unquestioned motives, as they are based upon good principle, and as they are supported by purity of thought, and virtuous design. Or farther, it will induce us to copy the example of some high and holy being, set forth as a pattern of good works, to whom as "wonderful in counsel, and excellent in working," though we cannot hope to resemble fully, yet we will humbly approach, emulating his untainted life, and desiring, seeking, striving, contending, and struggling after conformity to his will. Or in a much lower sense, it may stimulate the man to act up to himself, to his advantages, to his situation, to his *former self;* to remember whence he has fallen, to repent, and do the first works; that he may finally overcome, and eat of the tree of life, which is in the midst of the paradise of God. Even when the views have not been sanctified, and purified, and ennobled by religion, emulation may still act as a beneficial stimulus, in preserving man from sinking lower in the scale of society; in teaching him to act up to his talents and acquirements, to the respect which he has inspired, the consideration with which he is invested, the opinion of his prudence and wisdom, his character for uprightness, and fidelity to his promises, and unshaken probity, and other social virtues; in fact, to the imitation of himself in his best moments, or even to the estimate which may have been formed of him, however erroneously, by others.

In all these respects, emulation is in simple

truth, the faculty of imitation roused to action; it raises and multiplies the powers of the soul by increasing its resources, and by proposing for its pursuit a higher standard than its present level; by setting before it examples worthy of resemblance; by elevating the man to his model; inducing him to forego all that is low, and selfish, and grovelling, and sordid; and placing him under the influence of noble, and generous, and pure, and holy motives. Thus then emulation is a grand principle of improvement, and of continued progress towards that perfection after which we should *aim*, although we know that our highest efforts will fall infinitely short of what *we ought to be;* and that it is only in the strength of the Most High, that we can maintain our present standing, much less *advance* in the way of holiness, and the path to heaven. Nevertheless, it is *ours so to* act, to think, to speak, to strive with our utmost effort, as if success depended upon that effort alone, although we fully know that exertion will be unavailing, unless blessed by divine grace. But that power has been promised to those who seek, and earnestly contend for the faith once delivered to the saints; who do sincerely desire to resemble Christ, and to be transformed into his image. All that is great, and good, and beautiful, and holy, owes its origin to this principle, is kept alive by it, and advances to maturity through its influence; the principle of divine grace is excited nto action, yea, blossoms into fruit.

Under a variety of circumstances, the power of

emulation is seen to exert its agency over the conduct of animals: and since *here* it is not possible that *envy* can exist, we may be allowed to conclude that the two are not coincident principles; that *originally* they possessed nothing in common; and consequently that emulation is not a *diminutive of envy*. It is readily granted, that the former passion unguardedly employed, may, in the present depraved state of the human mind, readily develop envy, but we argue not against its use from its abuse. *Emulation* is noble and delicate in its influence upon the mind, while *envy* degrades: the *one* aims at a high standard of good, the *other* only envies the prosperity and reputation attendant upon such aim, while its very existence proves a decided aversion from all that is good: *emulation* is a stimulus to the indolent, and proves a bonus upon industry, while *envy* confirms the slothful in his habits, and withers the active principle of good: *emulation* is never satisfied with the attainment of to-day, but seeks a still higher reach to-morrow; while *envy* has not even a languid wish, much less a fervent desire for improvement, but is only anxious to obtain the praise, for what it does not possess, or even wish for: *emulation* is the lot of great, while the cherished abode of *envy* will be found in weak minds: *emulation* is a passion which exists in the bosom of the good man, while *envy* lurks in the heart of the wicked, and prompts to evil: *emulation* is a desire to exert or to imitate excellence,

"even so ye, forasmuch as ye are *zealous* of spiritual gifts, seek that ye may *excel* to the edifying of the church;" 1 Corinthians xiv. 12.) while *envy* is the misery of the soul, arising from the contemplation of excellence which it has no wish to participate for its own worth; *emulation* is universally operative wherever good example, or good precept may be found, but *envy* is confined to the little daily occasions which develop its influence: *emulation* is constantly looking forward, it has respect to futurity, and its highest hopes are fixed on the best future, while *envy* is bound down to time and circumstance; it is absorbed by the present; it seeks not, wishes not, desires not to contemplate the future, which is only an increasing torment to its present consciousness; and lastly, while *emulation* rejoices in the good of others, esteems them the more the better they are, and while it seeks to imitate their example, loses the sense of the person and their many infirmities, in the one great desire of emulating their good qualities; *envy* recks not for the *value* of the character, and attaches itself only to the praise and honour which it possesses, but which it is conscious of not deserving, and which it has no intention of seeking to deserve.

The power of emulation, so far as it depends upon the example of contemporaries, is lost in solitude; it is then a social virtue; but in educating the passion, it will generally be safer to instruct the young to emulate the actions

of those who have preceded them, because *these* are more readily separable from the person: but above all, to lead them to the first and highest example proposed for our imitation; since here, there can be *no* fear of awakening evil principles, and since here is the most perfect model.

The influence of example is often allowed and descanted upon, where the *principles* upon which it rests are forgotten: it is, however, only by a reference to these, that we can know how to encourage the faculty of imitation as it exhibits itself in the passion of emulation.

First, general precepts form abstract ideas of virtue, which are always difficultly embraced by the human mind, and are very generally considered as unreal forms, and images of things which do not and cannot exist; but in example, the very virtue itself is made visible in all its circumstances; its principle is inculcated; and its practical detail is enforced.

Secondly, precepts instruct and admonish us, wherein consists our duty, shew us the evils to be abandoned, and the good to be sought after and accomplished. But we might almost be disposed to think both the one and the other unattainable, when we commune with our own hearts, and feel their little disposition to good, and their great propensity to evil. Examples assure us, that the practice of these holy precepts *is* possible: and where others have done good, and resisted evil, have commanded their passions and overcome temptations, have obeyed God, and

escaped the corruptions which are in the world, we too are encouraged to hope, that by the same assistance, we may come off more than conquerors.

Thirdly, the view of good examples excites us to imitation; conscience reproaches us with our defects, and we are urged on to a display of the same zeal and fervent piety, which has been triumphant in others.

The same principle will equally operate on objects of lesser importance: and in proportion as the example proposed for emulation is more perfect, and clashes least with any of our real or supposed present interests, so will it more certainly insure our pursuit and imitation. Hence, the example of Christ, our pure and spotless Redeemer, the Lamb without blemish, is the Christian's first and last object and model for emulation, since *He* alone *is perfect:* but we are not to undervalue the example of holy men of old, of prophets and apostles, early saints and martyrs, primitive Christians, and those who in every age have followed Christ: but then we emulate these only as they imitated the Saviour; and as his first example and will are embodied to us in creatures of our own mould, and divested of that dazzling brightness, which surrounds the lustre of Incarnate Deity, and of unveiled Omnipotence. Thus, our Lord himself, towards the close of his ministry on earth, says—"For I have given you an example, that ye should do as I have done unto you." John xiii. 15. Thus also the apostle

exhorts us,—" Be ye followers of me, even as I also am of Christ." 1 Corinthians xi. 1. " For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter ii. 21. But the Scripture abounds with exhortations to emulate the conduct of holy men, in so far as they may have imitated Christ : thus for instance, the apostle exclaims,—" Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus;" (Philippians iii. 12, 13, 14,) a remarkable passage, in which a parallel is drawn between the emulation of competitors in an earthly race for a temporal prize, a corruptible crown; and the struggling of the Christian in his course towards heaven, lightly esteeming all his past attainments, considering the present state as imperfect, dissatisfied with all that is behind, and emulating all that is before him, in the bright example of Christ; earnestly striving to obtain the prize of victory, the incorruptible crown which fadeth not away.

Again, the apostle declares that he speaks to you Gentiles, " if by any means I may provoke to emulation them which are my flesh, and might

save some of them." Romans xi. 14. "Brethren, be followers together of me, and mark them, which walk so, as ye have us for an ensample." Philippians iii. 17. "For yourselves know how ye ought to follow us. For we behaved not ourselves disorderly among you, neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us." 2 Thessalonians iii. 7, 8, 9. "Neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter v. 3. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience." James v. 10. And lastly, "now these things were our examples to the intent we should not lust after evil things as they also lusted. Neither be ye idolaters as were some of them; as it is written, the people sat down to eat and to drink, and rose up to play. Neither let us commit fornication as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents. Neither murmur ye as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth,

take heed lest he fall." 1 Corinthians x. 6—12.

If then the legitimate tendency of emulation, be, to elevate man higher in the scale of moral being; if it be a principle of improvement implanted in the human bosom, to give it the power of imitating the high and holy example set before it in the person of the Saviour; if it be found attached even to the existence of animals, and augmented in its influence, and ennobled in its design in immortal man; if it possess characteristic features totally dissimilar from those of envy; if excellence be its stimulus, and the favour of God its highest aim; if it rejoice to emulate good example, and is constantly pressing onwards to futurity; if virtue in action be the object of its imitation, the Word of God its rule, and the example of Christ and his followers its guide; if the adorable Redeemer has held up his own example for our emulation, has encouraged the principle, and given fixedness to its aim; if this has been re-echoed by apostles and prophets, saints and martyrs, holy men of old, who spake as they were moved by the Holy Ghost; if it be constituted a christian motive to energy and perseverance; if it be appealed to as a means of salvation; if the example of the elder Christians be recorded for our imitation; if the apostle declares, that he declined a course of conduct he might *justly* have pursued, that he might excite his followers to emulate his example; if the same principle be rendered available as a matter of

caution, that we, upon whom the ends of the world are come, might deprecate and avoid the errors and sins of unbelievers; and if, in the words of a celebrated writer, (Jer. Taylor, Sermons, vol. i. p. 243.) " the Christian must contend *earnestly* for the faith by the most prevailing arguments, by the arguments of holy living and ready dying, by zeal and patience, by conformity and humility, by reducing words to actions, fair discourses to perfect persuasions; by loving the article, and increasing in the knowledge and love of God, and of his Son Jesus Christ; and then his faith is not negligent, deceitful, artificial, and improper; but true, and holy, and reasonable, and useful, zealous, and sufficient:" why surely then, there is abundant ground to conclude, that we are not called to frown upon this passion, but to employ it to the glory of God.

The object of christian education, is not to destroy, but to direct. This will require caution; for as *food* is the appointed means of nutrition to the body, yet if it be taken under improper circumstances, in excessive quantity, or of a noxious quality, it will lose its power of invigorating, it will produce or augment disease, will irritate the languid, or oppress the enfeebled powers, or by conveying deleterious qualities to the blood, will disorder the whole frame; so *emulation*, if injudiciously employed, or if it be made too prominent a feature in education; or if it be unwisely mixed up with other feelings, and passions, and motives of a doubtful complexion, and

even more than suspicious character, it will then develop the morbid actions impressed upon the mind by sin, and will lead to a mishapen group of associated passions; or it will stimulate too highly, and thus impair the solidity and strength of character; or will arouse into activity, feelings and motives which have nothing in common with itself, or with christian hope, and christian principle.

The objects of the christian parent are then most clearly defined; viz. to employ the faculty of emulation as a stimulus to good action, *sparingly but firmly;* to constitute the imitation of rectitude of conduct the aim of its constant desire; to fix its views as much as possible, upon examples which have preceded the present time, or upon contemporaries, which are far removed from the possibility of a collision of interest; to be careful *how* it is employed in the family circle, lest anger, jealousy, and envy should be excited; not however to refuse to call in its aid even here, for if carefully detached from the person, and fixed upon the exertion of good conduct, it will form a valuable means of encouraging the diligent, and stimulating the indolent; to make the young constantly feel that the knowledge and the worth of *yesterday*, are not sufficient for the requirements of *to-day;* most clearly to shew, that the influence of emulation however valuable, is limited in comparison with the unbounded field of futurity; that it is sinful, if the desire of virtue be not its object, and the love of excellence

its motive; that it is an uniform principle of action, not to be taken up or laid aside at pleasure, or only occasionally employed; but that it must form part of a system of growing conformity to the *highest* and *holiest* example; that it soars above the metamorphoses of time, and is contented only as it can make the future present—and the present effort conducive to future progress, joy, and peace; and that it must rejoice in the success and the praises of others, be delighted to promote their advancement, to contribute its mite of assistance to procure it, and to feel an honest glow in honouring, admiring, and loving that superiority which it humbly strives to imitate, aye, even to excel.

b. Envy.

Superficial or prejudiced observation has often confounded envy with the passion just considered, although a nearer investigation will shew that they are really dissimilar. It is however probable that emulation was the original faculty upon which envy was grafted, when sin entered into the world; but that lamentable influence has so changed its pristine bias, that it possesses not a single feature in common with its archetype, and is strongly characterized by its unmingled malignity.

Envy is a shameful passion, which we dare not acknowledge to others, and which we seek to conceal even from ourselves, because it degrades and humbles us in our own eyes; and when

most actuated by its influence, we are far too proud to acknowledge its agency, because we are aware that it is a proof of a little mind; that however it may be palliated in the ignorant and the uninformed, it is contemptible in those who pretend to information, and assume to be raised by science, or by social and literary acquirements to a sphere in which the mind is expanded, and taught to take enlarged views of men and things; but it is inconsistent with, it is inimical to, it is altogether destructive of the *christian temper;* for while *this* should be constantly seeking after improvement, and thirsting after righteousness, and striving after conformity to the will of God, and to his image as pourtrayed in the example of his Incarnate Son, and in those who have chosen that better part which consists in sitting at *his* feet, hearing his instructions, and obeying his commands,—*envy* is the silent, the unacknowledged, the denied, and even the reprobated reaction of our self-love, against a superiority of which we are conscious, but which we do not hope, and have no serious intention of endeavouring to *emulate.* Thus envy is the sad inheritance of *little minds,* and none may pride themselves on their enlarged views, and feelings, and designs in whom this passion lurks. It is an evil affection of the heart, which results from chagrin at the possessions, or prosperity, or reputation of others. "But as for me, my feet were almost gone; my steps had well nigh slipped, for I was envious at the foolish, when I saw the prosperity of the wicked.

So foolish was I and ignorant; I was as a beast before thee." Psalm lxxiii. 2, 3, 22. Such is the extensive influence of this evil principle, that it is not wholly extinguished in the righteous, but operates banefully upon them, when they see the prosperity of those who seek not God, forgetting that "a little that a righteous man hath, is better than the riches of many wicked." Psalm xxxvii. 16.

Envy will stoop to any little meanness, in order to *disparage* qualities which it dares not hope to possess; it will extinguish every spark of benevolence in the bosom of man; it will be rendered miserable by the happiness of others, and will secretly rejoice in their calamity; it retires from public observation, and courts the obscurity of inuendo, insinuation, and all the covert attacks of calumny and slander; it prowls abroad during the night of unsuspicious repose, and steals upon the slumbering security of its prey, in order that it may deprive it of the possession of its envied pleasures and advantages, or blunt their enjoyment; it dares not look its victim in the face, but attacks him under cover of darkness, and graduates his unseen hostile approach by repeated parallels, the final object of which is unperceived; or it slowly undermines the reputation by methods the most indirect and unlikely; it abstracts the mind from trusting in God, and doing his will, and produces a fretfulness and impatience, an angry feeling which develops malice, excites evil will towards its objects, and alienates man from

the nature and the life of God, for *he* is *good*, and rejoiceth to be doing *good*. How beautiful is the expostulation of the Psalmist with the envious character, and how exquisitely does he point out the means of superseding this evil passion. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. *Trust* in the Lord, and *do* good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." And "he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. *Rest* in the Lord, and *wait* patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath; fret not thyself in anywise to do evil, for evil doers shall be cut off; but those that wait on the Lord, they shall inherit the earth." Psalm xxxvii. 1—9.

Envy never derives any degree of enjoyment from the contemplation of another's good; it sickens at his praises, and saddens at his worth. Envy has been often characterized as *pale*, and such *is* the expression of the envious countenance; for it is a depressing passion, and so completely does it overturn the balance of the animal system, that the blood is called back from its usual course,

and the vigour of its circulation is impaired; the minuter subdivisions of the arterial system remain pale and bloodless, while the interior organs, but especially the heart, the brain, and the nutritive system, are loaded and oppressed with an excessive quantity of that fluid; the functions of these several organs are disturbed; a chilliness creeps over the surface; the heart sighs to relieve its oppression, and largely strives to palpitate away its load; the uneasy head leads to feverish dreams, and restless nights; and indigestion is the result. Were there no other consequences arising from the indulgence of envy, these would be sufficient to demonstrate its nefarious origin; for a passion, the indulgence of which mars the finest work of creation, and develops disease which would have been unknown but for the existence of sin, is sufficiently marked as evil by its immediate effects.

But it is also opposed to natural conscience, which upbraids the envious for their malignity, and produces in the mind a feeling of uneasiness, the very opposite to peace—a worm which slowly preys upon the root of our happiness, and saps the foundation of our moral worth. But further, this state is not simply the negation of peace; the envious man knows not *so* happy a moment as that which is merely marked by the absence of pleasure, the tasteless insipidity of unconsciousness: envy brings with it its own punishment; it slowly consumes itself with a combustion not the less certainly destructive, because it is not

demonstrated by light and heat; the pangs of the envious are *intolerable*, and that principally because their torment is unceasing, and they suffer without hope from themselves; with a deeply-felt conviction in their own minds, that they are objects for the universal contempt and dislike of their fellow-men; and that they incur the wrath of a great and holy God: "for wrath killeth the foolish man, and envy slayeth the silly one." Job v. 2. "A sound heart is the life of the flesh, but envy the rottenness of the bones." Proverbs xiv. 30. "Wrath is cruel, and anger is outrageous; but *who* is able to stand before *envy?*" Proverbs xxvii. 4.

Did we require a farther confirmation of the malignity of envy, and of the dreadful consequences to which it leads, than that which is constantly before us in the world; were it not sufficient to cast abroad our eyes into the immediate circle of our friends to perceive its hateful influence; did not almost every day occasion some degree of suffering from this passion, as when we become the objects of envy to others, or when we commune with our own hearts, and find that we are also more or less the subjects of this evil passion; did not the history of mankind in every age exhibit the fell influence of this fiend-like motive; did not reason and religion equally proclaim their aversion from its power; we should still find it powerfully drawn in the history of the "patriarchs who moved with envy, sold Joseph into Egypt," where the passion may

be traced from its first excitement to its consummation in the highest crimes: or still further, we may follow its development in the life, and trial, and passion of our blessed Lord himself, the victim of concurrent hatred and envy, for "he knew that for envy they had delivered him:" (Matthew xxvii. 18.) so thoroughly has this malignant principle shewn its evil disposition from the earliest periods down to the present hour; "for where envying and strife is, there is confusion, and every evil work." James iii. 16.

Yet strange to say, in spite of all these warnings, of the consciousness of evil, and of its attendant misery, "the spirit that dwelleth in us lusteth to envy:" (James iv. 5.) it is a perennial fountain from which flow the bitter waters of sin and sorrow, remorse and wo; and yet they continue to flow onward; wave succeeds wave, and day follows day in the same unwearied course of sinfulness and wretchedness; every good resolution formed in our own strength is overwhelmed, and the spirit that dwelleth in us still lusteth to envy; until the love of God, and of his creatures, supplant the love of the world, and the desire after its riches, and honours, and pleasures, praise, and vanities! So that from the earliest to the latest hour of existence, it requires constant vigilance to detect, firmness to resist, and grace to oppose it; for by the communication of this latter influence alone, can we hope to be successful in subduing its constantly baneful agency.

Envy and hatred are so nearly allied, that in

all probability the former will scarcely ever be found to exist, except in combination with the latter: there is, however, this difference, that envy is always unjust and malignant, because it is levelled against merit and virtue, or rather against the respect and consideration which attaches to their exercise; while hatred *may* be directed against wickedness, and against the workers of iniquity: the *one may* perchance be usefully applied, the other never can; the *one may* partake of some good, the other is unmixedly evil. There is also in envy some kind of affinity with ambition; but even here too, under the influence of divine teaching, *ambition* admits of being employed in the pursuit of some good, in the fervent desire after heavenly wisdom; but *envy* scarcely ever wishes for the possession of the good qualities of its object, and certainly never for their own sake; it is a feeble, it is an impotent imitation; it is a base counterfeit, without even the pretension of accuracy in the copy, or of cunning in the design of its deception.

Such, then, is envy! What are the duties of the christian parent with regard to it? Not only to repress it with her utmost care, but to stifle its birth, and arrest its first and feeblest tendencies; and above all, to encourage principles which will animate the heart with other impulses, and fortify it against its secret insinuations. How, then, are these objects to be accomplished?

First, by inculcating and educing moderate and suitable desires, since where these only exist

there will be a state of contentment and thankfulness for present good; and a quiet trust in God, for all which may be necessary and really beneficial for us; which will supersede the tendency to no apparent boons which are not vouchsafed to us; and which will teach us, that he alone is the happy man whose wants are few, whose desires are circumscribed, whose wishes are exhausted by what it has pleased his heavenly Father to bestow, and who does not covet the fancied goods of others.

Secondly, by teaching the wisdom and justice of God, and the equity of his government, and the equalized diffusion of happiness and misery throughout the domain of his rational creatures, though that equality may not be always visible to us, because we see only the exterior, and it is the heart alone which knoweth its own bitterness.

Thirdly, by actively fulfilling the duties of the station which has been assigned to us by Providence; filling up the measure of our days, by doing what God enjoins, and suffering what *he* appoints; and *so* actively devoting ourselves to *his* work, and to the immediate calls upon our own exertions, that there will be no room to envy others.

Fourthly, by developing the passion of emulation, and by studying to imitate the virtues of those high and holy characters, which have been left us as examples of resignation under suffering, fortitude in adversity, modesty and humility in

prosperity, meekness in contumely, and patience in misfortune, since each one of these will prove antidotes to envy, and be the surest safeguards against that state of listlessness and lukewarmness, which exposes us to the incursion of the temptations to this passion: and

Lastly, by avoiding the stimulus of praise, honour, glory, and reputation as motives to action; motives of a more than doubtful character; motives which impugn the love of virtue for itself; and which teach the young heart to palpitate after distinction rather than worth, the praise of men rather than the approbation and favour of the Most High, the honour of contemporaries rather than the glory of God.

Section V. *Of Benevolence.*

After contemplating the painful passion to which the attention has been so recently directed, it is quite a relief to turn the eye to one of the very few verdant spots, which still remain in the trackless desert of our fallen nature; and although upon a closer inspection, we may find, that even this hallowed space has not escaped the desolating blast of sin, but that the seeds of evil propensity grow and flourish, and exhibit their power and influence; yet the traveller through life, will delight to rest there, and will rejoice that such a scene of comparative fertility can be presented to his view.

The exercise of benevolence is necessary to the existence and support of the social compact: it is the essential bond of union, which links man with his fellow-man; which teaches him to look beyond his own wants and desires, and not only to consider the views, and wishes, and feelings of others; but also to weigh well, how the former may operate upon the latter, and always to yield the one in favour of the other, where the joint existence of the two is incompatible.

The first principle on which benevolence rests is *disinterestedness*. It is not *selfish*, or why does it select as its favoured objects, individuals who are feeble and without support, from whom no return except that of gratitude *can* be expected; the poor, the sick, the sorrowful, and the dying; individuals who have no other claim to notice than their poverty and misery—nay, even those who are very generally characterized, by attributes which are repugnant to our feelings and prejudices; rather than those whose situation in society gives them an opportunity of exercising a reciprocity of kind offices, or repaying kindness by kindness, attention by attention, charity by charity? Why, but because sordid interest has not, or at least ought not to have any influence upon this principle; why, but because it is intended to counterbalance selfishness, to form a safeguard for man's mutual existence, to prepare an antidote to his sorrows, to preserve a source of supply for his necessities, to alleviate his cares, to form a solace for his distresses, a means of re-

paration for his losses, and a balm for all the misery and wo, which are in the world through sin. Lamentable indeed is the consideration, that this principle is so seldom to be met with, that it is so frequently perverted, so often misapplied, obscured by prejudice and passion, chilled by the baneful influence of selfish feeling, repressed by ingratitude, stifled by the usages of society, and stunted by disappointment.

Yet in educating this passion, it should be clearly laid down as a principle, that its cherished abode will ever be the hut of the destitute and the miserable; its chief objects the widow and the orphan, the friendless outcast from society, the houseless wanderer, the indigent in every aggravated form of destitution; and that its exercise should be principled, independent of any hope of reward, except that which arises from the consciousness of doing good: that it is to be cherished for its own sake, and that of others, and not for the good which it may devolve on its agent: and that it is to pursue its object steadily, undaunted by difficulty, unsubdued by indifference, unattainted by neglect, unenfeebled by ingratitude; but rather stimulated to its highest exertion by this very circumstance, from the deeply-felt conviction, how much the exertion of the principle is needed, and especially in the form of its dearest object, the instruction of the ignorant, reclaiming the vicious, and leading the unprincipled to consider their ways and be wise.

It is of great importance, that the *passion* of

benevolence, should be grounded on the principled desire of doing good to others; not that it should be carelessly left to circumstances to develop as a matter of feeling; it can *then* never be relied upon, for it would lose its attribute of disinterestedness, and become selfish; the mere gratification of an impulse, produced by the contemplation of other's suffering, and lasting only so long as the object is before us. But benevolence marches out for its objects, and does not trust to chance to produce them. Neither does it confine itself to the relief of sorrow: there are daily and hourly occasions for its exercise, in sparing the feelings of those around us, contributing to their happiness and comfort, and saving them from pain and uneasiness. Without these unostentatious pursuits it will be little worth; it will degenerate into the mere excitement of sympathy and charity, the policy of weak and little minds, and will be employed rather as the means of administering to our own comfort, than to that of others. But we need not look abroad for objects of benevolent purpose; they are to be found at home, and in the family circle. It is a favourite adage, and most true, that charity should begin at home, but then it should *not end there;* it is a diffusive principle, which is not only to be extended to parents, children, relatives, and friends, but to the whole human race: for it is to be assumed as another principle of benevolence, that it *can* only be perfect as it is *entire, diffusive, universal;* and that it can only be *entire*

as it is complete in all its parts: the general passion must be composed of *all* the several exertions it has made, and of *every* occasion for its exercise.

Again, benevolence must be *just* and equitable; individual happiness can only be safely procured or enjoyed, as it may be compatible with the general welfare of families, societies, and of mankind at large: this must never be sacrificed for any temporary object, or for any *limited* number of suffering individuals. Genuine benevolence considers the good of *all* around, and does not seek its own gratification, or that of its peculiar objects, until it has considered, if this can be obtained, without involving a sacrifice of happiness or comfort from some *larger* section of the family of man, and when this is the case, it ceases to be based on its only solid support, *good-will to man*, not as an individual, but as a species.

Notwithstanding all these circumstances, benevolence is not entirely devoid of selfishness; for there is some kind of expectation of return, either in reciprocal good offices, or in the thanks of the obliged, or in the gratitude of the relieved; it is only our almighty Parent who is susceptible of a benevolence towards his creatures, which at the same time knows no bounds, and from which there is no hope of *return*.

One of the finest attributes of benevolence, is to be tender and compassionate towards the er-

rors, and forgiving to the faults of those with whom we stand associated. Firm to its own *principles*, it is liberal to the views and feelings of others; and while it cherishes a devoted attachment to the convictions of its own judgment, it is anxious to leave the opinions of its neighbour unbiassed, not to claim for itself, the exclusive privilege of judging correctly, but to allow that it *may* err; and although it conscientiously believes that it *does not*, yet it willingly allows that it may be wrong, and cherishes at all events a prevalent feeling of the right of private judgment in others. And it *does more:* for while it exercises liberality, it forgives the want of the exercise of this principle towards its own views and feelings; it delights to pass over that which is wrong: "hatred stirreth up strife, but love covereth sin." Proverbs x. 12. "He that covereth a transgression seeketh love." Proverbs xvii. 19. But while it rejoices to overlook that which is wrong, and to conceal it with a veil of charity, benevolence is not unmindful of the *real interests* of its objects; it does not forget that error cannot be innocuous, and that it should be corrected where it is possible; but in its efforts to accomplish this, it is influenced by a meek, gentle, unobtrusive spirit, which is grieved to wound, and rejoices at the same instant to apply a healing balm; and in imitation of its great exemplar, not to "break the bruised reed," or "quench the smoking flax." In conducting the steps of this process, unity and

simplicity of design, and singleness of heart characterize its progress; and then it will be found, that open rebuke is better than "secret love." "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." Proverbs xxvii. 5, 6. "Rebuke a wise man, and he will love thee." Proverbs ix. 8.

Again, the influence of benevolence leads to contentment and hospitality; contentment with our own simple fare, and the desire to share it with those who need, or others who are connected with us in the bonds of friendship or society. "Better is a dinner of herbs where love is, than a stalled ox, and hatred therewith." Proverbs xv. 17. So just is it that the offering of benevolence which springs from the heart, will find its way to the heart; and while it diffuses the glow of serenity over its origin, will descend in copious blessings upon the life.

But benevolence is a still higher principle: it is the accomplishment of duty; heaven-born; and however marred by its association with humanity, has not lost its upward tendency, and still seeks the throne of God, whence it originated. Thus, "to love the Lord thy God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." Mark xii. 33. "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law." Ro-

mans xiii. 10. "Thou shalt love thy neighbour as thyself." Leviticus xix. 18. "See that ye love one another with a pure heart." 1. Peter i. 22. "If any man say I love God, and hateth his brother, he is a liar." 1 John 4, 20. Thus, clearly defined are the limits of christian benevolence; thus is it constituted a duty of the highest order; thus does it teach us to watch over, and guard, and consult, and cherish the interests, and the feelings of others; thus does it place them on a *level* with *ourselves*, and it is well known there is no lack of selfishness in the world; thus does it enjoin us to employ all the powers of the mind and body in the love and service of God, a part of which, is to be constantly doing good to others: and thus does it enforce sincerity and purity of heart, and motive, and design, in cultivating the principle into earnest *desire*, and the *desire* into passion.

The exterior of benevolence is prepossessing: the contentment and charity, the wish to do good to others, to think well of them, and to put a favourable construction upon their actions and motives, diffuse a peace over the heart which is visible in the countenance, whose expression is therefore characterized by mildness and animation: witness the unruffled features, lighted up by the glow of hope, the unwrinkled brow, the expanded forehead, the sympathetic eye of the philanthropist,all expressing the joy and serenity of the soul, the joy of anticipated useful-

ness, the serenity of reflection on the success of past efforts, or at least in the sincerity of their design for ameliorating, instructing, or comforting the wretched, the ignorant, and the sorrowing. But alas! *a smile* is not always the infallible indication of *benevolence;* and there is abundant room for the operation of the apostolic injunction, "let love be without dissimulation;" (Romans xii. 9.) for the exterior symbols of charity may result only from studied complaisance, and may be merely the offspring of a factitious principle, the base of which rests on hypocrisy; they may be the effect of habit, superinduced for the very purpose of concealing evil dispositions, and of giving their possessor a character in society, to which he has really no substantial claim. And on the contrary, a grave and serious countenance, rendered so perhaps by the many sad circumstances of life, which however in a well-regulated mind, all tend to soften the heart, and to render it susceptible of sympathy for others; partly also influenced by the physical temperament; partly by early habits of thought and action, and by certain undefinable associations, which it is not always easy to appreciate, but which produce important changes on the general cast of thought and feeling, and therefore on the expression of the countenance; such an expression is by no means incompatible with the most expansive charity, a charity which warms the heart to energy, and engages all the powers of the man, both body and soul, in seeking the good

of others. There is perhaps this difference; there may exist in the one case, more of simple feeling, prompting to the exercise of virtue; and in the other, more of genuine principle, enlisting in its train such a measure of feeling, as may be necessary to support and insure the continuance of seeking to do good. As the basis of the social virtues, it is of great consequence to cultivate this passion in childhood, and to give it a foundation of principles, as well as to fix its attention on the only proper objects of its care.

But a question here presents itself as to the nature of *politeness*, and its connexion with the principle of benevolence. The exterior expressions of the former, are undoubtedly such as arise from the existence of a *supposed interest* in the parties; and the unalloyed principle should consist in the wish to confer happiness on all around, to make them to be at peace and at ease with themselves and others: and hence it is essentially depending upon benevolence. *Politeness* then is the mode of expressing the agency of this passion, and the desire we possess of securing the happiness of its objects. It is the result of civilization, and should form the bond of union for society. But, unfortunately, it is too frequently the indication of a sentiment which does not exist, the imitation of a principle which is not felt, a moral counterfeit, which is only the more baneful because there is a tacit agreement among mankind, not to detect and expose the spurious metal, but rather to give it currency, and to coun-

tenance its circulation by resolving to receive and pay it in the room of, if not as an equivalent for, the sterling coin. The insincerity of the world is a matter of notoriety; and yet with this conviction upon our mind, we are flattered and cajoled by its attentions; we are blinded, if not duped by its fair speeches; and we are lulled into the quiet calm of listless indolence by the *apparent interest* it takes in all our concerns, forgetting that that interest will be blown aside by the first sigh of the spirit of self-denial; or by the most distant murmuring of the storm of passion, or the tempest of conflicting interest. *Politeness*, as an object of education, is to be cultivated on the principle of benevolence; while the civilities of the world are to be received with caution: for painful as it is to a generous mind to indulge a fear of insincerity, yet it is not the less necessary to secure it from reposing its confidence where it will be abused, and to teach it the importance of hesitating untried acquaintance, and of forming judicious friendships.

There is a possibility of *too much openness*, a species of false candour, the absence of all reserve, which exposes the incautious though wayfaring traveller through life, to innumerable mortifications, in consequence of others availing themselves of this openness to convert it to their own base purposes, and as an engine to be employed against the individual's peace. This unreserve is not to be met by the development of its opposite, but by the employment of that steady

caution, which while it pursues the right course, is still wary of committing itself to others, and thus forms the retiring character, remarkable for its solidity, but not deficient in energy when roused to action. It is painful to the benevolent mind, to be compelled to suspect the possibility of evil intention in the soft intercourse of politeness; but it is the only means of escaping the misery of being betrayed, and of avoiding the ingratitude of false friends. Such is the fondness of the human heart for calumny, and so easy is it to misrepresent and to distort the feelings and motives of the man, when they have been presented without particular attention and preceding consideration, that care should be taken not to trust those whom we have not previously tried, and who may not have proved themselves trustworthy. But we must pity where we cannot confide, and diligently seek the improvement and the good of those, whose sense of right will very generally yield to the attraction of compliment, that unmeaning expression which is often used as an artifice to conceal some base design; to call off its object from itself; to fill its attention with absurd and unmeaning follies, and then to take advantage of the silly vanity it has produced, in order to accomplish its own interested purposes. Children should be particularly guarded against this empty and irrational habit, which really detracts from the value of the gentleman, is beneath the dignity of man, sets most awkwardly upon the rational and the edu-

cation, but is most unseemly for the Christian, offensive to God, and opposed to the high principles which ought to constitute the rule of our conduct.

While however we are assailed on the one hand by a counterfeit benevolence, we are often placed in contact with those who do not assume even the mask of politeness, and who repay the exercise of charity with ingratitude; not only with those who really want the *principle* of love to their fellow men, as well as its shadowy form under which many have taken shelter, but who are positively malevolent, and indulge *evil will* against such as are liberal and good; they cannot brook a feeling of obligation for kindness received, or the idea that they are necessitous, especially if the benevolent principle shall have assumed the form of instruction, particularly religious instruction, warning or advice; and for all this the young should be prepared, that they may watch over their own hearts, and not be lightly moved away from the firmness of benevolent purpose by these lighter oppositions; by having their good evil spoken of; or by finding that they do not obtain the applause due to their conduct. *Merit, not praise*, must be their object; to do the will of God, not to obtain the approbation of man; to fill the station of an heir of immortality, not to be satisfied with the fleeting gratifications of the present world. "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your

Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, *they have their reward.* But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly." Matthew vi. 1—4.

They in whom the principle of benevolence is wanting, are either diseased or defective; they are minus in the full development of their intellectual powers; or they have been rendered selfish by the long continued irritation of bodily infirmity; or they are the victims of a far more fearful malady, even the disease of sin, which has crept into every corner of the heart, and perverted all the manifestations of mind; "the whole head is sick, and the whole heart faint; from the sole of the foot, even unto the head, there is no soundness in it." Isaiah i. 5, 6. And this is the real explanation, why so much malevolence in every hateful form is to be found in the world; why slander, detraction, and calumny are so frequently met with; why envy and jealousy rankle in the bosom; why harshness, and unkindness, and contempt so often assail us; why the eye does not look on the wretched to compassionate them, and the heart is not moved to pity; why duplicity and insincerity, and selfish interest so commonly intercept

our progress; why the shaft of ridicule is so frequently aimed against the just; and injustice and ingratitude possess their day of power, and almost forget that there is a to-morrow, a day of reckoning and retribution, a day, when all hearts will be laid open, and all will be judged according to the deeds done in the body.

But there is an unfortunate result attendant upon the frequency with which these fatal evils await us, and it *is this;* the heart which is expanded with early love to others, which beats with large desire to do good, and to diffuse happiness, and to think well of its neighbours, and to esteem them highly, and to place confidence in their uprightness, and just intention, and to think and to believe ill of no man; yet commerce with the world nips this youthful ardour, chills the effort of benevolence by repeated disappointment —contracts the heart by contact with the cold and heartless selfishness of others—induces distrust by the suffering experienced from having been deceived, and by witnessing the inconsistencies even of *the good,* and by observing that in *any others* unimpeachable uprightness is the waking dream of unsuspecting rectitude of intention. The effect of all this is to develop a degree of caution, which hesitates to take *for granted* the worth of its fellow men, and waits to prove their character, and to try their principles before it trusts its own welfare in their hands. Painful, though the consideration may be, this caution is necessary in the present state of society. But

then unfortunately it does not rest here; that which might have been advantageously employed as a measure of *precaution only*, is adopted as a principle of action; the mind broods over the miserable condition of society; it becomes aware of the little dependence that can be placed on the help of man; it suffers from injustice; it finds its confidence betrayed, its interests sacrificed to any selfish consideration, its friendships misplaced, its estimate of character falsified, its esteem engaged by unworthy objects, and by them thrown away as worthless; it becomes melancholy from such a detail of practical misery, and falls into hypochondriasis, or misanthropy, according to the prevailing physical temperament, and the principal characteristic of its preceding modes and habits of thought and feeling; suspicion and distrust exert their baneful influence over the mind, and by degrees, friendship and love, purity of motive, rectitude of action, esteem, respect, and consideration are all treated as mere illusions, from the deceitful influence of which *they* have escaped; an escape on which they congratulate themselves.

The truths of religion are the only sure antidote to this state of mind; by them it will be led to the cause of all this misery; by them it will learn its own proneness to evil, and that it is only preserved by the influence of divine grace; by them it will be taught to pity instead of resenting, and to forgive instead of seeking to return evil for evil, or even punishment for evil;

and thus again will it be brought round to the exercise of the principle of benevolence—that charity which can find no substitute in literary acquisition, and philosophical knowledge, or biblical learning, or devotional lore; that charity which must be a fruit of faith, and without which true faith can have no existence; that charity which consists not in simply feeding the hungry, or relieving the distressed, clothing the poor, administering to the wretched, healing the sick, or succouring the destitute; a principle which never fails under the most unpropitious circumstances, but remains as a ground of action, "which suffereth long and is kind; which envieth not; which vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Corinthians xiii. 4—7.

From this parent stock of benevolence, flow many of the blessings of society, the sweets of friendship, the delights of love, the endearments of relationship. We have already sketched, as far as our present design will permit, the influence of conjugal, parental, and filial affection; and in a future stage of our inquiry, the subjects of friendship and society will pass under review, so that we shall now direct our attention very shortly, to the nearest associated passion, viz. jealousy.

Section VI. *Of Jealousy.*

It has been supposed, that the passion of jealousy arose from, and was an evidence of intense affection; and as such, it has been often palliated, excused, and almost vindicated. But this is a most mistaken notion; trace the operation of the principle, and watch its origin, and it will be found incompatible with the existence of perfect love.

The influence of jealousy is very early discernible in the young mind; and even the nursery is not exempted from its inroads. It consists in this feeling; a fear lest others should possess a greater share in the returns of affection, than we ourselves; or lest these returns should be unequal to the love we bear and manifest towards others. In either of these cases, it must be seen that want of confidence, distrust, and a consequent loss of respect, and esteem, are the sources from which these exhibitions of jealousy must flow. But it has been before shewn, that confidence, ingenuousness, respect, and esteem, are *necessary* to the production, and continuance of love; and if these be *indispensable ingredients* in the formation of affection, it follows, that *their opposite principles* cannot be received as evidence of the intensity, the highest, and most perfect state of the passion. The conclusion is absurd:

and let no one palliate to himself the existence of jealousy, or rather encourage its development on this ground; or he will harbour in his bosom a serpent, whose sting will never be extracted, whose poison will circulate through every part of the character, and will influence every act and thought, will be brought into activity by the slightest circumstance, and will descend to those "trifles light as air," which to the jealous, are invested with a sacredness and certainty, that no argument can dissipate; and which are confirmed by time, and deepened by opposition, and augmented by suspicion, and magnified by distrust, and realized by passion.

The first influence of jealousy may be traced in children; and in their minds, is most intimately associated with envy, a principle with which it is at all times very nearly allied. Thus it will often arise from one infant possessing a toy, or any other mark of favour, which the other *has not;* it will first feel the passion of *envy* for the valuable good, whatever it may be, and this will eventually lead to jealousy of the individual, who has vouchsafed the boon! This feeling which in its early stage, is only occasionally excited, will by frequent repetition become habitual; and habit will ripen into passion. The child in whom jealousy has been once powerfully excited, will be ever on the watch for food, to nourish its malignant principle: and occasions for its exercise will not long be wanting, since it is at once ungenerous and unjust, and therefore frames to

itself a source of suspicion in the very good qualities and good conduct of its compeers. This passion having taken deep root in the mind, the child suffers a marked diminution of affection for its associates, who have become the objects of jealousy; love to its parents is supplanted by a sense of injury, a doubt of their affection, a distrust in the equity of their decisions, and a carelessness of compliance with their wishes; the bond of relationship is severed; the unity of the social compact is destroyed; every evil passion is fostered; the influence of paternal government is lost; the hopes of education are blasted; the growth of the moral virtues is repressed; the influence of religion over the conduct is supplanted; the heart is occupied by a demon before whose sway reason and intellect, judgment and reflection, duty and conscience are laid prostrate and enslaved; and it has become the miserable victim of a passion which knows no bounds; under whose influence, truth and justice, prudence, reputation, gratitude, the hope of worldly success, the motives of benevolence, the love of esteem, the claims of pity, and the laws of God, all, all, are yielded to falsehood and artifice, the most cruel injustice, the imprudence of infatuation, the love of revenge, the basest ingratitude, the gratification of a blind passion, the dictates of selfishness, the luxury of malice, the whisper of hatred, the unpitying demands of that passion, which is cruel, and which in the full tide of its headlong course, is arrested by no barrier human

or divine, but seeks to confound all it knows and once loved, in one common ruin here and hereafter. There is no peace to the bosom of the jealous man; he is tormented by a fire that is not quenched, by the worm that never dieth; his bosom burns by its own combustion; and he carries about with him feelings of inexpressible agony, which none can thoroughly appreciate. For "jealously is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame." Solomon's Song, viii. 6. "Jealousy is the rage of a man; therefore he will not spare in the day of vengeance." Proverbs vi. 34. "And who is able to stand before jealousy." Proverbs xxvii. 4.

So vehement is this passion, that the integrity of the brain often suffers as its consequence, and insanity is the result; a form of maniacal hallucination not very uncommon, and which has often led to the most desperate catastrophe. Would that we could consider all these results as maniacal: the mind would indeed rest on a little sphere of hope, which would throw a gleam of sunshine over futurity, and dispel the thick gloom which awaits the closing up of the earthly career of such wretched beings. But what must that passion be, which at its height involves the sacrifice of temporal and eternal good, present character, the ties of blood, the institutions of society, the appointments of heaven, the injunctions of the Most High; and in whose train are to be seen anger, hatred, malice, revenge, insanity, murder,

suicide? What must that passion be, which degrades the man, destroys the Christian's hope, annihilates the christian temper, and consigns the individual to the gloomy precincts of a lunatic asylum here; to the still narrower, and more chilly separation of a cheerless grave, or to the darkness which may be felt of a hopeless eternity? How important is it to avoid exciting this passion in the young, to check it in embryo, to develop principle as its antidote, and to fortify the mind against its encroachments by educating christian hopes, and christian precepts, and christian consolation, and christian anticipations, as those objects alone which are to be sought, to be obeyed, to be enjoyed, to be struggled for with vehement intense desire!

Section VII. *Of Pity.*

Pity is a sympathetic affection of the heart, directed with more or less of energy towards all those who are suffering or unfortunate: it is the counterpoise of selfishness, the parent of compassion, the associate of feeling, the handmaid of charity; it is nature's appointed channel, through which the pang of suffering is to be relieved, and the cry of the destitute is to be heard, and the tear of the mourner is to be wiped away.

Pity is not the result of reason and reflection, but an instinctive love for our fellow-creatures;

a natural recoil from suffering of every kind; a desire to alleviate the sorrows, and augment the joys of our fellow-men. It is a spontaneous movement of the soul; and where reason has been sophisticated, and the memory of personal sorrows has been obliterated, and the sobriety of reflection has never existed, and habit has obscured the perception of suffering, even here pity occupies the heart, and renders man compassionate in spite of himself: the suffering of an animal, the idea of its death, the termination of its circumscribed pleasures, the manner of its dissolution, will excite that painful feeling which prompts to alleviate its distress, and to save it from destruction: how much more, then, ought the principle to be aroused by a *tale of woe*—and *à fortiori*, by the *contemplation* of suffering humanity; by the sight of real distress; by the cottage of indigence, undefended from the rude blast of winter; by the miserable pallet of sickness occupied by a wretched being; ignorant as wretched; rapidly hastening to the goal of life, through a lengthened series of pain, almost realizing the pang of dissolution; but with this aggravation, that to him death is not the termination of being, but the mere change which conducts the child of mortality to that world where his eternal destiny is irrevocably fixed. Sorrow, suffering, disease, pain, poverty, indigence, wretchedness, ignorance, and sin; the misery of to-day, and the uncertainty of to-morrow's hope; the sufferings of sickness, and the slow extinction of life, the blindness of the

understanding, the aversion of the affections from God, the hardness of the heart, the gloom of obstinacy, the hopeless anticipation of an asylum in the grave, without a rational prospect of peace and happiness beyond it; these are motives to pity! And yet this feeling does not result, as it has been supposed by some philosophers, from a law of association, by which the individual is enabled to place himself in the circumstances of the sufferer, who excites his compassion, or in any imaginary situation of distress. This dogma is an offset from that sweeping conclusion which would resolve every social feeling and passion into an effort of self-love: but the truth is, that the all-bountiful Creator has not formed man in such a simple mould; he is not a Polype, the first step of animal existence—one simple structure of a similar kind, but *like* his animal frame, complicated by a great variety of organs, suited to their several functions, and each in its own order, forming a grand harmony of created perfection; so are the manifestations of his mind multiplied and associated, and each adapted to the exigencies of his situation, his relations here, his hopes hereafter.

Of these manifestations, pity forms an independent passion; and he who has attended to the operation of his own mind, or to that of children, will have traced its development without the intervention of any ratiocinative or imaginative process, upon the simple application of its appropriate stimulus, viz. misfortune, the sight of which

has as instantaneously developed the feeling of pity, and the desire to relieve the sufferer, as the sight of food has stimulated the appetite of hunger, and aroused the desire to appease its cravings. The processes are similar; but the one is purely animal, the other purely mental; and under the shield of this tutelary passion, nature has placed all the unfortunate of the earth. The most illustrious instances of pity are to be found in the character of our Saviour, in whom it would be absurd to suppose the operation of the associated principle above mentioned; yet Jesus wept over the grave of Lazarus; and whatever might have been the immediate cause of those tears, it was divine compassion filled his bosom, and gave rise to the miracle he then wrought, without the possibility of *being*, or of supposing himself to be, in a similar situation.

In its exercise, pity is not always just, or proportioned to the degree of misfortune which excites it: a thousand causes operate to disturb the attention; a thousand prejudices distort the reason; selfish motives prevent its agency, becloud the understanding, and obstruct the will; one object possesses a greater number of amiable traits, and is therefore more attractive than another equally distressed, and equally deserving, whose exterior may be forbidding, whose manner may be repulsive, or with whom there may be a scantier excitement of sympathy. Pity will sometimes be exhausted upon the most trifling sorrows, while the weighter evils that surround shall pass

unheeded, unnoticed, unrelieved. It may exist as a mere sentiment, and will *not* prompt the relief of its object; hence the importance of educating the principle, developing the passion, placing it on proper objects, leading it to its legitimate consequences, and divesting it of the operation of those causes which would impede its action, or impair its simplicity and integrity.

For the relief of suffering, nature has not calculated on the voice of reason, which she has deemed insufficient, and which would have been but seldom heard; she has not calculated on the simple desire to do good, to fulfil the royal law, to do the will of God, to imitate the Saviour; motives, which in their operation are all equally precarious, and therefore she has most wisely implanted pity in the bosom of man, and has constituted it a passion from whose *real* exercise *pleasure* is to be constantly derived. So manifest and so powerful is this connexion between the object of distress, the tear of pity, and the outstretched arm of compassion, that its *artificial* excitement has become a positive object of literature, and too frequently a substitute for the charities of home, of kindred, and of society, for all the sympathies of real sorrow, and vulgar distress, and every day misfortune, the misery of the hovel, and the sinfulness of man. Thus the tears of pity shall be poured forth in profusion, for the counterfeit calamities of the drama: we may weep over the feigned distress of the heroine of a novel; and the poor, and the sick, and the dying

of our immediate neighbourhood, shall pass without a tear, without relief, or with only a customary offering, doled out without feeling by a niggard hand, and distributed through the agency of a menial. And shall this ever be? or shall we return to the influence of common sense, reason and religion, preserve our tears for those who really need them, abstract our minds from counterfeit distress, dismiss these inenergetic good wishes and heartless offerings, and exercise the genuine principle of pity, by seeking out distress, carrying ourselves the balm of consolation where most needed, witnessing its application, and giving it efficacy by that kindness, which can only be exercised by those who feel, and by those who feel *not* for the mere enjoyment of feeling, but as a motive to action, action of the highest and the purest character. Here then is an important object in education, to avoid the excitement of unreal sympathy and ineffective pity, and to develop the passion on the principled basis of seeking to alleviate the *sorrow of others*, not to minister to our own gratification.

As in the employment of real pity, a high degree of pleasure will be produced, *first*, from the excitation of feeling, and next from the consciousness of doing good, and alleviating sorrow; so pain arises from refusing to listen to its promptings; the mind suffers from self-reproach; and the conviction of having turned away from the complaint of poverty, the tear of distress, or the accents of mourning, will occasion an *uneasy feel-*

ing, which upon reflection will be discovered to consist in the upbraidings of stifled pity, aggravated by the monitions of conscience, which inform us, that reason and religion, as well as passion, have been resisted, and that we have forgotten one of the highest privileges of our nature, as well as forsaken one of its most important duties; an obvious ground for educating this principle in earliest infancy, calling it into action upon every just occasion, and invariably associating the attempt to relieve suffering of every kind, wherever presented, and under all circumstances, with the actions and the pleasures of every day.

This principle should be carried into the conduct of children with regard to the brute creation; the attribute of mercy must be stamped upon their character, and cruelty must be abhorred: they must not be suffered to torment domestic animals, but taught to treat them kindly; they must not be permitted to sport with the life and sufferings of flies, or other insects, and above all to take pleasure in their distress: they should not be suffered to *witness* even the *necessary* and most merciful infliction of death, lest their sympathy with pain should be diminished, and the edge of their compassion blunted by contact with cruelty. It will be absurd to expect merciful, and just, and tender-hearted, and pitiful men and women, from children, whose earliest associations are on the side of inhumanity, and who are permitted to form their very pleasures from the sufferings of

the creatures over which they have power. For a similar reason, they must be taught to respect the feelings, and to be thankful for the services of their attendants, to pity their servitude, to be grateful for their own privileges, and to avoid giving pain or unnecessary trouble to those around them.

Pity is not only excited by the language of complaint, but also simply by the sight of tears, even although the occasion for their production has been a tale of fictitious distress; it is less easily aroused by bodily pain, than mental suffering; it is more active in youth, more operative in manhood, and loses its energy in declining years, in proportion as the selfishness of old age accumulates; and as the feelings become less active, and the bodily powers are exhausted, and man draweth towards the close of his career: it is likewise more easily excited, more permanently influential, of a firmer character, less easily perverted from its purpose, and more steadily pursuing its settled objects in females than in males. The *benevolence of man* may be inoperative; it may be chilled by selfishness; it may be perverted by prejudice; it may be arrested by avarice; it may be distorted by falsehood; it may be impaired by fear; it may be supplanted by business; it may be superseded by anger; it may be destroyed by idleness; it may be drowned in intemperance; it may be wasted by ridicule; it may be defeated by ingratitude; it may be obscured by impatience; or perverted by injust-

ice: but the *pity of woman*, when based on principle, is indestructible; it survives every effort to repress it; it lives through the storm of passion; and is still seen after many days, buffeting with the waves of opposition, and pursuing its undaunted voyage to the haven of successful charity.

Pity however is not a blind and headlong passion, which bears away before it, the influence of reason: and although it may not be always *proportioned* to the degree of misfortune which excites it, yet it is generally distributed according to a certain measure of ideal justice. Thus, for instance, it is more readily excited in favour of *worthy objects*, on account of the unfortunate rather than the wicked; towards those who are suffering from the hand of Providence, rather than those who are bearing the punishment of their sins. This however is not invariably the case; for there are some good men, who are equally moved by the sight of *misery*, in whatever shape it may be presented; and there are others who wish to be stimulated by the most aggravated forms of wretchedness, that they may enjoy the intellectual luxury of pity, without much discrimination as to the cause which excites it, or much solicitude for its removal.

In the education of this passion, there is here some degree of difficulty to encourage the active exertions of pity, without confounding the essential distinctions between vice and virtue: to sym-

pathize with the misery entailed by the former, without feeling a diminished horror for its cause; to seek to relieve the enslaved, without acquiring a familiarity with their chain, which may render us less reluctant to yield to its ensnaring influence. Yet the difficulty is easily obviated, and may be made an instrument of good, if while the passion be directed towards the miserable, the young are instructed, into the fearful consequences of that sin which has introduced sorrow into the world, and without which it would have had no existence. It is not contended that *no* distinction should be made between the wretched from misfortune, and the destitute from vice: we pity and seek to relieve both; but we only sympathize with the former. It is not for us to judge: this is the attribute of omniscience; but it is for us to shew pity, which is an attribute of mercy, and tempers even justice with its mild radiance. Our adorable Redeemer lost not a particle of his dignity by healing those whose diseases were the consequences of vice, by becoming the guest of sinners, by forgiving sins, or by receiving the returns of affection and gratitude from those who loved much, because they had been much forgiven.

The sacred character of Christ will be a better guide, than our shortsighted judgment, as to the proper limits of pity; and the revelation of his will, will be a more suitable last appeal, in every case of doubt, than any notions of expediency or

propriety, with which our own selfish and deceitful hearts may seek to clog the exercise, and defeat the purposes of heaven-born pity. For "he hath not dealt with *us* according to our sins, nor rewarded *us* according to our iniquities. For as the heaven is high above the earth, so great is his mercy towards them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Psalm ciii. 10—14.

There is a fine rebuke to those who would draw closely the limits of pity; who would place it on a basis of feeling, and selfish feeling, rather than on the greatness of the calamity, and the fearful consequences attendant upon it; who would be more affected by a personal or relative loss, than by the degradation and awful prospects of those who lie in the bond of iniquity, contained in the history of Jonah, who is thus reproved by the voice of the Most High: "Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city, wherein are more than six score thousand persons, that cannot discern between their right hand and their left hand, and also much cattle (Jonah iv. 10, 11): a plain proof that ignorance and wickedness are not barriers to the mercy of God;

and that even the cattle are not overlooked, when he turneth away his fierce anger, that his creatures perish not.

Again, what is the character of the Most High God, but that "being *full of compassion*, he forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath. For he remembered that they were but flesh; a wind that passeth away and cometh not again." Psalm lxxviii. 38. "Thou, O Lord, art a God full of compassion and gracious; long-suffering, and plenteous in mercy and truth." Psalm lxxxvi. 15. "The Lord is gracious, and full of compassion." Psalm cxi. 4. "He is gracious, and full of compassion, and righteous." Psalm cxii. 4. "The Lord is gracious and full of compassion, slow to anger, and of great mercy. The Lord is good to all, and his tender mercies are over all his works." Psalm cxlv. 8, 9.

What were the characteristics of our Saviour's ministry on earth, but that "when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Matthew ix. 36. "And Jesus went forth, and saw a great multitude, and was moved with compassion towards them, and he healed their sick." Matthew xiv. 14. "And Jesus moved with compassion towards him, put forth his hand, and touched him, and saith unto him, I will, be thou clean." Mark i. 41. "And Jesus, when he came out,

saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd, and he began to teach them many things." Mark vi. 34.

What were our Saviour's directions with respect to the exercise of pity? "O thou wicked servant, I forgave thee all that debt because thou desiredst me; shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?" Matthew xviii. 32, 33.

Once more, what were the objects of his compassion? even temporal wants, (Matthew xv. 32.) the forgiveness of offences, (Ibid. xviii. 33.) the healing of sickness and infirmities, (Ibid. xx. 34.) the deliverance from evil spirits, (Mark ix. 22.) recovery from death, (Luke vii. 13.) healing the wounded and giving sight to the blind, (Ibid. x. 33.) the restoration of the repentant prodigal, (Ibid. xv. 20.) the having "compassion on the ignorant, and on them that are out of the way; for we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of Grace that we may obtain mercy, and find grace to help in every time of need." Hebrews iv. 15, 16. "Seeing then, that it is of the Lord's mercies we are not consumed, and because his compassions fail not;" (Lamentations iii. 22.) may we be "all of one mind, having compasion one of another; love as brethren, be pitiful, be courteous;" (1 Peter iii. 8.) for "whoso

hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." 1 John, iii. 17, 18.

A commentary on the foregoing train of argument, which simply pleads for itself, would be useless; but there are many excuses for evading the active influence of this passion, and of ceasing to be governed by it; of these we can only mention one or two. *Pity* may be enfeebled by ingratitude, and its generous activity blasted by repeated disappointment; hence the importance of educating the passion upon principle. So long as it is a *passion only*, it may be acted upon, perverted, destroyed by counter passion; but when it is exercised as a principle and a duty, it is no longer contemplated as a meritorious act, and deserving of reward; we look not for repayment; our object should be to relieve the distressed, not to be gratified by the incense of obligation; we should not expect gratitude; when we meet with it we should rejoice, not on the ground of self-gratulation, but from the hope that it may originate from a principle of good in the hearts of the obliged; and when we are assailed by ingratitude, we should feel no diminution, but an *increase of our pity*, for how deplorable is *their* state, whose heart is not softened by the visit of mercy, or the consolations of pity. May we look into *our own* hearts, and see if there be no ingratitude *there*,

towards *Him* who hath pitied us, and is daily and hourly doing us good; and then let us not plead the existence of this vice, as a ground for withholding our aid, or as an excuse for indolence in its administration. And besides all this, there is a promise of eventual good to the compassionate, for "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will *he* pay him again; (Prov. xix. 17.) not probably in the same measure of relief, but in the good he will derive from the exercise of christian virtue; and in those heavenly consolations, with which the darkest hour of distress will be irradiated; and in that presence of the Most High, which is of infinite value to the helpless and sincere inquirer after eternal happiness.

But again, the ardour of pity may be damped by deception. To this, it may be shortly said, that the good are not to want, because we may have been deceived by the bad; and that is bad taste, bad feeling, bad principle, which would withhold relief from the virtuous, because it has been abused by the unprincipled. It is better to be many times deceived, than to refuse the petition of one real sufferer. At the same time, it is to be remarked, that this deception is generally met with only where charity has been indiscriminately bestowed; where it has been lavished on the sturdy impudent mendicant; and where therefore, the individual exercising pity, has thrown himself in the way of fraud. The artifices practised by street beggars are innumerable

and that is not pity and charity which consists in their relief, but selfishness, or ostentation, or indolence, or a desire to be relieved from importunity, or motives of a mixed character, but *not pity*. Here indeed, caution should be impressed upon the young mind, that its passions be not excited by this obtrusive display of feigned disease, or produced and productive misery; and lest it should be induced to substitute this lazy pity, this indolent charity, in the room of genuine benevolence. Let it also be recollected, that there are abundant objects of this passion in our own neighbourhood; and that we diminish our power of administering to their necessities, by pampering the vices of the worthless, while we are too apt to feel satisfied with ourselves, and with our claims to philanthropy, on this most insecure and untenable ground.

In conclusion, let it be remarked, that pity is a principle of mental succour, and that the real basis for its exercise will consist in self-denial; and let it be ever borne in mind, that we are only the guardians and stewards of our property; and the almoners of the wretched and the indigent. What God has given us, let it be consecrated to his glory; and every tear which has been wiped away from the furrowed cheek of the wretched, shall be another gem in the crown of Immanuel; of him who had pity on us sinners, and died to redeem us unto himself a peculiar people, zealous of good works.

Before we pass to the consideration of another

passion, we must just add a few words on the influence of grief, not as an *object* of compassion, which has been already considered, but as demanding the vigilance of education from its effect upon the animal machine, and mental manifestations. Grief is occasioned by regret for the past, and generally consists in the deeply felt sense of loss, either by our own folly, or carelessness, or wickedness, or by the appointments of providence. Thus it will be occasioned by the loss of temporal good, of reputation in the sight of mankind, a conscious falling off from the steady consistency of character we may have yet maintained, or the removal of friends or relatives. The age of childhood is not exempt from its influence; for the destruction of a plaything through its own heedlessness or thoughtlessness, the loss of some boon promised to good conduct, and forfeited by the forgetfulness or wilful omission of duty; the withdrawment of parental approbation, the loss of time, and a thousand other sources of regret, give rise to this painful feeling. It is much more prominent in the character of some children than of others: there are those whose buoyant spirits suffer them not to dwell long enough on their little sorrows, to experience grief; there is a *momentary* pang, and it is superseded by some new object of pleasure or pursuit; but there are others, with whom grief is developed by the most trifling occasions, and it remains as an abiding principle; and it is exercised by many circumstances of every day, and the cha-

racter comes to be stamped with its impress; it borders on irritable melancholy; tears and sorrow in every multiplied form are its sad inheritance; pleasure is almost an alien from its bosom; and its life is passed between daily little trials, and augmented regret. It is also occasioned by the contemplation of some desired good, which it hopes not to obtain in consequence of its unwillingness to submit to the measure of privation and exertion necessary to secure it. This regret for the past, does not commonly lead to repentance and amendment: it is not usually a sorrow which softens the heart, and induces it to consider its ways, to ponder the paths of its feet, and to return unto the God of its life: but it absorbs the whole soul into itself, hardens the heart, and alienates it from reflection on the sources of its uneasiness: while it also acts as a load upon the soul, which prevents its laying hold of the hope set before it; a hope which consists in doing and suffering all the appointments of Jehovah; a state of mind which is well exemplified by the conduct of that inquirer after eternal life, who when he was enjoined to sell what he had, and distribute to the poor, that he might have treasure in heaven, and come, and take up his cross, and follow Christ, was "sad at that saying, and went away grieved; for he had great possessions." Mark x. 22. Grief is often produced by the want of fondly desired objects, which a kind providence has thought fit to deny, or which an affectionate parent sees it necessary to withhold. "Wo is

me now! for the Lord hath added grief to my sorrow; I fainted in my sighing; and I find no rest.' But what saith that gracious God? doth he not rebuke the spirit which produced the *grief*, rather than promise to remove it; as, "seekest thou great things for thyself? Seek them not?" Jeremiah xlv. 3—5. Thus, then, it is a passion to be repressed, when we reason on its origin and tendency; still more so, when we trace its effect; for says the Psalmist, "Mine eye is consumed because of grief." Psalm vi. 7. And most true is it, that the animal machine is slowly wasted by sorrow; destructive, not by the suddenness and intensity of its attack, but enfeebling and undermining the powers of the system by its continuance; and the hollow, sunken, languid, inexpressive eye, is but an indication of the ravages which have been committed, first and chiefly upon the digestive functions. The process of nutrition is interfered with; hence the rapid emaciation and diminished strength; and this disorder of function, when it is prolonged, too commonly terminates in incurable disease of structure.

The combined operation of grief upon the animal and intellectual system, gives rise to that atrophy of the mental manifestations, which is first shewn in disinclination for employment, incapacity of fixing the attention, loss of memory, insurmountable abstraction, uncontrouled wandering of the imagination, profound reverie, disturbed and agitated slumbers, unrefreshing nights, augmenting timidity of character, the desire after

solitude, and a fondness for taciturnity; all these slowly preying upon the mental vigour, and leading to that consumption of brainular energy, which leaves man but the wreck of what he once was; a monument of what it is to want the christian's hope, and the consequent consolation, which forbids the indulgence of grief, and assuages that sorrow which worketh death.

On many occasions grief is not attended by this catalogue of woes; but its *tendency* is always the same, and it is desirable that the full length portrait should be before the parent's eye, or she will not be so thoroughly aware of the *importance* of checking its agency on those slighter occasions, which appear, and indeed are, trifling in themselves, but which become *important* by their *sum;* and still more by their forming the germ of future action and passion, the nucleus around which time and circumstances accumulate opportunity and occasion; these ripening into habit, and habit developing and confirming the operation of principle and passion. Where grief has implanted itself powerfully in the human heart, it is not easy to steer between the mischiefs which result from its indulgence to the full extent of unsubdued inclination, and that too great restraint which doubly loads the bursting heart, and which links in that viscus with the associated morbid actions of the digestive function. A wise parent will allow a moderate course to grief, when the loss which occasions it has been real, and will only then seek to repress its excess: but where its exciting

cause has been the waywardness of passion, the anger of disappointment, the controul of some favourite inclination, the loss of some present object of pursuit, she will struggle against it with all her power, in every form, and under all circumstances. There is no occasion which perhaps more frequently produces grief in children, than the *loss of some ill-starred favourite;* and it is an observation of the truest experience, that favourites are generally unfortunate. It may therefore be worth while to remark, that it will be judicious to avoid the possession of such objects, and then regret for their loss will be superseded. There is one other motive for the line of conduct now recommended, viz. that grief destroys that cheerfulness of character which it is so essential to maintain, as recommendatory to the feelings and principles of the Christian.

Section VIII. *Of Fear.*

Fear stands opposed to courage, and consists in the apprehension of *real* or *supposed* danger, and in a want of the exercise of *power* to seek an acquaintance with the precise nature of the object which inspires terror; to supersede its influence when unreal, and oppose it when just, by means calculated to obviate its baneful tendency. It is a depressing passion, and is more frequently met with in the feeble from disease, the young, the

old, the solitary, and the destitute, than it is with the healthy and robust, in the vigour of maturity, in the prime of manhood, in society, and while enjoying the opportunity of calling in the assistance of others. One and the same cause operates in all these cases, viz. the consciousness of not possessing *power* to resist the approach of danger, and therefore an increasing apprehension of its invasion. A similar reason will account for the greater prevalence of fear during the night, because we possess not the means of calculating the *power* or *the agency* of its objects; and while we invest them with a more extensive influence than they deserve, we feel that we are incapable of appropriating our means of defence, and therefore we are consciously feeble. It must not however be supposed, that fear is the invariable consequence of feeble organization; on the contrary, it will be observed in many instances, that this passion is a stranger to the weak; and examples of heroism have occurred in females, which are not to be paralleled by the stronger sex. Still these are extraordinary cases, and as a general principle, the consciousness of wanting power to resist danger, operates as a predisposition to fear, which may be then easily excited.

Another great source of dread is *ignorance*—ignorance of the nature and qualities of events and circumstances, and of their probable influence over our safety and comfort. It is this which gives to darkness its fear-creating power: *uncertainty* attaches itself to every object which sur-

rounds us; each is invested with a capacity to harm; we remain uninformed by our senses of the nature of occurrences which attend every stage of our progress; each step in advance *may* be towards some object of real terror, and the *probability* of danger is sufficient to awaken fear. In the absence of real knowledge, apprehension is augmented, and prolonged, and even produced by the aid of imagination; and by dwelling intently upon its creations, the simplest impression of want of safety may be converted into absolute terror, which is only the highest degree of this passion, when it has swept away before its devastating agency, reason, and courage, and fortitude, and perseverance, and hope, and confidence.

The influence of this principle as arising from ignorance, and as connected with the imagination, is early seen in children; as, for instance, in their instinctive apprehension from darkness, or from any other cause to which they do not affix certain and defined, and comprehensive ideas. Take, for example, a piece of paper, and present it to a child; it will play with it; amuse itself with it; fold it into fifty forms, and derive pleasure from it: but invest it with some imaginary character—call it a robber, a lion, a wolf, or any thing else which conveys the impression of an unknown and undefined form of mischief, and fear is immediately produced; a fear, which by a prolonged operation upon the system, may be readily converted into terror. The rolling of a carriage, when

heard from a distance, and indistinctly, if it be taken for what it really is, produces no particular emotion; but if it be mistaken for distant thunder, it occasions a sensation of fear: and during that sublime display of nature's power, a thunder-storm, a great degree of anxiety and even terror is developed in some individuals; and very few are entirely exempt from that *awe*, which is in fact *fear*, subdued by reason, and governed by religion. In this case the passion is produced probably by three causes; first, from the immediate influence upon the nervous system, of the peculiar atmospherical state; in some instances, from ignorance of the rationale of the natural phenomena which we witness; and in others, from the amazing power with which we see nature clothed, the magnificent display of her resources, and the consciousness that there is a *probability* of danger to some objects or persons, and the *possibility* that we may form one of those objects; in all these states, ignorance forms the principal source of their widely extended agency.

Again, this principle is shewn by the influence of ghost-stories upon the mind, of fairy tales, and of such like unreal creations of a perverted fancy: we may all recollect the intense interest with which we have listened to these puling follies, until we have longed, yet dreaded to become acquainted with the result, and until we have trembled to be alone, and have fancied that every spot was inhabited by some genius of evil. Ignorance of the perfect falsehood of all these rela-

tions, and a want of acquaintance with their real nature, are the great sources of this terror. And the misfortune is, that when once developed, the passion of fear is most quickly re-excited, and obtains such a hold upon the person, that it is not easily removed, but often clings to the individual for a great portion of his life. It is then of the first importance to banish and prohibit these tales from the nursery, which can have no beneficial influence upon the young mind, and which only serve to fill it with images of terror. Fear is often produced by the sound of cannon, or the display of many physical experiments; aye, even by the simple wonders of the microscope, because we are really unacquainted with the nature of these things, and with the extent of their power to harm us.

The passion of fear is a portion of the conservative principle, and it has been given us as a means of avoiding danger: its immediate object is *flight;* but like every other boon, it has been abused and misplaced: it exists often where there is no danger; and is frequently converted into that degree of terror, which renders flight impossible, rivets the individual to the spot, and paralyses all kind of exertion. Hence it requires precaution to obviate its development, wisdom to direct its influence, and care to prevent its morbid agency.

The operation of this passion is most extensive, both on the corporeal and intellectual system. In the slighter forms of fear, we are agitated by

doubt and suspense; an uneasy sensation is produced about the heart, and a fulness of the throat, and this may very quickly subside upon the removal of the disturbing cause. But should that be continued, and should there be an undefined amount of danger, with an ignorance of its nature and extent, this morbid action is prolonged and augmented: we listen with intense anxiety to the sighing of the wind, as it murmurs through the trees, and agitates their foliage; we know not but that it may be accompanied by some situation of danger; we hesitate to proceed; we endeavour to collect fresh notices of the noise which has alarmed us; we direct the attention in breathless solicitude to the spot whence has proceeded the sound in question; the blood recoils to its citadel the heart, and refuses to seek the extremities of its circulation; it is accumulated in the interior; a creeping chilliness shudders over the whole surface of the body; the legs tremble, and the muscles are feeble; the skin becomes pale from the retreat of the blood, or of a murky red, from its sluggish and impeded circulation; the features of the countenance are fixed with intense astonishment, the eyes are prominent, the ears erect, the hair bristled; the function of respiration is oppressed; the action of the heart is arrested, or rendered irregular; the tongue refuses to give utterance to articulate sounds, or only stammers out incoherent expressions; the brain suffers from congestion, and the stomach, from sympathy with it, experiences nausea and vomiting; a large

and sudden secretion of bile is a frequent consequence; and in subjects so predisposed, apoplexy is not an uncommon result. Fear, too, has a great influence upon the manifestations of mind: by its agency it paralyses perception, annihilates memory, cuts off the supply of exterior notices from the senses; its subjects look without seeing, and hear without comprehending; the principle of fear has entirely lost its original character; its effect is no longer conservative, but rather leads to danger than seeks to avoid it, and at all events isolates its subjects without allowing the power of making any effort to escape.

Fear pursues us even in sleep: and the terrific visions of uneasy slumber, the almost countless forms of nightmare, are some of the most troublesome companions of valetudinarian existence, and haunt the pillow with such images of terror, as to inspire the returning hour of retirement with a positive dread, rather than invest it with that delightful calm, with which "tired nature's sweet restorer, balmy sleep," is generally attended, when successfully wooed.

When existing in a moderate degree, fear may become a source of pleasure, provided it can be entertained independently of the idea, that our own personal safety is immediately implicated in the cause which produces it. It is certainly an ingredient in the full production of the sublime; and the most magnificent display of nature's power and wonders,—the cataracts of the Nile, a midnight eruption of Vesuvius, the perpetual

snows of Mont Blanc, the geysers of Iceland, the avalanche of the Alps, a burning forest, the sight of a distant conflagration, a sudden flash of lightning, and the sullen majesty of the succeeding, though distant thunder, *all* inspire us with awe, the result of the sublime, with which some portion of fear is certainly intermingled, yet not in so great a degree, but that the general impression upon the mind is pleasing. Pleasure is also to be derived from the fearful interest we take in the dangers, or supposed dangers of others, as in dramatic exhibitions, the details of tragedy, the creations of the pen of a Radcliffe, or the pencil of a Fuseli, or in the intense solicitude which has heretofore attended the combats of gladiators, and which even now attaches itself to the arena of the bull-fight.

Some individuals are much more fearful than others; and this characteristic timidity is partly original and constitutional; but it is also partly acquired. In the one case it is natural: in the other, it is produced by neglected or mistaken education: *in all*, it is involuntary, and therefore not *criminal*, although when unduly excited, it sometimes leads to a pusillanimity, which perhaps does not deserve a much milder term. Occasionally, a great degree of fearlessness is to be found in children, so that they are not sufficiently careful of themselves; this is however an evil, which generally cures itself, and the result of experience of the ills attendant upon heedlessness of danger,

affords a sufficient lesson to the young, to develop the passion of fear, so far as it may be considered a conservative principle, and induce caution. But by far the more common cast of character is that of timidity. And since its influence on education is not beneficial, it is not to be encouraged: uncontrouled fear may operate a slave, but will not form the man of worth and principle. In general, fear should be avoided as a stimulus to activity: we have seen that its agency upon the brain is to impair and to pervert the intellectual manifestations, and to enfeeble the power of their organ; while its moral influence is not less baneful. However necessary therefore may be punishment and privation, as a counter-agent to delinquency, it should not be held out as a motive to exertion: and those parents must be more than infatuated who will avail themselves of a dark room as a mode of punishment for their children, inspiring them at once with a terror of darkness, which perhaps will never be superseded; and constituting fear a motive to good conduct, which it *ought not to be;* since it is not a principle upon which we are *to act:* its operation should be only conservative, and therefore the simple way in which it can be useful in education, is by inspiring a *fear of doing wrong, for its own sake,* and not *on account of the punishment* which may be annexed to it. *Then* indeed, fear is directed towards its proper object, and may become most useful in securing a flight from evil of every kind;

for it is only by flight that we can be certain of escaping from moral danger: he who parleys with temptation, and loiters on the confines of sin, will generally end by incurring guilt and misery.

Fear is often a source of torment; and man, conscious of his own feebleness, and feeling that his happiness and comfort were materially impaired by the influence of this passion, when dwelling in isolated situations, has constituted it a principle which has led to the formation of society; to the re-union of many in towns and villages; to the institution of the social compact, and of the unwritten laws by which it is held together; as well as to the frame of civil government, and to that code of written law, which is for the punishment of evil doers. But the bosom of man is agitated by an undefined apprehension of future evil; he anticipates with dread he knows not what, and invests futurity with a gloom, which deprives the present even of its cheerfulness, and occasions life to be passed, between the fitful gleam of hope, and the prolonged obscurity of doubt and uncertainty. It is an extension of this principle, which constitutes the fear of death; which consists perhaps in some degree of uncertainty as to the nature of that change, which leads to a disruption of the connexion between the soul and the body; but which relates more particularly to the state of that never-dying principle beyond the grave: and it is only the light of Christianity which can dissipate this ap-

prehensive gloom. *Its* beams will penetrate the grave, and shed the ray of immortality over the extinction of animal life. It will be presently seen, how fear itself may be employed for the removal of this undefined terror of the future *unknown;* for after all, it is ignorance which invests hereafter with its power of exciting dread or alarm.

So also in the production and augmentation of malady, fear operates banefully: it is a depressing passion, and places the constitution in that state of preparation for disease, that it becomes the soil, in which the seeds of morbid action rapidly germinate: and when once produced, its influence on the termination of sickness is decidedly unfavourable: many a patient has been destroyed by fear, who would have floated through a severe struggle by the assistance of hope. Under some circumstances, it is much more easily developed than in others, as in the hypochondriacal, whose fears assume every fantastic and unreal shape, but are just as tormenting to their victims, as if most true. And again, fear is often contagious, and is easily propagated, merely by the influence of the countenance, by that physiognomy, which is the faithful revealer of the thoughts of the heart, and the best interpreter of its desires; and is thus communicated from person to person, and forms that panic which has been so frequently productive of besotted conduct, and of painful consequences. In all these cases, knowledge and principle, especially religious principle, form

the best antidote to the influence of terror. Instruct then the young into the nature of fearful objects, and fix the principle on real and proper subjects as vice and immorality.

Since the grand sources of fear are a consciousness of feebleness; the want of power to resist the operation of injurious causes; and ignorance of the nature of those causes, an acquaintance with which would either dissipate apprehension, or furnish us with the means of obviating their influence; the principal management of this depressing passion, must consist in removing or opposing the agency of all these causes. The former, or a sense of our own feebleness, is to be supplanted by confidence in the providential care of the Most High; by humble trust in the protection of Him, whose tender mercies are over all his works, who superintends all the operations of his hands, governs and directs every event; without whose permission, not even a sparrow falls to the ground; whose eye is ever upon the good, and whose faithfulness is pledged for their preservation. Distrust in the ever watchful care and goodness of Him in whom we live, and move, and have our being, will necessarily occasion fear of those natural ills to which we are every day exposed, and from which alone we are protected by the beneficent laws of that kind Providence, which rides on the whirlwind, and manages the storm; while a principle of hope in God, of affiance in Christ, of faith in his promises, of sure trust and confidence, in that wisdom, and

goodness, and mercy, and love, which operate securely, though unseen, and by means with which we are unacquainted, will obviate apprehension, and enable us to wait patiently for deliverance, until the appointed time is come. *Our* feebleness is supplanted by the power of Omnipotence; *our* worthlessness and inability, by the fulness of his goodness and love; *our* fears, by the promise of his support; *our* doubts, by his faithfulness; *our* insufficiency, by his righteousness and strength; *our* difficulties, by a sincere desire to love and serve *him; our* distrust in ourselves, by *hope* in him, by the expectation of present aid, but far more by the confidence of futurity. "Why art thou cast down, O my soul, and why art thou disquieted within me? *hope* thou in God, for I shall yet praise him, who is the health of my countenance and my God." Psalm xlii. 11. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Psalm xxiii. 4.

A second important method of obviating fear consists in the inculcation of knowledge; in an acquaintance with the nature and properties of its objects; this is too often forgotten: and we conduct ourselves more rationally in the education of our *animals*, than we do in that of our *children*. With the *former*, fear is attempted to be superseded by encouragement, and by repeated acquaintance with its exciting cause; but with the *latter*, this passion is suffered to be dismissed as

it may—perhaps treated as a subject of scorn or ridicule; or constituted in itself a source of punishment: or the child is punished for its exhibition; all which may form a careless, a retired, a feeble, a hypocritical, or a reckless character, but will never produce courage or confidence, or constancy and tenacity of purpose. These are to be obtained only by an acquaintance with the nature and extent of causes, which produce fearfulness, terror, and dismay. Thus, for instance, the apprehension which results from darkness, or from the sublime spectacle of a thunder-storm, or other natural phenomenon, is to be obviated by instruction into the nature of causes which produce it, and thus is it deprived of at least one-half of its terrific influence. And if we cannot explain all the circumstances, we can at least refer to those which are known, and reason from analogy, to those which are unknown; that there are also definite laws governing their agency, and that these result from a combination of natural causes, all of which are under the superintendance of the Creator and Governor of the Universe, and receive their constitution and their power from his wisdom and omnipotence. Thus, the mind may be led to rest upon the simplicity and beauty, the grandeur and utility of events, which heretofore have excited an indescribable apprehension; and it will become difficult *to fear any thing* to which we can ascribe these attributes.

But a third and still more important means of obviating the influence of this passion, is by

developing *itself* as a *moral principle*, directing it to its proper objects, and constituting it a motive to action. This will appear from the consideration, that as excessive fear produces terror, and annihilates the animal and intellectual powers of reaction; so also in morals, does it banish hope, and leave the soul to the misery of despair; a state from which it has no longer the power to escape, or the will to fly; in which it casts away the anchor of peace, and is lost on the billows of futurity, since its joys and its hopes have expired with today. This too, is a principle which largely constitutes the misery of another world: viz. the absence of all hope—the anguish of despair; and if so, surely it is important to restore fear to its intended purpose as a principle of conservation, to save from destruction, and to conduct in the narrow path of life.

A similar conclusion will be drawn from the origin of superstition and idolatry. Man has feared the grand display of nature's power, because he has been ignorant of her processes; natural religion has taught him the existence of a Supreme Being, of superior power and understanding to himself; he has obviously referred all that he did not know, to the intervention of this unseen and mysterious agent; and when he has *witnessed* the devastating effect of storms, and has remained unconscious of their more extensive benefits, he has easily referred them to the anger of the Deity, and has imagined rites in order to appease that anger, and propitiate *his* favour. Hence the origin

of superstitious fear, and idolatrous worship; for man in his ignorance, has soon imagined a bodily form for that power, whose immensity he has observed, and which he now constitutes an object of worship, and "prayeth unto it, and saith deliver me, for thou art my God. And none considereth in his heart, neither is there knowledge nor understanding to say I have burnt part of it in the fire; yea also I have baked bread upon the coals thereof; I have roasted flesh and eaten it, and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth of ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand." Isaiah xliv. 19, 20. But if such be the consequences of untaught, uncontrouled, misdirected, unsubdued fear, how necessary is it that the principle be educated aright, and that man be saved from all these evils!

The proper object of fear is God, and this fear will be a preservative principle in the midst of temptation; since it will produce a steady and determined flight from evil, hatred to sin, anxiety to avoid the paths which lead towards it, and an earnest desire to obey the commands of Heaven without exception, however difficult, however repugnant to the natural disposition. "The fear of the Lord is to hate evil." Proverbs viii. 13. "Also I said, it is not good that ye do, ought ye not to walk in the fear of our God, because of the reproach of the heathen our ene-

mies. But so did not I, because of the fear of God." Jeremiah v. 9, 15. This fear is represented as the highest reach of the Christian character; "for I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, let us cleanse ourselves from *all* filthiness of the flesh and spirit, *perfecting holiness in the fear of God.*" 2 Corinthians vi. 18, and vii. 1. The fear of God must be carefully distinguished from that "fear of man which bringeth a snare; for whoso putteth his trust in the Lord shall be safe." Proverbs xxix. 25. The fear of man will often lead us to palliate error, and to tolerate vice, and to lend our countenance to that which God abhors; and it is placed in direct opposition to that *trust in God*, which forms an essential ingredient in his fear.

This principle is also opposed to that apprehension which is the consequence of guilt, and which constitutes indeed a part of its annexed punishment. It is an impression of the offended Majesty of heaven, an alarm within, which often disturbs the rest of the sinner, a monition of natural conscience, an involuntary testimony to the equity of the laws of the righteous Governor; an acknowledgment of his justice, of his right to demand obedience, and of our liability to punishment, when we refuse to hear his voice, and listen to his commands. Even this fear is however *sometimes*, and perhaps *often times* "the beginning of wisdom;" how much better then is it,

" if iniquity be in thine hand, to put it far away, and let not wickedness dwell in thy tabernacles; for thou shalt then lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear." Job xi. 14, 15.

But again, that fear of God, which consists in a dread of offending him, and in the desire of obeying his commands is the very basis of the Christian character. " The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction." Proverbs i. 7. " The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." Ibid ix. 10. " The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Psalm cxi. 10. The want of faith, to realize the presence of God, in every situation of life; the prosperity of those who fear not God; the calamities of the righteous, the impunity of the wicked; of those who have no bands in their death; and the absence of apparent and immediate reward to those who love and serve *him;* are so many causes operating against the growth and influence of this fear of the Most High; and it is therefore necessary to shew, that " because sentence against an evil work is not executed *speedily,* therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him; but it shall not

be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God." Ecclesiastes viii. 11—13. "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell." Matthew x. 28. Well, indeed, may the Christian who has made the Lord his trust, exclaim, "The Lord is my light and my salvation, whom shall I fear; the Lord is the strength of my life, of whom shall I be afraid?" Psalm xxvii. 1. "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness. Fear not thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel." Isaiah xli. 10—14. "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel; Fear not, for I have redeemed thee; when thou passest through the waters, I will be with thee; and when through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Ibid. xliii. 1—3. "Fear not, O Jacob my servant, for I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring (Ibid. xliv. 2.) so effectually

is the Christian protected from the necessity for fearfulness.

On the contrary, great advantages result from the humble, simple, unaffected fear of the Lord; as for instance, "the fear of the Lord prolongeth days; but the years of the wicked shall be shortened." Proverbs x. 27. "In the fear of the Lord is strong confidence; and his children shall have a place of refuge." Ibid. xiv. 26. "The fear of the Lord is a fountain of life, to depart from the snares of death." Ibid. xiv. 27. "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied: he shall not be visited with evil." Ibid. xix. 23. "By humility, and the fear of the Lord, are riches, and honour, and life." Ibid. xxii. 4. But a very great variety of blessings are promised to those who fear God; as, "the secret of the Lord is with them that fear him." Psalm xxv. 14. "The eye of the Lord is upon them that fear him, upon them that hope in his mercy." Ibid. xxxiii. 18. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ibid. xxxiv. 7. O fear the Lord, ye his saints; for there is no want to them that fear him." Ibid. xxxiv. 9. "Surely his salvation is nigh them that fear him." Ibid. lxxxv. 9. "As the heaven is high above the earth, so great is his mercy towards them that fear him." Ibid. ciii. 11. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ibid. ciii. 13. "He will fulfil the desire of them that fear him; he also

will hear their cry, and will save them." Ibid. cxlv. 19. "And the Lord taketh pleasure in them that fear him." Ibid. cxlvii. 11.

And since such are the evils resulting from the principle of fear unduly excited, such its advantages when fixed on its proper object, and such the blessings promised to its exercise, let it be the design of education to develop, to controul, and to direct this passion: and to conclude the whole, "Ye that fear the Lord praise him;" and "ye that fear the Lord, trust in the Lord; he is their help and their shield." Psalm cxv. 11.

Section IX. *Of Courage.*

The basis of courage rests on the desire after superiority to others, and of *evincing* that superiority by a higher reach of noble daring, or by a firmer and more unbending fortitude; in fact, in a greater capacity for doing and suffering under the difficulties and trials of life. It consists in encountering danger from which fear would induce us to shrink; in employing the means of resistance or escape with promptitude and effect; and in maintaining our ground with unyielding patience, where we cannot make a successful advance, and under difficulties which we cannot hope to overcome, as well as in dangers from which we cannot fly; and all this without a loss of that self-possession which is usually termed

presence of mind. Courage is then the power of conquering *fear*, and arises from confidence in our own prowess and constancy. Where however it is the mere result of *passion*, it is not always to be relied upon; for it will suddenly fail in the hour of greatest danger, and its influence will be superseded by unforeseen terror; the brave man shall become a coward, and shall act so as he would blush to acknowledge to any but himself. *They* do not always possess the greatest share of courage, who make the most obtrusive display of its exercise; and that will be often found to be deficient in *sustained* exertion, which was the most dazzling, and brilliant, and shewy at the first appearance of difficulty. As a mere passion, it is liable to the excitement of animal feeling; but very quickly subsides again, as soon as that feeling which gave it birth may have evaporated: it is also readily superseded by a revulsion of sensibility of an opposite character, or by the occasion of any new and unexpected situation for which the mind was not prepared. Before, therefore, it can be rendered available, as a moral principle, it must be educated as such; and while it retains all the fervour of passion, and the intensity of desire, it must be invested with all the firmness of decision; and all the constancy of unquestioned motive, sustained by that powerful will, which is the result of deliberate judgment and conviction; and it must be supported by all the arguments of reason, and assisted by the dic-

tates of conscience, and governed by the laws of religion.

There is a great difference as to the degree of courage evinced by different individuals: one child shall be fearless of danger, another shall tremble at his own shadow; yet it can by no means be predicated from this circumstance which will form the most courageous character; for place, in after life, the former in a situation where he will need the energetic support, and the prolonged aid of moral motive, and the latter under circumstances of danger, in which he will have had an opportunity of forming an acquaintance with the nature of that danger, and of thus obviating the ignorance which has made him a coward from his own shadow; and it will be found, that the passion of the man will yield to the principle of the intellectual being, and *à fortiori*, to the fortitude of the Christian.

Courage is to be carefully distinguished from a certain degree of fearlessness, which may be found in combination with it, but which is oftener met with as the result of peculiar physical temperament. It consists not in an unconsciousness, or disregard of danger, or in a disbelief of its existence, or in the absence of *fear*, but in overcoming its agency, in forming an exact estimate of danger, and in selecting and employing the means of obviating its influence.

Although we have stated that fearlessness is in a great measure depending upon peculiar animal

temperament, yet neither this nor courage are to be found in any proportion corresponding to the amount of *physical* power: witness the unbroken constancy, the undaunted perseverance, the heroic devotion of the female, contrasted with the wavering honour, the changeful principle, the selfish poltroonery of the mere man of muscle and nerve, and bone and fibre. Strength of body may indeed add to the self-confidence which is necessary for the exercise of courage; but firmness of mind will live through difficulties under which the former sinks, and will conduct to efforts which would have been thought almost incredible. A great mind united to a feeble body, will do more, and sustain more, than gigantic animal power with more puny mental manifestations; exactly in proportion as principle is of more value than passion, moral virtue than feeling, habit than occasion, and above all the steady hope of religion than the support of inferior motive.

Solitude is the sphere for the truest exercise of courage: it is when the individual stands alone, that he is called upon for the highest efforts of this principle; for the idea of being sustained by numbers, gives energy to fortitude, while it diminishes the impression of danger, and therefore the most difficult situation for its display is, where there is no exterior support, and where those around us are seeking to weaken our strength; and the effort of bravery consists in steadily opposing their sinister influence. The operation of numbers upon this passion is particularly visible

in the instance of *military valour*, a species of courage which is often mistaken for the latter more universal principle and passion, and placed as its substitute; a mistake of the very first importance in education. The exposure of the person, amidst all the pomp and circumstance of war, surrounded by thousands of thoughtless companions, and urged on by a boundless fatalism, may perfectly consist without courage as a principle; and there are probably very few who have not experienced the difference between the calm preceding an action, and the hurry and confusion of the succeeding battle. It is well known, too, how much more military valour is dependent upon physical circumstances, and especially early animal habits, than it is upon the exertion of courage as a moral and intellectual principle. Many a soldier who has played the hero in the field, who has marched up to the guns of his enemy, who has scaled the ramparts, ascended the breach, or mounted a forlorn hope, has exhibited the pusillanimity of a little child upon the dressing of a wound, and a degree of irritability of which the very feeblest would be ashamed. That *may be valour*, but it is not courage, which requires the stimulus of present occasion for its development, and which is irrespective of futurity for its support. True courage can alone be sustained in danger and difficulty, by the prospect of that recompense of reward which awaits those who fight the good fight of faith. Valour may prompt to a *carelessness* of life, but courage alone can produce its

sustained devotion to a good cause. Valour may produce deeds of *heroic achievement*, when aided by the love of glory, to which the world may award its meed of applause; but that man is the most courageous who dares to resist evil, who is not valorous enough to commit sin: "how shall I do this great wickedness, and sin against God?"

The principle by which courage appears to be sustained from the presence of others, may be employed advantageously in moral education, by constantly keeping in view that the eye of Omniscience is upon the path of his creatures; that every act, and thought, and feeling is framed in the presence of *Him* whose power far exceeds the accumulated strength of all mankind; whose knowledge extends to the inmost recesses of the heart; in whose favour is life, and whose judgment of our actions will abide long after the feeble remains of mortality of our fellow-men shall have mouldered into dust, and buried in forgetfulness, their opinion of our conduct; and above all, that it will be found as a lasting memorial at that day when the secrets of all hearts shall be revealed, and when the books shall be opened, and irreversible judgment shall be passed according to the deeds done in the body, and endless joy or sorrow shall be the result.

Courage is sustained by hope, exactly in proportion as it is paralysed by fear; and the influence of hope is peculiarly operative when it is placed upon those unseen, and eternal joys which

await the Christian conqueror; who is victorious through the blood of the Saviour, and the promised aid of the Holy Spirit. "Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life." Proverbs xviii. 12. Courage therefore may be animated by the expectation of present success, of immediate good to ourselves, of lasting benefit to others; but above all, of doing the will of God, of being accepted of him through the sacrifice of Christ, and of one day entering into that joy of his Lord, which is reserved for the good and faithful servant, who "has been faithful over a few things."

However modified by circumstances, courage still forms a principle of conservation, by whose influence the body is preserved in danger, from the intrepidity with which it is encountered, and in difficulty by the fortitude with which it is sustained. By its agency, the operation of fear is limited, and even banished from the mind, while hope is animated by the most cheering prospects of safety and enjoyment. However the operation of this passion may be primitively *personal*, it does not centre in self, but extends its views to others. This is particularly remarkable in the influence of compassion, and in the promptings of its self-devotion to rescue others from imminent danger; incurring the hazard of self-destruction, in the hope of saving some fellow-creature from death; whose only claim upon our notice is, that he is unfortunate, that he is made of the same materials with ourselves, and that he has *a soul to be*

saved; a circumstance, which will give point and efficiency, and a noble object to the *truest courage*, which in addition to the present risk of animal life, will go further, will contemplate the danger of the immortal principle, enslaved by sin, and drowning in iniquity; will fearlessly bear its testimony against every appearance of evil; will submit to the obloquy of the world for this purpose, and will steadily and uniformly strive, especially by example, to inculcate the courage of perpetual hostility to vice, and the preference of obedience to the will of God over the approbation of our erring fellow-creatures.

It is then, as a moral principle, that the influence of courage is to be developed by education. And first, it is to be exercised in resisting vice, and in avoiding its hidden snares: its existence is not to be tolerated in our presence; its allurements must be withstood, and its crooked policy steadily opposed; we dare not parley with its blandishments, or enter into any compromise of principle for the sake of not openly protesting against its tyranny and its pleasures. But in so doing we incur the hatred of those who are lovers of pleasure more than lovers of God. It is not for us to judge them; but it is our duty to set our face as a rock against sin, and iniquity, and every kind of evil; and this is not a duty which may be lost in generalities, or which may be left to those whose peculiar office it is to teach man the wisdom that is from above; but it is the privilege of every individual. "Arise, for this matter

belongeth *unto thee;* we also will be with thee: be of good courage, and do it."

A second mode of exhibiting courage, is in so far daring to be singular, as to avow a dissent from the maxims of the world, to deviate from its customs, to avoid its habits, to separate from its amusements, to escape from its follies, not to be enamoured of its vanities and good things; to be disentangled from the flattery of its smile, and to rise superior to its frown. This is often a difficult pursuit: steadily to acknowledge none other guide than the pure and holy law of God; to turn neither to the right hand, nor to the left, but to pursue an undeviating course of rectitude—a rectitude which reaches to the thoughts, and feelings, and emotions of the heart; which acknowledges no basis for action, but the revealed will of God, and no influence of custom, except such as is conformable to the character of Christ; which allows no power of habit, but that which results from the reiterated practice of the precepts of the gospel; and which seeks not to imitate a feeling, or emulate an emotion, which is not in union with the strict and holy law of God. "Take courage, and do; and the Lord shall be with the good." 2 Chronicles xix. 11. "Be strong, and of good courage: and the Lord, he it is, that doth go before thee; he will be with thee; he will not fail thee, neither forsake thee: fear not, neither be dismayed." Deuteronomy xxxi. 7, 8. "Only be thou strong, and very courageous, that thou mayest learn to do, according to all the

law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." Joshua i. 7. "Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments, which the Lord charged Moses with, concerning Israel. Be strong and of good courage; dread not, nor be dismayed." 1 Chronicles xxii. 13.

But there is yet a higher reach of courage, which consists in suffering misfortune, in bearing pain, in forgiving injuries, and in rising above the ruins of time. It is far easier to do, than to suffer: the bustling activity of the former, the energetic pursuit, the employment of diversified means, the calling up all the powers of the mind to resist evil, the ever changing objects of desire, are so many points on which the energies of the immaterial principle may rest, and whence it may produce an extensive influence upon the conduct. But for the broken-hearted to sit down quietly under suffering and privation; to submit to the pain of disease, and the languor of convalescence without a murmur; to acquiesce in the appointment of Providence; to preserve equanimity, and to praise God for the removal of his blessings; to be subjected to the scorn, and derision, and haughty contempt of our more prosperous fellow-creatures, and only to imitate Christ, who wept over, and prayed for his persecutors; and finally, to watch the crumbling down of the tower of our

prosperity; to see part after part falling into ruins; to observe the shaft of our anticipations broken from its pedestal; to linger over the gradual decay, and slow extinction of our hopes,—is an effort of moral courage, which we can only hope to attain, by the aid of the Spirit of grace. Not the wisdom of Socrates, nor the highest efforts of that philosophy, which would teach us, that there is no *real evil* in the world; or which makes all its good things to consist in the gratification of the senses; no consideration of the beauty of moral virtue; not even the radiance which surrounds the path of the good man; not the love of praise, or the desire of being highly esteemed by our fellow-creatures, will enable us to bear the rude blast of adversity in retirement, when no eye is upon us, with unruffled serenity, and to bless the hand which smites our dearest comforts, and to feel our hearts more closely united to that Saviour, which would purify us in the furnace of affliction, and invigorate every christian virtue, by that discipline which will detect the spurious feeling, and from which the genuine principle, will come out, not only uninjured, but improved. It is then the courage of the Christian, sustained by present aid, by the aid of Him, whose "form is like the Son of God," and under whose protection, "the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them;" (Daniel iii. 27;) and

supported by future hopes, by a hope full of immortality, which will alone sustain us, in our conflict with the world, the flesh, and the devil, and will enable us to triumph over the last enemy; and which has supported the christian martyr at the stake, and has enabled him by his principles to rise superior to bodily pain.

It must be recollected here, that all men are not martyrs, though all must die; they who died as witnesses of the truth of Christ's religion, were no doubt supported in an extraordinary manner, by the comforting and strengthening aid of the Holy Spirit; they died as witnesses to the efficacy of their principles, and it was necessary that these should enable them to triumph over the malice of their enemies; and that they should form a part of that "cloud of witnesses," which should induce us "to lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews xii. 1, 2. It is to be recollected also, that *they* died for the most part with the full tide of their energies about them, with unbroken health of body, and under the influence of that intellectual, and mental or spiritual vigour, which is its consequence, and which enabled them, under the excitation of being found faithful unto death, and of inheriting the crown, as well as the pang of martyrdom, to

praise him from whom all blessings flow, and with their last breath of agony, to pray for their persecutors.

But the fires of persecution have been extinguished, and Christians are not now called upon to such trials of their faith and patience; and when they meet the last enemy, it is commonly under circumstances very different; when the body has been worn down by disease, and is crumbling into dissolution; when one after another of the energies of life have been daily loosened; when the attention has been distracted by pain; when perception has been rendered obtuse by the gradual failure of the integrity of the brain; when the power of memory, reason, and intelligence are enfeebled; when reflection is almost impossible, and the agency of the will over the thoughts is suspended; when in fact, this feeble tabernacle, which with all its beauty and utility, has served but as a material prison for the immaterial and immortal principle, is fast giving way, and sinking under the influence of disease; and refusing much longer to remain the servant of that spiritual essence; it is not then that the language of triumph is to be expected; expiring nature refuses to give utterance to such intellectual manifestations; and the peace of hope, the quiet and serene confidence of faith, are more consonant with its state than the song of exultation and of joy. And even *these*, faith and hope, may be obscured by disease, and enfeebled by decay; and however gratifying it may be to surrounding

friends, to witness a triumphant death-bed; still it must be recollected that the little incidents of the last hour so greedily treasured up by memory, are more frequently the evidence of an exhausted, or excited, or irritated brain, than proofs of the actual feelings of the immaterial principle, when contemplating its separation from the body; and that the song of victory is more appropriate to the disembodied spirit, than when undergoing that pang of dissolution which is to it, the last consequence of sin. Besides they who have witnessed the fast closing hours of *numbers*, will have perceived that there is no relation between them, and the years of conduct which have preceded and which have formed the character. These have been the days of struggle, the appropriate field for the display of Christian heroism; for combating with sin, subjugating passion, weeding out every idol from the heart, and fighting the good fight of faith; these are the bright spots, on which memory should delight to dwell, on the days of those who like Asa, "took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and renewed the altar of the Lord; whose heart was perfect all his days, although the high places were not taken away out of Israel." 2 Chronicles, xv. 8, 17.

Courage is to be distinguished from *fanaticism;* the one appeals to *principle* as its basis, the other rests on *feeling;* the object of the one is the extension of obedience to the will of Heaven, that of

the other proselytism; the means by which these objects are to be accomplished are respectively *persecution*, and the exhibition of a holy and consistent life. The fanatic may be stimulated to deeds of intrepidity from which the humble and diffident Christian shrinks; the fanatic rests more on the tone of his organization, the Christian on the rectitude of his principles; the one acts from the fervour of emotion, the other from the consistency of duty; the one is stimulated by the prospect of some fancied joy, the other by the desire of obedience to the will, and imitation of the character of Christ. Fanaticism will not be very scrupulous about the means of accomplishing its purpose; the only weapon of Christianity is the example of the incarnate Saviour, in his life, and ministry, and sufferings. The Christian's courage is an abiding principle, while that of fanaticism is evanescent, and will wear itself out if not contradicted and opposed. Fanaticism earnestly contends for, and holds most dear, some points which are contrary to reason, while the Christian's courage is exerted only in the defence of that which is rational. The course of the fanatic may be marked by a more brilliant glare, but it will be a lurid and deceitful light, and will diffuse less warmth than the clear and steady shining of the Christian, uniformly pursuing his unwearied track, and by its genial warmth calling into life many excellent virtues.

Finally, the courage of the Christian is evinced

by *patience* under the many difficulties and vexations of life, those minor ills, which scarcely call for exertion to fight against, and which, from their very minuteness and diminutive power, are too often overlooked, as not requiring the exercise of Christian principle; and thus frequently prove a snare, from the want of watchfulness. There are many occasions of life too trifling to demand a serious struggle, in which the mind is disturbed and rendered uneasy and irritable, and on which courage, if duly exercised, wonld produce that intrepid resignation, that imperturbable calm, that victory over passion, that effort of self-denial, that abandonment of our own will, that ready sacrifice of earthly good, and present opinion, and wounded pride, and disappointed hope, which would preserve the mind quietly resting on that sure and steady centre of peace, and patience, and confidence, which will save it from becoming the sport of every wave of passion, or feeling, or prejudice; and will lead it to wait until the providence of God shall see fit to deliver it from these circumstances of trial: "wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." Psalm xxvii. 14. "Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom: a man's enemies are the men of his own house, therefore I will look unto the Lord, I will wait for the God of my salvation; my God will hear me." Micah vii. 5, 6, 7. Such then are the principles upon which Christian

courage is to be educated, and led forward from *victory to victory*, unto the measure of the stature of the perfect man in Christ Jesus.

Section X. *Of Ennui.*

Ennui is the sad prerogative of civilized life, and of that absence from energetic pursuit, which is so essential to the happiness of man. It will generally be found in inverse proportion to the manifestation of intellectual and bodily vigour; and it haunts particularly the footsteps of the rich and the luxurious, whose *situation would be improved*, could they exchange the gloomy shadows with which it surrounds the evening of life, for the real sorrows, the toil and care of those who are struggling with adversity, and who have no hope of obtaining the bread of their daily meal, but by daily exertion. Ennui too commonly fastens upon the retirement of him who has laboured for years to obtain freedom from business; whose mind has been harassed by incessant application, and who has sighed from day to day after the leisure of the country. But now, having realized the object of his desires, and having obtained for himself all that will be necessary to exhaust his wishes, he sits down in his rural villa, and finds too late, that enjoyment has fled with the recurrence of daily pursuit. He is amused, indeed, while the charm and freshness of novelty

last, with the decoration of his grounds; but in proportion as he is intimately acquainted with every tree, and every scite, and every prospect, these all become insipid; he loses his relish for simple pleasures; from his habits of business he has probably few intellectual resources; dissatisfaction broods upon his forehead, disturbs his slumbers with images of happiness which are lost to him for ever; he wakens with a sigh; the very play of his life is an oppression; without a single cause for uneasiness, trouble gnaws his bosom; every object is viewed through a distorted medium; nothing gives him pleasure; even the beauty and activity of spring fall as a blast upon his prospects, for he compares its jocund hours with the misery within; from every circumstance around him he extracts bitterness; his health fails; his nerves are rendered irritable; his temper, soured by disappointment, becomes gloomy and morose; and he lives a monument of the feebleness and impotence of man, and of the impossibility of finding happiness in this world's goods; or he dies unregretted, with the cloud of uncertainty upon his future prospects. *Then* it is generally that he would give wealth to prolong that life which has been so burdensome, and which the wearisomeness of continuance has probably hastened to a close.

But ennui is not confined to the retirement of the merchant; it will be seen in close attendance upon the man of letters—upon him who has spent the best years of his life in colleges, or in solitude,

that he might secure competence and comforts to his old age; but who, having obtained the object of his hopes and his privations, finds that he has lost the relish for their enjoyment; even his books fail to afford their accustomed resource; the little vexations which surround him become intolerable burdens: in the midst of affluence he anticipates want, and feels all the misery of indigence, without any of its alleviations; he would give much to be re-instated in his former situation, and the consciousness of having thrown away his real enjoyments, and the shame of possessing a wish for the possibility of their return, and the tastelessness of unbroken pleasure, the insipidity of his occupations, the absence of positive care, all aggravate his regret, and convert him into the peevish, irritable, fretful, melancholic child of uncontrouled sensibility; he feels at every point when he ought not to feel, while he is deaf and blind to the proper objects of pleasure; his senses are perverted; his intellectual faculties jaded by perpetual irritation without an object; his imagination tortured by images of horror; and his will so completely deprived of its stability, that the waywardness of infancy, and the imbecility of extreme old age, alike combine to render him a source of misery to himself, and a burden to others.

In these several states, it is clear that there is a forgetfulness of the Providence of God, as well as of the gratitude due to the author of our blessings; and of the duties with which these should

stand inseparably connected. The truly good man can never feel ennui, except as the consequence *of disease;* for he cannot constantly and habitually be discontented with that very life, which he is taught and commanded to cherish as a boon, and to employ in the service of the Most High.

The influence of this passion may be traced in childhood; and to its agency is to be ascribed the perpetually recurring question of the ill-educated, "what shall I do?" "how shall I be amused?" the constant desire after new playthings, and the absolute loathing of their sight, when the charm of novelty has passed away; the irritability of indolence; the listlessness and fatigue of a holiday; the fretfulness and ill-temper of the spoiled child. The characteristic features of this passion are the same, however modified by circumstance; there is a family likeness, which forbids the possibility of mistake; and *all* owe their origin to one and the same cause, viz. the desire of changing the present for some other situation, the nature of which is not well understood, and perhaps may not be very material, so it be but change; and in the anxiety of substituting causeless solicitude for some real object of hope or fear; and of discovering some more stirring sensations, which may be placed in the room of the dull monotony of life, and which may be supplanted by emotions which are less feeble, and more stimulating.

What then is the real nature of ennui? It con-

sists in a peculiar condition of the brainular system, occasionally produced by causes operating primarily on the body, disturbing some one or other of its important functions, and thus acting as an irritant to the brain; but more frequently depending upon a state of morbid excitability of that viscus, induced by the agency of causes exerting their influence through the medium of the mind. It is in its phenomena of mental manifestation, most nearly allied, to those produced by paralysis, upon the system of voluntary muscles: there is an interception of their power of action in obedience to volition, a *paralysis of mind*, together with a high degree of involuntary irritability, without object; an enfeebling disquietude, which contributes rather to extend, than to controul the deadening influence of the malady: there is an undefinable languor in the exercise of all the intellectual functions; a torpor of right feeling; a perfect impotence of reflection and action, while grounded upon just principles; a disgust towards all that is good and pleasant in existence; aye, even a difficulty of living, and an impossibility of enjoying the goods of fortune and of Providence. But superadded to all this, is the tormenting consciousness, that the mental powers should be far otherwise employed; that they might have been devoted to higher, nobler, and never failing objects of pursuit; and that this state of dissatisfaction cannot exist without ingratitude to the Almighty Parent of good. This reflection fills

the cup of misery to the brim, and life becomes a real burden.

But the victims of this fearful malady are not beyond the reach of hope; neither is their situation, whatever may have been its origin, otherwise than one demanding our compassion; it is most truly pitiable, and deserves our highest efforts to assuage and to remove. In the attempt to administer relief, it will always be necessary to recollect, that ennui claims a variety of sources; and that the first object should be, to cleanse the fountain from which it springs. This is either bodily, mental, habitual, or circumstantial, in proportion as disturbance of bodily function, or mental solicitude, or erroneous habits, or painful and untoward circumstances, may have served to develop the peculiar irritability, which constitutes its essence. But when once fully formed, whatever may have been its source, its operation is very analogous in all cases, and is rapidly extended, so as to become an almost universal agent. It is a most mistaken notion, that *dissipation* will operate as a curative measure. It often happens, that this form of society is recommended to the unfortunate subject of ennui by the heedless and misjudging, who carry not their views beyond the surface, and who think only of dispelling the dark cloud of melancholy. But it will be unavailing; for if the vapour be for a little while driven away by the agitations of society, it will only be to render the succeeding gloom still darker, while the power of exertion is diminished

by every fresh effort, and the mind is enfeebled, and its irritability is increased, by every renewed attempt to exorcise the phantom, by any unhallowed rites. Society is the food of ennui; and it is not in its crowded haunts of folly, that both bane and antidote meet together. It is indeed true, that a certain degree of *variety* is necessary in order to form exercise for the mind; but this must be moderate, of an unstimulating nature, and judiciously applied; or it will produce excitement without power to sustain the consequent action, and will therefore terminate in deepening shades of this gloomy passion.

It should be recollected, that man is so constituted, as to be pleased by change; that even in his best state, pleasure will become painful by the constancy of its iteration; and that the dulness of monotony is always fatiguing and uncomfortable: but that when the mental system is under the morbid influence of ennui, these peculiarities also assume its unnatural character; and that from the abuse of preceding enjoyment, there is now an absolute incapacity for relishing moderate pleasures, and a very greatly augmented fastidiousness as to their recurrence. Hence the great importance of selecting with delicacy those pursuits which will engage without exciting, and which will form a simple variety in the occupations of the day. This *loss of appetite* for enjoyment, does not arise from *debility*, but from *irritation* of the intellectual organ, and is to be removed by soothing and strengthening, not by

stimulating the brain. And since there exists in some persons a greater degree of predisposition to ennui than in others; and since perhaps this will be found, or at least will be more readily visible in females, and in children, than in males and adults, it will be always right to weigh well the peculiarities of the mental and bodily constitution, and to be guided by them in the employment of remedies.

In the removal of ennui, the great indications are to obviate the immediately exciting cause of the passion, on whatever system it may first have exerted its influence; gradually to raise the tone of the enfeebled mental manifestations, by successive, persevering, but indirect efforts; gently to insinuate a greater power of the will, over some slight and remote actions, and by slow degrees to employ it upon larger, and still larger exertions; to fix the attention upon a change and succession of objects, but never to suffer it to become exhausted by their continuance; to soothe the irritability of the mind, by engaging it upon pursuits, which will employ without fatigue, and interest without excitement; to calm the fears, and restlessness, and disquietude, rather by occupation than by argument, and by gradually winding up the tone of the mental system, to a higher reach of moral action; to extend the influence of returning healthy function, by diversifying the mental manifestations, particularly called into prominence; by gently rousing correct feeling and principle, developing the smile of

benevolence, the tear of sympathy, the compassionate effort; and by recalling the patient to a sense of duty, of gratitude to God, and of a return of love and obedience for his unnumbered, and undeserved blessings.

But it is far better to prevent than it is to cure; and how is the influence of ennui to be guarded against in the education of children? The great secret of prevention consists in the due employment and improvement of time! When this has been diligently accomplished, there will be very little to fear from the agency of this passion, except as arising in a few instances from bodily causes, for *there will be no room for its development.* To the young, there should be no idle time; the day should be employed between a supply of the wants of nature, study, recreation, and exercise; there should be no intervals of cessation from pursuit. It is a most important law, that no time is to be wasted; every minute must be employed; and then children will grow up with that disposition to improve each passing hour, that they will not bear to lose the numerous periods of trifling, which are made up from the want of doing any thing, during the few minutes which elapse, between the cessation of one duty, and the excitement of the attention to the next coming occupation. If we duly estimate the importance of time, the slender portion at best, allotted to man, and the brevity of the longest life when contrasted with eternity; and if we recollect, that during this short period man's eternal destiny is fixed,

and that he will be happy or miserable for ever, according to the use he has made of this talent, surely we cannot want another motive to induce us to "redeem the time, because the days are evil." Ephesians v. 16. Time can only be said to be *properly redeemed*, when we have not a single unemployed interval; and when we carefully embrace and improve all the means placed within our reach for the development of our talents, as also for their improvement; and when we seize every occasion and opportunity presented to us by Providence, in order to consecrate them to the glory of God, and the good of others; not suffering these seasons to be stolen from us by neglect or indifference; or to be lost by cares, and anxieties, and solicitudes about present unimportant scenes; or to be absorbed by any consideration of amusement, or to be suspended by any secondary object: and if we have been in the habit of losing time, and frittering away our days, and degrading our existence, and forgetting the object of our high calling, and resting satisfied in strenuous indolence, or amusement, let the diligence of such be doubled, and may we do the more good in time to come; "for the day of the Lord so cometh as a thief in the night; therefore let us not sleep as do others, but let us watch and be sober." 1 Thessalonians v. 1, 2, 6.

SECTION XI. *Of Admiration. Of Enthusiasm.*

a. Admiration.

ADMIRATION is a certain movement of the soul, produced by the contemplation of some great perfection; particularly the sublime and beautiful in nature, the wonderful and ingenious in art, the strong and capacious in intellect, the just and virtuous in morals, and the pure and holy in religion. It is *just* in proportion to our intimate acquaintance with the object which has produced it: but such is the perversity of human nature, that it is usually most *intense* when it results from considering phenomena which we do not thoroughly understand, or cannot satisfactorily explain. As a *passion*, it consists therefore for the most part in an *unexplained new sensation*, and diminishes in proportion as we become familiar with its impression, and as time and circumstance shall have thrown the light of knowledge over causes and effects which were before concealed, by that veil of undefined form, and uncertain influence, which gave to the one a degree of power, and to the other a measure of grandeur and magnitude, which neither the former nor the latter intrinsically deserved. *So* frequently have we been led to admire from association the remains of departed grandeur, though now fast mouldering into a heap of undistinguished ruin, and intrinsically possessing no

claims to our attention; and *so* have we been often induced to entertain the same sentiment for conduct which has appeared grand and magnificent at a distance, but which upon close inspection we find to be marked with all the littleness of selfish motive; around it twines the picturesque, but useless ivy of display; the storm of envy beats upon its disjointed associations; and the slow, but uniform and constant operation of unsound, anti-social, and irreligious principle is crumbling into ruin, that fabric of moral action which can alone be securely built on love to God, and charity to man.

It will be remarked too, that admiration is more generally excited by circumstances and events, which bear some kind of analogy with our present situation, our wants, and the capacity for their immediate supply. The passion of *fear* is more readily excited by the idea of power and grandeur of which we cannot calculate the extent, or to which we attach the idea of supernatural agency; that of *admiration*, on the contrary, by the exertion of *useful* power and ability of which we do not fear the influence, and feel that we may hope to emulate. Thus the savage, the uncivilized, and the ignorant are *dismayed* by an eclipse of the sun, which they imagine to be portentous of evil; while they admire the display of physical energy, and the capacity for action or suffering: *their great man* is the individual who scalps his enemy; who is successful in the chase; who can endure hunger, and thirst, and privation,

and pain without a murmur; and who can exhibit the greatest amount of courage in encountering the last physical evil, and the ingenious torture which often precedes it, without an expression of suffering. But with the cultivated mind, that which has excited fear in the ignorant, now produces admiration; and the display of physical energy which with them has developed the latter passion, is valued in its place, but *ceases to excite admiration*, which is reserved by preference for the claims of intellect, the perfection of genius, or the refined sensibilities of moral beauty.

This general principle admits of a much more limited application; thus we admire particularly the highest efforts of reason, or application, or virtue, as adapted to any favourite pursuit, or as displayed by our own friends and relatives, or even by those with whom we are only more distantly connected. But the first object proposed for our admiration is the *Great God;* the magnificent, unknown architect of this world, and all its wonders; the Author and Giver of *life*, that unseen principle, which is known to us only by its effects. Our admiration of the Supreme Being is produced not only by the spectacle of the universe, the wonders of his creating hand, the astonishing resources of nature, the minute yet omniscient and ever-watchful cares of his Providence; his moral government; the endless wisdom displayed in the history of his creature man; his holiness as pourtrayed in his hatred of sin; his

justice in punishing it; his mercy and love in finding out a way of redemption from it; his constant compassion in preserving his wandering creatures, calling into life good desires, and giving them strength to be developed in good actions; his fidelity in ensuring their safety through trials and difficulties, and carrying them on to final victory; his perfect equity in apportioning the reward and punishment attached to keeping his laws, or to rebellion against him; and the communications of his grace to those who ask and seek for it, though they have no claim to his favour but the sum of their own sinfulness, their need of a Saviour, and their belief in the efficacy of Christ's atoning sacrifice; these are especially the objects which should engage and fix our admiration here, and which will certainly fill the happy spirit with wonder and amazement, and love, throughout the ages of eternity.

The great design of education, therefore, is to give a proper direction to this passion; and to divert it from splendid, but less worthy objects; so true is it, that *religious principle* is the only safeguard to the young from the numerous errors and temptations with which they are surrounded. It will frequently happen, that the necessity for the exercise of *this principle* will appear in controuling the influence of admiration; for we shall be too frequently disposed to invest great and prosperous wickedness with a halo of success, which claims the homage of this passion, and which blinds us to the real state of its subject,

which has *no peace now*, and whose prospect of futurity resembles that of the man, who in the full possession of life, and health, and blessing, would leap without thought into a sightless, fathomless cavern, from which he has no chance of return, upon the slender, baseless hope that it may lead him to a world of undefined pleasure, and unmingled enjoyment, to which he has precisely no other claim than that of never having sought an acquaintance with it, or prepared himself for it. Such is the state of those who live on in prosperous iniquity, relying upon the mercy of God, without a thought, or a hope of preparation how to meet him, or how to satisfy the demands of his justice.

Thus, the good and the great alone should be permitted to excite our admiration; and the young should be most carefully guarded from fixing it upon the polish of fashion, or upon a fascinating manner, or an insinuating address, or upon any thing short of real and substantial *worth*. It is not the exterior which should claim our attention, but the sterling attributes of character, and those only which we can venture to imitate without doing violence to the convictions of our conscience. With these limitations it becomes a social sentiment, in which we desire that others should participate; not only for their sakes, that the sphere of *their* pleasures may be enlarged, but also for our *own;* and the intensity and imperiousness of the passion may be heightened and enlarged, that our conceptions may be augmented, and our ac-

quaintance with moral and intellectual existence may be extended; and thus, that the desire after good, the appetite for novelty, the love of virtue, the wants of the immortal spirit may be filled and satisfied with truth.

There is only one caution more on this head: admiration may be cultivated *as a passion* too exclusively, and may not be sufficiently guarded by *religious active principle;* and in this case, with individuals of very acute sensibility, it will sometimes be in danger of degenerating into *ecstacy*, a pleasing state of inactive, and ineffective excitation, in which the mind indulges the luxury of its own creative contemplations; is abstracted from the realities of life, and the duties of action; soars above the world, in a mystic region of its own, deaf to the monitions of reason, and the voice of practical piety; and rests contented with the review of its own narrow but absorbing pleasures. This state borders so closely on the influence of superstition, and of the groundless and unreal joys of the fanatic, that it requires to be most carefully guarded against, and vigourously opposed; but if the passion be zealously cultivated, and developed upon principle, and that principle have for its object the great and the good; and if these two attributes be defined by scriptural views of their nature and importance; and if they be detached from the persons we admire, and be fixed exclusively upon their moral virtues; and if admiration of these qualities produce the desire and endeavour to emu-

late them, then will it serve as a beacon to direct, to cheer, to comfort and support in the pursuit after holiness, and in *the end eternal life.*

b. Enthusiasm.

By the term enthusiasm we intend not that state which consists in the fervor of excited feeling, and which betrays itself in inordinate, excessive, and erroneous attention to some merely secondary object; or in exclusive attachment and indiscriminating obedience, to some blind impulse, operative in proportion to our ignorance of its nature and effects; and reckless of the consequences which may result from its indulgence: but in that exaltation of the soul which consists in embracing with ardour, and cherishing with transport, and being influenced in action by the idea we form of the value of an object placed before us for pursuit, and towards the attainment of which we are constantly and powerfully directed. The degree of this enthusiastic energy should ever be proportioned to the *real value* of the boon placed before us as an object of desire; but this is not always the case, since it sometimes happens, that matters of very inferior moment, develop a high degree of enthusiasm in their pursuit; a failing which arises commonly in weak, or ill-educated minds, from permitting passion to govern principle; and from forgetting the noble object of enthusiastic daring, even the subjection of the feelings to the judgment.

Zeal is the principle on which the pursuit of good should be grounded, and this principle when cultivated into passion will form *enthusiasm*. It is true, that zeal may be either true or false; just, or unjust; noble and generous, or ignoble and selfish; its energies may be expended on trifles, and wasted on follies; it may become the undistinguishing slave of party; the patron of abuse because it is *ancient;* as if antiquity of ill had invested it with a sacredness which had deprived it of its primary character; it may be employed on objects of general good, and universal benevolence, or it may characterize the partizan of little, narrow, confined, and selfish views and feelings, emotions which extend not beyond the small circle in which accident, or circumstance, or birth, or connexion, or even locality, and a thousand similar contingencies may have placed him. But these are only proofs, that the original good principle has been acted upon by some debasing cause, and that *all the good* of man's perverted, corrupt, fallen nature is *only evil.* It will be therefore the object of the parent to give a right bias to enthusiasm; to cultivate zeal for worthy objects; to pursue them with intense desire, but to avoid most carefully this waste of mental energy upon low, or sordid, or unworthy designs.

Enthusiasm as applied to religion, is too generally a term of reproach, equivalent perhaps with that of methodist, or evangelical, and applied to those who are really in earnest, in the pursuit of

that which has been declared by the highest authority to be the great business of life; by those who are too *weak* to comprehend what *can* be meant by *energy* in pursuit of moral virtue, and piety, and obedience to the will of Heaven, and active benevolence to their fellow-creatures; and *too wicked*, practically to allow the awful, and heart-stirring sanctions of the Bible, the *good and evil*, which it sets before them, as the result of certain lines of conduct. It is a term which very generally results from the upbraidings of an evil conscience, the sad inheritance of those who know enough to be aware, and to feel that they themselves are not *right*, and to be conscious that the objects of their ridicule, if *sincere*, are really to be envied for their personal peace, the happiness of their enjoyments, and the solidity of their prospects; but they are too much under the influence of evil passion and prejudice to allow this conviction to others; and the convenient term of *enthusiast*, serves to throw a veil of hypothetical discredit, over opinions, and doctrines, and practice grafted upon them, which they cannot impugn by argument, and dare not controvert by a comparison of their effects. It is *good*, to be zealously affected in a *good cause;* therefore the enthusiastic pursuit of religious objects is to be cultivated, to be desired, to be encouraged, to be strengthened, to be perfected.

But every good thing is liable to abuse; every sterling virtue has its counterfeit; and there is such a thing as enthusiasm in religion, which

may be identified with the desire of the hypocrite. But true and false passion are easily distinguished; the one earnestly contends for the faith once delivered to the saints, and zealously strives to live a godly life as its product; the other is very little careful about effects; it will influence its subjects so that they will contend with *vehemence*, and frequently *with ill-temper*, for exclusive views of doctrine, in so far as these form a manifesto of the party under whose banner they have enlisted; they will support with powerful casuistry, and too generally with very little deference to the feelings of others, their own peculiar views of faith and practice, or rather the views of their sect; but they will be very little anxious, about the display of vital religion in their own hearts and lives; they will attach more importance to the manner of performing a religious ceremony, than to the *rite itself;* they will rest in the exterior observance, rather than in the grace which is concealed beneath it; they will stickle for some mode which has been sanctified by custom, and which is a mere excrescence upon Christianity; they will most earnestly contend for religion as a *political* agent, as a *state engine*, and they will support its *political* influence, but they will entirely forget, that its only safety, and its only worth, consists in its influence upon the temper and conduct of numbers; they will place the ban of irreligion upon all those who do not think precisely with themselves; they will strain at gnats and swallow

camels; and *these enthusiasts* are every where to be found, but fully as much in the cloister and the cathedral, as in the poor and ignorant, and because ignorant, less culpable sectary. With the latter, enthusiasm often assumes a grotesque appearance, and places peculiarity of manner and phraseology, and expression, in the room of that principle of true religion, which in the *former* has been supplanted by the decorations and outworks of a more imposing and powerful hierarchy! So true is it, that there is a zeal of God, "but not according to knowledge; for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Romans x. 2, 3.

Besides there is an eagerness in pursuing *good things*, when neither the *real end* to be accomplished, nor the *manner* of attempting it *are good;* there may be a spirited defence of the outworks of Christianity, with very little Christian spirit; the truths of our Holy Religion may be warmly vindicated from the aspersions of speculative infidelity, with the unhallowed fire of practical atheism; the spirit of proselytism may actuate the heart, which remains untouched by the spirit of grace; a crusade against error and false doctrine may be zealously undertaken, when the great *end* of exertion is the exaltation of self, or the acquisition of a reputation for sanctity. Such was the zeal of Jehu, when he exclaimed, "Come with me, and see my zeal for the Lord." 2 Kings x. 16.

But in all these cases, it will be seen that the heart is not right with God; that there is a disposition to engraft ostentation upon enthusiasm, to exalt self, and to acquire power and influence *for their own sake.* It is far easier to obtain a character for piety by such a *show of devotion,* than it is by the humble and self-denying duties of the Christian; by striving to mortify evil propensity; by seeking after greater conformity to Christ; by earnestly struggling after a crown of immortality; by well-founded enthusiasm in the service of the Most High!

In general, the influence of this passion is *contagious;* it often operates upon many, almost as an epidemic; it spreads from individual to individual, from house to house, from hamlet to hamlet, from village to village, from town to town, from city to city, from province to province, till it has filled a nation with one enthusiastic emotion; that which originated in an individual has been caught by a neighbour, and propagated to a coterie, and extended in still widening circles, till all hearts beat in unison to the influence of the same agitating thought; till large masses of men think with the same thought, and feel with the same bosom, and act with the same energy; till the mighty spell of slavery is dissolved; till the chains of ignorance and servility have been burst asunder, and the tyrant is disenchanted of his dream of universal power; till the phantom of abject submission to despotic sway has been chased away by the day-star of liberty, and the

reasonable, cheerful obedience of the subject to just laws, and mild, and equitable, paternal, limited monarchy; till the nation is redeemed from the misery of nothingness, and restored to the dignity of man, and the enjoyment of all the rights and privileges, which are consistent with the general good, and compatible with that surrender of individual right, which we all make as free servants to the master, or above all as children to the parent; the submission of feebleness and ignorance to the wise and powerful, in order to obtain that general protection from violence and injustice, which is impossible to man in his individual state.

But if such be the power of *enthusiasm*; and if it be capable of producing a degree of febrile reaction of the soul, it must be carefully guarded; for under the influence of crafty and designing demagogues, it may be converted to the basest of purposes, when the rude rabble's watchword is "*destroy*," and when there is danger lest the noblest institutions of political power and religious instruction, should be crumbled away before the fancied regenerators of democratical licentiousness. It is only necessary to be careful, that the principle be enlisted on the side of *good objects*, and then no fear need be entertained for the result.

The passion of admiration frequently leads to that of enthusiasm; and it is the means by which we most readily develop the latter principle. If we wish to cultivate an enthusiastic ardour after any particular object of pursuit or study, we must

first teach the pupil to take an interest in such object, to admire it, to count it worthy of striving after, and then the labour itself will become a pleasure; the toilsome hours of drudgery will be passed over with alacrity, they will seem but as a few moments, and the fervour of intelligence will be displayed in the enthusiasm of acquisition; an incomprehensible energy will be communicated to the will, which makes the aspirant for knowledge undertake and accomplish that which might have been considered as beyond his power; surmount difficulties which would have appeared insurmountable to the coldness of common, customary, necessary pursuit, and incite to efforts almost incredible to himself. Enthusiasm is the attribute of great and powerful and privileged minds; it communicates to the soul a higher degree of intelligence, to take in larger, and juster, and more general views of men and things; it increases the capacity for action and exertion; it raises the tone of the human mind above the common level of every day thought; it gives a higher degree of eloquence to passion, and more tenderness to feeling; it enlists success under its banner; it gives point to benevolence and energy to action; it is that powerful principle which enables the mind to overcome its repugnance to the disagreeable circumstances which accompany every pursuit of importance, and enables it to lose sight of difficulty, in the hope, the confidence of success; and forms a groundwork for retrospective pleasure, in reviewing the impediments which have

been surmounted, and the dangers from which we have escaped, and the listless inanity from which we have been aroused; it exists even in old age, in the bosom of him "who shoulders his crutch, and shews how fields were won," or of him who justly attributes his present attainments and pleasures to the enthusiasm of his younger days, which enabled him to accomplish in a short period, that for which mere reason and argument would have required an undefined portion of time, and would have left unfinished at the last; it is the genius of poetry, and the soul of music; the hidden mystery by which the power of song claims its pre-eminent influence; the genial radiance, which warms without scorching, and vivifies without exhausting, all which it environs. Such is enthusiasm; and such are the principles by which its agency is to be promoted and its exuberance repressed. We now turn to a class of social passions, more particularly arising out of the opinion which we form of the character of others, and of the feeling we consequently entertain towards them.

Section XII. *Of Esteem—of Respect—of Consideration.*

a. Esteem.

Esteem, when justly founded, and divested of the morbid influence of prejudice and self-love, is a tribute of moral approbation offered to an assemblage of qualities and virtues, which are calculated to widen and confirm the connecting links of social relation; it is offered to the man who makes a good use of his understanding and distinguished talents; to him whose character is remarkable for uprightness of intention; whose inflexible justice is superior to the influence of prejudice, and beyond the reach of suspicion; whose beneficence is widely extended, and knows no other limit than that of the actual misery which surrounds him, and of his power to relieve it; whose compassion is ever ready to be extended to the sick, and the poor, and the miserable; the measure of whose generosity is that alone of his ability to support it; whose sincerity is unquestioned; whose veracity is unimpeached; whose fidelity to his promises is vouched for by years of punctual performance of his engagements; whose modesty in success, and contentment under disappointment give him a claim to the attention and imitation of his compeers; who is active in doing good, prudent in difficulties, fervent in desire, grateful for assistance, patient in adversity, meekly suffering the obloquy of the world, energetic in the pursuit of

good, and inflexible to the allurements of evil. These are they who have a claim upon our esteem; but they do not always receive it, for it is often inequitably distributed, and refused to modest and substantial *merit*, while it is bestowed upon frivolous, but brilliant *success*. Yet *esteem* should be apportioned *to merit*, and success should be *no criterion of its merit*.

Nothing can be more injurious to the cause of virtue and religion, or more unjust to individuals, than the habit of judging of their title to *esteem* from their *prosperity*. A very little observation will convince the unprejudiced, that success attaches rather to manner than to desert; and that it will be more readily secured by the yielding individual whose habits, and opinions, and principles, are of that unsettled and ill-defined nature, that they admit of being construed, or misconstrued, as occasion may serve, into the *habits*, and *opinions*, and *principles* of every shade of character, with which he may stand associated; whose feelings catch the inspiration of the moment, and learn to court the favouring breeze of custom, the trade wind of fashion; or whose mental manifestations are cast into that plastic mould, that they will readily assume every shape and form, be expanded to the widest stretch of ultra-liberality, or contracted to the narrowest sphere of vision of the most confirmed bigotry. These are they who are most certain of success, and for this plain reason, that a selfish world loves to be courted by the seeming appro-

bation of its views and plans, or flattered into self-complacency, or indulged with the imitation of others; and that it *will give its good things* to those who will thus approve, and flatter, and indulge; who will smile upon its obliquities, soften and extenuate its palpable wanderings, soothe and decorate its passions with some soft, delusive term, and confirm it in its good opinion of itself, by the weight of *their* influence. *They* who will be all things to all men; who possess the power and the will of accommodation; who will smile, and bow, and cringe; who will throw the veil of indifference over their principles; and will obscure their perceptions by the film of interest: they on whose countenances the sleek smile of perpetual favour rests, and whose brow is never wrinkled by the pain of offended virtue: these are they on whose footsteps treads hastily the fiend of success; but these are not they who are *deserving* of esteem. It is indeed true, that substantial merit will very generally work its way into notice, and even to success, if it be of a rare and extraordinary quality; but it will still form an exception to that general rule, which confers prosperity on those who will assimilate most readily with the unsound maxims of the world, and who will least disturb its peace, by the tacit censure of *their* own example, of *their* adherence to principle, of *their* love of virtue, of *their* devotion to piety. It is also true, that in the former instance, success is really dependent upon *esteem*—the *esteem* of the world; but then, that opinion

is formed by comparing the character, with their own convenient standard of applause or reprobation, and not with the unchanging law of God, and the unbending forms of principle deduced from its requirements. It is very necessary that children should entertain just notions on this subject, or they will soon learn to act, so as to secure the favour of others, "rather than the testimony of conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, they have had their conversation in the world." 2 Corinthians i. 12.

But again, the principle of esteem is not to be awarded to external advantages. The rich, the noble, the learned, the prosperous, are not, *as such*, objects of this passion! It is only in proportion as they make a good use of the gifts of fortune; it is only as these are employed in relieving the sum of human misery, and in increasing the amount of present happiness, diminishing ignorance, and extending the knowledge of God: it is only in proportion as the adventitious circumstances of birth, or station, or patronage are employed to augment the worth of society; to encourage the humble, the diffident, and the deserving; to sanction the efforts of virtue, and repress the luxuriance of vice, the prominence of pride, the pertness of envy, the pretensions of emptiness, and the clamours of vain-glorious selfishness: it is only as talent and learning are devoted to the good of others, and to the glory of God; as they minister to the extension of

moral worth, and become the hand-maids of religion; it is only as prosperity contributes to render its possessors more humble, and teachable, and child-like; more dependent upon God; more anxious to be consecrated to his service; more strictly conformed to his will; more desirous of avoiding every suspicious or doubtful compliance; more inflexible to ill: and it is only as these substantial traits of character are attached to the exterior advantages of literature, that even such are deserving of esteem; for what saith the Scripture? "Will he esteem thy riches? No, not gold, nor all the forces of strength." Proverbs xxxvi. 10. And if these be lightly thought of by Omniscience, how can they be held in esteem by those who desire to be like God?

Esteem, then, should be the result of a species of *moral* value, the estimate of virtue, the *specific gravity* of certain possessions, in relation to a knowledge of the will of the Most High, and of obedience to his commands. It is highly necessary that this estimate should be made in reference to some fixed and unchanging standard; or *self-love* will often erect its own views and feelings into the test of worth, and purity, and excellence; yet let "nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves." Philippians ii. 3. Thus, a just and humble estimate of self, is the first step in the process of forming correct opinions of the moral worth of others; and this is

the clue which will guide the young to a proper use of this passion, and save them from the sorrows of selfishness, or the misery of disappointed expectation.

Esteem is less vivid in its impression than friendship; the one results rather from the deliberate estimate of the *amount of good* in the character, the other depends more upon that form of benevolent influence which expends its energies upon social regard and affection, irrespective of the ties of blood, or of conventional relationship. Thus *esteem* may exist independently of love or friendship; but it is the *first link* in the moral chain which terminates in the latter, and neither friendship nor love can exist without it: we *may* esteem those we do not love, but we *cannot love* those whom we do not *esteem;* and indeed so entirely necessary is this association, that the *distinction* of esteem is the subversion of friendship; and by it the purest love is changed into compassion only. How important, then, is this principle in passing through life, to love nothing which cannot be esteemed, to form no friendship with him whose character bears not the impress of moral value, and to esteem nothing but for itself, its intrinsic worth, its useful application here, its relation to eternal happiness hereafter. But there are causes which impede the just estimate of worth and character. Self-love induces us frequently to choose a low standard of comparison, and to substitute the ever varying hues of *natural disposition* for the dictates of eternal truth, thus

assuming, as the maximum of moral excellence, a state which may be influenced by circumstances, or modified by feeling, or perverted by disease, or rendered erroneous by defect of judgment, or changed by time, or exhausted by fatigue; a state, indeed, which admits not of fixedness, or of those just and solid, and immutable prescriptions which can alone confer a title to be received as a standard of comparison, and which can only flow from *Him* who is truth, and justice, and mercy.

Again, passion, prejudice, our own opinion, and that of others whom *we know and wish to esteem*, and the factitious wants of an artificial state of society, all tend to the perversion of this principle. Thus anger, occasioned by some trifling collision of interest, inseparable from the existing order of our social institutions; ambition which disparages its rivals; the fear, that *others* will secure to themselves a reputation for which *we* sigh; the hope of success to which the good and great qualities of competitors may be an obstacle; envy, when we contemplate the high consideration of their virtues; the enthusiastic admiration of some splendid talent, or some advantageous situation; jealousy over the just claims of those who run in the same race; all these, and other circumstances, present so many obstacles to justice and impartiality in forming our judgment. The influence of preconceived opinion and groundless prejudice, also operate unfavourably: they teach us to be insincere in our wish to arrive at

truth; lead to self-deception; allow the perverting influence of vanity; foster the distorted views of pride; tempt us to ridicule what we hope not to emulate, and dare not attempt to impugn; destroy the balance of justice, and teach us to be impatient of inquiry; fond of flattering ourselves, and of withholding the due meed of praise from others. And to all this may be added, the veil which is drawn over ourselves and society in general, by the institutions of an artificial politeness, which invests follies, and even sometimes vices, with the seeming garb of approbation, and eventually leads us to be doubtful of, and even careless as to the real limits of virtue. These are some of the difficulties in the way of our forming a just judgment of our equals, and which make us ungenerous in the distribution of our esteem; a principle, which is only valuable as it is the fruit of profound and enlightened conviction; a passion which can alone be exercised with advantage, in proportion as moral education shall have placed it upon *this only* basis; shall have taught it the errors to which its unassisted efforts are liable, and shall have preserved it from the influence of those deviations from rectitude, which are the result of hasty opinion, injurious feeling, or inconsiderate judgment.

b. Respect.

Respect is the expressed or tacit avowal of our consciousness of the high standing of the in-

dividual to whom it is offered, and generally of his pre-eminence over *ourselves*. When it proceeds upon a just principle, and with correct views, it should originate in *esteem*, and consequently *moral worth* should be its peculiar object; and then it would ever be, as it ought to be, a species of homage rendered to the superiority of virtue, and required by the dignity of the *good* man, however poor, however cruelly the sport of fortune, however deprived of social or political power.

Such, however, is the state of society, that respect has greatly ceased to be paid to sterling worth, and has been offered to the influence exerted by riches, birth, rank, connexions, patronage, and other circumstances, which give to man considerable power over the feelings, emotions, and interests of his fellow-men; however worthless may be the private character, however little entitled to consideration. Perhaps this morbid tendency is felt more particularly in a commercial nation, where riches always give importance, and where they oftener fall to the lot of little minds, uncultivated, yet highly esteeming themselves on account of their wealth, and of the honour it accumulates upon them. Respect, notwithstanding, is justly paid to the advantages of rank and situation; for we are commanded to "honour the king, to render honour to whom honour is due, to submit to all in authority under him, to render due respect to the powers that be." And this we should do without scrupulously inquiring into

their private character. Respect is claimed by their public station, though it will be found upon inquiry that this very feeling proceeds upon the *supposition of their worth;* and hence the very guarded provision of our laws, that the supreme of the executive government, the king can do no wrong; his influence with his people is the influence of worth; and this principle must be preserved inviolate in a free country, where he reigns for the good and the happiness of his subjects.

Again, respect is paid to the majesty of intellectual acquisition; to the power of a strong mind; to those who have united to originally great and well cultivated talents, a habit of acute observation, and who have treasured up and arranged the results of their many notices of men and things, and have digested them into a system of experience: it is offered to those who have proved themselves wise in counsel, and prudent in advice, and indefatigable in action; it is involuntarily yielded to the silvery locks of old age, and is not withheld from the feebleness of decrepitude, and the decay of what once was mental power; and especially, if to the reverential awe of age be added the dignity of the parental character, and the sage maxims of parental solicitude; it is extorted by the contemplation of illustrious personages, who by a reverse of fortune have fallen from the pinnacle of power, and influence, and greatness, their opportunities of commanding respect, and the daily increase of flatterers and dependents; and are now experiencing

the wretchedness of poverty, the cruelty of misfortune, the neglect of abandoned favourites, the contumely of former friends, the cruel scorn of more successful votaries of the one god of their idolatrous worship, Ambition; and it is given to individuals who have been ruined by misfortune, who from having been surrounded by affluence and splendour, have been suddenly reduced to indigence, and have drained the cup of misery to its last dregs. Yet in all these instances, it will be seen, however it may be concealed by circumstances, that one uniform character pervades every situation; and that it is the *possession*, or at least the *supposition* of moral worth which excites the feeling of respect; a connexion which must never be lost sight of in education.

There is, however, an error in this matter, and particularly in the application of the epithet *respectable*, and its corresponding emotion; for while respect is often expressed as the phraseology of politeness, without any corresponding emotion of truth, it is sometimes withheld from those who though poor in this world's goods, are rich in faith, and heirs of the kingdom of heaven. It is offered to the powerful and prosperous, and refused to the disciples of Him who was hungry, and thirsty, and a stranger, and naked, and sick, and in prison. Its essence is made to consist in the exterior symbols of attention to those in power, instead of in giving meat to the hungry, and drink to the thirsty, and protection to the houseless, and clothing to the naked, and visiting

the sick, and administering to the prisoner. And this may very generally be traced to the early misapplication of the term *respectable;* for error in language will almost surely lead to fallacious opinion, unjust judgment, and obliquity of conduct. Children are too frequently taught to consider those persons only as respectable, who are placed in a certain situation of society, and surrounded with specific external advantages, instead of affixing the epithet only to the attributes of moral character and conduct. It is for parents to watch most carefully over this germ of erroneous and unjust conclusion. God "had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." And wherefore? Not surely because the Lord disapproved of the sacrifice of fruits and flowers, and accepted only the firstling of the flock; not surely because of any exterior difference in the situation of the two brothers, but because the one was an offering of *sincerity* and *truth*, while the other was a merely external form of service, wanting the sanction of the heart; for "if thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door!" Gen. iv. 4, 6, 7. God is no respecter of persons; "for the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward." Deuteronomy x. 17. And again, we are enjoined not to have respect to persons, and are taught that those who do thus, do not fulfil the royal law

of loving their neighbour as themselves, but that "they commit sin, and are convinced of the law as transgressors." James ii. 9. And where such a consequence is to be apprehended, surely the parent will require no other stimulus to exertion, no argument to prove its necessity!

c. Consideration.

By the term consideration we intend the weight of character, which an individual obtains from the exercise of virtuous principles and feelings; and the *situation* in which he is placed in society, *by that integrity of conduct*, which excites our esteem, commands our respect, and inspires us with other honourable sentiments towards himself, *the aggregate* of which forms the manifestation of the present passion. It constitutes an immediate reward to the exercise of virtue: for it is afforded to *real worth*, and is that faculty by which we place the man in a certain prominence of observation, and propose his example for our imitation: we consider his ways, and copy his example; we are influenced by his opinions; we are biassed by his judgment; we sympathize with his feelings; we make common cause with his views; and are governed by his practice. The good man aims to obtain it, not indeed as the reward of conduct; but he strives that his actions may deserve it, and cherishes it as a stimulus to future exertion; a motive which is deepened by a comparison of the consideration in which he is held by others, with the certainty of the knowledge of

his own heart, of how little he is entitled to the approbation of his fellow men, and how much less of *Him*, who knows every thought; a review by which he is humbled, and aroused to fresh energy in the way of following *his* commandments.

Consideration may be misapplied, and it frequently is so, though not so often as respect; since it attaches itself more to solid worth, and less to the small dust of the balance of exterior circumstances. It is perhaps the passion above all others, which is most dependent upon reason; for it rests mainly on the exercise of principle, and has inherent in its nature, so *little* of heart-stirring emotion, that it might be almost termed a virtue: and yet upon investigation, it will appear to be compounded of passion, and to be acted upon by other passions, in such a manner as to demonstrate their affinities. The great object of education is to regulate its application by just views; and above all, to prepare the young mind to receive its influence with modesty and diffidence, and to know and to feel, that it deserves not the consideration in which it is held by its fellow-men; and consequently, that it may acknowledge its own sinfulness, and need of repentance; its own worthlessness, and need of a Saviour; its own helplessness and impotence, without the assistance of the Spirit of grace.

The possession of consideration does not excite envy, because it is enjoyed without *pride*, and would be quickly lost, if its possessor yielded to the ostentatious influence of self-esteem. The

proud, the envious, the selfish, the passionate, the avaricious, the ambitious, the unprincipled, the timid, the irresolute, the undecided and wavering, the vacillating and unstable, the malevolent and revengeful, the insincere and mendacious, the vain, the ignorant, the intemperate, the indolent, the unjust, the ungrateful, the impatient, the irritable, the frivolous, the unmeaning, the dissipated, and the thoughtless, are not, or at least, *ought* not to become objects of consideration, which in its genuine application, is afforded only to *worth!!*

That deserved reputation therefore which entitles man to receive the meed of this passion, is the first fortune of the individual; it is dearer to him than life itself, which ceases to be valuable, when it is no longer worthy of consideration: it is of more consequence than riches and honour, since these can confer no lasting benefit; since they may be lost in an instant, and leave their former possessors without a claim to notice, or even the means of subsistence; while on the contrary, the man of reputation possesses an exhaustless mine which survives misfortune; he never can be destitute; his character commands respect; his wants ensure attention; and his misfortunes inspire commiseration; while in the last moments of extreme exigence, he still retains a boon which he devolves upon his offspring, and which to them will be better than silver or gold.

It is necessary to make a distinction between slowly obtained *consideration*, the result of princi-

pled, and long tried reputation, and that *renown* which is frequently produced by adventitious circumstances, and is often awarded to the empiricism of impudent success: the former is the clear and steady light of day; the latter is the brilliant meteor which dazzles for a moment, and is soon lost in the obscurity of night. However conducive to his immediate interests, it will be found, that he who challenges renown, will become the favourite of a circle, only to share the fate of all favourites, to lose his power, and to sink lower into nothingness than his real station. *Renown* may be acquired without a single virtue, or a good quality of any kind: *celebrity* which approaches nearer to consideration, may be the reward of talent and of intellectual attainment, without any regard to the quality of its pursuits, or to the utility of their application; it may be most undeservedly conferred by the favouring gale of patronage; but consideration is yielded to merit only—to often proved and solid worth; it is obtained less by the gifts of genius and the attributes of mind, than by the sterling qualities of the heart; it is afforded to the consistently good man, however humble his situation, however unassuming his pretensions, while it is withheld from the man of learning, and science, and distinction, whose conduct is not irreproachable; it is yielded to piety in the shade of retirement, and even in the night of adversity; while it is denied to the wicked in prosperity, to him who forgets God, and is unmindful of his fel-

lows. And since the individuals who deserve it are comparatively few; and since the first emotions of the passion are so quickly extinguished by so many qualities which are not only tolerated in the present state of society, but even pass current as the common materials of every day intercourse, and are fostered, and encouraged by the daily occasions of life,—so are the opportunities for its exercise unfrequent; the virtues which produce it are *rare*, and in proportion to their scarcity, so are they highly esteemed, and the *consideration* which results from their exercise is the more deeply valued.

Consideration is inapplicable to *youth;* the character in early life has not been sufficiently tried as that it may be relied upon for steadiness of principle; and in extreme old age, the torpor of selfishness insensibly steals over the activity of duty, entwines itself around the trunk of utility, and well nigh strangles its last efforts, so that it loses, in a measure, its title to that *consideration* which is, for the most part, awarded to middle life; to the maturity of the judgment; to the government of the passions; to the fulness of intellectual ability; to the intensity and correctness of feeling; to the activity of benevolent enterprize; and, above all, to the unwearied and *useful* consistency of good principle, and that principle employed to the glory of God, and the good of his creatures.

There is another reason for this result: in early life, man is not so sensible of the worth of reputa-

tion, as to give himself much trouble in seeking to obtain it; his principal aim is to render himself *agreeable*, and if he succeed in doing this to the world *at large*, it will be by a sacrifice of the *consideration* of its better part. But when the vanity of an attractive exterior has subsided; and the desire to please has given way to the earnest hope, the constant aim and struggle to be *useful;* when the fondness for gratifying others has been superseded by the wish of improving them; when the ostentation of display, and the desire of exhibiting talents and acquirements have been supplanted by the principled intention of occasioning those around us, to reap the benefits of our maturity, to gather the fruits of our knowledge, and to derive the advantage of our long stored, and well-arranged observations upon men and things: in fact, when man seeks to be known and distinguished by reasonable ideas, just views, prudent feelings, subdued passions, and virtuous, noble, honourable, and pious principles; and moreover, when he is anxious that the influence of these feelings and principles should be operative upon his social circle; then it is that he is entitled to *consideration;* a passion which he should delight to exercise towards others, as well as be delighted to receive from them, and seek constantly to deserve. It is indeed true, that this is sometimes erroneously bestowed; it is usurped by those who are entitled to the semblance of virtues, whose actual exercise should alone confer it, or who possess the faculty of dissembling their incapacity, and

want of desert, together with their destitution of all title to this perfection of esteem. Hence the necessity of teaching the young to form a just estimate of the value of opinion!

Man should neither be a slave to the judgment of others, nor utterly regardless of their views. Many causes operate to render the result of opinion uncertain and unjust. Passion, prejudice, fashion, example, all tend to shew the want of reliance upon its conclusions. At the same time, it must be allowed, that *opinion*, if left to itself, will in the main be right, and in the long run will come round to the side of common sense, and truth, and justice, and reason. However, distorted for a time, it will at length generally assume that rectitude of view, which gives it value and importance. Opinion, when it contravenes any portion of the revealed will of God, or is inconsistent with the spirit of Christ's religion is plainly not to be valued, nor admitted as worthy of consideration. But *within this limit*, the settled judgment of our fellows is valuable and desirable. It is not to be assumed as a *motive* to action, but it may be useful as a guide and directrix, provided always, that it be not inconsistent with any known and established principles. To be careless of public opinion implies a recklessness of feeling, which is not *the result* of a just appreciation of the judgment of others, and of an appeal to the great Searcher of hearts; but rather a consciousness of the incorrectness of our own character, and a low estimation of the attributes of mind generally; to be con-

stantly changing our views according to those with whom we are surrounded, is to show that we possess no steady principle; but to defer to the opinion of large masses of mankind, to deliberate, to weigh, to estimate before we act, is to shew a just sense of the degree of value to be *attached* to public opinion, and an anxiety to escape from singularity; at the same time, declaring a resolute adherence to principle, and a determination not to sacrifice moral duty to obtain its suffrage; nor to comply with the prejudices of others, nor to countenance their follies, nor to dissemble our own views, nor to blink a result arising from these premises; to value opinion only as it is consistent with truth; to rise above it when its influence is prejudicial; to seek its improvement, and change its character, where it seems to have taken too low a standard of comparison.

SECTION XIII. *Of Contempt.*

CONTEMPT is applied for the most part to the individual who derogates from the dignity of man, as a rational, intellectual, and moral creature; who debases or perverts his reason; prostitutes his intellect, and turns aside from the uprightness of propriety into the devious paths of chicanery, intrigue, and the interested substitution of present or political expediency, for that sense of

justice, that principle of integrity which would sacrifice every personal feeling, every selfish emotion, every temporary advantage, rather than yield one atom of unbending truth. Contempt is poured upon the head of him who violates the laws of honour, whose word is not to be trusted, who has broken his promise, escaped from his engagements, forfeited his title to sincerity, or flagrantly failed in the performance of the duties enjoined by the social compact. It is also visited upon those who have been degraded by open and shameless vice; it is accumulated upon the idle, the intemperate, the ungrateful, the faithless, and the unprincipled. This passion isolates the individual who is its object; separates him from his compeers, and leaves him in hopeless obscurity; or associates him with a group of others, who are all hasting to the gloomy night of infamy. It is practically a solitary punishment, for contempt will hardly drag into notice the individual whom it scorns; it scarcely considers him as deserving so much notice, and rather fixes upon him the indelible brand, which will pursue him through life, and which will leave a blot upon his memory that will be handed down to his posterity.

Contempt is employed in punishing the avaricious and ungrateful, the impostor and the hypocrite, the selfish, the traitor to society, the betrayer of friendship, the violator of confidence, the calumniator of the innocent, the insidious disturber of the peace and good order of the relative compact. It is supplementary to human

laws, and extends its jurisdiction where they cannot reach. The object of legislative enactments, is the punishment of the more flagrant evil-doer; of him who by overt acts threatens the life or property of others; but the agency of contempt is poured upon the exertion of a similar *principle*, in little acts of moral larceny, which escape the vigilance of human jurisdiction. It operates immediately upon the principle of self-love, and hence its influence is severely felt; they whose hearts are not hardened by the destitution of feeling, despise themselves, and sink into the obscurity of the dark night of shame, from which they never find a way of escape, through the shades which they have drawn around them; others may struggle against its weight; they may affect to be above its reach; they may assume to act, and think, and feel, as though they were not the subjects of this passion; but contempt is not thus to be evaded; it sits immovably upon the character; no opposition can dislodge it; it is a perpetual source of sorrow, a dead weight, whose constant operation will be to sink the man in his own esteem, as well as in the judgment of others; he is *not to be trusted;* he is shunned therefore as the deadly viper, lest his sting may be implanted in some unconscious moment; he loses the conviction of his fair reputation in society; and with fearful upbraidings, and bitter retrospects, and cruel anticipations; neglected by all, tormented by passion, and torn by conscience, he approaches his last hour, and

sinks unregretted, without a hand to smooth his pillow of sickness, or to close the eye of approaching insensibility. It is a dreadful punishment, a fearful retribution, and the exercise of the passion in Christian education, demands much caution.

If it were possible, to feel contempt only for the positive baseness, and not towards the *base*, it would be well; but the fact is precisely the contrary, for the object of this passion is rather *the person* than *the thing;* at least the feeling of the mind, however excited by the quality of action is certainly directed towards the individual. And this is a very questionable state; for first, we become the judges of conduct, and proceed to inflict punishment for delinquency; and this is not in the spirit of that religion which forbids us to judge others; which relies upon the justice and judgment of its divine Author; and which confidently reposes the punishment of guilt, with him who is of purer eyes than to behold iniquity, and who has declared his hatred of sin, and has promised the fury of his wrath against transgressors.

Christianity enjoins us to be forgiving, compassionate, tender-hearted, pitiful, long-suffering, and merciful, states of feeling and of principle, to which the passion of contempt is *inimical*. Our blessed Lord himself, as he drew near to the close of his ministry, after having experienced the contumely of the Jews; after having witnessed their ignorance, blindness, hardness of

heart, and determined rejection of himself; after having suffered from their scoffing, their cruel injustice, and their bitter and unfounded calumnies; and well knowing that the measure of their crimes was not yet full, and that it would be shortly augmented by the destruction of himself; yet ventured not an expression of contempt, for that *impotent rage, above which* he soared the God triumphant; "but when he was come near, he beheld the city, and *wept* over it, saying, If thou hadst known, even thou, at least in this thy day, the things, which belong unto thy peace! but now they are hid from thine eyes! For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in, on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation." Luke xix. 41—44.

And since *here* is the distinct punishment of sin, of criminality beyond the reach of human laws, of that base ingratitude and hypocrisy, that selfishness, that treason to the friend of sinners, that violation of confidence, that calumny, that faithlessness and unprincipled conduct, and that obstinate rejection of proffered mercy, which are the peculiar objects of this passion, and yet without a *single* expression of contempt, but merely the reluctant award of inflexible justice, attended by the tear of compassion; we have the highest sanction both of precept and example, for assert-

ing, that the development of this passion in Christian education requires the most scrupulous and nice attention. Far be it from us to relax in any measure, the hatred of sin, the recoil from all that is base and dishonourable; but we would cut out the canker from the rose, and leave the healthy flower untouched; we would fastidiously strip the strangling ivy from the oak, but we would preserve inviolate the integrity of the majestic stem around which it twines; we would separate the evil from the individual; we *would not spare* the former, but we *would compassionate* the latter.

Dangerous as is the uncontrouled agency of this passion, its original destination was manifestly to raise the tone of the mind, above the love, or even the toleration of that which is base, to save it from coinciding with folly, or from resting contented with the inanity of ignorance. And while its common agency is to be most carefully watched, *good* may arise from directing its operations into their intended channel, and from witnessing its efforts on the world around us. However contempt may be sometimes *poured* upon the good, because they are poor and ignorant, by those who think they "are rich and increased with goods, and have need of nothing; and know not that they are wretched, and miserable, and poor, and blind, and naked," (Revelations iii. 17;) however it may be fastened upon peculiarity of manner, in order to discredit the influence of good principles; yet in general, its

distribution is more justly porportioned to the amount of baseness of character, and as such its award is commonly lasting, and extends even beyond the present generation. It is indeed true that *prejudice* has much to do, with the *application* of the principle to *families and posterity*. But so it is, that the influence of this unwritten judgment of others' actions, is felt by immediate relatives, and even by remote connexions. We receive into our families and confidence, with great doubt and suspicion, those, whose nearest relatives have been branded by the mark of contempt; a whole family suffers for the misconduct of an individual; children for their parents; brothers and sisters for each other; and even friends and acquaintance for the delinquencies of those with whom they have been associated.

Before forming a new acquaintance, it is natural to inquire the connexions of the party; and if we trace these to an individual, who has incurred the contempt of infamy, we hesitate,—we more than hesitate; we retire within ourselves; we exercise the strictest caution; we close the door of our hearts; and at all events, suspend *intimacy*, until we have tried the character, and found it sterling. This taint is hereditary, and is operative to many generations from that in which it has taken place; the bend sinister is not to be removed; the value of good ancestors can scarcely be sufficiently appreciated; while the stigma of infamy is with difficulty even veiled, for it will live far longer than the memory

of that which is honourable and upright. The same feeling meets the eye in the idea of organic predisposition; nothing is more common than the belief that certain vices occur more frequently in particular families; and hence the conviction, that the descendants of an attainted individual, *may have* a peculiar tendency to a similar form of degraded propensity. Whether this feeling be just or unjust; whether it be founded on experience, or whether it rest merely as an opinion of prejudice, its existence is undeniable, and its operation should be a stimulus to upright conduct, and a guarantee for correct example, even when the influence of higher and better principles may not be prominent. And while personal and family consideration are really objects of worthy pursuit; and personal and family dishonour are to be dreaded and deprecated, the agency of contempt upon ourselves and our children, may be rendered available as an additional motive and incentive to noble, generous, upright action. While then the operation of contempt upon our own hearts, and upon our conduct towards others, is to be avoided and counteracted, we should equally strive not to become its subjects,—not to give to others occasion to speak reproachfully: for if we do well, and suffer for it, we are happy; but if we are branded for evil-doing, we must not only bear our own burden, but it will be devolved for us, upon our innocent posterity.

The principle of *scorn* is very analogous to that of contempt; it is however rather a diminutive of

this passion, and is applicable more to conduct than to persons; so an individual may scorn to commit a base action, without feeling contempt for him, whom by so doing, he would resemble. But there is a sense, in which the term scorn does not admit of this favourable construction; and in which it forms the evidence of an awful state of alienation from God; a thoughtlessness of futurity, a hardness of heart, from which the long-resisted spirit seems to have departed. The scorner is one who disbelieves, or affects to disbelieve, the revelation of the will of God; one who scorns to be thought in earnest about religion; one who mocks at the punishment of sin, and the threatenings and judgments denounced against it by the infinitely holy law of God; one who derides reproof,—"a scorner heareth not rebuke;" (Proverbs xiii. 1.) one who foolishly trusts to his own powers and knowledge, and refuses the instruction of the Most High; one who rests in the acquisitions of intellect, and despises the foolishness of the gospel of Christ; "who seeketh wisdom, and findeth it not;" (Proverbs xiv. 6.) one who hateth him that reproveth him,—"a scorner loveth not one that reproveth him; neither will he go unto the wise;" (Proverbs xvi. 12.) one who scoffs at the principles of religion, and contemns the restraint of moral obligation, as connected with a principle of purity and love to God; one who rejects the word of God, and if he do not openly profess a disbelief in its truth, yet avowedly refuses to be

guided and governed by its influence; one who is even an abomination among men, and who, having cast off the fear of God, and obtained the highest degree of daring, has become a monster of iniquity, without a single restraint to preserve him from the fell influence of that demoniacal possession, under which he appears to brave the danger of hereafter, and deliberately to prefer the pleasures of the moment, while he sneers at the idea of a future day of punishment. "Surely he scorneth the scorners; but he giveth grace unto the lowly. The wise shall inherit glory, but shame shall be the promotion of fools." "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it. Judgments are prepared for scorners, and stripes for the back of fools." Proverbs iii. 34, 35. ix. 12. xix. 29. So constantly is scorn placed in apposition with the *folly* of the Scriptures, which is intended for the absence of that wisdom which is from above, and for the influence of that which is from below, and which is earthly, sensual, devilish. Parents have to guard against the first risings of this evil principle, and then will they be saved from witnessing the misery of its development: their line of duty is obvious, and needs no comment to explain,—no argument to enforce its observance.

Section XIV. *Of Patriotism.*

In the present age of insubordination, and when the love of country is so frequently supplanted by the dislike of constraint, and the impulse of lawless desire on the one hand, or when it is contracted into a doating fondness for the merely exterior apparatus of civil government, it is highly necessary to cultivate and educate this passion upon just principles, and with consistent views. The existence of civil government—of a provision for the maintenance of individual right, and safety, and comfort; and the arrangements which have been made for religious instruction, must be contemplated as a great boon, in exchange for which we are called upon to sacrifice some portion of selfish inclination, as well as some pecuniary contributions towards its support.

Patriotism does not consist in the love of country, because it is our own; but in a well founded attachment to those laws, and those civil and religious institutions, which are congenial with the better spirit of the people, and calculated to make them happy, and wise, and good. Different countries possess varying advantages; their forms of government; their moral and religious institutions differ; and it is not for us to say, ours is the very best, or that it is not so good as another; that will be found to be the best which is best suited to the genius of the people, and which will

secure to them the largest portion of advantage with the smallest possible privation; provided only that it be consistent with their individual habits of thought, and feeling, and action; and compatible with their happiness and welfare.

Patriotism does not consist in being blind to the faults, and errors, and corruptions which are inseparable from long-established governments; nor in the defence of the most flagrant abuses, merely because they have been engrafted upon that which is good, and have been sanctified by time and custom; but it does consist in acknowledging the principle of obedience, and of love too, in spite of blemishes which it discovers tenderly, which it cannot cherish, and which it dares not remove with a rude unskilful hand; and it does consist in recollecting that national errors are made up of individual conduct, and in setting a good example of uprightness and fidelity, and disinterestedness. A government should be paternal; and the love and obedience of subjects should be analogous to that of children for their parents. Now we know, that although children will be influenced by the example of their parents, yet the situation of the former implies a deference to the authority of the latter; submission to superior judgment, confidence in their integrity, and the ready yielding of a wish to be acquainted with the reason of every part of their conduct. And so it is with a paternal government; we cannot see the reason and ground for

every minute arrangement; but we are not thence to infer, that it is *unreasonable* or corrupt; on the contrary, we are to assume that it *is right*, because such is the general character of its conduct. Again, patriotism does not consist in turgid declamation on the advantages of our own government, accompanied, as it frequently is, by the studied desire to evade its imposts in every possible way: but it *does* consist in a steady support of its principles, and in an adherence to its laws, and to those pecuniary sacrifices which it asks for its support. Selfishness too commonly exists as the motive to action, and is only thinly veiled by empty professions. Neither does the love of our country consist in finding out all her corruptions, all her symptoms of decay, all the fungi which have grown upon her surface, as the marks and evidence of a venerable old age; all the tangible points on which she might be improved; but it does consist in loving her still, notwithstanding all her faults, and in affording the best possible support to her institutions.

That is not patriotism, but bigotry, which invests our own country with every excellence, and allows of *none* to any other form of government; but it is right to esteem our own country more highly, because its institutions are better suited to the genius of the people than any other.

Patriotism consists farther in doing all we can to promote the interests, and welfare, and happiness of our country and its inhabitants; in

diffusing that righteousness which exalteth a nation, and in opposing that sin which is the reproach of any people; in augmenting the moral value of the nation at large; in diffusing knowledge as the best antidote of irreligion, and infidelity, and that disaffection which has assailed us at every point, from the mistaken senator, the popular orator, the pulpit, and the press; and in every form from the goodly quarto to the small, but not inoperative ballad or penny book. The patriot has the work of a life before him: every day will bring its duty; for every day he should be himself better; he should be trying to make others so; and in so doing, he will be promoting the welfare, honour, respectability, and real worth of his country. "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord." Psalm cxliv. 15. A principled attachment, not a blind impulse, is genuine patriotism; neither is it a vehement passion, though it may be sometimes found to exist as such; and the evils attendant upon this sightless impetus, are to be traced in its ungoverned influence, producing that form of insanity termed *Nostalgia*, particularly prevalent among the Swiss; during the paroxysms of which they have been known to leap from their vessels into the sea, under the impression that they were plunging into the green fields of their native vallies. A *moral nostalgia* may be frequently observed; an unconquerable desire for the realization of utopian plans

which are impossible, and which hurries onward its victims to the destruction of themselves, and of the fabric of society which surrounds them. But strengthen the reason, and fix the passion on the firm basis of principle, and the pupil will become a patriot, and a philanthropist, and will steer equally clear of besotted admiration on the one hand, and of cold, miscalculating, selfish faction on the other.

CHAP. XVI.

VIRTUES AND VICES.

SECTION I. *On Veracity and Sincerity—on Falsehood.*

THE essential properties of truth and falsehood lie at the very basis of all character; and according to the prevalence of the one or the other, constitute the good or the bad man; for they are diametrically opposed and their most perfect examples are to be found in *Him* who was the *Truth*, and in him who was, and is, the father of lies. The man of truth is sincere, candid, ingenuous, upright, he "that sweareth to his own hurt and changeth not;" while the hypocrite and the flatterer, are unjust, disingenuous, deceivers, faithless, dissemblers, untrue. We love and admire the one, while we fear, distrust, and doubt the other; we fully confide in the former, but we cautiously and jealously watch over the latter: a virtue and a vice, so influential in themselves, so fraught with important consequences, cannot be overlooked in Christian education. A character

which is disingenuous and insincere, one which is not upright in his motives and principles of action, one which does not fear to tell a lie or to deceive whenever such an abandonment of truth will promote his *present* happiness, or *immediate interest*, or add to his *apparent influence* and *respectability*, or *reputation and comfort;* a character which is principally governed by a concern for his own ease, without really consulting the good of others, is one which is injurious to society, one on whom no dependence can be placed; one on whose principles no reliance may be had; one which is positively unamiable; from the contemplation of which the mind recoils with instinctive horror, and which should be avoided with the greatest diligence.

Very early in life, there is manifested a propensity to conceal the truth, or to fabricate a falsehood, in order to hide it: or to act with insincerity, as if to obtain credit for being guided by principles and motives which do not really actuate the mind; a mournful fact, which of itself would be quite sufficient to demonstrate the natural propensity to that which is evil; and it is the merest drivelling to attempt framing a distinction between the *corruption* of human nature, and the *predisposition* towards it; as if the predisposition, were not in itself an evidence of its corruption, the corruption of that which was originally good, and is, therefore, now changed from some perverting cause; but by *what cause* the Scriptures of truth alone can tell, while they unfold and explain the

history of that miserable fall by which man is very far gone from original "righteousness," and has become "the bond-slave of hell:" a state from which he can alone be rescued by the righteousness of another, even of the Saviour Christ, the Lamb without blemish, who gave himself a ransom for many.

This tendency to falsehood must be narrowly watched; it must not be passed over in silence, and forgotten as a thing of no consequence; for it is not only in every instance sinful, but it will lead to the habitual disregard of truth, and this to unnumbered forms of evil. So frequently does this vice cross the path of the Christian instructor, that it is necessary to be thoroughly acquainted with all its varieties; since it is not only the palpable falsehood which demands restraint, but a thousand other specious appearances, under which a deviation from truth is attempted to be cloaked. Probably the first acquaintance of infancy with falsehood, consists in the concealment of some fact or circumstance, in order to hide a conscious fault; and let it be recollected, that as this very generally originates in the *fear* of punishment, so parents should beware, lest by their austerity, they may serve to develop the germ of this evil principle, the growth of which might have been repressed by cultivating the confidence of their children, and by rejoicing to show mercy and forgiveness upon confession and contrition.

But this forms a very small part of the fruit of falsehood, the last stage of which, the unblushing

deviation from truth is only to be met with, in the hardened, and well practised victim of lying. The principle of falsehood meets the eye in every form of *insincerity;* in the wish to obtain credit for motives and feelings which are not really experienced; in the *disingenuous* permission of erroneous good construction placed upon any part of our conduct, which we are conscious of not deserving; in the skilful *evasion* of inquiry which would lead to the detection of that which we are anxious to conceal; in the employment of the *double entendre,* that double meaning which admits of our receiving unmerited applause, or of escaping under shelter of its veil of obscurity, from that which we would hesitate to acknowledge; it assails us in every attempt to deceive others into a better opinion of ourselves than is just, or to decoy them into a line of conduct which leads elsewhere than to the goal which we have speciously assigned; it forms an essential ingredient in every species of *temptation* which points the broadest road; in every effort of *intrigue;* in every design of accomplishing by an *under-plot,* that which we fear might be impracticable by open and legitimate means; in every effort of *dissimulation* by which we endeavour to conceal our real judgment and opinion, and indirectly to lead others to suppose that the bearing of our mind is very different from that which it really is, or that we are quite *undecided,* when our resolution has been firmly taken; and upon all occasions in which we deliberately prefer a *doubtful motive* to that which is

candid, upright, and undeniable; we inhale its tainted breath in every accent of *flattery*, and we greedily devour the factitious incense, which arises from this insinuating and sublimated, but most deadly poison; it meets us in every *breach of promise*, though it may never have been expressed, but only implied, as an honourable engagement; in every form of *hypocrisy*, by which we profess more than we really feel; in every want of coincidence between the expression of the lips, and the actions of the man, and the feelings of the heart; in every instance of the *absence of integrity*, and of simple, honest, undeviating principle; and lastly, in every form of designed *exaggeration;* we say of *designed* exaggeration, for the human mind is so astonishingly prone to enlarge and embellish circumstances and feelings in which it has figured, and has been interested, and yet so frequently without any intention to deceive, or even to deviate in any degree from strict truth, that we should hesitate to denounce *all* exaggeration as exhibiting a positive want of veracity. It would perhaps be difficult to assign a sufficient cause for this very frequent propensity. The fact of its existence is, however, sufficiently established; and that which may possibly have originated in the love of the marvellous, or in vanity, or in a desire of exciting attention to ourselves and our narratives or exploits; that which is called into action, only to afford the silly gratification of becoming an object of wonder to

others, leads, if indulged, to all the evils attendant upon falsehood, and to all the miseries which await him who maketh and uttereth *a lie*. The habit of exaggeration is then *sinful*, for there can be no deviation from the simple, unadorned majesty and purity of truth which is not so, and therefore its application, even to trifling occurrences should be discouraged; since it is in these very trifles, in these white lies, in these incorrect histories, in these colourings of expediency, in these negative acts of falsehood, that the insidious commencement of the greatest crimes may be traced. Man does not become an accomplished villain in a day; neither does he at once acquire the full development of impudent falsehood: hence it is not only the lie direct which requires parental attention, but every possible mode of swerving from the truth, in every measure, and in every form of insincerity; because these spring equally from the same source, and are followed by consequences similar in their nature, though differing in degree. Now it is the *principle* which is hateful to God, and every form in which that principle is reduced to action; "none calleth for justice, nor any pleadeth for truth; they trust in vanity and speak lies; there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us; we wait for light, but behold obscurity; we look for judgment, but

there is none; for salvation, but it is far from us; for truth is fallen in the street, and equity cannot enter; yea, truth faileth; and the Lord saw it, and it displeased him, that there was no judgment." Isaiah lix. 4, 8, 9, 11, 14, 15.

" Lying lips are an abomination to the Lord :" Proverbs xii. 22. *he* has declared his hatred and abhorrence of this sin, by inflicting the punishment of sudden death, in a case, not of aggravated falsehood, but of dissimulation. Ananias sold the land for *so much;* doubtless true; but the mental reservation of having sold it for *so much more,* was esteemed a lie in the sight of infinite purity, and *as such* was punished. Every similar case therefore must be observed by the Christian instructor; its heinousness must be exposed, and particularly its exciting the displeasure of God, whom the child has been taught to love and fear, must be insisted upon, together with the dreadful consequences of every such unrepented sin; since into the city of the new Jerusalem, of which the Lord God Almighty and the Lamb, are the temple, and the glory of God doth lighten it, and the Lamb is the light thereof, and the kings of the earth do bring their glory and honour unto it, " there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or *maketh a lie;*" (Revelations xxi. 27.) " for without are dogs, and sorcerers, and whore-mongers, and murderers, and idolaters, and whatsoever *loveth and maketh*

a lie :" (Revelations xxii. 15.) thus not only classing the liar with the murderer, but even making it the last link in the climax of iniquity, as the *grand source of all sin.*

Besides, falsehood leads to hatred and malevolence, towards those who have been injured by its calumnies; and eventually compasses retributive justice upon itself; "a lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin." Proverbs xxvi. 28. If then, from any selfish feeling, the parent should be disposed to pass by and overlook such offences as these; if she defer their correction to a more convenient season from excessive fondness to her child, then is she not only doing it an injury, but she is honouring her offspring, more than she honours God, and is obeying her own inclinations, rather than the expressed will of her heavenly Father. Surely, it is only necessary to consider this influence of the want of veracity over *the mind*, and its agency in detracting from the happiness and worth of the individual, both in the present and in a future world, in order that the necessity for its correction, may be felt; and that the torrent of iniquity may be stemmed by the barrier of principle, and that its course may be diverted into the newly formed channel of simplicity and sincerity, by inducing a habit of truth and candour, which are of the greatest importance, and necessary in their practical influence, to form a just and upright man; since in the lat-

ter term, is comprehended a constant desire to regulate the conduct by the Word of God, and in obedience to his will.

What then are that sincerity and truth, which are ingredients in the formation of the upright character, and what are the peculiar advantages attendant upon the steps of a good man? Sincerity implies a singleness of design, a unity of motive, a genuineness of principle, and an uprightness of action, which are not to be appalled by difficulties, or concealed by ridicule, or cajoled by flattery, or perverted by deceit, or distorted by passion, or betrayed by circumstance; it supposes a state which is opposed to all double-mindedness and dissimulation, in which the language of the lips, and the emotions of the heart are in constant unison, while they are as uniformly averse from every species of intrigue; a state which is inimical to all malice and wickedness, and in which there exists or should exist, a purity of motive without alloy, that is a sufficient guarantee, for that walking in the fear of the Lord, which can alone preserve the heart right with God; and without which sincerity will crumble away before the gust of passion, or the storm of interest, or the tempest of vice.

Sincerity is not however to be mistaken for bluntness of manner, or a still more doubtful principle of affectedly doing justice to others. Genuine sincerity always seeks to spare the feelings of its object, and to avoid wounding where it cannot heal. There are those who pride them-

selves upon being sincere, when they are merely indulging an offensiveness of manner, and an asperity of character, which do not form component parts of this virtue, and which are alien from the gifts of charity; and there are others, who under the same mask, gratify wounded pride, or anger, or revenge, and fancy that the real motive is concealed from others, as much as it is perhaps hidden to themselves. But genuine sincerity must be characterized by *truth of feeling*, as well as by adherence to principle; it is mild, and forgiving, and extenuating to offenders, while it is uncompromising to the offence; it remembers that *we* may be tempted, and that we daily and hourly need the intervention of our great advocate; aye, more, it begins at home, and if sincere to itself, it must be mild and tender hearted towards others; and if just to its own motives and feelings, it will be careful not to make this virtue a mask for inflicting punishment upon its neighbour; and will most carefully avoid all that which will bear the stamp of harshness of manner if not of cruelty of design.

Again, *truth* is opposed to falsehood and deceit in *every form*, even to that in which positive facts and just conclusions, are so stated to others, as to produce in them, an impression differing from the simplicity of their real nature; it is opposed to concealment, or evasion, and every species of prevarication; it consists in candour, honesty, and ingenuousness; it avoids the embellishment of what is true, for truth is lovely enough in its

own nature, and requires not the aid of ornament, which is generally the evidence of its having fallen from its high standard of integrity; it implies fidelity and punctuality in the performance of promises, these being estimated not by *our own words* at the moment of giving the pledge; nor by the manner in which they were understood by the *party receiving it;* nor by our secret intention; nor by any perverted construction we may choose to place upon our expressions; but by their plain and obvious unsophisticated *meaning*, when deprived of the perverting influence of prejudice, or passion, or fraudulent intention; and further, truth implies reality, and stands opposed to every species of hypocrisy and dissimulation, to the arguments of the sophist, to the subterfuges of the detected, to the labyrinths of expediency, to the endless windings of a crooked policy, to the finesse of intrigue: it stands alone in its unadorned majesty, for "the lip of truth shall be established for ever; but a lying tongue is but for a moment." Proverbs xii. 19. Of so great, such paramount importance is the maintenance of truth, that it is to be preserved inviolate at the sacrifice of present interest; and it is a possession of such unspeakable value, that it is not to be parted with from any consideration of present or contingent advantage; "buy the truth and sell it not." Proverbs xxiii. 23. Such then are the characteristics of that sincerity, which enters into the composition of the upright character.

And if such be its trials and difficulties, such the sacrifices it demands, such the strenuous exertions it requires, what are its peculiar advantages? It will ensure, in the first place, the confidence and respect of our fellow men; however they may be disposed to deride it as particular and sanctimonious, and as being righteous over much; it will always carry with it a weight of character, which will ultimately secure a large portion of esteem, and will compel the homage of respect from those who dislike the upright, because *their strictness* is a tacit censure upon the laxity of the careless: "unto the upright there ariseth light in the darkness:" (Psalm cxii. 4.) not only the extorted confidence of compeers, dimly shining through the darkness of this world of prejudice and error, but the far brighter ray of immortality, which dispels the gloom of present obloquy, and converts the night of neglect into the clearer day of heavenly peace.

But we go farther: the sacrifices of the upright are made in the sight of a just and holy God, "for his countenance doth behold the upright;" (Psalm xi. 7.) and "the way of the just is uprightness: thou most upright dost *weigh* the paths of the just;" (Isaiah xxvi. 7.) he estimates the feeblest effort if sincere, and though the world may hesitate approbation, *he* confers the light of his countenance upon the path, however obscure, however difficult. Moreover *he* will support the weak, and give strength to the feeble, by the comforts of his Spirit, and by the agency of their

own exertions in his cause; for the way of the Lord "is strength to the upright;" (Proverbs x. 29.) God will defend them from the aspersions of those who seek to injure them; for "*he* is a buckler to them that walk uprightly:" (Proverbs ii. 7.) *he* will reward them with abundant blessings, for *he who is truth*, who is a sun and shield, has promised that *he* will give grace and glory; and that "*no* good thing will be withhold from them that walk uprightly." Psalm lxxxiv. 11. "The upright in their way are *his* delight;" (Proverbs xi. 20.) *he* will afford them support through life, strengthen them in difficulty, sustain and cheer them in sorrow, and carry them in peace through the last trial: for while the great power of the wicked is but for a moment; while his influence has passed away, and lo! he is not; and while, when he has yielded to the stroke of death, his hopes and his joys are gone for ever; "yea, I sought him, but he could not be found." "Mark the perfect man, and behold the upright; for the end of that man is peace;" (Psalm xxxvii. 37.) peace in death, and happiness beyond the grave; for surely, "the righteous shall give thanks unto thy name; the upright shall dwell in thy presence." Psalm cxl. 13. And as if all these contingent advantages were not enough, from Him, who giveth liberally, and upbraideth not the weaknesses and frailties of his creatures, a large accession of present comfort has been provided for them; for by it, they are preserved

from temptation, from sinful compliances, from unjust thoughts of the government of the Most High,—for the "highway of the upright is to depart from evil; he that keepeth his way preserveth his soul:" (Proverbs xvi. 17.) their principles will be a safeguard in the hour of trial; a beacon to direct them in difficulties; and a constant friend to afford the right arm of support through the snares which environ them; for the "integrity of the upright shall guide them:" (Proverbs iii.) "yea, the righteousness of the upright shall deliver them;" (Proverbs xi. 6.) and lastly, they shall be surrounded with temporal blessings, as far as shall be needful, and good for them, since while "the house of the wicked shall be overthrown, the tabernacle of the upright shall flourish." Proverbs xiv. 11. And now, the good and evil being placed before them, surely parents will be inexcusable, if they do not cultivate the one, and repress the other, with their utmost assiduity.

Section II. *On Vanity—on Modesty.*

a. Vanity.

Vanity is one of the earliest principles which we see developed in the human breast; it dawns in the first ray of intellect; it clings to the indi-

vidual through life; and it sheds its evening beams on the dim twilight of age: it is perhaps particularly active in childhood and youth, less cognizable in maturity, and again more readily distinguishable in decrepitude. It is not to be confounded with pride, than which it is generally more factitious. Pride rests its claim on the actual possession of some good or great quality; vanity assumes the pre-eminence of some paltry distinction. Pride involves in its influence the desire of excelling: vanity that only of being noticed. Pride seeks for enjoyment in its own bosom: vanity is entirely depending for its gratifications on the incense of others. Pride is wounded by receiving approbation, which it is conscious of not meriting: vanity seeks for admiration, and is careless of desert. Pride is frequently based on a certain degree of respect for ourselves, and for our standing in society: vanity is always engaged upon some little attribute, some supposed distinction not worth possessing, and which we would almost blush to acknowledge as the object of pursuit to a rational and intellectual being. Pride may be directed by a principle of honour, to which vanity acknowledges no allegiance. Pride serves to raise the character, while vanity contracts its powers, and fixes it upon some low and mean standard. Vanity then is the pride of the ignorant and the feeble-minded, the attribute of little minds. But in proportion as ignorance and narrow-mindedness are more commonly to be found than knowledge and en-

larged views; in proportion as little minds prevail in number over those which have been expanded and extended by study and reflection, and above all, by christian motive; so is vanity more extensively operative than pride. A similar reason will explain its greater prevalence over the young and the old than upon the middle-aged: it reigns and revels most in the periods of development and decay, *before* the mental powers have been thoroughly expanded, and *when* they have begun to wither, and are advancing towards their period of decadence. Neither need we go farther for an explanation of the phenomenon, why vanity is supposed to be more generally operative upon *females:* it is not that they do not possess an equal degree of mental vigour, but that never having been called into action, it is not exhibited; it is as if it were not, and had no existence: besides that they possess more of exterior decoration about them, which they are early taught to be fond of, while their whole system of education fixes their attention, rather on accomplishments, than on solid possessions, and teaches them to set a value on that which will give *effect*, rather than on that which will produce solid and lasting esteem.

Vanity is exhibited even in savage life, in the decoration of the person, in a fondness for display, and in a relish for gaudy ornament: and it is perhaps equally prevalent, in a state of refined society, advancing towards too great a degree of luxury: only that here, it is more carefully con-

cealed, more perfected by art, than in the simplicity of the uninstructed.

Vanity rests upon the surface of thought: the veriest emptinesses afford the means of its nutrition; it will live upon air,—aye more, it will exist without it: for when deprived of the applause of others, it will retire within itself, and feed upon its own resources, and be vain even of suffering injustice from the want of a due appreciation of the little and contemptible peculiarities, which have afforded the pubulum for its existence. Numerous almost beyond calculation are the avenues by which it gains access to the heart. One individual is vain of personal beauty; another of rank; a third of ancestry, and of the multiplied quarterings upon the family escutcheon; and another of his country: one is vain of his wealth, his dress, his equipage, and every absurd trifle in the appointment of his domestic arrangements: another is vain of the vanity of his immediate predecessors, and thus inherits it as an heir-loom to be handed down to his posterity. But this evil principle will sometimes assume a still lower standard: one man will become vain in the proficiency of his imitation of those below him; he will be vain of identifying himself with the lowest vulgarities of the coachman and the groom; he will degrade himself to become acquainted with the arcana of pugilism, with the levelling society of the cock-pit,—nay, even with the art and mystery of cock-feeding; and will be vain of these most *manly*, most *gentlemanlike*, most *rational*,

most intellectual, most noble, most moral pursuits, most admirably suited to the wants and desires of an immortal soul; most excellently calculated to fulfil the great end of his existence here, to promote his own worth, and the well-being of others; so degrading is folly, so base the attempt to reduce man to a mere automaton of vulgar slang; the pure offspring, of the purest association, with the lowest scoundrels of the turf, the cock-pit, and the ring!

But vanity will stoop a grade lower, and there are some who will be vain of *their vices;* who will glory in the success of their intrigues, to smite the innocent, or dupe the unwary: there are those who will be vain of their mighty strength to drink wine; of their disregard of every social and religious institution; of their contempt of laws human and divine; of their disbelief in the Scriptures of truth; of their escape from the thraldom of priestcraft, that is, from the sanction of reason; the dictates of judgment; the results of reflection; the monitions of conscience; the strivings of the Spirit of the Most High God, with mortal man on the brink of the grave, and with the gulf of eternity before him.

Vanity will generally be found ostentatiously displayed; for individuals are commonly vain of its possession, and anxious to proclaim it to their neighbours; but it is sometimes concealed, especially when it has been unsuccessful in attracting attention and applause; and when this is the case, it produces a very marked and deleterious

agency ugon the peace of the individual who consumes in secret the humiliation to which he is subjected; who writhes under the affronts he is called to suffer, and yet does not acknowledge by a word or a sign that he feels at all; and who endures all the consequent punishment of disturbed peace and irritated mind, and yet dares not for a moment allow that he is unhappy or unsuccessful. And on the contrary, the vanity which is fed by the incense of adulation, and which grows and thrives upon the attention and flattery of others, conducts its possessor to the intoxication of success; drowns him in the insensibility of the giddy height to which it has attained, and leaves its victim to the wretched insecurity of self-dependence, or suddenly plunges him into the gloomy abandonment of friends and patrons, the neglect of acquaintance, and the contempt of the world at large. Yet in either case, during the unclouded hours of self-gratulation, or in the obscurity of desertion and self-reproach, the principle of vanity remains unextinguished, and inextinguishable; it survives the wreck of fortune, the loss of opportunity, and even the gratification of desire; and is still found floating on the surface of life, even when its slender thread is well nigh snapped asunder by the invisible, intangible, inappreciable zephyr of time!

Such is vanity! a vice for which the present age of the world is perhaps peculiarly remarkable; and yet what does it possess to render it desir-

able? It is fixed upon objects which are unprofitable, and without real enjoyment; its hopes and its confidence are vain and empty; for it will deceive and disappoint its votary at the last, at that awful crisis when he will most stand in need of consolation and support; at that great day, when the thoughts of the heart shall be made manifest, and the most secret vices shall be exposed. "Let not him that is deceived, trust in vanity; for vanity shall be his recompense." Job xv. 31. It is indeed true that "childhood and youth are vanity;" yet know thou, O young man, that if thou "walk in the ways of thine heart, and in the light of thine eyes, that for all these things God will bring thee into judgment." Ecclesiastes ix. 10. All present objects, all temporary pursuits, even the very best of them, the desire after, and the acquisition of literary stores, are absolutely vain, and insufficient to produce satisfaction, or to procure lasting happiness. "Vain man would be wise, though he be born like a wild ass's colt;" man that is weak, ignorant, helpless, blind, the creature of a day, existing now in the flower of beauty, and gone before to-morrow's sun shall have dawned upon his closing moments; and what has he to be vain of, even in the highest application of his intellectual powers? that foolish creature, who since the fall of his first parent is void of all true wisdom, and solid knowledge; whose attention is caught by the vanity of his compatriot's applause; whose perception of good is well nigh extinguished by

the power and the love of evil; whose memory faithfully *retains* all the homage of success, and as faithlessly *forgets* all the toils by which it has been obtained, the sacrifices and mortifications which it has endured, and the breach of the laws of God which it has effected; whose reason is carried away before the attractions of some silly vanity, if not before the influence of some vicious propensity; whose reflection is haunted by the constant, restless anxiety for the past, and fear of the future; whose conscience if informed is uneasy, and if unenlightened is useless, or whose admonitions have been stifled by the constant recurrence of the empty impertinences of this world's attraction; and whose every intellectual power is depraved, debased, or rendered feeble and ineffective. And such is *vain man!* man, who in this very subjection to vanity has betrayed the weakness and incapacity of that fond boast of his reason, the feebleness and perversity of his judgment.

And if this be vanity, it is a vice to be repressed in christian education: yet if it cannot be destroyed—if its germ will still occupy the will, and pervert the imagination, and stimulate the faculty of imitation, let it be employed upon some worthy object; not upon the infatuation of some senseless pursuit; not upon the affectation of some disgraceful or degraded character; not upon the imitation of some impertinent singularity, or the copying some contemptible model, but as a stimulus to exertion and success; as a

barrier to the idleness and carelessness which too surely creep upon man, unless he be goaded into activity and energy of desire; as a stimulus to the pursuit of knowledge, and literary acquirement, and as an adjuvant to great and noble enterprise! and even then, though if unextinguished, and it must be employed, it had better be *thus* engaged; yet it will require the greatest caution: for what is evil will ever remain so, and will have a tendency to pervert, and to destroy the good.

b. Modesty.

True modesty consists in a prompt and delicate feeling of *propriety*, accompanied with that degree of commanding self-possession, which together, form the protecting ægis of the feeble from the impertinence of the unprincipled. It is the result of that susceptibility which induces its possessor to seek shelter from the rude gaze of others. It is partly automatic in its influence, and instinctively shrinks from the contact of evil; but it is more particularly dependent upon principle, and does not fail to bear its testimony against *that approach* towards vice, which can scarcely be suffered without contamination. So powerful and extensive are its associations, so majestic the true simplicity of its presence, that the voice of licentiousness is awed into silence; the breath of profligacy does not invade its asylum; and the career of the vicious, who mock at the laws of God, and are not restrained by the whisper of conscience,

is arrested by the power of virtue, by that transparent veil which conceals not a lineament of beauty, but effectually preserves it from the hostile approach of those noxious insects by which this world's atmosphere is infested.

Modesty does not consist in the suspicion of evil, in that irritability of morbid feeling, which is ever upon the watch after the possibility of offence; in that silly susceptibility which fancies the approach of injury, where no injury is intended: conscious of its own purity of feeling, it suspects not the want of a similar principle in others; aware of its self-possession, it is not continually making a manifesto, of its quickness of resentment; alive to the first deviation from *propriety*, and certain that its strength consists in the avoidance of temptation, it does not yet seek occasions for offence, nor find it necessary to be frequently exhibiting that ultra-susceptibility which is the inheritance of weak minds, or of those whose real feelings of modesty and propriety, have been perverted by an acquaintance with forms of vice, which should never have sullied the mind of virgin purity. This is a confession of weakness; it is precisely opposed to the confidence of rectitude; it is alien from the modesty of the accomplished female, who hears even the double entendre of vice without suspecting evil, because she is conscious of her own dignity, and is really unacquainted with the pernicious meaning of profligate inuendo, and knows full well, that her innocence is a protection, even to the purity of her mind; while it too frequently

arises from that contamination of thought and feeling, which has been produced by a precocious knowledge of the wickedness of the licentious, occasioning a loss of that mental innocence which it vainly fancies may be supplied, or at least concealed by a display of irritability, which the good and the wise will ever consider as morbid feeling, and arising from some morbific cause. Genuine modesty will teach as matters of scientific research, or inquiry, *objects* which cannot be approached by this excessive feeling, without associating with them ideas which should never possess an acknowledged existence, and which are an offence to innocence. "To the pure all things are pure;" these can join in conversation without *fear* of danger; while the irritable are always on the *qui vive* for that which is wrong, as if conscious of their weakness, or suspicious of their principles. It is principled *propriety*, and not feeling, which formsthe essence of true modesty, and affords that safeguard from vice, which renders it inaccessible. The veil of modesty may be blown aside by the flutter of silly agitation, but it will only be drawn closer by the quiet self-possession of virtue.

It is of great consequence, in the education of this virtue, to preserve the mind free from a *knowledge* of the details of vice, to develop it upon the basis of principle, to guard its application, to foster the quiet tact of propriety, and encourage that easy self-confidence, which is not to be shaken by any fancied collision with impurity; a collision which too generally exists only in that

revulsion of feeling, which is excited in a bosom where conflicting elements are at war, and which almost surely leaves a speck, a spot, a wrinkle of pollution behind.

The principle of modesty operates, much more extensively than in the narrow application, we have just contemplated. In the first place, it is opposed to pride and vanity; for although it has been sometimes employed as an artificial veil for the concealment of self-love, yet the genuine virtue supposes that diffidence which is incompatible with being proud of our mental standing, or even contented with present attainments. As pride arises from ignorance, and from the want of an acquaintance with the nature and extent of this destitution of knowledge; so modesty originates in a conscious sense of that very ignorance, and of our general unworthiness and sinfulness, our impotence and misery, the circumscribed nature of our talents and faculties, our proneness to error, the entire loss of our primitive righteousness, and the great difficulty we feel in choosing the good, and eschewing evil, nay more, in forming our judgment only of *what is good and evil.* "God resisteth the proud and giveth grace to the humble." 1 Peter v, 5. Christ himself took upon him the form of a servant, in order to instruct us to be meek and lowly: "Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest for your soul; for my yoke is easy, and my burden light." Matthew xi. 29, 30. And this too was pronounced by *him*

who cannot err, and who has previously declared that although "foxes have holes and the birds of the air have nests, yet the son of man hath not where to lay his head."

Genuine modesty perfectly consists with a proper estimate of ourselves, our powers and capacities; for this will lead to a consciousness of the weakness of our own understanding, and teaches us to consider seriously and deliberately, and even to hesitate before we act or believe; and stops all curious inquiries into things unsearchable. Modesty and diffidence are indeed becoming to a being, whose capacities are at once so *limited*, that he cannot comprehend the rationale of the simplest natural phenomena, yet so *boundless* as to be employed in loving and praising God throughout the ages of eternity. And if a being of such high destiny be so chained down to a little narrow sphere of knowledge, by the material vehicle through which the operations of mind are conducted, shall he not be modest in his pretensions; shall he not be humble in his views? What is man that *thou* art mindful of him, or the son of man that *thou* visitest him? When man deviates from this appropriate modesty, and seeks to dive into researches which are hidden from his view, he becomes an object of *pity*, from the vain expenditure of his time and talents; when he attempts to explain mysteries which are beyond the reach of his understanding he betrays his folly and wickedness; but when he ventures to prescribe laws to omniscience he becomes impious and profane.

Modesty does not claim for itself the meed of superiority; though commonly the attribute of exalted minds, it readily believes, and easily admits others to be superior; it is conscious of its ignorance and insufficiency; and aware of the many sources of fallacy to human judgment, it is slow in forming its opinions, and cautious and reserved in declaring them, till by repeated trials of reason and experience, it has tested their validity in every possible way; and even then, it is cautious in pronouncing *positively* on a subject, on which it is impossible to be placed in possession of all the circumstances which might influence opinion.

So amiable is this virtue, so prepossessing in its influence, that it is often assumed as a cloak for intolerable pride! There is a lowliness, and humility, and self-abasement, very far distant from the hesitation of the diffident, and which consists rather in *profession* than in *act*. The individual seeks for information, solicits opinion, professes distrust in his own judgment, not with the view of receiving guidance and conviction, but to obtain materials upon which to institute a comparison favourable to his own views; to try the sentiments of others by his own prejudices; and thus minister to the intolerance of his own narrow assumptions.

Again, there is a species of ultra-modesty, which professes the complete abandonment of its opinions as utterly worthless and unprofitable! Such individuals will not think a thought, or put forth an idea, or venture a sentiment, much less

form a judgment of their own: they will adopt the views of others; they will embrace the opinions of the many; they will leave the labour of thought, and yield their understandings to take any mould or impression of persons, and circumstances, and opinions, and care very little as to the consequences. This is idleness, or indifference, or time-serving, but it is not modesty! There are others, who with all these professions, will yet be imbued with strong prejudices; they will be very humble, so long as no favourite dogma, the veriest trifle of the first stratum of opinion shall be impugned; but touch them on this single point, and their humility will be disenchanted, and will stand forward in its genuine colours of bigotry, and selfishness, and sectarian narrow-mindedness.

Modesty must be ingenuous and sincere, or it is worthless; it will rejoice to obtain instruction, even from a child; and with the conviction of its imperfections, it will be the grand object of pursuit, to accumulate the truest wisdom,—the wisdom that is from above. "Except ye be converted, and become as little children," the declaration of our Lord himself, will form the basis of its exertions; it will desire to be taught of God; it will feel its ignorance, and will seek for the instruction of wisdom; it will confess its helplessness, and will solicit strength from Him who can impart it; it will acknowledge its feebleness and need of support, its proneness to error, and the necessity for constant preservation; its

present paucity of attainment, and need of growth and advancement to maturity; and it will implore the aid of the Spirit of grace, through whose presence and assistance it can alone *stand*, much less advance in the way of truth, which leadeth unto life.

Modesty is to be distinguished from reserve, or retirement of character: it does not indeed court observation, or make an ostentatious display of its feelings; but it does not shrink from difficulty; it is not appalled by trial; it is not ashamed of bearing its firm testimony in favour of truth; it disclaims the passive inertness of him who liveth for himself; it does not hesitate on the verge of duty, and withdraw from its performance; it does not draw around it the shades of inaction, or blink its duties, as a rational being in society, and as a Christian; as a citizen of the world, and as a denizen of that brighter, better world, to which it is modestly hoping, striving not as uncertainly, contending not as one that beateth the air, but "keeping under the body, and bringing it into subjection," that it may so run as to obtain not a corruptible, but an incorruptible crown.

Thus while reserve diminishes the attraction, and retirement the usefulness of a character; true modesty invests it with influence; it gives weight to actions, and credit to words; it creates a prejudice favourable to the individual possessor, from the general observation of mankind, that the

unpretending, diffident, but simple and principled character, is more to be relied upon, than the boastful, empty, and careless arrogant professor, who fails in the hour of greatest need; and perhaps also from the excitement of the imagination, occasioned by the character being viewed through a veil, which prevents its several points from standing out to naked observation, and therefore gives room for investing it with a greater degree of power and influence than it really deserves.

But again, the possession of this virtue preserves the individual from the blast of envy, which superciliously overlooks the modest as too lowly and insignificant for its envenomed shaft; and by allaying the selfishness of temper, and controuling the pride of intellect, and teaching the weight of attention due to the views and opinions of contemporaries, and inculcating a distrust of our own judgment, and a high estimation of that of others; and teaching us not to make a display of our feelings, which cannot possibly be generally interesting; and instructing us to be kind towards all men, and lenient to their prejudices; and shewing us the value of the quiet self-possession of principle, it renders our intercourse with society, far more useful and agreeable.

And finally, modesty exerts no trifling power, in strengthening our good resolutions, and in restraining at the same time our evil inclinations; adding to the growth of virtue, and repressing the dominion of vice, extending the agency of good

principle, and diminishing the power of temptation; ensuring the conformity of the good man to his great pattern and exemplar, and placing a barrier to the downward road of the wicked.

Section III. *On Idleness.*

The man of business sighs for leisure; for that intermission of action, which is the fondly anticipated termination of fatigue; the daily labourer, exhausted under the fervid ray of a meridian sun, watches with anxiety its western journey, and hails with delight its lengthened ray as announcing the cessation of his toil; and on the last day of the week, looks forward with solid pleasure to his sabbath of rest; the man who has lived much in the world, and has grown tired of its pleasures, and has been disgusted with its selfishness, who is wearied with the incessant demands upon his attention and exertion, who has been worn by the injustice and ingratitude of mankind, disappointed by the hypocrisy of friends, and worried by the thousand occasions, on which *his* interests and feelings have been sacrificed for any trifling whim, or caprice, or inadequate motive, by those to whom it was entrusted, earnestly longs to be enabled to exchange the present contentions and irritation of his mind, for that retreat from the world, in which all its duplicity and falsehood, all its low intrigues and petty in-

terests, all its flattering and fawning smiles, all its paltry acts of disingenuous concealment, all its disgraceful evasions of duty, all its bigotry and intolerance, all its frowns and sarcasms and ridicule, all its calumny and scandal, all its impatience, and ready wilful misconstruction of action and motive, all its restless ambition and its sordid avarice, all its intolerable pride, all its envy and jealousy, all its hatred and resentment, all its contempt and scorn, all its splendid fooleries, and its lightly esteemed wisdom, all its discountenanced virtues, and its fostered vices, all its wild amusements and dissipation, all its narrow doctrines, its changing opinions, and its delusive maxims; *all* shall be excluded from his notice, or if not entirely shut out from his senses, shall be mellowed by distance, and will be seen and heard through such a medium as shall enable him to contemplate with interest, yet to review without passion. In all these instances, leisure is desired and desirable; but here also there must *not* be idleness, or there will not be happiness; there must be action, and motive, or there will be misery. Thus the man of business, when he flies from the toils of his counting-house, must have pursuit, or he will sigh for his books and his papers; the Sunday of the labourer will be a weariness to him, the hardest labour of the week, unless it may bring with it, its appropriate employment; and his yawning and exhausted system will betray the suffering it has undergone from the absence of his customary toil, and from

the want of an adequate substitute, as pleasure and duty combined, which will bear its impress upon the mind, during the week, and create a goût for its periodically returning pleasures. The man who retires from the world will soon grow weary of his solitude, unless his hours be enlivened by literary or benevolent, or some inferior pursuit; he will find that unparticipated pleasure is but half enjoyed; and he will feel, that in the monotony of his own reflections, he possesses a far greater evil, a far worse oppression, and more intolerable burden than would be all the turmoils of the world.

It has been said that nature abhors a vacuum; she acknowledges not an empty space; all is created for use, to do, or to suffer, to employ, or to be employed. And so does intellect abhor the absence of exertion; that vacuity of thought, and feeling, and action, which is its grand aversion; it knows not of one useless attribute; every manifestation has its object, every object its peculiar utility, and each the specific labour necessary to obtain it, the labour of desire, the stimulus of hope, the reward of enjoyment; since that which is obtained with difficulty is valued, while that which is procured without effort is very little esteemed. A state of indolence is then a morbid state, a condition of disease, as if the heart could cease to act from mere fatigue, without the greatest danger; there may be lessened, there may be varied action: there may be considerable exertion *now*, and a slighter effort presently; a

comparative degree of quiescence, and then again succeeded by a mighty striving after some important good; but there must be *action*, or there will be *misery;* and there must be *good action*, or there will be *vice!* How comes it then, that we trace so much indolence, such a strange propensity to inertness in the world? How is it that we see the evil spirit of idleness, subjugating the industrious principle, and bearing down before it every motive to exertion, as in the luxurious and feeble inhabitant of an Indian or African soil, or in the hardy, but scarcely less indolent Aborigines of the North American continent? A similar cause will be found operative upon both, viz. the dearth of sufficient *motive* to exertion, the absence of social stimulus, the want of education, the paucity of intellectual acquirement, and the neglect of moral and religious sanction. Both are only anxious to supply the immediate necessities of to-day, and are thoughtless of to-morrow; while their wants are almost entirely limited to the cravings of appetite; in one case, the fertile soil brings forth in such abundance, that a supply for these necessities is easily obtained; and in the other, the successful hunter feasts to-day, and retires to his natural indolence till again roused by the stimulus of hunger; *both* esteem themselves too free to labour, and will not *continue their exertions*, whatever may be the prize set before them; *both* feel that to eat and sleep form the great aim of existence; they will accomplish the former, till they

have induced the latter; and they will enjoy this state, until exertion becomes indispensable. *Both* also want the stimulus of society; their females are in a state of the lowest degradation, not their companions, but their slaves—not their friends for whose support and protection, every muscle and nerve should be energized to exertion, and every sacrifice should be made, but who become rather the objects of their brutalities, the butt of their haughty scorn, the ministers to their wants, the sufferers from their indolence. The ties of kindred have very little influence upon them; and oftentimes the aged, aye, even the aged parent when too feeble for exertion, or incapable of obtaining support by hunting, shall be left to perish from want, or shall fall by the ruthless hand of the indolent parricide. In *both cases* too, there is a want of intellectual acquirement; the manifestations of mind are few and feeble; and the light of that noble principle is almost entirely quenched in the darkness of ignorance, in that night of reason which *education*, and *Christian education* can alone dispel by the brightening beams of the day-star of righteousness: *in both cases*, there is more; there is not only the absence of intellectual acquisition, but the entire want of any desire to obtain it, and a preference of the state of quiescence; appetite, and the cravings of want can alone stimulate to exertion; and alas! here there is so complete an intellectual torpor and destitution, that there is no appetite for literary or moral food; no desire

for information. To all this may be superadded the want of Christian motive and principle, that which teaches the devotion of every talent and faculty to the glory of God; that which teaches man to aspire after conformity to his Maker; that which shews him his lost condition, and the necessity for striving to regain that state in which it was said of him, that he was "*very good*;" that which indicates the way of return to holiness and happiness, and sets before him the necessity for exertion; that which teaches, that his safety consists in energy and watchfulness; that which inculcates activity in business, solicitude for families, and the exercise of benevolence to mankind. *Religion* will transform even the savage, from the idle to the industrious, or it will do nothing for him; it will teach him to "do good and to distribute," to turn not away his face from the poor, to cherish the sick, prolong the life of the aged, to be merciful after his power, and even, if he have little, to do his diligence to give gladly of that little. And if such be a genuine picture of indolence, and such the tendency of uneducated man towards its indulgence, how important is it, that this natural bias should be counteracted, and supplanted by the spirit of exertion.

The power of indolence has a disposition to increase, and a degree of quietude which would satisfy it to-day, would be in a short time absolutely fatiguing exertion: a principle of augmentation, which the parent will do well to keep in

view, in order that she may avoid, as far as possible, those unfortunate days termed "holydays;" days generally the most wearisome to infancy, the most productive of little vexations and sorrows, and ever followed by a loss of the energy of industry. There must be *action*, or there cannot be peace: let then the holyday be a day of *change of active duty*, of more interesting employment and pursuit, but let it still be a *day of action*.

The spirit of idleness is encouraged, particularly in eastern countries, by the doctrine of fatalism; a doctrine upon which industry cannot be engrafted; exertion withers, and fruitfulness is impossible. There are also those who have perverted the doctrine of Providence, and the promises of the Most High to his faithful followers, so as to make them careless of the future. But this is a perversion of the truth; and a reliance upon Providence is feeble and groundless, if it be employed as a motive to indolence; or as an excuse for the want of perseverance; or as a reason for the diminution of exertion; for however delightful it may be to repose with confidence upon the unchanging goodness of Jehovah, it will be of no avail beyond the mere sensitive enjoyment, to him who does not strive and contend for the goods of nature, of intellect, and of grace, *as if* they might be procured by his own utmost exertions; for "if any would not work, neither should he eat;" (2 Thessalonians iii. 10;) the boons of Providence are not designed for the

idle, and the ban of starvation is placed upon him.

Idleness leads to a criminal waste of time; of that invaluable talent, which we shall never duly estimate; but of which we shall regret every mispent hour, as we approach the close of life; and for one single moment of which we would hereafter give worlds of pleasurable enjoyment, should we then occupy the place of torment of the luxurious rich man. "Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest."

Idleness is the fatal atmosphere in which intellect cannot breathe; it withers, becomes feeble, sinks and dies; the immortal soul is imprisoned by the merest wants of the animal; it grasps after futurity, and it is attempted to be satisfied with the more than emptiness of sensual desire, the entire exhaustion of that principle which should support its vitality, and the consequent overpowering weight of the medium which surrounds it. "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down. Then I saw and considered it well: I looked upon it, and received instruction." Proverbs xxiv. 30, 31, 32. So true is it, that by indolence the image of the Most High is exhibited in man, as overgrown

with vices and follies, and his understanding is crumbled away from the want of employment.

But again, idleness is opposed to happiness and success; for as pursuit is the great secret of peace, and the only road to acquisition and consideration is by industry; and the best means of obtaining influence is by persevering energy of character; and the only mode of fulfilling the great design of living, is by doing the will of God: so, "the idle soul shall suffer hunger;" and "he becometh poor that dealeth with a slack hand;" while "the hand of the diligent maketh rich;" and "the soul of the diligent shall be made fat." Proverbs xix. 15, x. 4, xiii. 4.

The encouragement of this vice leads to dependence upon others, and renders man a slave to his passions, and the needy vassal of those who will contribute to their indulgence. A miserable penalty, the due meed of those who will deliberately prefer the most degraded villeinage; the meat and drink of worse than feudal power, to the freedom of conscious usefulness, to the activity of intellect, to the subjugation of desire, to the expansion of the heart, the enlargement of the feelings, the independence of industry, the conscious majesty of mind. "The hand of the diligent shall bear rule; but the slothful shall be under tribute." Proverbs xii. 24.

Indolence concentrates the views of the individual upon himself; he is too feeble, and too contracted to supply his own wants; and of course, has no heart to think of the necessities of

others; and thus is he left a monument of uselessness, and a misery to himself; for "the soul of the sluggard desireth, and hath nothing." Proverbs xiii. 4.

Again, idleness leads to the indulgence of unreal fears, and produces an attention to little inconveniences, which should only serve as a stimulus to surmount difficulty, and to pass over the lesser trials of life; aye, the veriest trifles are magnified into momentous obstacles; the web of the gossamer will serve to deflect the indolent from his course; and the chirping of the grasshopper will be enough to destroy his firmness of purpose, to dissipate his resolution, and leave him a prey to idle fears, and pusillanimous inaction. "The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing." "The slothful man saith, there is a lion in the way; a lion is in the streets." Proverbs xx. 4, xxvi. 13.

The spirit of indolence leads to the indulgence of sleep; is an enemy to early rising; produces hebetude of the faculties; destroys the chance of improvement, and leaves the mind a waste, whose exclusive quality is, that it continually extends, and encroaches farther and farther upon the yet remaining resources of its border territory. "Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man." Proverbs xxiv. 33, 34. "Love not sleep, lest thou come to poverty; open thine eyes, and

thou shalt be satisfied with bread." Ibid. xx. 13. "As the door turneth upon his hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth."

Lastly, indolence degrades the man in his own eyes, or it ministers to his conceit; for in the latter case, "the sluggard is wiser in his own conceit than seven men that can render a reason;" (Proverbs xxvi. 16;) while in the former, the curse and the consciousness of unprofitableness rest upon him, and the conviction of uselessness leads him to disesteem himself; vilifies the mind; conducts him to deceit, and leaves him to the absence of candour, and frankness, and rectitude of conduct. To all these evils, we have only to observe in conclusion, that every thing around us is constant action; not a pause is allowed; nothing stands still; nothing is happy without exertion; and surely with such lessons before their eyes, parents will studiously eradicate this destructive vice.

Section IV. *On Prudence.*

Prudence is the faculty of foreseeing by the aid of reason, of moral tact, or of enlightened conscience, what is or is not favourable to our personal safety, or future hopes; and it is predo-

minant in the individual according to the development of his intellectual capacities, his moral feelings, his spiritual desires; and in proportion as these are regulated and governed by principle, enlightened by the Spirit of God, and submitted to the law of God: "a prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." Proverbs xxii. 3.

Prudence is not only a conservative virtue, which enables its possessor to avoid danger; but it is likewise that wisdom and discretion which endow him with the power of distinguishing what is the line of conduct to be adopted in circumstances of difficulty; whether of joy or sorrow, of hope or fear, of excitation or depression, according to the time, and place, and object in question, as well as according to the persons with whom we may stand connected, and *their* thoughts and feelings, together with their modes and habits of action; always yielding, where it is possible, things which are not important, disarming prejudice, conciliating feeling, yet remaining firm and unbending to the plain and positive requisitions of the holy law of God. It is *knowledge* which directs what is to be done, and what is to be avoided, and this forms the basis for action; but it is *prudence* which acquaints us how this knowledge is to be applied with the best effect, and instructs how to perform that which is before us duly and conveniently; how to choose a proper time for its accomplishment; and especially how to *abstain* from doing altogether, at an

unfortunate or unpropitious period. Much mischief often results from the display of zeal in a *good* cause, which is not subjugated and tempered by prudence. Thus, then, wisdom must form the ground-work of the prudent character: "be ye wise as serpents, and harmless as doves." It is well known that the serpent was considered as emblematical of prudence, and of that wisdom which assumes its name and attributes, when it becomes an *active* faculty. This is that "understanding heart," the great object of the wise man's prayer, in order that he might "judge the people, and discern between good and evil." 1 Kings iii. 9. This is "that wisdom" which "excelleth folly as far as light excelleth darkness;" and of which it is said, that "the wise man's eyes are in his head; but the fool walketh in darkness." Ecclesiastes ii. 13, 14. The prudent man walketh in the light; his eyes are ever cast around him to discern the track upon which the rays of knowledge have shone; while thick darkness, the night of ignorance, the clouds of error, the mists of prejudice, the dim twilight of unassisted reason, the uncertain coruscations of wild enthusiasm, the storms of passion, and the alternating seasons of feeling, all serve still farther to bewilder the thoughtless wanderer who has left the path of wisdom, and who has forgotten to take oil with his lamp.

Prudence is not an innate faculty; witness the heedlessness of infancy; its proverbial want of

foresight; its quiet unconscious peace, in the midst of surrounding danger; its preference for the gratified wish of the moment to a future contingent good, however valuable; witness the constant evils to which it is exposed from carelessness, and the reiterated unfortunate trials which are necessary to teach wisdom, and enforce the value of prudence. It is seldom that a boon of any magnitude, as connected with this virtue, can be obtained, except by dearly bought experience; and parents should not therefore be anxious to preserve their children from the mischievous consequences of their heedlessness, since these are really the appointed means of leading them to think of wisdom, and to practise that foresight and care which are frequently not developed until irreparable injury may have resulted from their absence. "I wisdom dwell with prudence, and find out knowledge of witty inventions." Proverbs viii. 12. The want of this faculty is destructive to life and comfort; not a day, and hardly an hour can be passed without its influence. Scarcely could we be preserved from the many calamities which threaten us on every side, but for the means of defence suggested by prudence. A thousand instances might be mentioned in which this virtue forms the appointed means of safety from imminent danger; and it is by the exercise of the faculty that man may be prompted to flee from the wrath to come; to escape from the dominion of sin, and be translated into the liberty

of the children of God. "O that men were wise, that they understood this, that they would consider their latter end."

It would be impossible to enumerate the many occasions for the exercise of prudence in passing through life; a few only may be specified. Thus, for instance, the principle is exemplified by placing that restraint upon the tongue, which will preserve it from mischief. How frequently does it happen that an inadvertent or unguarded expression shall be perverted by prejudice, or distorted by passion, or coloured by feeling, or repeated with an unintentional shade of difference, or magnified by crafty design, or altered by malevolent purpose; and then so completely is it changed in its complexion as to be scarcely recognized; it is met by angry and injudicious feeling, and followed by recrimination and rejoinder, and then, "behold! how great a matter a little fire kindleth!"

Again, the confidence of a friend may be unwittingly betrayed, and what has been told us in the simplicity of perfect openness and sincerity, when retailed by others, and dressed up by interest, and exaggerated by private hopes and fears and designs, has so lost its original character, as to be often injurious to the first innocent promulgator, and to be productive of the most serious evil: "a tale-bearer separateth very friends."

Again, great caution is required in delivering an opinion upon conduct; and in ascribing motives where it is not possible that we can be

thoroughly acquainted with all the circumstances of individual situation; yet nothing is more common, than for man to judge of his fellow man in this way; to *imagine* motives for a particular group of actions, and then to detail them, as if they had actually existed, and this usually leads to passing judgment upon the individual according to the nature of these supposititious motives; and to all these cases prudence supplies an antidote; "O that ye would altogether hold your peace; and it should be for your wisdom." Job xiii. 8.

In circumstances of difficulty and in situations of trial and delicacy, when the pathway is obstructed by inclination, or is hedged in by the feelings of others, and when perseverance in rectitude is only to be obtained by strenuous exertions; and when large sacrifices of personal comfort and relative feeling are necessary; and when *firmness of purpose*, and the utmost softness and *conciliation* of manner are to be reconciled; then it is, that prudence will become a guide through the intricacies of the labyrinth, and will give strength to overcome its difficulties. "Wisdom strengtheneth the wise, more than ten mighty men which are in the city: for there is not a just man upon earth that doeth good and sinneth not: also take no heed unto all words that are spoken, lest thou hear thy servant curse thee." Ecclesiastes vii. 19—21.

Prudence is again called for in repressing emotion. In allowing the first burst of feeling to find *utterance in expression*, we give occasion for the

triumph of enemies, and for the blushes of those who love and esteem us with the firmest friendship. It is very seldom that the passions can be listened to with impunity, when they prompt to action, *even in our own breast;* but when we give them a tangible form, and embody them in words, and allow them a substantial existence, we show our own weakness, we betray our inconsistencies, and the many points of moral stain and imperfection which cleave to us; especially when we are eager to take offence, quick in resenting a supposed slight, ready to exhibit the influence of wounded pride, revengeful, implacable, unforgiving; *then* do we betray our feebleness, our need of prudence, for the "Discretion of a man deferreth his anger, and it is his glory to pass over a transgression." Proverbs xix. 11.

Again, prudence forms a shield from the attacks of our enemies; disarms malevolence; blunts the shaft of slander; unravels the mysterious doublings of calumny; is the best protection against those who "hint a fault, and hesitate dislike;" enables us to repel false accusation by the mild consistency of uniform character; preserves us from yielding to the temptation of the wicked; gives an antidote to plausible error; affords a warning against entering the neutral ground which environs the dark territory of those who forget God, and who are deprived of the light of his countenance; teaches us to avoid the society of such as do evil, and "whose ways are crooked;" and enables us to pursue the good way, the narrow

path that leadeth unto life; so true is it that "Discretion shall preserve thee, understanding shall keep thee." Proverbs ii. 2.

To a certain extent, concealment is an attribute of prudence. To relate all we know will be to involve ourselves and others in misery, and oftentimes in ruin; but it will be the truest discretion to conceal that which may do much evil, though it may also do *some good*, and *á fortiori* that which *must* occasion much evil, and can only by possibility do a little good. It is often wise to conceal *our* knowledge of events, though we are certain that they *must* eventually transpire; it is better that they should be generally circulated by others, especially if our acquaintance with them may have arisen from confidential circumstances. It is far more desirable that events of a painful nature, that little blots of character, should be wrapped around with a veil of kindness, than be held up to the notice of the world, and pointed at by the finger of scorn, or that they should raise the curled lip of derision, "A prudent man covereth shame;" "a prudent man concealeth knowledge, but the heart of fools proclaimeth foolishness." Proverbs xii. 16, 23. So extensive is the influence of this principle upon the social compact; so necessary is it to preserve the peace and good order of society, the comfort and reputation of ourselves; the esteem and respect, the benevolent feelings and friendship of others towards us.

Prudence is a deliberative faculty; its chief

support is knowledge, it holds counsel with truth; it weighs the past, the present, and the future; it estimates contingencies; it considers present advantage against rectitude of action and future good; it draws its maxims from experience; it listens to the wisdom of others, it avails itself of every means of information; it decides slowly, but it acts firmly; it is not hasty in its resolves, but it is inflexible in its pursuit of that which it judges to be right. "Counsel is mine, and sound wisdom; I have understanding, I have strength." "The wisdom of the prudent is to understand his way, but the folly of fools is deceit." Proverbs viii. 14, xiv. 8. It is cautious in giving credence to human testimony, for it knows the liability to error, mistake, and even wilful misrepresentation; it is tardy in yielding its assent to truth, except upon conviction; it is doubtful even of the evidence afforded by its senses; and it requires a frequent arrival at the same conclusion, both by the methods of synthesis and analysis, and by different routes, before it can make up its mind to action; "the simple believeth every word; but the prudent man looketh well to his going." Proverbs xiv. 15.

The utmost prudence is required in giving as well as in receiving advice; *both* perhaps the most difficult situations of social life; for it is not easy to place ourselves in the exact circumstances of *him* whom we presume to advise; and the cool results of unimpassioned opinion, are not always the most correct; for the all-bountiful Creator

has given us feelings and passions to influence our conduct, *upon which* the understanding must sit in judgment; so that "wisdom is profitable to direct," (Ecclesiastes x. 10,) and without prudence, we shall but excite a painful recoil and collision, and defeat every purpose of good. Again, in receiving the advice of sincerity and friendship, though it may not be palatable, though it may be formed upon narrow views, and be influenced by prejudiced feelings, and conveyed in an injudicious manner, and may be calculated to irritate; and though it may have been based upon false data; yet should it be received with kindness and candour, and weighed with sincerity, and estimated with reflection, and allowed its due amount of influence, and ever be repaid by its meed of gratitude; for "only by pride cometh contention; but with the well advised is wisdom." Proverbs xiii. 10.

But the highest effort of prudence, is when it deliberates on eternity; when its views are no longer bounded by time; when it escapes from the snares and the fetters of mortality; when it is encircled by the radiance of its high original; when "*the light of the world*" becomes its guide; when it ceases to grope its darkling way, through the midnight gloom of this world's meridian splendour; when it refuses its dependence upon the fitful gleam of intellect, and trembles before the alternate cloud and sunshine of passion; when it sits at the helm of action, and becomes the pilot of the soul; when it keeps its stedfast and

uplifted eye upon its great Exemplar, and strenuously endeavours to follow his footsteps; when it is actively and perseveringly directed against every irregular movement; and when it assigns just limits to moral character and conduct, and acknowledges no definition of morality, which does not include *religion;* and knows of no principle under this imposing term, but the *religion of the Bible:* then it is, that "happy is the man that findeth wisdom, and the man that getteth understanding;" (Proverbs iii. 13;) for "wisdom is the principal thing; therefore get wisdom, and with all thy getting, get understanding; for a crown of glory shall she deliver to thee." Proverbs iv. 7, 9. "The wise in heart shall be called prudent." Proverbs xvi. 21. "And wisdom and knowledge shall be the stability of thy times, and the strength of thy salvation; the fear of the Lord is his treasure." Isaiah xxxiii. 6.

This wisdom is humble: this prudence is diffident; it is precisely opposed to that vain-glorious spirit, which makes self its centre, which ceases to be a conservative principle, and which leads its votary to the brink of destruction. Prudence is the gift of God, and as such, possesses nothing in common with the conceited feeling, which prompts the thought, if not the words, "by the strength of *my* hand *I* have done it, and by *my* wisdom, for *I* am prudent." Isaiah x. 13. When the mind has arrived at this state, it has cast away fear, and has bidden adieu to all true wisdom and prudence. But what saith the Almighty

to this spirit? "Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory, he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn, and devour his thorns and his briars in one day; and shall consume the glory of his forest and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them."

Once more, the exercise of prudence teaches us to avoid the follies and dissipations of the world around; it instructs us to be disconformed to its maxims, its habits, its customs, its sayings, its conduct, its society, its spirit; it teaches us not to yield, even in things which are really indifferent, but which *might* wear the appearance of evil; or which *might* at least endanger still farther compliances, till the grand marks of distinction between the Christian and the man of the world, were lost in one deplorable amalgamation. And since "folly is joy only to him who is destitute of wisdom;" and since "a man of understanding walketh uprightly;" (Proverbs xv. 21;) so shall we find that the way of happiness is the pathway of wisdom; and that *prudence* is characterized by *rectitude* of conduct; by observing the straight road of christian propriety; and never deviating from it for any sinister purpose. But while such is the plain duty of the christian pilgrim, it

equally becomes him not to suffer his good to be evil spoken of; he must be prudent towards those who think differently from himself; he must recollect, that he is living *in* the world, though he aims to *live above its spirit;* and he is not called upon to jostle and oppose every traveller whom he meets or overtakes on the high road; or to run a muck with those whose opinions and views are opposed to his own; above all, is he not qualified, or even permitted to quarrel with a "friend or brother," who may be pursuing the same objects, but by a somewhat different road; or at a greater or less rapid pace; or who may wear a different costume from his own; or whose dialect varies; whose feelings may be less excited; whose judgment may be less informed; whose views may be limited; whose opportunities have been less extensive, and who cannot take broad views of the land before him, but whose opinions are chained down to the immediate wants of the day, and to the sentiments of the few around him. Prudence forbids our interference with all these peculiarities. Our object in passing through the world, should not be the encouragement, or repression of its details, but the avoidance of its spirit; not the exhibition of a sectarian, but of a christian temper; not the indulgence of party feeling, or intolerant views, but of a catholic and universal charity; not a desire to chide or censure those who differ from us, but an earnest wish more and more closely to imitate the Saviour; not to betray a hostile feeling which

may be construed into churlish misanthropy against the usages of society, but rather to win over others to our more simple, more cheerful, more satisfying plans and pursuits. It is not seclusion from the world, which prudence requires, but separation from its follies and its vices, which constitute its madness, and evince its idolatry to him who is the god of this world. Then does it form the means by which the kindest designs of Providence may be carried into effect; thus may be accomplished, that which should be its grand object, the safety of ourselves, and the paramount good of others. These objects are compatible; but they will fail unless supported by wisdom.

Prudence is susceptible of cultivation; and it should be an object of christian education to develop its influence, and perfect its agency, by leading the young mind to an acquaintance with those objects, which are its great desire; by applying the maxims of wisdom to all the daily circumstances and events of life; and by shewing that it is only through the instrumentality of circumspection, that the most painful errors, as well as the most fatal dangers can be avoided. The habit of circumspection arises from the principle of prudence, and consists in looking forward, and in taking enlarged views of men and things; discovering difficulties and dangers; searching out and choosing the safest and the nearest path; and obtaining such an acquaintance with the country through which we are travelling, that we

may advance firmly, without fear, and without offence. Even animals are taught by instinct, the necessity for circumspection; and the principle is exhibited at every turn of nature's wide domain. What a reproach upon the heedlessness of man! that he, with all his superadded reason, should not be circumspect, but oftentimes destitute of common prudence; and how guilty must *he be*, if while the beasts which perish are characterized by this principle, he alone refuses to listen to the voice of wisdom, and goes on still in his folly, and in his wickedness! how *weak* must he be, if indiscretion mark his efforts to do good; and how weak as well as wicked, when he continues to riot in the maddening revelry of those who know not God, who despise his commandments, and are daily working out their own ruin.

The efforts of prudence are assisted by ample mental resources, by all that extends the knowledge, enlarges the boundary of reason, strengthens the powers of the understanding, develops the habit of attention, enlivens the faculty of perception, augments the power of memory, encourages reflection, and gives energy to conscience; it is aided by trials and difficulties surmounted; by observation on the conduct of others; by the influence and association of the past, with the present and the future; it avails itself of the experience of remote ages; it imitates the conduct of the wise; and above all, the holy example of him who was without fault; it

refuses to listen to the feelings, and seeks to subjugate the passions, and give to the judgment, its legitimate sway over conduct; it is assisted by taste; by developing that delicacy of tact, a property of imagination, which consists in seizing at a glance, the minute and distant relations of things; and above all, by a constant and uniform reference of events and contingencies to the solidity and accuracy of that moral judgment, which is the result of conscience enlightened by the word, and influenced by the holy Spirit of God.

Prudence may exist in excess; as for instance, when it conducts its possessor to reserve, arising from uncontrouled distrust of those with whom we are placed in contact in society; he is fearful of exposing his character to the gaze of his fellow men, and therefore retires within himself, thinks, feels, lives for himself; trembles at the display of his sentiments; and anxious to avoid notoriety, as well as to escape from the pinnacle of observation, he shrinks back within the gloomy and inaccessible keep of reserve.

Prudence in excess may also lead to a want of candour and openness, to that concealment of fault, and that sophistical defence of error, which are inconsistent with simple uprightness and integrity. It is one of the last acquired lessons of wisdom, that nothing is really lost by the confession of having thought or acted wrong; the pride of the human bosom is such, that it cannot brook the idea of being lightly esteemed by

others; and although it be aware, that it will truly deserve less consideration for the attempt to conceal the first fault; yet the hope of maintaining an unblemished character with their fellows, and the fear of losing the weight which has hitherto attached to them, will often lead men into delinquencies of *principle* in order to hide an error of judgment or of feeling. But, to his own master he standeth or falleth; the great object is to convince the young of the importance of rectitude of conduct and motive; and to make them feel that God is every where present, and knoweth all things, and that we need not be ashamed to confess in society, what we are not afraid to think or to do, in the privacy of abstraction from the world's censure or approbation.

Taciturnity and a fondness for solitude, may also be the product of a similar principle; both are phenomena of the same cast, and consist in a refusal to employ the talent of conversation; and in the determination to avoid society altogether, and to court seclusion, rather than be compelled to bring a proper quota of information to the common stock; or to incur the risk of being discovered to be empty; or the odium of being thought proud and inaccessible, or haughty, selfish, and morose. A similar effect will sometimes be unfortunately produced on an individual, who may have been so placed in society, as not to meet with others of congenial minds, whose views and sentiments could assimilate; whose

pursuits were of the same generic character; who could agree in *most important* particulars, and *could agree to differ*, in the lesser shades of prejudice, or passion, or habit, or opinion; but who had on the contrary, associated only with those of opposite feelings and sentiments, who had rendered prominent their own peculiar views, and had constantly sought to bring them into contact with those of others, and even to place them in disadvantageous contrast; who had taken pleasure in wounding the mind, who had heedlessly wielded the shafts of wit and ridicule, and who had seized every occasion to stir up strife and argument, and make the worse appear the better part. Placed under such circumstances, the conscientious individual, resting on his integrity, but perhaps not able to cope with the more brilliant acquirements of his less principled adversary, feels the prudence of retiring into silence, lest by a feeble defence, and perhaps defeat, he should really be doing injury to the truth. There *may* possibly be prudence in this measure; but it will so generally wear the appearance of contumacy, that it will be better to seek for more accurate information, which added to rectitude of motive, will generally enable, even mediocrity of talent, to put to silence the sophistries of wicked men.

The excessive influence of prudence may also lead to a degree of *hesitation* in action, almost amounting to *indecision*, which may frequently be productive of inconvenience, and perhaps even

of still greater evils, by allowing the opportunity for action to pass by unimproved, till the period of successful exertion, has been in a great measure lost; and sometimes till the golden hour of energy has been wasted upon fruitless speculation, and has passed over never to be regained. This arises generally in circumstances of doubt, and danger, and difficulty; and from repeated calculation, and balancing the evil against the good, and adjusting all the proprieties of action, the time, the mode, the persons, the places, &c. The mind endeavours to take an enlarged view of all the circumstances, and contingencies of the case, and arrives by so doing, at a certain conclusion; but in the excess of its prudence, determines on reconsidering the whole question before it acts; this leads to procrastination; to-morrow arrives; each argument is again scrutinized with hypercritical severity; doubt ensues, and at the conclusion of this day, there is found to be less firmness of purpose than before; there are some points on which the opinion of a friend must be taken, and this contributes to greater uncertainty, till wearied and perplexed by conflicting arguments, and by deepening shades of indecision, prudence calculates, and reviews, and calculates again, until it is incapable of continuing the process with accuracy and effect: it can no longer follow out a conclusion to its results, and it does not act at all, till exertion is either impossible or fruitless. This habit must be counteracted, or notwithstanding the very best

intentions, the character will become irritable, wavering, not to be depended upon, and vacillating. It is to be obviated by accustoming the individual always to *act* upon the best possible information it can obtain; to decide upon the evidence before it, and to follow up its decisions by cautious, but firm, unhesitating conduct. The *unstable* cannot excel; they will be guilty of great injustice, and will produce unhappiness to themselves; for the state of suspense previous to decision is one of great anxiety, and most injurious to the health of the body, the peace of mind, and the well-being of the general system.

Once more, prudence will sometimes lead to excessive scrupulousness in action; the fear of doing wrong will induce it not only to be careful as to the character of conduct, but also to doubt, where no room for doubt exists; to be suspicious; to reject not only every equivocal line of action, but also to avoid that which is really good and praiseworthy. Where this feeling operates, it not only renders *the person* ridiculous, but also does injury to the cause with which he may be associated; since it commonly fastens upon really trifling objections, magnifies them into all the gigantic form, the frightful mien, the threatening expression, the imposing attitude, and the fearful menace of some monster of iniquity, capable of bearing down before it all the barriers which may have been successfully reared against the inroads of vice. Far be it from us to weaken the strong holds of virtue, or to diminish the length and

breadth of that line of demarcation which must for ever separate them from the mock majesty of vice; far be it from us to diminish the just horror of that which is wrong, or to blunt the keenness of conscience; far be it from us to obscure the form and lineaments of rectitude of motive and conduct, or to soften the native deformity and ugliness of wickedness; but we *do wish* that the objections of the good should be wisely formed, and that they should stand out in tangible and undeniable being; we *do wish* that the monitions of conscience should be based on enlightened judgment, not on the prejudices of the ignorant and the weak; we *do wish* that the evils to be avoided should not be the phantoms of an unreal existence, or the creatures of folly and credulity; and we *do wish* that the scruples of *the good* should be also the scruples of *the wise;* that they should be supported by reason, strengthened by reflection, and built on the laws of God.

Lastly, excessive prudence leads to the anticipation of evil. The mind is desirous of observing circumspection; hence it becomes reserved, from the fear of those with whom it is associated; it falls into the error of concealment from the dread of confessing its faults; it becomes taciturn, lest it should incur the obloquy or ridicule of impertinent compeers; it hesitates and is undecided from the apprehension of doing wrong; it is vacillating from the fear of miscalculating the grounds of its conduct; it indulges a variety of scruples, lest it should occasion offence to the

weak consciences of others; and thus, by the constant expectation of evil, it is really led to the uniform dread of its approach; and life is passed between the danger of doing wrong, and the fear lest it should not do right, or of doing right, at an unfavourable period. But knowledge is power; and with the aid of modesty and diffidence *it* will supersede all these unreal terrors, and lead to firm and dignified continuance in well-doing.

Section V. *On Gratitude—on Ingratitude.*

a. Gratitude.

Gratitude is the return of a sensitive and justly balanced mind, accorded to a benefactor, either in action, or at least in the wishes of the heart, for benefits previously conferred. It is the dew of blessing upon the thirsty land, which is returned in fruitfulness, breathed out in a purified atmosphere, exhaled in fragrance, and exhibited in the freshness of life, and in varied tints of inimitable beauty. It is the humble offering of the feeble for protection; of the needy for support; of the weak for strength; of the houseless and friendless, for countenance and defence; of the sorrowing for consolation; of the widow, and the orphan, and the destitute, for that compassionate care which their situation demands. It is the offspring of religion; it lives within its circle; is

governed by its motives; is cherished by the Spirit of Grace; thrives in its beams; withers in their absence; is fostered by the ray of principle, and chilled when deprived of its influence; it is rendered delicate and noble by feeling, while it is annihilated by selfishness. Too frequently does this principle degenerate into a mere form of polite words without meaning, or any corresponding mental emotion, when exercised towards man: too frequently does it become the merely customary thanksgiving, the dissociated expression of unheeded gratitude towards God, whose unwearied kindness is hourly exhibited in the events of his providence, and in the designs of his grace; the emotion of the heart has changed sides with the customary expression of automatic thankfulness; and that which should be the remembrance of kindness and obligation, accompanied by the desire of requiting it, has become a mere form of words, pronounced by the thoughtless lip, and uttered by the thankless heart; the impression of mercies received has been dissipated by the frivolities of the day; too often has it been supplanted by acts of hostility and rebellion; the recollection of obligation has become irksome, and has even sometimes led to a dislike of the person by whom favours have been accorded, and to alienation from him. Thus has it been with man's wicked heart towards his highest benefactor; *his* constant care and unnumbered blessings seem only to have aroused a spirit of forgetfulness of *his* claims to gratitude

and love. Man lives in the atmosphere which surrounds him, and cannot exist without it, yet he employs his breath in blaspheming the name of his Creator and Preserver; he rejoices in the light of the sun, yet employs its beams for every purpose except that of doing the will of God, and of living to *his* glory; he hails with delight the removal of its glorious ray, and courts the returning season of repose, yet again devotes it to the perpetration of deeds of darkness with greater impunity; he is gratified by the revolving seasons, and yet each spring and autumn, summer and winter, find his heart more hardened, more distant from doing the will of the Supreme, the righteous Governor of the universe; he is indebted to Providence for health, and the continued play of his bodily organs, together with all the comforts connected with them, and yet yields that body as the servant of sin; he is disobedient, unthankful, unholy.

While then gratitude may be pronounced to *be the memory of the heart*, it can only be received with this limitation; *it is so in a state of innocence alone*, or *as it may have regained* some portion of its high original, by the renewing influence of divine grace; as the desert may have again blossomed, and burst into fruitfulness; as the winter of distance from God may have been exchanged for the invigorating beams of the sun of righteousness. In every work of God, however, the traces of justice as well as of mercy are discernible; and as gratitude ought to flow from a recollection

of the feeling of past kindness, and to prove a centre of happiness in the retrospect; so is that very memory a source of punishment to the ungrateful: the broken images of unrequited benevolence haunt their days, fill them with impressions of remorse, and disturb their sleep with dreams of horror; the consciousness of deserving ill from those around him, makes a coward of the man; he trembles in darkness, finds an enemy in every undefined form, and nourishes the plant of anguish in his bosom, even from the very *complacency* of those whom he has injured, and from whom he might have expected a very different return.

Genuine gratitude does not consist in profession; it does not exhaust itself in mere words; the assurances of feeling are very little worth, unless they are attended by practical consequences; *deeds, not words,* are the test of the existence of this principle, as well as of its measure; for however a grateful individual may want the power or the opportunity of showing his thankfulness, yet the feeling will be prevalent, and will avail itself of every means of exhibiting its tendency. It will not find *excuses* for indolence in its peculiar situation, but will *invent occasions* for showing what is the real bias of the heart.

The influence of gratitude should be permanent, not the transient feeling of momentary excitement, but the high and *principled* emotion of the heart. This unfortunately is not its usual course, for however deeply it may be felt upon the im-

mediate spur of the occasion which has developed its exercise, it is commonly less and less vivid, in proportion to the real amount of the obligation conferred; and as the present period of time is more and more distant from the reception of the benefit. The former of these causes arises from the indulgence of that silly pride and vanity, which recoils from the feeling of having received an obligation, and the consciousness of having needed it; and the second from that law of nature, by which all impressions which are not studiously encouraged, become fainter in their colours, fade, and are almost completely effaced, by the mere inertness of memory; a law, which in the present instance, is commonly more than usually operative, from the studious desire with which man remembers to forget the kindnesses he has received; and from that awkward feeling of dependence, which arises as its consequence, and which his haughty spirit cannot brook!

It is then a noble and elevated sentiment; it is to be perfected by education, and by just views of the misery, and helplessness, and feebleness of man, his need of support, his constant requirement of mercy, his entire dependence for every blessing he enjoys on him who dispenses the largess of his bounty to his creatures; and the absolute duty of evincing gratitude, and seeking to please *Him*, by doing his will and living to his glory. Gratitude to our fellow-man will necessarily flow from a heart which is filled with thankfulness to its God and Saviour, the great design

of education, therefore, will be to develop the exercise of this virtue towards the Supreme; and *when* the heart has been brought to feel its natural destitution of all that is good; when it has been taught to know the importance of its common mercies, and not to overlook them because of their multiplicity, and invariable continuance; when it has been led to ascribe its preservation from evil and danger, its health and comfort, to the protecting and munificent agency of God's providence; when it has been deeply imbued with the conviction that it cannot think a good thought or do that which is acceptable to God, except through the aid of the Holy Spirit; when it feels that its proud and stubborn, or vain and volatile heart, cannot be thankful unless it receive the power and disposition from on high; when it it really acknowledges the numberless occasions for *gratitude,* and is at the same time aware that the excitement of this feeling is one of the highest causes for its devotion to Him whose spirit has awakened it, " for all things come of thee, and of thine own have we given thee;" (1 Chronicle xxix. 14.) when it is taught to ascribe all its wisdom and knowledge, all its intellectual capacity, and power of acquisition; every talent, every good desire, every moral principle, every virtuous sentiment, every benevolent action, to *Him* who convinces the world of sin, of righteousness, and of judgment, and who leads and guides his people into the way of all truth; when the heart rejoices in the righteous government of God,

and rests assured that the seeming unequal distribution of good will, by and by, be rendered perfectly clear, and that what he knows not now, he shall know hereafter; when he is gladdened by every fresh accession of strength to the cause of truth, and by every degree of extension given to the Redeemer's kingdom on earth; when he feels his hourly dependence for preservation from danger, but above all from the influence of sin; and when he acknowledges his own sinfulness, and need of a Saviour, and can humbly hope that he has been enabled to place his reliance, his entire confidence on that friend of sinners, then it is that the great enemies to gratitude, selfishness, and pride, and forgetfulness, and vanity will be vanquished; and that a deep feeling of thankfulness to his fellow-men, will arise out of this humbling, yet encouraging view of the causes of gratitude to his maker, and his God.

b. Ingratitude.

Ingratitude is not merely a negative of gratitude; it consists not only in the absence of a thankful heart, and benevolent expression of that emotion; it is not merely a thanklessness of disposition, but consists in a positive act of vice, in that emotion which really prompts to do an injury to those from whom we may have received kindness. It is very generally the result of vanity, which cannot tolerate the idea of that species of tacit supremacy, which the benefactor exercises upon the indivi-

dual whom he obliges; it is sometimes the consequence of a positive destitution of principle, the absence of all correct feeling, the presence of all that is opposed to just views, the reckless disposition of one who receives blessing only to return cursing, and the measure of whose enmity is alone equalled by the extent of his obligations: it is sometimes the result of carelessness, that thoughtless and forgetful disposition, upon which present sensation has very little future influence; and from which the impression of benefit conferred is soon obliterated; the emotion of gratitude is so transient, that it is lost as an abiding principle; and except in the mere feeling of the moment, and action perhaps grounded on that feeling, and therefore sincere at the time, leaves not a trace behind: it arises sometimes in the bosom which has been chilled by drinking deeply into the spirit of the world, and influenced by its hollow, specious insincerity, and corrupted by its cool and calculating selfishness, and is then satisfied with exchanging ineffective profession for genuine principle: at other times it originates in pride, that feeling which lost heaven to the arch apostate; that disposition of the heart, which is averse from receiving an obligation at all, and which, in union with self-conceit, produces in the obliged, the state of mind, in which he thinks, or imagines that he has not been recompensed *according to his merits*, of the extent of which he conceives a very high idea; while on the contrary, the benefactor not only thinks he has done

too much, but does not hesitate to show that he thinks so, and thus to excite that painful feeling of dependence, which in the human mind, constituted as it now is, and modified by society, opinion, and prejudice, almost always excites a desire to be emancipated from the galling bond of obligation, and to walk in the freedom of that liberty which allows of his acting without controul, so long at least as he is governed by the rules of right; and exempts him from considering the caprices of his patron. Ambition is a frequent source of ingratitude, since in the march of its unamiable career, it knows no feeling and acknowledges no principle which may interfere with the object of its pursuit; it considers no interest but its own, and avails itself of the assistance of others, only so far as it may be conducive to its ends. This vice is also found in frequent conjunction with envy; and wherever the latter passion is developed towards him, who has it in his power to become a benefactor, then the sentiment of gratitude is extinguished, because when envy is experienced for the *sum* of our friend's good things, there will be entirely superseded a feeling of gratude for that portion of them which he may have been disposed to impart. Again, *avarice* is not an unfrequent source of ingratitude; the love of money is the root of all evil; and so it will be sometimes seen, that an individual upon some frivolous pretext, refuses to pay the debts he has justly contracted; and this principle extends not merely to pecuniary claims, but to every kind and

degree of moral obligation, from whatever source it may have originated. It must, however, be recollected, that he who feels the full value of the benefit he confers, should also be sensible of the weight of the gratitude of the persons obliged; or he himself participates in the ingratitude, and is in fact *ungrateful* for the blessing of *gratitude* which he receives. And lastly, ingratitude is often a negative state, at least to a certain extent; there is an apathy of feeling destructive to that quick sensibility, in which the very essence of the emotion of gratitude consists; there is a feebleness and infirmity of the heart, by which it seems to be rendered incapable of that genuine action, so necessary to the active exercise of this virtue, and without which its employment will degenerate into the mere emotion of passion, without aim or object.

Such are the sources of this fatal vice, which sullies wherever it approaches; which alienates the heart from God; which strangles the first rising of virtuous emotion; which fills the bosom with many hateful feelings; which haunts it with the perverted images of fancy, invented as excuses or palliations, for the omission of an obvious duty of gratitude; and which, instead of raising the heart to the Author and Giver of all good, debases it to the consideration of selfish and secondary causes, as if by their own prudence and strength, they had obtained all the good they possess; as if "the greatness, and the power, and the glory, and the victory, and the majesty,"

were not the Lord's; as if it were not in *his* hands only to "make great, and to give strength to all; as if it were not true, that "our days on the earth are as a shadow, and there is none abiding;" as if it were not true, that all the good we possess "cometh of thine hand, and is all thine own;" and, as if we practically disbelieved that God "tries the heart, and has pleasure in uprightness." 1 Chronicles, xxix. &c. &c. Strange is it that the highest reach of ingratitude, the forgetfulness of the goodness of God, and a studied rejection of the offers of his mercy, should pass unnoticed; or at the very most, that they should excite no feelings of astonishment; while the existence of ingratitude to man produces an extensive sympathy for those who suffer from its baneful influence; where it is discovered, it is punished by the indignation excited in the breast of fellowmen; a feeling which is deepened into passion by the contemplation of the *victims of this vice*, and of the painful consequences which have now resulted from its agency. And yet, we pass unnoticed, continued hostility and the basest ingratitude to God; we pass over as a tale that is told, the horrors which have been produced by sin; we have no sympathy for the misery, which has resulted from it, and we scarcely ever think that we ourselves have been *in spirit* participators in the tragic scenes which the ingratitude of man has accomplished towards his Saviour and Redeemer. A most deplorable evidence of the blindness of the human mind, and of the alienation of the

heart from good, as well as of its perversion towards all that is evil.

This very indignation which is felt towards the ungrateful, is in itself an expression of the evil nature of this vice; which is farther shewn by the award of conscience, and by the impossibility of scrutinizing the heart, without giving rise to a deep feeling of remorse; by the cruel, though unavailing regrets, which sooner or later, attend the pathway of the ungrateful, and prepare for the bed of sickness, the sleepless night of sorrow, and the deepening shades of old age and infirmity, *a pillow of thorns*, which will render uneasy the softest couch, and throw a darkening cloud of anguish upon every situation of pain. This deep feeling of the mind is also exhibited by the conscious blush of shame, and by the desire of avoiding a benefactor, towards whom ingratitude has been observed; both circumstances however, which shew that the mind is not quite destitute of feeling; that it is not yet so hardened by this unfeeling vice, as to have completely extinguished the voice of conscience, so powerfully exerted, as to make a coward of the man; to make him turn his back, not upon his enemy, but his friend, to make him flee, not before the power of hostile invasion, but from the tacit rebuke contained in the presence of a good and injured man; to subject him to an automatic influence, from which he cannot escape,—an influence which constitutes him a monument of vice, confessed to all mankind, and whose amazing power is capable of

producing a crimson glow upon the surface, by one impetuous and instantaneous rush of blood to the extreme vessels, particularly those of the face and neck, and which in a succeeding moment recoils back to its citadel the heart, and leaves the surface pale and bloodless, heightened by the contrast with the preceding excitement. Nothing can more distinctly shew the evil nature of this vice, than the occurrence just detailed, in spite of every effort to prevent it; nothing can more clearly prove, that man was originally good, and that he has only ceased to be so, under the agency of some perverting cause, when we find him so constituted, as to possess a purely automatic monitor, a natural and instinctive judgment, an immediate and necessary punishment, so inseparably connected with the commission of evil, that until the sense of iniquity has been quenched in the darkness of desertion, it exists, and exerts an influence which *will be* heard, which produces discomfort to the individual, and holds him up to the indignation of his fellow. True it is, that *the blush* is not *always* an evidence of feeling; that it is not *always* to be expounded as the product of shame, or conscious guilt; it will *sometimes* be excited by some indirect and scarcely definable emotion; it *may* be produced simply by the idea, of becoming the object of attention to others; and it will often be occasioned by the apprehension, that our manners, or habits, or opinions, or sentiments, or words, or looks may be misconstrued: but it will be seen at once, that all these

are perversions of the feeling arising out of our social eccentricities, and only prove from its abuse, that the association was originally intended to pass sentence upon conduct, to warn of danger, and to punish the disobedient.

Lastly, the evil of ingratitude is shewn by the incapacity for *enjoying* the goods thus obtained by the kindness of others, by their unrequited confidence, by their cruelly abused benevolence. But so it is: the stern eye of justice is fixed upon the ungrateful, and the curse of unhappiness rests upon them; their very blessings are embittered, and prove sources of misery; the idea of their ill-gotten comforts haunts them in the busiest, or the most dissipated scenes of life; they fly in vain from the inflictions of care; the illusion of peace vanishes from their bosom; and it does so, because the image of ingratitude is frequently presented, and casts its gloomy shadow over the recollection of the past, the enjoyment of the present, and the anticipations of futurity.

So perverted may be the heart, that on many occasions these consequences do not follow; but when they do not, it is because the effect has been dissociated from the primary cause, by some secondary and corrupting agency, powerful enough to arrest the original movements, and to develop others of a painful and injurious nature. Such then is *ingratitude!* a vice too prevalent in the world, and against which, the young cannot be too carefully guarded. Not only should they be

instructed, to avoid it in themselves, but also not to be surprised, when they meet with it in others. As gratitude *from others* is not to become a motive to action; so ingratitude is not to be employed as an excuse for inaction, for slumbering at our post, for ceasing those energetic exertions, which are a duty we owe to those around us. The young must not be taught to expect gratitude; but they must be cautioned not to be disappointed when they experience its opposite vice. This is important as a *principle of action;* for it happens too frequently, that where benevolent conduct has been founded principally on feeling and education, it will be blasted by the adverse gale of ingratitude,—a gale which only shews the greater need of the exercise of charity for those around us, and which should induce us to cling more earnestly to the wreck of our hopes, and never to abandon it, while there remains a chance of doing good to ourselves or others; much less, while we can do our duty to God, though we cannot be useful to man.

Ingratitude is to be most sedulously corrected by education, and more especially by the removal of its exciting causes; by teaching the young, that the only worthy object of pursuit is superiority of goodness, and that *principle*, not *feeling*, is to be their guide through life; by shewing them, that he who forgets a kindness, is degraded below the *irrational brute*, who repays his benefactor with *some* shew of requital, while *reasonable*

man, too frequently seeks to do him harm; by teaching them, that the spirit of the world is at enmity with God, and that pure and undefiled religion consists in keeping themselves unspotted with its vices, in forgetting the selfishness of momentary gratification, and in the sincere desire of doing the whole will of God towards his creatures; by sapping the foundation of pride, and by shewing the necessity for humility; by exemplifying the truth, that the only real liberty consists in obedience to the commands of God, according to their spirit; by obviating the influence of avarice and ambition; by moderating the pretensions of envy; by calling into action, that delicate sensibility of feeling, which prompts its possessor to receive a benefit with modest pleasure, and to repay it with unmingled delight; and by enforcing the evil nature of this vice, and the miseries to which its indulgence inevitably leads.

SECTION VI.—*On Patience—Impatience—Meekness.*

a. Patience.

PATIENCE is a virtue, the exercise of which enables us to bear afflictions and calumnies, with constancy and calmness of mind, and with a ready submission to the will of God; it teaches

us to yield to the higher privations of life, without a murmur; gives cheerfulness and equanimity when the will is crossed, when our hopes are blasted, or intentions defeated, and our designs contravened; it fortifies us to support disappointment without vexation, and to bear the contumely of the world, the calumnies of acquaintance, and the unkindness of friends without an angry feeling; it preserves us from envying the lot of those who appear more fortunate in this world's goods; it enables us to exercise that charity which beareth all things; defends us from restlessness in sickness, from irritability in pain, from excessive anxiety in sorrow, from the torment of selfishness under narrow circumstances, from the blast of penury, the storms of adversity, and the winter of destitution; it supplants anger, places a tight rein upon ambition, reconciles conflicting passions, dissipates the vapours of ennui, and leaves no room for the exercise of the gloomier forms of disgust, hatred, resentment, and vengeance. Patience should be exercised on the lesser, as well as on the more important occasions of life; on those lighter instances of every day occurrence which provoke irritability and fretfulness, without being of sufficient importance to develop a more powerful passion. The employment of this virtue is essentially connected with peace of mind; for "tribulation worketh patience, and patience experience, and experience hope." Romans v. 3, 4.

Patience is universal in its application, and energetic in its influence; "be patient towards all men," (1 Thessalonians v. 14,) rendering to all their due, and taking care that it should have its perfect work. Patience moderates the desires, and leads us to look forward though they be not immediately gratified; and to pursue those which are lawful with unwearied energy, and undaunted perseverance; and still to hope for their accomplishment. Lo, the husbandman "waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain." James v. 7. In the night of distress, even in the deepest affliction; when the hand of Providence has removed our greatest comforts; when unexpected accident or disease has snatched from us our nearest relatives; when the hedge about ourselves, and our houses, and all that we have appears to have been broken down; when our oxen, and our asses, and our sheep, and our camels, and our servants have been destroyed, or we have been deprived in some way or other of all that we have; then it is that we should bless the name of the Lord; then it is that we should "take the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience;" then it is that we should "count them happy which endure;" then it is, that having heard "of the patience of Job," and "having seen the end of the Lord;" that the Lord is very "pitiful, and of tender mercy," (James v. 10, 11,)

we too should be inspirited to persevere in well doing; then it is, that we should hope for deliverance, and "wait with patience for it;" (Romans viii. 25;) then should "patience have her perfect work," that we may be perfect and entire, wanting nothing;" (James i. 4;) and that we "through patience and comfort of the Scriptures might have hope." Romans xv. 4.

Again, patience forbids the employment of unlawful means to extricate ourselves from difficulties, pecuniary straights, or embarrassments, and untoward circumstances of every kind: all forbidden methods of obtaining money, every species of gambling, and game of hazard, every appeal to chance, every kind of lottery; every sinister agency; the employment of the wicked to compass our plans; in fact, every deviation from the strict law of rectitude, is expressly proscribed, for "I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. And when they shall say unto you, seek unto them which have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. And they shall pass through it hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the

earth, and behold trouble and darkness, dimness of anguish, and they shall be driven to darkness." Isaiah viii. 17, 19—22.

One of the greatest trials of patience, consists in the calumny of those around us, and in their suspicion of our actions, but above all in the misconstruction of our motives, even by the good; and yet under these circumstances we should "rest in the Lord, and wait patiently for him;" we should not be impatient, because of "man who prospereth in his way," "because of the man who bringeth wicked devices to pass," (Psalm xxxvii. 7,) but we should wait "patiently for the Lord who has inclined to us, and will hear our cry;" (Psalm lx. 1;) we should acquiesce in his dispensations, who will bring forth "our righteousness as the light, and our judgment as the noon-day:" and in all circumstances of trial, and difficulty, and temptation; when our wishes, and inclinations, and present ease, and worldly prosperity, and advantageous connexion, and the good opinion of the many, and the advancement of ourselves, and our friends, must all be sacrificed to a sense of duty; and when we must pursue a long course of conduct most adverse to our feelings, and therefore painful; and "when the youths shall faint, and be weary, and the young men shall utterly fall: they that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

Again, when disease assails us, and decrepitude advances, and pain and restlessness are our constant attendants, and the last enemy approaches, and the final struggle is at hand, and strength fails, and the energies of the body are exhausted, and the manifestations of mind are feeble and failing, and the judgment is insecure, and the reason tottering, and reflection well nigh extinguished, then it is, that "He will swallow up death in victory; and the Lord God, shall wipe away tears from off all faces; and it shall be said, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad, and rejoice in his salvation." Isaiah xxv. 9, &c. And in the immediate prospect of dissolution, and of that change which then passes upon all men, for that all have sinned, we shall exclaim with Job, "If a man die, shall he live again? all the days of my appointed time, will I wait till my change come."

Once more, patience is a principle which leads us to bear with injury and transgression, and to seek rather the reformation than the punishment of the offender; for "though oppression maketh a wise man mad," yet "the patient in spirit is better than the proud in spirit; and anger resteth in the bosom of fools." Ecclesiastes vii. 7, 8, 9.

Lastly, patience is sometimes required in yielding willingly to privations which we endure, as public taxes, and imposts of different kinds; yet

here also the line is clear, for we are expressly enjoined, "submit yourselves to every ordinance of man for the Lord's sake; for so is the will of God, that with well-doing, ye may put to silence the ignorance of foolish men; as *free*, and not using your liberty for a cloak of maliciousness, but as the servants of God." 1 Peter ii. 13—16. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith, who endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds." Hebrews xii. 1—3.

Such is patience! such the frequent occasions for its exercise, such its vast importance, such its beneficial influence, such its paramount duty, such its transcendant reward, such its power of transforming its subject into the image of Christ. And shall the christian parent consider this virtue as of secondary importance? It is true indeed, that the principal occasions for its exercise, do not occur in infancy; but unless the principle be early developed,—unless the virtue be constantly exercised, and its opposite vice be uniformly opposed, its action will become every hour more difficult: and eagerness of desire in the infant, will become impetuosity in the child, passion in the youth, and settled impatience and fretfulness in the adult: neglect of early discipline will have

injured the future character, or will have fastened upon it a load which will impede its progress, sow its path through life with nettles and thorns, oppose it with constant difficulty, water its couch with tears, embitter the relish for the goods of providence, destroy thankfulness of heart, and constitute the fretful, irritable, wayward child of undisciplined inclination, encompassed with pain and sorrow of his own creation, and very little fitted for the duties, or the pleasures of Christianity!

b. Meekness.

The term meekness is employed to describe a temper of mind, which is not easily provoked; which leads to the endurance of injuries, without exciting the desire of revenge; and comprehends the idea of quiet submission to the will of God! It is for the most part a passive virtue, the exercise of which is a peculiar embellishment to the Christian. There is however a condition of the young mind termed meekness, which it is necessary to distinguish from the principle just characterized; since in the latter, the hand of severe discipline is not borne well; it appears to *crush*, rather than to *direct*,—and to moulder away, instead of supporting the edifice of moral conduct. The very slightest reprimand will often produce a flood of tears, and leave a permanent impression of sorrow, far more extensive than could have been imagined, or ever was intended by the parental instructor. It is difficult to manage a

child, who is heart-broken upon the smallest reproof, or even upon the exertion of the mildest form of coercive authority. It is not easy to reconcile the discipline of government, and to lead the mind into the right way, without producing an effect, which might destroy the energy, and freedom of action; and to keep up a sufficient *surveillance* upon the conduct, without leading its subject to the very verge of hypocrisy. It is of great consequence not to daunt the meek, or to extinguish the germ of independent action: it is of equal consequence to educate a *spirit of meekness*,—a temper of mind most favourable to correctness of christian conduct, most ornamental to the character, when supported by freedom of choice, by the enlarged decisions of judgment, and by the ultimate ground of appeal in every case, viz. the revealed will of God: but most readily conducive to error from mere feebleness, rendering its possessor easily assailable by temptation, opinion, prejudice, and passion; leading him to uncertainty and vacillation in judgment; to unjust compliances with the views of others; and finally, to disguise, deceit, and prevarication.

The management of this character, is not by *severity* or *neglect*: both would prove equally fatal; the former by inducing *duplicity;* and the latter, *lawlessness* of taste and feeling, of opinion and conduct. The great object is to *lead* with a gentle, yet firm, devoted, and unyielding hand; and at the same time, by constant exertion, to

strengthen the understanding, to enlarge the views, confirm the judgment, and subdue too great susceptibility; to avoid punishment; to conduct the mind to reason and reflection, rather than to feeling; to accustom it to review its own actions, and to arrive at its own moral decisions; and thus to save it from the shock which it would experience by the violence of its grief, and which if frequently and fully repeated, would form that feeble erring being, which would consist in *too much* action; which would be perpetually exhausting its energies in the exercise of principles, where no such exercise would be required; and which from the fear of doing wrong, would be constantly endeavouring to do right in the wrong place: feebleness and excitability would be its prominent characteristics; while firmness, and strength, and uniformity of principle, would be its grand wants.

To return, this pseudo-meekness will be best eradicated, by cultivating the genuine principle,—by fostering that spirit of acquiescence in the disposal of Infinite wisdom, which will secure the calm unruffled sunshine of the soul,—the peace which passes understanding, which is not disturbed by the collision of injury, and whose immediate offspring are, the forgiveness of enemies, pity and compassion for those from whom we have suffered, the subjugation of resentment, and its substitution for the desire to do good to those who have despitefully used us. This may be a

hard lesson; but it is the duty, and the privilege of the Christian. It *is his duty*, for it *is the command* of God; "take my yoke upon you, and learn of me; for I am *meek*, and lowly in heart; and ye shall find rest unto your souls." Matthew xi. 29. "Whose adorning, let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God, of great price." 1 Peter iii. 4. Again, meekness is a fruit of that wisdom, which in the Holy Scriptures, is placed for the love of God, and obedience to his will and commandments; for, "who is a wise man, and endued with knowledge amongst you? Let him shew out of a good conversation, his works with meekness of wisdom." James iii. 13.

But it is also the Christian's privilege, since "blessed are the meek, for they shall *inherit* the earth;" so powerful is this principle, that victory and conquest are promised to it; so true is it, that the weapons of the gospel are omnipotent; and that while anger would frequently lead to injustice, and passion would be always sinful, and always accompanied with a loss of self-possession, and of influence, and valour would be useless, and courage would be thrown away, and hatred would be a source of constant torment, and the gratification of revenge would be more than equipoised by the misery of remorse; and while the exercise of every one of these passions would be accompanied by a corresponding loss of respectability, of moral dignity, of real worth, of peace of

mind, and of intellectual influence: genuine, humble, modest, god-like meekness "shall inherit the earth;" for the race is not to the swift, nor the battle to the strong, but to him who lives to the glory of God.

In the present world, surrounded by difficulty and danger, with our knowledge circumscribed, and our way rendered dark and obscure by sin, and ignorance, and prejudice, and passion, the greatest boons which we require are to be led into the way of truth, to be preserved from error, and to have the means of our information enlarged. These blessings are promised to the meek; "the meek will he guide in judgment, and the meek will he teach his way," (Psalm xxv. 9.) and "the Lord lifteth up the meek; but casteth the wicked down to the ground." Psalm cxlvii. 6.

Again, as sinful creatures we need a Saviour; as convinced of our wretchedness, we require deliverance; a prey to the guilt and torment of sin, we seek for peace; enslaved by passion, we require the freedom of those who are ransomed of Christ; obstructed in our path by the material cloud which invests us, we require the aid of the Sun of Righteousness to dissipate that cloud; and so it is the office of Christ "to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isaiah lxi. 1.

And lastly, it is our privilege as well as our duty to imitate the character of Him, who "when

he was reviled, reviled not again; when he suffered he threatened not, but committed himself to Him that judgeth righteously;" (1 Peter ii. 23.) of whom it has been said, that "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isaiah liii. 7.

With such high authority for the exercise of this virtue, surely meekness will not be stigmatized as want of spirit, *even* by those who profess to see in the character of Christ only an example for imitation; but in those who do not thus rob the Saviour of his glory, who are really rational Christians, and who rejoice to lay hold of the hope set before them in the gospel, it cannot be that they should neglect to cultivate this spirit, or lightly esteem its influence; it cannot be that they should be laughed or frowned out of their religion; it cannot be that they should be followers of Christ, and yet be imbued with the love of retaliation, the *manly* temper of resentment, the *noble* passion of revenge, the *benevolent* principle of vengeance, the *Christian* spirit of murder; it cannot be that they should be influenced at the same time by the dispositions of the demon, and by the love of God; it cannot be that they should be slaves of Satan, and heirs of the kingdom of heaven!

SECTION VII. *On Justice.*

JUSTICE consists in the unbiassed appreciation of conduct, and in the meed of applause, or disapprobation which results, from the judgment thus formed of human action, and motive, and principle. It is the even-handed award of truth, based on religious principle, uninfluenced by sinister or selfish motives, supported by duty, and proposing no other object for its end, than the punishment of the evil-doer, and the reward of virtuous conduct. But as "there is not a just man upon earth that doeth good and sinneth not;" (Ecclesiastes vii. 20.) so neither is there a perfect example of justice to be found except in the character of Jehovah; and God alone is essentially righteous and just; *He* also is the fountain of justice, both in his nature, which is of purer eyes than to behold iniquity, and in all his proceedings with his creatures; for "justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." Psalm lxxxix. 14.

It is then an attribute of justice to be tempered by mercy; but mercy does not supersede justice. To forgive, to blot out the transgressions of his people, to remember them no more against them, to cast them into the depths of the sea; aye, more, even to spare the wicked for the sake

of the good, and to suspend his judgments upon the former, to give them farther space for repentance; to be changed from his fierce anger by the tear of godly sorrow, and to be reconciled to sinners by their turning to God, and faith in the sacrifice of Christ; these are his delight. Thus, in the memorable instance of patriarchal pleading with God, "shall not the Judge of all the earth do right?" Genesis xviii. 25. Jehovah promises to spare the cities of Sodom, if there were found in them ten righteous persons, for *their sakes*. But while the attribute of mercy shines most conspicuously, it is also true, that justice demands the ultimate execution of his wrath upon the finally impenitent; for as God is *holy*, *he* must hate sin, and must punish the wilfully obstinate, in order to magnify *his* law and make it honourable; and "*he* shall not judge after the light of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness shall be the girdle of his reins." Isaiah xi. 3, 4, 5. *This* is a most important principle of justice; and it is one on which mistakes are so frequently made, that it cannot be too distinctly marked, or too sedulously inculcated as an early bias of education. There is no cruelty in justice; when a man deliberately pre-

fers evil to good, and with a knowledge of consequences, chooses the former for its immediate attractions, there can be no cruelty in reaping the misery with which it stands connected: if he voluntarily subject himself to the contagion of the plague: if he contract the disease, and be destroyed by it, we may pity the individual, but there is no injustice done except by *himself*.

In the present world, there is a deplorable want of justice: "judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." Isaiah lix. 14. On whichever side we cast our eyes, we shall often find the just and the upright among the poor, and the defenceless, while injustice shall be rendered sacred by wealth and power. The selfish, the ignorant, the conceited, are often preferred, to the disinterested, the well-informed, and the humble. Impudence, and imperturbable self-possession, frequently bear rule over humble worth, and diffident integrity; passion and prejudice often stifle the voice of principle; the monitions of conscience are silenced by the influence of interest; judgment and opinion bend before the shrine of fashion; reason and reflection yield their sway to the agency of custom and habit; the maxims of a narrow policy, and present expediency are exchanged for the immutable truths of the Christian religion; vice is rendered triumphant, and is invested with a fictitious garb of virtue, that it may give currency to its dicta, and potency to its influence;

that which is evil, is called good, and that which is really good is shunned as evil, or perverted by some epithet which renders it opprobrious; anger, avarice, and ambition are fostered, while the forgiveness of injuries, universal benevolence, and a humble desire to fill the station appointed by Providence, are stigmatized as evidences of being righteous over much; pride, envy, hatred, and intrigue are cherished, while the humble, the charitable, and the sincere are sneered at, as wanting a knowledge of the world; virtue and vice constantly change places, and are perversely, attired with their reciprocal claims to attention; real merit is forgotten, and splendid worthlessness is frequently successful, so that in this world, "truth is fallen in the street, and equity cannot enter;" a simple, yet sufficient reason, why, in reference to the character of *him* who is pre-eminently just, there *must be* a day of retribution, when all these seeming inequalities of condition will be reconciled and adjusted. But the young mind, must be *prepared* for this injustice of the world's estimate, and must be *taught*, not to be lightly moved away from its principles by this apparent discountenance of virtue; it must be fortified against injustice, misrepresentation, and obloquy; and must be strengthened to sustain the steady helm of virtue, amidst the conflicting elements of this world's jargon, this intellectual Babel, by which man vainly thinks to rear an edifice of safety for himself, that he may reach his groveling heaven, without the intervention of Almighty aid.

But on the contrary, there is a placid dignity in justice, which gives to its possessor, however humble, an influence which is denied to wealth, or talent, or splendour, or rank, or power, when dissociated from it, and alone; for deprive even *majesty* of its externals, and what is it but a mere jest? But integrity of action, and justice of judgment and opinion, throw a clear and steady light around the pathway of the just, for "the path of the just, is as the shining light, that shineth more and more unto the perfect day;" it is as the sun which dispels the gloomy night of ignorance, chases away the morning clouds of indistinct perception and inadequate reason, dissipates the mists of prejudice and error; extinguishes by its superior light, the dim twinkling of the night of moral philosophy; unveils the wide world of maxim and opinion, and slumbering motive, and secret design; and continues until it has filled the earth with the rays of its meridian splendour, and lighted up the reason of every man who cometh into it, with the beams of religious principle. It is this alone on which justice can be based; and it is to this, that the young must be constantly directed; here they will learn that the prosperity of the wicked, is of short duration, for a man shall not "be established by wickedness; but the root of the righteous shall not be moved;" (Proverbs xii. 3.) here they will observe that while the unjust shall be snared by "the transgression of his lips," "the just shall come out of trouble," (Pro-

verbs xii. 13.) shall be carried harmless through the difficulties and trials of life, and shall become a safeguard to himself, and a blessing to others; they will learn, that the just are the peculiar objects of God's watchful providence, and that they shall be finally recompensed in their integrity, for "the lip of truth shall be established for ever; and there shall no evil happen to the just:" (Prov. xii. 19, 21.) they will learn that justice is a defence to the good man, and that it gives him a sacredness of character, which is not only a munition to himself, but descends in blessings upon his family; for "the just man walketh in his integrity: his children are blessed after him:" (Proverbs xx. 7.) they will learn that a principle of justice is a means of recovery from error, or injudicious conduct, and that however a man's judgment may have been perverted by feeling, however his conduct may have deviated from rectitude, under the influence of surprise, or inconsideration, or emotion, or passion; however he may have formed hasty opinions, and may have been betrayed into indiscreet observations; yet that with the simple desire of *doing justly*, he possesses the means of returning to the path of sincerity, "for a just man falleth seven times, and riseth up again;" (Proverbs xxiv. 16.) and lastly, they will learn that the influence of the just is great, not only over relatives, and friends, and connexions, and neighbours, but upon society at large; not only upon individuals and upon motives, but upon large masses of mankind, and

upon their actions; not only immediate, but remote and contingent; not only present, but abiding, even long after the example has ceased to exist, since the memory of the just is blessed." Proverbs x. 7.

A most important principle of justice is, that it be impartial; that it do not form its judgment from hearing only one side of a question, but that it should ever listen to the version of the several individuals concerned, whose *views*, however *intended* to be marked by truth, will commonly take the form of selfish, or prejudiced feeling, and will be insensibly biassed by a thousand emotions which are hostile to the judgment of simple truth. "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him." Proverbs xviii. 17.

But farther, justice is a social or political virtue, which renders to every man his due, and which in the domestic sphere, or larger circle of government, distributes equally its awards. As a relative virtue, it moderates affectionate feeling, modifies it by that *principle* which forms its last appeal, and equally distributes rewards to the well intentioned, encouragement to the diffident, strength to the feeble and sincere; as well as punishment to the wicked, restraint to the impetuous, and admonition and guidance to the insincere. As an attribute of the executive government, it regards the equal supply of the wants of all, the uniform care of all interests, the preservation of the several links of which society is

composed, the nice adjustment of complicated claims, the punishment of evil-doers, and the praise of them that do well, although the latter is scarcely to be met by adequate provisions of the civil magistrate. In all these cases, it is based on the one principle of *seeking the common weal:* in the *former*, or relative institution, it is stated of Abraham, that the Lord knew him, "that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment: and in the *latter*, whatever may be the form of civil government, it should have but one object, the happiness and the virtue of the people, so that it might be always said of the executive, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I put on righteousness and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not, I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth." Job xxix. 11—17. Thus, its simplicity, utility, and necessity, are the principal recommendations of relative and political justice: and its exercise will be required on every day, for

every day will produce some new act of violence and injustice.

There are they, who fancy that justice may be left to individual feeling, or to the opinions of private bodies, or to the decision of larger sections of society, or to the judgment of mankind in general; and who vainly think the parade of executive government altogether unnecessary, since they plead for their virtue, as if it existed already in the bosom of man, as defined by common sense, directed by moral principle, and governed by *conscience*, not intending by this term *reason enlightened by revelation*, and sanctioned by religion, but a kind of half judgment of right and wrong, according to some fancied standard of accommodating purity. But the grand source of error in all this reasoning, consists in a forgetfulness of the real state of man, and in assuming the untenable position, that he is perfectly innocent; that even here, happiness is within his own reach; that his bosom is not agitated by conflicting passions; that he has no tendency to evil; that wisdom and piety, sincerity and truth, benevolence and compassion alone actuate him; that he is free from the influence of temptation; that he has clean escaped from the power of ignorance and vice, duplicity and falsehood, envy and self-conceit; and that his heart is governed by motives the most disinterested; thus assuming an imaginary state of perfection for man, and avowing a *practical* disbelief of the scriptural account of his

really lost and ruined condition: and when once the casuist has lost sight of this, the great compass of his thoughts, he has abandoned the only guide of his ratiocination, and is lost in unsatisfactory conjecture. The simple, but melancholy truth is, that man cannot confide in his fellow-man; that he is taught by experience to be suspicious of his motives and conduct; and that the apparatus of justice is interposed as a barrier to his vicious and anti-social conduct, under the influence of selfish passions, exhibited in the form of despotic power on the one hand, where a sufficient quantity can be accumulated in the hands of one, or of a few individuals; or of licentious freedom on the other, where the lawless will of the many is placed in the room of that single unlimited sway, which has been just noticed. The *natural* tendency of both these forms of power, is towards injustice, towards a sacrifice of the interests of many, and especially of the feeble, for the gratification of the few, and particularly for the aggrandiezment of the strong. But justice interposes; and since it is perfectly *equal* in its decisions, it admits of no claims of pre-eminence of the great over the little: all is *equal*, and the views and feelings of the highest personage, demand, or at least *obtain*, no greater attention, than those of the peasant. Memorable instances of the truth of this position, are to be found in our own code of laws, and in the mode of their upright and independent administration.

In spite of the perversion of human opinion,

and feeling, and judgment, some traces will yet be found in man, descriptive of his high original, some feeble glimmerings, which still faintly indicate what he once *was*, and what he might *have been*. So in the present instance, a sense of justice may be found inherent in the human mind, although so lamentably distorted and obscured; aye, even its vestiges are to be marked in the retributive visitations of savage life, which though influenced by passion, and stimulated by the love of revenge, do yet *proceed upon the assumption* of appeasing the angry spirits of their relatives and friends, by visiting the injustice done to others, through the medium of calamities of an equally, or more fearful nature. So again, with regard to the power of conscience, which though defined by the *amount* of moral principle in action, and by the influence of religious motive, does yet always to a certain extent, approve the just, and condemn the unjust. But though there may be a foundation for this virtue, it is confessedly *feeble*, and becomes the immediate object of education to develop, to strengthen, to inform, to enforce, and practically to apply; and this is to be accomplished by moral and religious instruction.

The principles of justice and morality are alike; and moral duty is uniform in its character; since it flows from one source only, viz. *the revelation* of the will of God which he has vouchsafed to man. Thus justice is founded on immutable truth; and it is implanted in the human heart in the form of

an authentic communication from the Most High God to his feeble erring creatures; it is the offspring of infinite mind, is applied by infinite wisdom, and leads to infinite good. Thus it is perfectly independent of the varying opinions of man, and of all the nicer distinctions of philosophical morality; it is the judgment of God, not the caprice or prejudice of man; it is the law of heaven, and not simply the institutions of reason; it is not the result of opinion, since it rests in religion, in that counterpart of infinite mind, which existed anterior to the formation of all possible opinion; it is the indestructible attribute of Jehovah, and is to be found in man only as it may have been vouchsafed to him: although frequently clothed in language, it is altogether independent of words; it requires no logical support, and cannot be enforced by argument, for it is the science of duty, and consists in a prompt feeling of right, and in obedient action, not in reasoning and discussion, speculation and hypothesis. Justice is to the social compact what medicine is to the body; it should remove every uneasiness, repress every excessive action, stimulate every languid function, restore and preserve the balance of the several organs of which the body is composed, sustain its wasting energies, husband its resources, and secure, as far as possible, all the highest perfection of healthy action. So the object of justice is to cure and to correct the disorders to which the will of man is prone; to obviate the effects of injury, to repress vice, to

encourage virtue, to restore and to preserve the influence of religious principle, to support the feeble with its all-important sanctions, views and hopes, to be niggard of displaying its resources except upon the substantial ground of benevolent action, and to continue increasing in truth and righteousness, in good-will to man and conformity to God. Man is blind to his real interests; he goes on frowardly in the way of his own heart; he is infatuated by his senses; deaf to the admonitions of conscience; torn by conflicting emotions; driven hither and thither by passion; agitated by ardent desires, and by extravagant and unjustifiable pretensions; arrogant in his designs; presumptuous in his wishes; avaricious in his schemes for futurity; ambitious in his views; the prey of malevolent intention; enslaved by his fears; inhuman and ferocious in the exercise of courage; enfeebled by envy; stimulated by jealousy and suspicion; deceitful and vain; and the design of justice is to remedy these evils: with these views, also, it is to be educated, and to form a daily and hourly principle of the young mind's conduct. And while it is inculcated in action, it must also be exhibited towards them, and kept up as an uniform and last appeal in all their little differences, and is never to be commuted for any inferior consideration; "*fiat Justitia, ruat Cœlum.*"

SECTION VIII. *On Ridicule.*

RIDICULE can seldom if *ever* be employed, without giving pain to the individual who is its object, and it is not often engaged on the side of real, valuable truth; since this possesses so many solid claims to attention, and is entitled to support on such substantial grounds, that it requires not the aid of this weapon for its support. It is much more frequently retained against all that is just in sentiment, or valuable in feeling, or excellent in conduct; for by the assistance of wit, that may be rendered ridiculous, or at least may be made to appear such, against which there is no other practicable mode of attack; a sarcasm may be accepted instead of an argument; a grotesque, or awkward exhibition of truth, may serve to render it unpalatable; an extreme display of feeling, the exhibition of the most feeble reasoning, an excessive severity of conduct upon the merest trifles, may serve to discredit genuine tenderness of conscience, or the influence of correct principle and real circumspection—all valuable qualities, which cannot be otherwise impugned. But so it is, that man cannot bear to be laughed at; and that he who has risen above the frowns of his companions, and has been proof against the temptation of their smiles, and has satisfactorily refuted their sophisms, and has shewn himself superior to the coldness of their neglect, and has steadily held

on his way in spite of every obstacle, and notwithstanding the persecution of his compeers, will yet yield his fairest convictions, his present peace, and future hopes, to the feeble but envenomed shaft of ridicule.

Ridicule takes its origin in the pride and malignity of man; it is the assumption of fancied superiority by one who dares to affix absurdity to the thoughts or conduct of another; and it is the offspring of that malevolence which is pleased with making others feel a real or fancied inferiority, heightened by the display of an assumed pre-eminence in an authoritative manner; a measure well calculated not only for effect, but for painful effect. It is then the result of that cruel pleasure which we experience at the knowledge of any thing which may derogate from the character, or bring disgrace upon our equals. Thus therefore it is the weapon of the feeble and the vicious, used against the strong and the virtuous; it is a dernier resort of the vanquished in argument, or the ashamed in feeling, or the convinced in duty; of those who can no longer stand up against the force of reasoning, and against whose conduct and feeling, marching in the simple majesty of truth and virtue, is a perpetual reproach. So true is this general rule, that ridicule is found attached to the very lowest scale of mental manifestation: the weak may laugh, though they cannot reason; aye, even the idiot, and the miserable victim of Alpine disease, are capable of evincing the sneer of ridicule; and these too, it may be

remarked, are proverbially mischievous and *malicious*. Malice indeed is the usual parent of ridicule, and this alone should shew its nefarious tendency. There may, however, be some follies which are not to be met by serious argument, but which ridicule may reach; the occasions for its exercise must, notwithstanding, be very rare; and when it is employed, it can only be admissible where the design is good, and the motive simply benevolent. Love to God, and that which is good; and love to man, and compassion for his wanderings can alone render it safe to employ this weapon even for the subversion of folly. That it *may* be thus applied, we have the highest authority for asserting, for "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Psalm ii. 4. "I also will laugh at your calamity; I will mock when your fear cometh." Proverbs i. 26. But who is sufficient for these things? Who can possess that infinite love, that fulness of benevolence, which is necessary before he can feel the influence of ridicule, without entertaining some kind of malevolent emotion?

There are several forms in which we meet with this vice, and which especially require the jealous attention of the Christian instructor. The first of these is satire, a species of literary composition, whose utility may be more than questioned, and the general effect of which is to excite the recoil of angry feeling in the bosom of those for whom it is intended; while it gives cur-

rency to folly, and invests it with a form, and reality, and tangibility, which it did not before possess; it is talked of by thousands who were not previously aware of its existence: *many* are stimulated to imitation, and it may well be doubted if *any* are dissociated by it from their pursuits; while all writers and readers—they who ridicule, and they who are ridiculed, and a host of servile and paltry imitators on both sides are filled with angry and malignant passions; passions which alienate the heart from virtue, and lead it astray from the straight gate and narrow way which leadeth unto life. But a satirical disposition is frequently to be found afloat in society, and especially claims the attention of the parent. It is at all times unamiable; its grand design is ever to trace some little flaw in the character of others, by which they may be rendered ridiculous; and in the prosecution of this design, none are spared; the nearest connexions, the dearest friends, the most intimate companions—even relatives, the aged as well as the young, the dignified and the good, all are involved in the influence of this devouring principle, which spares none, but makes each in their turn the object of satirical allusion to others. Perhaps females, from the sprightliness of their wit, lively fancy and rapid association, are more liable to this failing than males, who are accustomed to think more deeply, and moreover are restrained by the usages of society from that freedom of speech which is allowed to the weaker sex. But neither are exempted from

its influence, and in *all* this agency is injurious. On the part of the satirist, it represses the growth of benevolent feeling; and it produces pain, want of confidence, suspicion, and angry feeling in those who are its object. A satirical disposition is therefore to be checked, and the formation of the habit most sedulously opposed.

So also with regard to the operation of comedy, in which there exists a greater shew of benevolence than in pure satire; since the one aims simply to raise a laugh, while the other wounds more deeply. Still it must be recollected, that the object of this laugh is generally some silly peculiarity of manner, or phraseology, or style of expression, which however absurd in itself, is usually associated with some properties of sterling value; and that the effect of laughing at the exterior form is almost always to detract from the value of the thing itself. While the garb with which truth is invested is held up as an object for ridicule, it commonly happens that no attention whatever is paid to its intrinsic worth, but that it is involved in one undistinguishing conclusion of disesteem. It is a favourite weapon with the enemies of religion; they rejoice to seize upon some peculiarity of its votaries, and to hold it up to ridicule, because they know full well, that by so doing they diminish the operation of the truth itself. Besides, it is generally some *ultra* display of folly, against which the shaft of *comedy* is pointed, and each votary of this folly remains confirmed in his pursuits, because the

barb of ridicule does not touch him; it goes beyond him, and he looks around for some other enthusiastic individual to whom it may be more appropriate. The natural tendency of the human mind is to contract its aberrations to the smallest possible ideal space; and therefore it feels quite secure, when it perceives these follies to be expanded over a surface which it is conscious of not wholly occupying.

Another form of ridicule is what is commonly termed *a joke;* that is, sporting with the feelings of others, raising their hopes or fears, filling them with extravagant anticipations of good or evil, employing them upon some silly errand, or procuring in various ways, the pang of disappointment, and all this, merely for the purpose of raising a laugh, and enjoying the joke. But this is no joke to those who suffer, whose feelings are wounded, and who at all events are made to look and to feel *little;* a painful state, which none can endure with equanimity, and which none can reflect upon with complacency, for a fellow-creature has been pained, however slight the degree; and "even in laughter the heart is sorrowful, and the end of that mirth is heaviness." Proverbs xiv. 13.

Wit, or the lively association of two very dissimilar objects, in order to raise a laugh, is another most dangerous possession. It is the attribute of lively fancy, and depends on a great degree of rapidity in seizing the tangible points of an argument or an action, and grouping them into such fanciful combinations, as shall dazzle by their bril-

liance, and amuse by their singularity. Still it must be recollected that an essential property of wit as it is found in the world, is that it "may *cut* as well as *shine*;" and if it cut, it must wound; and if it wilfully wound, it does injury to *itself*, by destroying the fineness of its moral perception, and to *its neighbour*, by wandering from that active love to man, which forms a prominent basis for the Christian character, and one of *those fruits*, wanting which there can be no obedience to Christ, consequently no faith in him, and therefore no true religion. Far be it from us to discourage the lively sallies of fancy provided they be innocent; but in order to be innocent, they must be benevolent, and if they have not charity, they are worse than nothing.

Among the same class of mental attributes may be mentioned raillery, which is also admissible, if it be *pure*, but which can rarely be indulged without giving pain, and which must, therefore, be most sparingly employed; since intellectual brilliance *must* yield to christian virtue.

And lastly, another dangerous license of the same principle is the *repartee*, the *equivocal rejoinder* which is commonly made to some sally of wit, to some taunt of ridicule, to some point of raillery, and occasionally to some serious admonition. There are individuals, who possess this faculty, in a degree so pre-eminent, that it requires great energy and perseverance, to pass over the daily opportunities which present themselves for its exercise, and to subdue the inclination towards a

sneer. There are very few circumstances in which it can be considered as entitled to toleration; and generally speaking, it will be found the prelude to angry contention, and to every feeling which the Christian and the philanthropist should seek to discourage; it paves the way for lengthened disputes, terminating commonly in accusation, angry feeling, and the loss of christian love.

Humour is a low species of vulgar wit, which is only just noticed because it is too glaringly offensive and disagreeable to require detail, or to enforce the necessity for its opposition. In all these instances, it will be seen that the tendency of ridicule is to make an enemy of the individual laughed at, because he is rendered uncomfortable by signalising his weak side; and to minister to the pride and vanity of the individual, by ostentatiously claiming exemption from these defects, and invidiously placing *our* strength in pointed contrast with *their* feebleness; and thus shewing our want of benevolent feeling, the absence of which, though it may be sometimes only a negative state, will certainly produce a principle of hostility, on the part of those who are ridiculed. In the exercise of this *moquerie*, however, it is seldom that the mental manifestations will be found in a state of negation; there is commonly, not only the want of benevolence, but the existence of selfishness, and the decided absence of charity; and if so, the corresponding passions will only be more surely developed.

For the full effect of ridicule, it is not necessary

that the intended impression should be clothed in words; it may be expressed indeed by marked silence, by manner only, by the form of the countenance, by a simple inflection of the tones of the voice, sometimes by an unmeaning epithet which acquires point from the mode of its application; and it may be produced by feigning absurd consequences, which by no means naturally belong to the premises; or by the employment of doubtful phraseology, which will admit a disparaging explanation. The wound is only more effectually given by the hand of the midnight assassin, who strikes unseen, and deliberately attacks his victim in the most vital part, when unsuspicious of danger, and incapable of repelling the attack. Thus then, the operation of this mental state can scarcely ever be beneficial; for the *good man* compassionates the errors, grieves over the follies, and weeps and trembles at the vices of others; the *bad alone*, the weak and the wicked *can laugh* at that which is evil, and which occasions misery in some form or other; the tear of pity and the sigh of repentance, are an acceptable offering to a compassionate Saviour; but the raised lip of ridicule, and the selfish agitation of the bosom which is involved in the comparative disesteem of others, are not emotions which we would wish to cherish while repeating the daily petition to be preserved from temptation, or when employing the comprehensive confession of our church, or when drawing towards the close of our earthly existence, we begin to realize the cer-

tainty of future judgment, where every atom of conduct towards our fellow man, will be estimated as if actually done to Christ himself. It is at this serious hour of reflection on the past, that we shall feel how unworthy of a powerful mind has been devotedness to this vice; it is then we shall perceive the fearful inroads it has made upon the dignity of virtuous action, and upon the respect to which *it alone* can entitle us; it is then we shall fully know its fatal agency in annihilating the sacred and commanding influence of morality upon the life, in leading us to forget the great law of christian ethics, and of doing to others as we would they should do unto us; it is then alone we shall fully and fearfully own its desecrating operation upon the deepest and most serious recesses of the heart, and perceive how extensively it has stifled the voice of religion, blunted the feelings of charity, obscured the perception of right, destroyed the sympathy of affection, and blighted the fruits of the christian temper. It must be confessed, however, that ridicule does often result from mere ignorance and carelessness: the individuals who thus offend, laugh at and deride circumstances, and feelings, and doctrines, which they cannot comprehend; a failing which perhaps may be palliated by its *folly;* and yet it is a poor excuse to alledge, that the empty and the senseless may laugh at their own deficiency.

There is yet one form of ridicule, which has been purposely reserved for detached notice in this place, viz. *irony*. This, in common with

every manifestation of the principle from it which it arises, is a dangerous weapon, especially when used in common conversation. It is *then* next to impossible to divest it of odious personality, and therefore an ironical tendency should always be discouraged in the young. When it *can be* employed without personal allusion, upon serious subjects, and with a decidedly good intention, it may perhaps sometimes make an impression upon a mind which has resisted argument, and has been deaf to reasoning, and has remained proof against every common appeal; there may be cases in which its striking and sententious dicta may find access to the heart, and effect a lodgment there from which it will not be readily detached, and which may arrest the attention, and be the first link in the chain of conviction. Thus perhaps the folly of idolatry was never more conspicuously shewn in words than in the language of Elijah, to the prophets of Baal, when they called on his name, but there was no voice nor a n that answered, " cry aloud, for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked;" (1 Kings xviii. 27.) or in the memorable expostulation of the evangelical prophet— " He planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn, for he will take thereof and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god and worshippeth it, he maketh it a graven image, and falleth down thereto. He burneth

part thereof in the fire; with part thereof he eateth flesh; he roasteth roast and is satisfied; yea, he warmeth himself and saith, Aha, I am warm, I have seen the fire. And the residue thereof he maketh a god, even his graven image; he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god." Isaiah xliv. 14—17.

Section IX. *On Intemperance.*

Intemperance consists in the enjoyment of some one or more of the good things of this present life in an inordinate degree; a degree which engrosses the thoughts and attention, or disorders the functions of the body; a degree which constitutes immediate pleasure the great object of existence, and before which reason and religion too generally shrink away, their voice stifled, their dictates unheeded and unheard. It is of great importance therefore, very early in childhood, to instil the principle, and educate the habit, that we *eat and drink to live.* Not perhaps that the infantile excesses are of themselves very important, but if they lead to the indulgence of eating or drinking for the sake of the gratification they afford, not for the satisfaction of hunger primarily, a principle of evil has been implanted in the youthful bosom, which will by and by, be exhibited in the most disgraceful forms of intemperance, should

the opportunity be afforded, and if the individual be not restrained by Divine Grace.

This care, this thoughtfulness about the supply of the wants of the table is derogatory from the dignity of human nature, and degrading to the character of rational man, the child of instruction, the creature of intellect, the pupil of reflection, the servant of conscience, yet the free agent; since it involves in a greater or less degree, the loss of reason, the profligate waste of time, the abuse of talent, the destruction of reflection, the stifling of conscience, the slavery of sin; the individual rests embruted, and has no higher hopes and desires than the beasts which perish. "Be not thou amongst wine-bibbers, amongst riotous eaters of flesh. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags." Proverbs xxiii. 20, 21. The scenes of misery and debauchery to which intemperance will lead, cannot be better pourtrayed than by the words of Solomon: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that

lieth on the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it again." Proverbs xxiii. 29—35.

"Obsta principiis," is the important lesson of wisdom, and it is never more exemplified than in the subject before us; if the enormous appetite of infancy be indulged, it will very generally terminate in the intemperance of the adult, and in the miserable and often premature decrepitude of the aged. Not one of the least effects of gourmandise, is the excitement of a degree of irritation of the stomach, which may be borne to a certain extent without producing morbid symptoms, but which *then* gives rise to a variety of sensations usually termed nervous; these serving to embitter existence: and *then* farewell to happiness; farewell to the real pleasure arising from the moderate satisfaction of healthy appetite; farewell to bodily comfort, to peace of mind, to intellectual energy, and to literary pursuit; for the curse of unprofitableness rests upon the memory; the clouds of distress hover over reflection on the past; farewell to firmness of purpose and evenness of temper, and welcome all the glooms of hypochondriasis, and all the fancies of the valetudinarian; farewell to the pleasing anticipations of hope, and welcome the darkest forebodings of despair; farewell to usefulness, to principle, to character, and welcome all the infirmities of the feeble and the helpless; farewell to the tranquil-

lity of an evening fireside, and the peaceful consolations of sleep, and welcome all the fretful irritability of the miserable victim of habit and disease.

But we must follow this character farther: exhausted nature can scarcely endure these sufferings without a struggle to relieve them; and with the spell of infatuation upon her resources, she flies for assistance to more powerful stimulants, and seeks to obviate the *secondary* morbid effects, produced by *primary* irritation of the stomach, through the instrumentality of wine, or some other alcoholic fluid, opium, or tobacco. All these may be classed together, and what is the result? The immediate relief of those sensations, and the substitution of pleasurable feelings, upon which such is the attendant charm, that the wretched victims of inebriety remain spell-bound by its influence; and if ever a momentary doubt of the propriety of their conduct *should* cross their mind, it is only a motive for a renewed or increased dose of their *apparently* kind friend, but in reality their most *deadly foe*.

We must justify these sweeping assertions: let it be recollected then that the practice is *invariably a growing evil;* the stimulation of to-day will be required to be augmented this day month, for the purpose of producing equal comfort, and so onward in a constantly increasing ratio, till enormous quantities are demanded; till apoplexy and palsy in all their frightful forms invade the patient; and till death close the scene; or till by one sus-

tained and magnanimous effort, the victims of this painful habit rid themselves of the miserable chains which have been forged around them; and once more emancipated from the most cruel bondage, they regain the full possession of their unrestrained and unincumbered faculties. The effect upon the brain, of this pernicious practice, is perhaps the most frightful. For, as we have seen delineated in the admirable description of the wise man, the first effect of all these narcotics is to produce fulness of the vessels of that viscus; but upon the subsidence of this preternatural distension, they do not at once regain their original tone and contraction; hence arises a degree of nervous irritability, which is a fresh motive for another dose of morbid happiness; a similar process is repeated in larger quantities, and at less distant intervals; the patient is never comfortable but when under this unnatural state of excitement; the brain suffers from constant irritation; a kind of heavy stupor supervenes upon the short brightening of the faculties, which is the immediate effect of every renewed dose; and if this be worn off before another supply be taken, it is succeeded by unconquerable restlessness, a peevish, captious irritability of temper, and a variety of miserable feelings, which are only superseded by fresh libations, and renewed irritation of this most valuable organ, which cannot, however, always be subjected with impunity to such reiterated excitement, but sooner or later has its integrity impaired; and then a frightful train of morbid actions

invades the patient, and subjects him to a listless inaptitude for all exertion, to the diminution of his muscular power, the wasting of his animal frame, to loss of appetite, to disturbed and dreaming slumbers, to disposition to drowsiness during the day, to giddiness, head-ache, faintings, depression of spirits; and to that fearful hour, which will surely come, when a dreadful retribution of immediate suffering, will be the consequence; when the powers of the constitution will be irretrievably lost, and when the wretched invalid will become a burden to himself, and his attendants, with this aggravating consideration, that his sorrows are the result of a habit of intemperance, thoughtlessly acquired perhaps, but pertinaciously pursued; and this period may arrive suddenly, aye, instantaneously, and perhaps at this very hour!

Miserable too, is the mental state of these unhappy sufferers, never knowing peace and happiness, except when under the influence of artificial excitement; convinced of their error, yet without sufficient energy to abandon it; always subjected to irritability of temper, which invests every object around them, with the gloom of dissatisfaction; unfitted for the enjoyment of life; gradually enfeebled and destroyed by the slow, yet certain operation of this destructive poison; a prey to unavailing regret from reflection on the past, yet the remorseless victim of the power of habit; advancing on the future, with the cheerless prospect of a useless and miserable old age;

assailed by loathsome disease; and yet death almost seeming to be too tardy in putting a period to their sufferings. And if this be a just view of the ultimate consequences of a habit of intemperance, how important is it, that the vice should be checked in earliest infancy; aye, more, that it should not be *encouraged* in the nursery, by goading the appetite, and stimulating the stomach, and loading it to repletion; how all-important, that the principles and the habit of temperance *should be daily and hourly watched and developed*.

The great *art of living*, consists in abstemiousness, since by this means, the sense of taste will be preserved in a natural and susceptible state; it will always be in a certain relation with the wants of hunger, and the desire of appetite; the stomach will require no stimulants to coax it into good digestion; it will be found the willing servant of the animal economy, though the rebellious slave of vitiated inclination; the tone of the general system will be maintained, and it will be apt for all the corporeal functions of its situation in life; and the individual will possess a clear head, and a light heart, capable of intellectual pursuits with energy, and freed from the vapours of ennui, and the dark clouds of melancholy: the temper will not be soured by the irritation of an oppressed stomach; and fits of the spleen, and all the fancies of hypochondriasis will be known only as matters of curiosity, or rather of superstition, like the genii, and the

fairies, and the spirits, and the bogles, with which our ancestors of romantic memory have peopled every glen, and mountain pass, and have amused the strong, and affrighted the feeble with tales of their good or bad offices. Let it be recollected, that *happiness* does not consist in *complete* satisfaction, but that on the contrary, it is destroyed by it. Moderate enjoyment adds to comfort; but the extinction of desire results from excess, which also palls the sense of pleasure; so true it is, that a natural curse attaches itself to luxurious indulgence. Again, the attempt at complete satisfaction is not only inseparably connected with satiety, but occasions an irritable state of the senses, in consequence of which their impressions are perverted; that which was intended as an instrument of enjoyment becomes the source of misery; and dissatisfaction, and disgust, are in close alliance with the entire extinction of want.

But this is not all; not only are the functions of the body disturbed, by rendering it wholly subservient to the inclinations of depraved appetite; not only is its comfort subverted, its means of enjoyment opposed, and its taste rendered morbid; not only are appetite, hunger, and good digestion unknown, and supplanted by the miserable feelings of the pampered slave of sense; not only are the physical strength, and health, and vigour impaired, and the intellectual manifestations stunted in their growth, or blighted in their maturity; not only is the man subjected to

disease, and vain and unreal fears; not only is his stomach converted into a great culinary laboratory, and his mind into that of the irritable menial who presides over its preparations and disguises; but his heart is rendered impassive, and inaccessible; he is alive only to selfish emotion; the accents of woe break upon his ear without sympathy; the tear of sorrow, the language of compassion, fail to awaken his sensibilities; the business of charity is not *his* business; *his* all important engagements are the arduous pursuits of gastric satisfaction; and though every individual around him may perish, he is deaf to the solicitations of benevolence, if its boon *may* be obtained *only by a sacrifice* of the stimulation of his palate, and by a loss of the enjoyment attached to the gradual exhaustion of his stomach, the feebleness of his intellect, the decay of his senses, appetites, and passions, the subservience of his will to animal desire, the premature decrepitude of his mind, and the monstrous perversion of the qualities of his heart!

The grand object of good education then, will be the limitation of the animal desires, and the *creation* of *few wants;* the indulgence of moderate wishes, and the temperate gratification of appetite. This object is to be accomplished by simplicity of diet, by taking care that it should be sparing in quantity; by producing thankfulness for *whatever* may be provided, by teaching children to take all that is set before them, without curious inquiry into its properties; by avoid-

ing the creation of artificial wants and desires; by the cultivation of moderate wishes; and by teaching them to provide for the necessities of others, out of some little privations of their own: so shall they pass through life usefully and happily; so shall *they live while they live*, and *eat and drink*, not because to-morrow may put an end to the capacity of eating and drinking, but because to-morrow will call them to give an account of all that they have said, or done, or thought; *and may all find mercy in that day!*

Section X. *On Honour, or the love of Reputation.*

The love of distinction, the desire of being handed down to posterity with honour, the wish to be lifted out of the little narrow sphere we now occupy, and to be placed in relation with the universe—to exist in every quarter of the globe, to be spoken of, and to be had in reputation by distant ages and nations, by those who know us not, except from the attributes of our character; to transmit a name to unknown people, and scarcely descried futurity, not only unsullied by the taint of vice, but honourable for the exertion of virtue, distinguished for talent, living in the pleased recollection of others, and being remembered with regret, and yet with delight, and

held up as an example for the imitation of the young and the unstable; such are some of the privileges man desires and seeks after; such are the palm promised to the productions of genius, and the consistency of virtue.

This principle may be useful as a stimulus to activity; but is insufficient and injurious, should it ever become *a motive* to action. We may desire the approbation of the good, and we may earnestly pursue that path of duty which will ensure it; but if we constitute this the basis of our conduct, and place it in the room of a simple desire to do the will of God, then we substitute an inferior, an unworthy, an antichristian motive, for the principle of faith, and of obedience which arises from it; for our trust and confidence are in men; it is to them we desire to be pleasing; it is their praise we seek, and their approbation we pursue; we rest satisfied with that which is only valuable in proportion as it is consistent with religion, and coincident with the approbation of the Most High! It is this alone which can give value to the praise of man; for if it be at variance with the truths of religion, and if it do not directly lead to God, it is the offspring of Satan, and is intended to deceive us, to tempt our hearts aside from the pursuit of heaven, and to fill them with the profitless advantages of the kingdoms of this world, and "the glory of them."

Man wishes to *appear great*, and pursues with ardour that renown, which results from the un-

conscious consent of his contemporaries, and of his posterity. To be had in honour is the great object of his wishes; and for the most part, he rests satisfied with the meed of approbation of his fellows. But his great desire should be, *to be good*, to obtain the favour of God, and to ask for the praise of man, only as it may be attached to those exertions of the mind, or those qualities of the heart, which may have been consecrated, by the influence of divine grace, to the service of God, and the good of man. If this limit were not placed to the desire of reputation we should soon learn to sacrifice principle for momentary eclat; that which would be pleasing to those around us, would be our standard of truth, our highest aim; and in order to secure this, we should accommodate *our* views to theirs, and lower *our* estimate of motive and conduct, to the maxims and agency of others, rather than elevate it towards the pure and holy model which has been proposed for our imitation.

The love of honour is developed in early life; it is manifested in the desire to excel of the schoolboy; it is exhibited in the conduct and productions of maturity; it exists even in extreme old age, and on the very confines of the grave; it blossoms in childhood, ripens in the middle period of life, and is preserved with the greater care, even as the links of connexion with existence, are daily fewer, and as the opportunities for the acquisition of fair fame, must of necessity be lessened, and perhaps almost reduced

to nought. It is one of the most desirable goods of life, if fixed upon a proper basis, the basis of truth; it is of more value than riches; and it is better to bequeath it to immediate posterity, than the most splendid legacy of ill-gotten wealth. If it be pursued with due limitations, it is useful as a constant memento to rectitude of conduct; it affords a staff upon which to lean in the feebleness of declining years; in the near prospect of dissolution; and in the deepening twilight of infirmity, leading onward to the extinction of life, and the long night of the grave, it will be consolatory to hope that being dead we may yet speak; that the testimony we may have borne in favour of the truth, shall be seen after many days; that the consistency of our conduct, will prove a light to others; that our opinions may serve as a guide to posterity; that our example will be useful to those who come after; and that they may follow us, even as we have followed and imitated Christ.

The award of honour or reputation, is, or at least should be given to every kind of pre-eminence; whether it be to the mere exterior of pleasing manner; or to considerable literary acquisition; or to every conquest of reason over passion; or to the discoveries of genius, the researches of industry, or the performance of virtuous action in difficult circumstances; to the consistent discharge of relative duties, or the unwearied pursuits of private charity; as well as to public and more diffusive benevolence, ope-

rating not so much upon the individual and his immediate connexions, as upon the happiness of others; it is also conceded frequently to success, rightly, when that success is merited, and is the result of peculiar good qualities, but erroneously, where it is the mere consequence of possessing a greater share of effrontery than a more talented competitor.

Since this reputation is founded upon opinion; and since that opinion is often erroneous from being formed on a wrong basis, and variable, according to the ever changing caprices of fortune and circumstance, and folly and fashion, so is it often unjust; it is offered to prejudice, and withheld from virtue; it is given to softness of manner, and refused to real benevolence; it is yielded to those who make an ostentatious display of religious feeling, or conduct, and denied to the humble, retiring Christian; it is ascribed to the semblance of piety, the spirit of party, to the narrow-minded bigot, and the ultra-sectarian defender of particular and exclusive doctrines, while it is refused to the temper of vital Christianity, the spirit of christian love, the charity of the Bible, the catholic principle which would embrace in one family, *all* who love the Lord Jesus Christ in sincerity and truth, whatever may have been their several peculiarities of opinion.

Reputation is often yielded to the shewy individual of conversational powers, or to the superficial review-reader, who appropriates only for

effect; and is more sparingly doled out to the retiring, and perhaps taciturn colossus of literature; it is abundantly given to such as talk of their feelings, and most cautiously withheld from those who reason; it is afforded to those who have impertinence enough to push themselves into notice, while it is practically denied to modest merit. In all these, and in numberless other instances, it is fallacious in its decisions: be it then the parent's aim to instruct the young as to what should be the proper objects of honour, as well as to prepare them for suffering the injustice of a misjudging and prejudiced world.

When reputation has been obtained, it does not always add to our happiness, since it places its possessor in a situation of trial and temptation; and it requires the greatest caution on his part to be preserved from a selfish, vain-glorious, and conceited spirit, as well as from pride and vanity, and a brood of hideous and injurious passions. It is difficult to preserve fresh in the recollection, that whatever we possess is not our own, that it is the gift of God, and that we have nothing which we did not derive from him, and for which we ought not to be humbly thankful; and yet this conviction alone can preserve us, when the world shall speak well of us. When it does so, it generally over-acts its part, and extols the little good we may possess; so that if we believe its assertions, we shall be quite lost in the high opinion we shall form of the value of our own character. Let us take heed, lest we fall.

We must not omit in this place some mention of the laws of honour, that mistaken code which does not take for its basis the laws of the most high God, but is a direct violation of them, and which seeks to repair a wounded reputation by inflicting a physical wound upon the calumniator; or in other words, which seeks to substitute the deep criminality of murder, for the trifling aspersion contained in the heated expression of an unguarded moment. And such is the duellist; he aims to conceal the imputation of some venial and unfounded flaw, by the deep and indelible moral stain of revenge, carried on to its last savage consummation in the destruction of life!!

Another cause why reputation does not always, or indeed often add to our happiness, is, that it is generally obtained, not without some collision with the world, and is often awarded, in the midst of dangers from avowed friends and secret foes, in spite of many contrarieties of opinion, and not without much violence done to the private feeling of others; a violence which almost always causes our well merited renown to be closely attended by the blast of envy, and the whisper of detraction; causes enough surely to produce unhappiness in the midst of success, and to make us feel, that if the cup of this world's blessing be filled with honour, it is yet a draught of primeval bitterness, and possesses nothing which is satisfactory; it is the first impression of the deadliest poison, (arsenic,) sweet to the taste, but very quickly destructive to all the energies of life. In

such circumstances, the *glory* of Christianity, is all that is worthy of being sought after; even the confession of unworthiness; the striving after obedience to the law of God, and conformity to the image of his Son; the anxiety after our future happiness; the desire to make our calling and election sure; the constant pursuit of those secrets of futurity, which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive; the anxious wish to obtain a foretaste of immortality, of that tranquil, peaceful state, in which the competition of intellect, the jarring of passions, the jostling of interests, the collision of feeling, the errors of opinion, the fallacies of judgment, the injustice of man, shall all be exchanged for the one delightful employment of vying with each other to praise *Him* most, who has saved us from evil, washed us in his blood, and presented us without spot, before the throne of God.

CHAP. XVII.

ON THE PROCESS OF MENTAL INSTRUCTION.

THE process of mental instruction has been already so fully considered in the preceding chapters, that to return to it in the present, must appear like marching over the same ground, and must be in fact, a recapitulation of similar truths. And be it so: we can seldom travel through the same country, without descrying beauties, which had before escaped our notice; and identical truths need to be repeated again and again, in order to revive their slumbering impression, and to place them perhaps in a novel point of view, or at all events, to recall their pristine form, and strength, and depth of colouring. Thus, for instance, *here*, as well as in moulding the temper, and educating habits, it is necessary to consult the original bias of the mental manifestations. Want of attention to this principle, is a frequent source of failure in the process of instruction; because its cares have been lavished upon a perverse and *bizarre* pursuit, even that of training the productions of mind, and forcing the young idea into a direction uncongenial to that bias, and

frequently incompatible with it. Hence the formation of distorted characters; of those whose fruits are immature, or which bear no fruit at all; of those whose attention is distracted by every new object, without being commanded into a steady train of thought; whose perceptions are quick, but often prejudiced and erroneous; whose memory is so treacherous, that the perception of their impressions not being sufficiently attended to, they are almost immediately forgotten, or recollected only as the frusta of thought, broken and disjointed images of disconnected ruins: hence also, the origin of those who reason little or incorrectly; who associate wildly; who reflect not at all; whose imagination is too fantastic to admit of controul; whose judgment is fallacious; whose acts, and whose opinions of those acts, and whose conscience of good and evil are perpetually at variance; whose will is acted upon by a thousand caprices; and whose faculty of imitation resembles rather the mimicry of the monkey, than the rational acquisition of good from the study of good models.

It is impossible to educate by a charm, or a nostrum, or by an undeviating system; the individual mind must be studied, and a system for each must be evolved. That indeed is the worst kind of empiricism, which would apply the same remedies to support health, and to cure disease, under every possible variety of circumstance and situation, in every change of climate, and in every

constitution, however dissimilar. A mode of treatment, beneficial in a few instances, would, if universally applied, become injurious to the majority, and absolutely destructive to very many. There is no such thing in education as that which is indifferent; that which is not useful must be mischievous; that which does not minister to the increase of strength, must impair it; that which does not contribute to the mental growth, takes away from its vigour; that which does not act as a medicine, will prove a poison; and even the former, however well intended, may be converted into the latter by injudicious, or ill-timed administration.

Education is not omnipotent; it cannot supersede the conformation which nature has impressed; and its powers extend no farther than to educe, modify, regulate and apply the faculties she may have conferred. If nature have cast the character into a certain mould, of which it may have received the impression; and if education, with the idle expectation of finding it still soft and plastic, and susceptible of any other formation, according to the will of the instructor, should seek to produce this change, and to divert the mental shoots into another direction, it will assuredly find that the former will be perpetually endeavouring to assert its power, and to regain its original character; and that that which might have been well-defined, and strongly marked, and vigorously pronounced, and prominent, energetic and valuable, if suffered to develop itself accord-

ing to nature's formula, will become distorted, confused, jumbled together without order or arrangement, and will be rendered an object of pity, for its manifold inconsistencies and weaknesses. So may the tree to which nature has given the law of its growth in an upward direction, be bent according to the will of the gardener: but to no purpose; nature will constantly display her resources, and exhibit her power of contravening art, by throwing out fresh shoots, which invariably continue to seek their original destination, and to maintain inviolate the character first impressed upon it; the beauty and usefulness of the plant may be destroyed, but not the immediate agency, and ultimate tendency of its growth. So also the attempt to alter the primitive form of the character will be useless and mischievous: it cannot be accomplished; much time will be lost in the trial, and the temper will be irrecoverably injured, while a degree of irritability will be called forth, which will form a serious hindrance to the only rational means of counteracting that which is injurious, viz. to give prominence, and activity, and importance to other faculties best calculated to supersede and keep under the restlessness of morbid idiosyncracy.

This observation only shews that the primitive form of the character must be consulted, in order to determine advantageously on the means necessary to successful instruction: but although education and cultivation cannot set aside the designs of nature, yet it is equally demonstrable that the

two are mutual re-agents; and that the influence of natural character cannot entirely defeat the purposes of education, when judiciously unfolded, temperately yet firmly persisted in, and rationally applied. The conclusion is, that nature and education ought never to be at variance; but that the one should always coincide with, and assist the other, in order that they may be rendered mutually effective. Nature's impress should be seized by the hand of education, and should be so modelled and governed as to become an instrument of usefulness. The attempt to counteract her intentions may indeed be fruitless; but it is of infinite importance to watch the development of those designs, and to infuse into them a living character of substantial worth; so that the original bias which might otherwise countervail and frustrate our wishes, may be converted into an engine of forwarding our fairest hopes.

Thus, where nature may have given a too fervid imagination, it is impossible to destroy its influence; but if education will stoop to employ it, even *this* may be found the means of fixing the attention to all that is valuable, and worthy of pursuit. There *may* exist a feeble and sickly manifestation of mental attributes; yet such may be rendered useful; not by directing the mind immediately to objects which require great exertion of thought, but by making this very feebleness, and the consciousness of its existence, the instrument of its own cure. Thus the sensitive, fervid, and imaginative character may be taught

not to waste its vigour on ideal phantoms, but to direct its energies to objects of importance: the reasoning and reflecting, the cold and persevering, may be gradually led to a greater display of feeling, under the influence of the principles it has imbibed, and the culture these may have received: the feeble may be taught to aspire by degrees; conscious of their own inadequacy, they may become really humble, and from the influence of this humility may acquire an indelible value. Thus the seeds of genuine character will be developed; and when the soil shall have been prepared by judicious management, and chastened by exposure to the genial rains and dews of knowledge, to the rays of brightening science, and above all to the light of Christianity, and the beams of religion and virtue, *the* true light from whose reflection alone it is that any object can appear lucid; the natural richness and fertility of the soil will have been increased, and it will have become capable of bearing other fruits, and maturing other principles, which if attempted to have been implanted at first, must necessarily have perished. Gradual *amelioration*, not rapid *conversion*, is the principle; the latter, in the intellectual world, is chimerical, the former is practicable.

Another principle which will be found useful to the instructor, is the unwearied attempt to convert to her *own use* all which may appear unpromising or unpleasing. As yet, the mind is free from the impression of false or erroneous princi-

ples, so that it is not so much against these we are called upon to combat, but against the influence of natural temper and disposition, against the agency of passion, against the operation of *early* prejudice, and against every peculiar bias resulting from these several states. Above all, let the christian parent be careful to secure the prejudices of her offspring on her own side; for prejudice is not error, but the action of a principle, which forms a judgment before it is fully capable of understanding and appreciating all the circumstances which influence its observation. Education should be particularly operative in the impression of a certain number of these prejudices. There may be something abhorrent in the idea of *prejudice*, in consequence of the general employment of the term; but there is really nothing in the thing itself which should excite our aversion, or prevent its frequent application to the process of mental instruction. Even a belief in the doctrines of Revelation must be accounted a prejudice, although it be one of the highest moment, and greatest advantage; for we believe (and *act* on that belief) what we cannot fully comprehend. Hence prejudice should be secured on the side of truth; and this tendency of the human mind should be rendered available for the purpose of implanting principles which will exert a beneficial, a moral, a religious influence; which shall exclude the prejudices of sophistry and error, and practical scepticism; prejudices which result from

the *absence* of knowledge, instead of being made *the means of conveying important* information.

The exercise of the passions also may be rendered useful; and it is of the greatest importance to engage these powerful auxiliaries on the side of instruction, since they can render it both agreeable and easy, partly from their direct influence, but more especially from the conversion of their excessive, or uncontrouled, or distorted tendency, towards the side of truth and virtue. It is particularly with this view that the lurking agency of evil emotion should be most scrupulously detected, in order that whatever is offensive or injurious; whatever is calculated to retard the intellectual manifestations; whatever is baneful to the growth of talent; whatever detracts from the influence of moral action, and religious motive, and scriptural principle, should be converted in favour of the views of education. Much may be effected with this view, by giving a certain degree of consequence to that which it is wished to destroy, or at the least to diminish its power; by appearing to foster and encourage it, but really by so employing it as to subject it to the secret, constant, uniform operation of such counter-agents; and then its nature and tendency will be gradually and completely, though silently and unobtrusively altered; and the disposition which is unpromising may be rendered capable of maturing the most valuable fruits.

Genius.

It is necessary in this place to consider the degree of attention which should be paid to what is usually termed *genius;* a something, which when deprived of the air of mysticism which has been thrown around it, and when reduced to its real weight, and legitimate properties, may be defined to consist in a peculiar aptitude for the reception of particular ideas; a quickness of perception, as applied to specific objects; a fervour of intellect, which catches at a glance the impression intended to be conveyed by certain ideas; and which almost anticipates the pains bestowed on its cultivation. This form of predisposition, resolvable after all into a certain unknown condition of the brainular organ, which allows it to be more readily excited by some stimuli than by others, is by no means uncommon, or extraordinary, and is no more remarkable than the peculiarities which attend individuals with respect to the excitement of their senses agreeably or disagreeably, by particular objects of taste, by peculiar odours, by the distinctive characters of sound, by varying pencils of light, or by the different qualities of tangible bodies. Wherever it exists, however, it requires great *care;* since there is danger lest genius should rest satisfied with superficial acquirement; lest, acquainted with its power of *appropriation,* it should cease to employ that power from very indolence; and lest it should finally rest satisfied with the exercise of

its peculiar forte, instead of aiming to compass the greatest possible extension to the domain of mind; lest it should be contented with the exertion of qualities which possess more splendor than worth, more brilliance than depth, more polish than weight, more tinsel than precious metal.

Far then from anxiously wishing for the display of genius, the parent will observe its active stirrings with anxiety and solicitude; since it often argues a preternatural *irritability* of the mental system, in consequence of which, it may be easily aroused into *excessive action* by common causes; causes which should only operate as a usual, and simple, and natural incentive to the understanding and the judgment; while again, in the sensitive child of genius, perception is so vivid, and the imagination frequently so restless, that there is great danger lest the excitement should become morbid, and should lead to feverish, rather than to healthy action. In this case, there would often be a great want of solidity, and stability of character; there may be found, the dazzling polish of wit and vivacity; but the more sober faculties of reason, reflection, and judgment will be in danger of existing most sadly *minus*. The possessor of great original powers is to be noticed with fear, lest the mind should become superficially acquainted with much, but learn nothing thoroughly; for the beneficial influence of education is commonly felt, as its different parts are combined, and wrought into an integral system, individually calculated, for the possessions and

the wants of each. In the child of great parts, the mind is often not sufficiently retentive of its knowledge, to be enabled to combine it; hence the effusions of natural genius should be restrained or directed; they should be employed in the pursuit of objects, which require slow and patient investigation; the mind should be early trained to diligence, unfatigued perseverance, unremitting labour: to order and precision in the performance of its duties; to regularity in the distribution, and economy in the management and expenditure of its time: and then the possession of this peculiar aptitude may be made the means of much good, and should serve as a beacon to point the way in which the talents may be most beneficially employed.

Parents often admire this *brilliant* gift, whereas if left to its natural influence, it is essentially a *misfortune*, a dangerous pre-eminence; giving extensive views, but liable to the grossest perversion; its excursive flights will be restrained with difficulty; and it will greatly increase the labour of education, while its possessor, except under extreme caution, will generally make a far less valuable character, than one who with half the natural talent, is obliged to exert that power in the acquisition of substantial stores of mind. It may be established as a principle, that knowledge easily acquired seldom lasts long; for in the first place, that which is obtained without difficulty and labour, is not often valued; and when the effort

of pursuit is slight, the enjoyment of possession is transient; the impression made by both is superficial in its effect, and transitory in its duration; it is blown away by some new object of desire; change, and fickleness, and the love of sensation, form the principal attributes of mind; and to this morbid appetite for stimulation, the wholesome desire for plain food is sacrificed.

This natural tendency is sometimes augmented by the injudicious conduct of parents, who will not only admire that aptitude to learn, which leaves the child destitute of exertion, industry, energy, and solidity; but who will also, in the plenitude of their vanity, make a parade of this talent, even in the very ears of the party concerned, whom they will hold up, as possessing abilities capable of carrying the world before it, and will soon render vain, and self-confident, and silly, and disagreeable; while the event will prove, that the (perhaps) neglected, the timid, retiring, modest, but persevering character will be more highly respected, more valuable, and happier, than the idle and conceited, though infinitely more talented child of genius.

The excessive action of *genius* is usually combined with a deficiency of power to maintain it; and therefore the indications for the parent, are to *suppress action, and to support or infuse power*. Thus for instance, the extreme vividness of perception is to be restrained, while the faculty of attention is to be developed; the susceptibility to impres-

sion should be blunted, while the memory should be strengthened; feeling should be regulated, while the influence of reason is augmented; the mere power of acquisition should be discouraged, while the habit of reflection should be fostered; the eager desire after sensation should give place to the sobriety of thought; the waywardness of uncontrouled desire must yield to the dictates of principle and conscience; the imagination must be preserved within due bounds, while a preponderance should be given to the just laws of defined imitation. A similar rule is applicable to the attributes of the moral, as to the qualities of the intellectual being. Mistake or mis-management may be fatal to both; for the ever-varying impulse of evanescent impression will produce only a momentary excitement of intellect, and will finally terminate in the ignis fatuus, the brilliant meteor, which has only served to deceive the unwary, in the gloom of grossest ignorance, making darkness still more dark, by the preceding coruscation.

Again, this possession endangers the moral welfare, since it leads for ever to the verge of the magic circle of temptation; and at all events, proves a snare to the young, and to those whose principles are not fully formed. For, independently of the thousand occasions in society, which attract the youth of brilliant parts, from the narrow path of rectitude, there is one most serious evil; viz. supposing the most favourable case,

that the attainments of genius are solid, and its resources great; still its possession paves the way for a too high estimation of human knowledge; and this idea once excited, becomes a prejudice against other kinds of information, operates as a veil upon the mind, renders its perceptions confused and undefined, introduces doubt, exalts its own powers of thought, and thus leads on to a disparagement of revelation, and to the wily labyrinths of scepticism, terminating in the endless mazes of infidelity, that highest, last, and greatest effort,—that most perfect example of the most astonishing credulity; a credulity which believes the most monstrous propositions, rather than submit the pride of intellect to be taught of God. Far then from giving the child, who is a possessor of great genius, an idea, that this gift is the indication of a superior understanding, convince it, that you dread the possession; that it is dangerous in the extreme; that it indicates rather deficiency, than the fulness of mental manifestation, rather feebleness than strength: teach it to be modest and distrustful; fearful of its peculiar tendencies, and diffident in the display of its resources: instruct it into the necessity of becoming ingenuous, and instil into its mind this principle, that if the persevering industry of the humble be added to the possession of powerful talent, it *may* then by proper management, arrive at a degree of excellence and information, which mere quickness of perception can never hope to attain.

It must also be remarked in this place, that wherever there exists this facility of acquisition, care is required, that the attention should not be called to a multiplicity of objects in rapid succession; or it will become distracted with variety, and never gain a complete acquaintance with any: it should not then be *divided*, but *concentrated*, especially at first. Thus, the division of time, into a *great number* of very minute portions, each occupied by separate and dissimilar engagements, prevents entirely the full effect of every *one;* and thus with all the bustling activity of constant occupation, much time is virtually lost; a habit of earnest trifling is produced,—the *strenua inertia* of busy nothingness; and undisturbed attention to subjects of primary importance is rendered impossible. Another evil of no secondary importance, arising from the fitfulness of incessantly altered pursuit, is, that by it, the mind may be led to seek amusement in a variety of ever-changing duties; and so passing through life in a whirl of perpetual motion, to leave *no time* for the study of the heart, and the future eternal relations of the immaterial spirit: "serious things to-morrow," as cried the wretched voluptuary, within an hour of his assassination, to the messenger who brought him the intelligence of the conspiracy formed against his life: "serious things to-morrow," practically exclaims the thoughtless child of incessant occupation; "I have *no time now* to attend to you," and that perhaps within an hour of being

called to his last audit. This idea *may be* fanciful: but assuredly, much of the moral constitution, may be traced to the remote influence of some physical or intellectual cause; a cause, for the influence of which notwithstanding, we are every way accountable as free agents; and which perhaps *itself* forms an ingredient in that system of probation, which is the defined characteristic of our temporary situation in this world.

To conclude, the parent must be careful, that the *imagination* be early subdued under the power of reason, and the influence of religion. This faculty may be *deficient;* but it is more frequently *redundant*. In the former case, it may be gently and cautiously stimulated by some of the purest works of fiction, by the study of our best poets, and by the perusal of the most unexceptionable dramatic pieces. But its effects are principally to be feared in the *latter* instance: a little tameness of fancy; a little want of sprightly association, may exist without injury to the individual; but the exuberant imagination requires to be carefully disciplined. Religion is its only truest guide; this forms a perfect safeguard from its erratic influence; and under its protection, it may become the source of much happiness to its possessor, and of usefulness to those with whom he stands associated. Here however it is still subjected to *reason;* for religion enjoins nothing, asks nothing, possesses nothing, which is not in strict conformity with reason, though we may not

be able fully to comprehend all its bearings and relations: and if its influence should ever be superseded, the mind is left to wander without a guide, in the fairy wilds, the ideal images of enthusiasm, the baseless creations of ungoverned fancy.

The agency of imagination over taste, and thought, and feeling, and action, must never be lost sight of, or left to itself, lest an erroneous tendency should be imbibed, and serious evils should follow in its train. Nor must it ever be forgotten, that a superficial method of instruction will greatly promote luxuriance of fancy, and will even almost give it a degree of prurience; while it will be repressed by all those plans which are more solid and stable. The sketchy pursuit of knowledge, together with light reading, will much more readily occasion a corresponding effect upon the imagination, than will be the consequence of patient study on the judgment; and that because the imagination is more easily acted upon, and the feelings are more powerful agents than mere reason and reflection; and thus, both the one and the other, are liable to become active, long before the understanding can be opened, or the judgment developed.

Finally, if the efforts of imagination be not guarded by the sobered results of instruction, and founded on the solid basis of judgment, and built up on the imperishable superstructure of religion, it will be worthless and vapid, in proportion as it

is artificial and premature; in proportion as it is attracted by the light and airy nothings of the day, and as it floats through the atmosphere of life, placed far above the simple realities of the world, and infinitely farther below the pure and holy regions of the blest; that middle state, which renders the individual unfit for a residence on this nether world, and ever keeps him from truly aspiring after the unseen joys of futurity!

CHAP. XVIII.

ON REWARDS AND PUNISHMENTS.

A SYSTEM of reward for good conduct, and of punishment for its converse, forms an essential part of the maternal police. Futile and inefficient indeed is the domestic economy in which *reward* is the only feature, and in which the exclusive form of *punishment* is the *absence of reward.* Equally absurd is that system of government, which consists in a series of graduated punishments for impropriety; and in which there exists no peculiar reward for opposite conduct, but the only mark of approbation is the negation of punishment. It is indeed true, that the civil magistrate is only the dispenser of *justice* to the innocent, and of *punishment* to the guilty, in so far as the comfort, and property, and life, or reputation dearer than life, of the *former* have been invaded by any overt act of the latter; and that his power does not directly extend so far as to reward the persevering in virtuous action; but the analogy by no means holds perfectly in the supposed cases, since the object of the civil magistrate is *only action*, however the *quality of that action* may be modified by *circumstances* or by *motives*, which

palliate its magnitude on the one hand, or increase its enormity on the other: while, on the contrary, the object of peculiar interest to the parent, is not so much the *action itself*, as its *secret springs*, the various conflicting emotions and passions of the infant bosom; and the peculiar design with which action has been contemplated.

And again, with regard to the civil magistrate, it is *presumed* that virtue *will meet* with a sufficiency of reward; and that although it may be neglected *here*, it will by and by be abundantly recompensed. But in early infancy, although long after the period of discipline should have commenced, the parent does not possess the means of referring to this futurity of reward, as an encouragement to rectitude of action; and if she did, there are those who would deny the propriety of employing this principle as an incentive to virtue; and if in the more favourable supposition, the understanding of the child should be sufficiently developed for this purpose, is there not a manifest inconsistency in directing its feeble glance beyond the grave, in affirming that *you* are looking forward to this place of rest, and peace, and happiness, where you will be able to praise and adore, and love God, with undivided, and with pure affection, and yet that you would not bestow the meed of approbation on that *which is good*, in so far as it is humbly designed *in obedience to* his will? Is there not a palpable incongruity, in asserting that *you* are travelling towards heaven, and yet that you do not admire, and esteem,

and love (should you meet them on your road) any of its productions, notwithstanding their growth may have been stunted or their beauty impaired, by their association with matter, and by their residence on this earth, which is not their native clime: but this *testimony of approbation, this admiration and esteem, if they exist,* are in fact, of the peculiar nature of a recompense; for they form a certain valuable consideration, attached to certain modes of conduct, and as such *are,* in plain *unsophisticated language, rewards.*

Since, however, there are some excellent, though we think mistaken parents, who object altogether to the system of rewards, and even to the slightest testimony of approbation, *as in the employment of the term good,* it will be necessary to consider this subject more at large. And we shall do so, first, by shewing that a system of rewards is *founded in nature,* and therefore results from those laws by which the Supreme Governor of the universe has directed *the course of nature:* and next, that it is expressly sanctioned by religion.

With regard to this stumbling-stone, this unfortunate term *good;* it is confessed on all hands, that man is corrupt, that there is none that doeth good, that he is inclined only to evil continually; and yet there is a sense in which the term *good* is applicable even to the imperfect actions of this sinful, helpless creature. For God is pleased to accept, and graciously condescends to be honoured by, those who with the light of the knowledge of

his will, and in dependence upon the assistance of the Spirit of Grace, and with a sincere desire of living to his glory, do *earnestly strive* with pure hearts, to keep his commandments, and to preserve the narrow way of eternal life. But a wise and holy God, cannot *be pleased to accept*, cannot be *honoured* by that which is not *good;* therefore that which he *does* accept, and by which he *is* honoured, must *be good;* and his creatures need not be afraid of employing the term in this sense. If there be nothing good, there is nothing for the Christian to aspire after; there can be no *growth* in grace, no *increasing conformity* to the will of God, no *ripening* for heaven; this world is not a period of probation, in which there is a choice of good and evil; and the essential distinction between the righteous and the wicked, is reduced to that which is ideal and unsubstantial, while it is dissociated from the obedience of faith, and disconnected with the fruits of righteousness, the *first*, the *last*, the *only evidence* of the distinguishing love of God to the Christian.

I. To return from this digression, a system of rewards is founded in nature, and therefore may be clearly traced in the agency of Providence.

1. Nothing can be more clear than that our future interest is dependent upon our present conduct; an axiom, to the truth of which, the testimony of the experience of all mankind uniformly leads. The man of pleasure, the man of business, and the literary character, all know that success in their respective pursuits is only to be

obtained by energy and diligence, and that it is *a reward* of industry and perseverance. It is true, that there are circumstances connected with the moral government of God over his creatures, and with our situation in the world, as a scene of difficulty and trial, which do sometimes defeat the best concerted plans of success, though most industriously pursued: but as a general rule, the law of nature is, that success attends the diligent, or in other words, that it is the *reward of virtue.*

2. In the present state, pleasure and pain are the consequences of our own actions; they are greatly in our own power, because we foresee the results; reason calls our attention, and reflection dictates, and conscience admonishes, and the influence of good example is before us; and all combined promise real good, as the reward of obedience: while *pain* as necessarily haunts the footsteps of those who will not attend to the voice of truth, who will not be governed by reason, who proudly abjure the influence of reflection, who are deaf to the monitions of conscience, who sullenly refuse to imitate the good, whose stubborn wills yield not to revelation, but who go on in the frowardness of their own hearts, who listen to the suggestions of passion, and are unmindful of the still small voice of truth. And yet, accordingly as men act reasonably or unreasonably, virtuously or viciously, there will ever be on the one hand, the reward arising from a consciousness of doing the will of God, and of fulfilling the great end of our existence here, the pleasure of reflecting on the improve-

ment of time, the glow of benevolence, the confidence of hope, the delight of sharing the esteem of others, the sympathy of friends, the approbation of the good and sincere, and the admiration of the just; while, on the other hand, there must be placed the punishment accruing from the conviction of selfishness, the indulgence of angry, avaricious, or ambitious passions, the fear of discovery, the ghosts of mispent hours, the envy of competitors, the neglect of friends, the disesteem of the good, and the isolation of feeling, arising from a *voluntary* separation from those who seek to do well, and from the *involuntary* secession from our support of all whose prejudices, views, and interests, interfere with our pursuits; there is then, in the laws of action, a system, whatever that may be, of reward to the good, and of punishment to the wicked.

3. So also, with regard to many of our blessings, as for instance, the *preservation of life*. This is mainly in our own power; the days of our years are all known to Omniscience; but it is through the medium of our individual agency, they are either shortened or prolonged; by prudence, by care, by temperance, we procure health and escape disease; by medicines we are raised again from the bed of sickness; while by want of prudence, by consulting appetite only, by following the guidance of passion, and listening to the temptations of desire, and yielding to intemperance, the firmest health is thrown away, the strongest constitution is ruined, and premature

old age, and early dissolution are the consequence, although perhaps the *tardy* consequence, resting only at the close of a long series of decrepitude, the failure of intellect, and the second childhood of mental manifestations. Here, health and enjoyment, are the *award* of temperance; disease, decrepitude, the burden of self-existence, and the exhausted patience of relatives, the punishment of the opposite vice. There is nothing good to be obtained without exertion; and in all cases prudence and temerity, industry and carelessness, meet with appropriate results.

4. On passing in review the character and conduct of man, we shall find that a certain degree of enjoyment is attached to specific actions, and a corresponding portion of suffering to others. Thus, the pleasure arising from the subjugation of the passions, and the remorse resulting from the indulgence of selfish desire; the comfort of forbearance, and the real misery of anger; the pleasure of forgiveness, and the cruelty of revenge; the delights of benevolence, and the fears of avarice; the peace of the humble, the irritability of gratified, and the remorse of disappointed ambition; the happiness of the liberal and the charitable, and the wretchedness of the churlish, the inhospitable, and the penurious; the cheerfulness of active duty, and the burden of indolence, and the pains aud penalties of ennui; the confidence of sincerity, and the suspicion of falsehood; the emptiness of vanity, and the perpetual dissatisfaction of pride; the weight

of modesty, and the equanimity of patience and meekness; the clear head, the cool judgment, the intellectual energy, the corporeal health of the temperate, and the muddy conceptions, disordered fancy, erroneous judgment, painful reflection, mental feebleness, and feverish irritability of the intemperate; the common admiration of gratitude, and the universal detestation of the ungrateful; are all instances in proof, that there is in the constitution of nature, a system of divine approbation or punishment; or in other words, that God annexes delight to some actions, and uneasiness to others; with the apparent design to induce us so to act, as to ensure the reward of the one, and escape the punishment attached to the other.

5. But in the constitution of nature, we observe farther traces of the same principle. Man constantly acts, with the view of *avoiding evil*, or *of obtaining good;* the fear of the former, and the desire of the latter, alternately agitate his bosom with suspense or hope; and attract him towards the right employment of principle on the one hand, and the avoidance of passion on the other. It is true, that he often selects the evil, and refuses the good; he makes an erroneous judgment, or deliberately prefers that which is wrong; but this is only a proof of that *disturbing change*, which has so fearfully operated to mar the designs of the Creator, and to give the preponderance to vice. It is also true, that there are exceptions to the pleasures and satisfactions

of virtue; the forgiveness of injuries is not always followed by gratitude; sincerity and veracity may not be duly appreciated; the good are not always justly esteemed; envy, calumny, and detraction, sometimes await even the firm, the consistent, the ingenuous, the mild and the benevolent; ridicule is often heaped upon the over-much Christian: but these again, are clearly deviations from natural consequences, and proofs of the miserable agency of some perverting cause; of that sin, which, but for the astonishing love of God, and the infinite sacrifice of Christ, would have left this world a blank, aye, more than a blank, the wretched abode of those unhappy spirits whose chief delight consists in cursing God.

6. Again, the great Governor of the universe, is not a God of simple absolute *benevolence;* he is *just* as well as *good;* and as such, he not only rewards the good, but apportions the measure of his approbation to the conduct of his creatures. Thus, health of body, tranquillity of mind, the satisfaction arising from the wish to do right, the comfortable reflection on the past, and a variety of external advantages, are the consequence of careful, prudent management, and are apportioned to the degree, in which that prudence has been exerted; they are within our reach; they form a stimulus to action; and as we obey that stimulus, in whole, in part, or not at all, do we obtain, or lose the reward with which it stands associated. This natural course of things, in the

conduct of the supreme Governor of the universe, may always be traced in the effects of his government, although it may be carried on by the instrumentality of man; and although his stubborn heart, and sinful propensities do often interfere with its full and uninterrupted completion. Yet we do not thence infer, because virtue is cast into the shade, and vice is triumphant, that the author of nature is indifferent to the peculiar properties of these; far from it; the very success of iniquity is commonly the first link in the chain of the most fearful punishment; and the obloquy poured upon the righteous, is very frequently a portion of that trial which will make them more completely confiding in God, more active in obedience to him; consequently, more fitted for the enjoyment of the sure reward of divine approbation.

7. Once more, the different effect of virtue and vice upon the mental manifestations, is another proof of this system of rewards. Except where the voice of conscience has been stifled, we shall find, as the consequence of virtuous action, a peace of mind, a calm of the soul, an evenness of temper, an aptitude for intellectual pursuit, a clear memory, a power of just selection, and regular association, and the will subjected to the other powers of the mind; while on the contrary, man is vexed with himself for his deviations from rectitude, he becomes peevish and irritable; and regret for his folly, is added to his other painful feelings; he sullenly broods

over the past, and *if* reflection do not lead him to repentance, *remorse* completes the catalogue of his miseries; his temper is soured; he retains not the power of commanding his attention; his perceptions are indistinct, his memory treacherous, and his powers of judgment so obtuse, that he stands a monument, of the natural punishment inflicted upon vice, and of the reward offered to virtue.

II. A system of rewards, is expressly sanctioned by revealed religion; its traces are to be found in considering the constitution of nature; but its full manifestation, is only to be distinctly characterized in revelation.

Here, we shall find a free and unmerited recompense afforded to the righteous, by the goodness, bounty, and mercy of God, by which he is willing to accept our imperfect, though sincere services, a consequence which has been promised to all obedient and true believers; for "their Father which seeth in secret, shall reward them openly." Matthew vi. 6. It is indeed true, that this is entirely a reward of *grace;* man has no *claim* to it; and it is attached, not to the performance of the act, but to the spirit in which it is accomplished; it is withheld from the sad countenance of the hypocrite, but is liberally given to those who appear not unto men to fast, but unto their heavenly Father. And shall not the christian parent imitate this fundamental law of the providence of God, and reward her obedient children, not as an act of right, but of

favour; not as the payment of a claim for duty performed, but as an incentive to a higher reach of integrity, to a more intense striving after that which is good.

But reward is intimately associated with keeping the commands of the Most High; "for in keeping of them there is great reward." Psalm xix. 11. "Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest." Luke vi. 35. Again, reward is promised to the righteous; "Light is sown for the righteous, and gladness for the upright in heart;" (Psalm xcvii. 11.) for "verily, there is a reward for the righteous. The wicked worketh a deceitful work; but to him that soweth righteousness, shall be a sure reward." Proverbs xi. 18. This reward is also of a distinguishing nature; "for the Lord preserveth the faithful, and plentifully rewardeth the proud doer." Psalm xxxi. 23. Well "knowing, that whatsoever good thing any man doeth, the same shall he receive of the Lord." Ephesians vi. 8. "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Psalm lxxxiv. 11. Even the smallest acts of charity, when done from christian motives, are included in this system of rewards; for "whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no

wise lose his reward." Matthew x. 42. Once more, the presence of the Lord is promised to the just and upright, to those who deal courageously in his cause, for "the Lord shall be with the good." 2 Chronicles xix. 11. Again, there is a reward for the righteous in the approbation of conscience; "for our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our *conversation* in the world." 2 Corinthians i. 12. But the Christian is referred to a still higher tribunal than the judgment of conscience; "when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke xiv. 14. "Evil pursueth sinners; but to the righteous, good shall be repaid." Proverbs xiii. 21. And lastly, "*withhold not good* from them to whom it is due, when it is in the power of thine hand to do it." Proverbs iii. 27. "For this is thankworthy, if a man for conscience towards God, endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently; but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Peter ii. 19, 20.

If then the traces of a system of rewards be to be found in nature; if success attend the diligent; if happiness be in a great measure the

result of virtuous action; if peace of mind be dependent upon the just employment of its powers, and the subjection of its passions; if our blessings be often placed within our own grasp, though promised, and given only to sincere exertion; if there be a present satisfaction attached to the Christian employment of mental emotions and desires, and to the active exercise of social, relative, and christian virtue; if there be, in the opinion of man, a preference of that which is just, and upright, and sincere; if man, however erroneous his judgment, however perverted by sin, do yet strive to preserve that which he esteems good, and seeks to avoid that which he deems evil; if the justice of the moral Governor of the Universe may be traced in the measure of his approbation, though shewn by the instrumentality of his creatures; if the effect of virtuous action be to maintain the integrity of the intellectual manifestations, to augment their power, and increase their susceptibility; if a system of rewards be clearly sanctioned by the Christian Revelation; if recompense be promised to those who keep the commandments of God; if rewards be attached to the righteous, and if these be proportioned to the degree of uprightness, and the sincerity of the heart; if the Great God will withhold no good thing from those who seek, and love, and serve *him;* if *he* be not even unmindful of a cup of cold water given to a disciple; if *he* have promised *his* presence and blessing to the good; if *he* have given them the testimony of their own

conscience; if amongst the injustice of man, and the doubts and fears arising from the frailties and imperfections of the best Christians, *he* teach his children to look forward for an adjustment of this disturbance of the order of his moral government, to the resurrection of the just; if good be directed to be repaid, and not to be withheld from the righteous, or from them to whom it is due; if patience under calumny be thankworthy, and acceptable to God; and if the converse of all these propositions be undeniably true, how is it possible that the christian parent can with any propriety banish rewards from her system of discipline; how is it possible that she can be so led away by the sophistication of over-refinement, as to lose this important stimulus to good action?

The parent, then, should be actively sensible to merit, and should neither be slow, nor sparing in bestowing the marks of her approbation: moreover, she should be equally alive to the presence of an active disposition to do right, *wanting* the occasion for its exercise, as to the *act itself*, and perhaps even more so; for the *former* will remain as a principle of action, while the *latter* may be only a transient state, and may pass away with the circumstance which gave it birth. For this purpose the design of conduct should be narrowly watched, and that which proceeds from good disposition should be carefully nurtured, especially when it leads to any action which is contrary to the *natural* bias of the human heart. When correct conduct proceeds from a principle of obe-

dience to parents, (although it may originate in the prejudice of receiving upon trust the propriety of such action, in consequence of a belief that the judgment of the parent is superior) it should be suitably fostered and encouraged, and praised, and if need be, rewarded in any other proper manner. In this, as in other cases, it will be necessary to keep in view the distinction between the *action itself*, and the *motive* whence it proceeds: for a little consideration will shew, that the appearance of obedience, however in itself good, may proceed from wrong motives: even a child is capable of deception, (mournful testimony to the untaught depravity of human nature,) and its actions may be framed with the view of obtaining the praise of the parent, a reward which it is conscious of not deserving; and while at the same time if its conduct could be abstracted from *her* knowledge, it would be entirely and willingly forgetful of the principle of obedience; it would act according to the frowardness of its own heart, and would become the sport of its passions, and perverse inclinations.

This state must be checked with a firm and persevering propriety; since it is not a useless parade of ostensible conformity to the parental will, but the silent, unobtrusive, modest performance of its requests, and acquiescence with its desires, which constitute pure and genuine obedience; it is not the hollow compliance of *one* who exclaimed, "I go, Sir," and went not, but the humble sincerity of him "who repented and

went." If the child's *motive* be not attended to, reward may serve to *ruin*, instead of to *improve*, and to mould the character upon the best models.

Care must be taken that reward should only be justly given, and that it should not be equally and indiscriminately lavished on the deserving and the undeserving, or it will soon lose its effect; for if it do not lead to confounding the distinctions between virtue and vice, it will yet cease to be a stimulus to exertion, if it be equally attainable by the indolent and careless, as by the prudent and active. Parents often commit a mistake on this subject; anxious not to excite a feeling of disappointment in the bosom of their offspring; perhaps also dreading the self-denial necessary to withhold a promised boon; or fearful lest they may excite envy and jealousy in the mind of the unsuccessful, they are too frequently disposed to overlook the *want of desert;* and while they confer reward on the industrious, not to withhold it from the idle, in the *hope they will be better next time. A most ungrounded hope;* for indolence is natural to man; and if he can be filled with good without exertion, he will never strive after success. Besides, the feeling of disappointment *should be produced*, or how will the child reflect on its own voluntary loss? And neither envy nor jealousy will be excited, if it be clearly shewn that the one is rewarded for merit, and that the other suffers by an act of its own choice. If, however, this principle be not invariably acted

upon, but if, on the contrary, capricious deviations be made from it; then indeed there will be room for anger and jealousy, and envy and hatred; but this is the fault of the parent, and not of the system.

Again, the reward itself should consist of some little testimony of parental approbation, enough to gladden the heart of infancy, while at the same time it should not be any abiding, and prominent, or galling mark of distinction, which may by its obtrusive perpetuity excite the envy of others; and then the effect of reward is altogether lost, and *indolence* is supplanted by a baser passion. The object with children, should be to make an adequate impression upon their hearts, but not permanently to wound their feelings; to kindle the glow of exertion, but not to fan the flame of passion, or to feed the feverish irritability of vice.

Reward should also be *accessible* to all upon their industriously seeking it; it should not be promised so much to a certain degree of *success*, as to the *sincere effort* to obtain it; for the powers of children are so dissimilar, that their success would be a very unsafe criterion of their merit; since while emulation is a powerful incentive to action, envy is the bane of the young mind; and it must ever be recollected, that in the simple unprepared heart of the child, the *highest degree* of emulation (though in its nature perfectly distinct) is very nearly allied to the lowest grade of envy, and will be easily converted into that ma-

lignant passion by the consciousness of having been outstripped by a more *powerful* competitor, and of not reaping the reward which was really due to the intensity and sincerity of its exertion. And since it is necessary to keep the two principles perfectly distinct, and to avoid all that may excite envious feeling in that bosom which should be keenly alive to the impression of the mildest benevolence, the more trifling the reward is, the better, so that it be just sufficient to become an object of desire. This too will be right on another principle, viz. that in dispensing rewards, it will be necessary to separate immeasurably the ideas of action, and of a natural, consequent, and adequate recompense; since the child may erroneously connect them, and the expectation of this connexion may become a principle of action very difficult to eradicate, and embarrassing to the parent when attempting to lay the foundation of religious instruction. This is to be accomplished by not holding out to the young a *certain reward* as the necessary consequence of particular observances. When some valuable consideration of a defined nature may have been held up as the result *of*, and as a reward *for specific* actions, the *amount of effort* will be governed by this stimulus, and the two ideas will be inseparably linked together: but if action be first established on proper principles, then indeed it may be rewarded with advantage, and the idea of *merit* attached to it will be preserved entirely distinct; for there is none good but one, *that is God*. And lastly, the

mark of approbation should be conferred on conduct, not because it is pleasing to the parent, which is far too low a standard of right, but because the action is consistent with the commands of God; not because the parent is gratified, but the law of God obeyed; not because the feelings are interested, but the judgment approves; not because the passions are excited, but reason assents, and reflection confirms, and conscience dictates, and the word of God commands, and the Spirit of God reveals the truth, and teaches all things, and leads the sincere Christian in the narrow way, which conducts to eternal life.

CHAP. XIX.

THE SAME SUBJECT CONTINUED—ON PUNISHMENT.

In apportioning punishment to misdemeanour and crime, it must be recollected that the child is not a mere domestic animal, to which the expression of displeasure may be conveyed by external signs; but the mind should be addressed, and the spirit softened, and the heart led to contrition, or very little will be gained towards realizing the object of all punishment, viz. reformation. Some expression of displeasure, some mark of dissatisfaction may be required, but much less frequently than is generally believed. In common, the child may be made really sorry for its fault by reasoning with it, and by explaining its nature and tendency, its offensiveness to God, its origin in disaffection to parental authority and legislation. This method of reasoning will *make* a *lasting* impression upon the mind, because principles of action will be incorporated with it; while another mode of direct punishment will perpetuate its influence only so long as the mark of disgrace caused by its infliction attaches to the character: and it should *not attach long*, or the subject of it learns to undervalue and despise

itself, from the low estimate it is compelled to form, in consequence of the brand of infamy adhering to its little newly-fledged flutter of reputation, and confining it to the ground; a state of mind most unfavourable to the future development, and even to the present well-being of the mental manifestations.

This subject has been already anticipated in the chapter on discipline; we shall therefore confine our present observations within very narrow limits. It may be necessary to recapitulate, that corporeal punishment can be scarcely ever necessary, if the child be properly managed from the beginning; and the majority of instances in which it becomes indispensable, may be traced to maternal neglect and indecision, and want of firmness; and it may well become a question, how far it can be consistent with justice, to visit these parental faults and follies on the children who have been injured by them: while if the little delinquents had been rationally treated; if their understandings and their hearts had been appealed to with uniformity of plan, and steadiness of execution; and if the object of punishment had been to produce repentance and reformation, the necessity for corporeal infliction would have almost invariably vanished.

An axiom in conducting this process, is, that the parent should be inflexibly rigid in not overlooking faults; while she should be always ready to forgive, especially in those instances of disobedience which may seem to involve *personal*

feeling, and excite *personal irritability*. It does not follow from this dictum, that it will be always necessary to treat every commission of a fault with the *same degree* of seriousness; but when observed, it should be invariably noticed, or there will be excited in the bosom of the young, the hope of escaping *detection first*, and the expectation that the parent may not be in the mood for noticing its errors; both evils of great consequence, inducing a state of mind, in which the chance of impunity, not the nature of the fault is considered; and in which, the evil of crime is augmented by the deeper obliquity of chicanery and intrigue.

Again, the anger of a parent should be kept perfectly distinct, from that feeling which prompts to the correction of faults; whatever she does in anger, will be badly done; "be ye angry and sin not; let not the sun go down upon your wrath;" let the emotions of anger have first subsided; and then the mind will be brought into a fit state for bearing the rod of justice; irritated feeling should have no influence on her conduct; her sole guide should be the Word of God; her only motives the command of God, and subdued affection for her child. These, and these alone, will inspire her with such constancy of design, such tenderness of affectionate reproof, that the youthful mind will be preserved easily susceptible of sorrow for its faults; and thus the design of punishment will be obtained; that design being not to render its subject *unhappy* but *better;* and

to excite contrition, that penitential sorrow, which worketh repentance; for "behold this self-same thing, that ye sorrowed after a godly sort, what *carefulness* it wrought in you, yea, what *clearing of yourselves*, yea, *what indignation*, yea, what *fear*, yea, what *vehement desire*, yea, what *zeal*, yea, what *revenge*." 2 Corinthians vii. 11. By the carefulness, the examination, the hatred and the fear of evil, the great desire to avoid it, the zeal of imitating good models, and the wish to be revenged upon former delinquencies by future good conduct, the child will be preserved from the influence of similar dangers. Until this *contrition* has been produced, it will be wrong to *forgive*, or the end of punishment will be defeated, and a most fatal obstinacy will be fostered; but when the desired effect *has* been produced, restoration to favour should be the consequence, lest the continuance of punishment and disgrace, should harden the heart, and alienate the affections, and induce a suspicion of the want of parental tenderness and compassion; a want of resemblance to *him* whose great work it is to forgive, to blot out transgression, and to remember it no more, when his children turn unto him and repent.

Again, the correction of a fault in one child, may be easily made a lesson to others, not by annexing to the former some open mark of disapprobation, which might point the finger of scorn, and probably excite exultation, and contempt on the one hand, and a malicious feeling

on the other; but by patient instruction, by opening the understanding to the nature of the wrong, and the ground of punishment; by shewing the influence of uncorrected error, and undisciplined passion, as far as it can be comprehended, and explaining the immediate act of impropriety: thus preparing a lesson of instruction for *all*, as well as of correction for the individual.

It has been said, that faults should be *ever* noticed; but this general rule requires a specific limitation; they should be noticed only when they are observed by the *parent*, not when related by one child of another. For besides the uncertainty of human, and selfish, and prejudiced, and impassioned testimony, which would render it impossible to detect the simplicity of truth; the practice itself should be most sedulously discouraged, and most carefully checked, whenever it occurs. A system of infantile espionage, will be destructive of family peace, and harmony, and comfort; and therefore, the mother must never *listen* to the relations of the tale-bearer; or at least, must not *appear to listen*, though she may avail herself of information thus conveyed, so far as to awaken her own attention, and quicken her observation in any particular direction; but she will always avail herself of the opportunities thus afforded, to enforce the duties of love, and forbearance, and mutual forgiveness, on that best of grounds, even our own need of forgiveness from man, of *pardon from God!*

Punishment should also be carefully guarded, from exciting the idea of its being a species of *expiation* for a fault. This is not its *object;* indeed it is impossible, for man can do nothing good to atone for evil; and it is to prevent this most erroneous opinion of practical Roman Catholicism that the attention must be directed; or the child will soon flatter itself into a belief, that the *evil* of its guilt, is washed away by the measure of its tears, or by the little privation to which it may be subjected as a punishment. This secret influence is really of great importance, since it is by the impression of trifles that great results are ultimately obtained.

Warmth of temper on the part of the parent must be very narrowly watched; for a hasty expression of irritability does not the slightest good, but on the contrary, excites an unfavourable recoil, which is peculiarly destructive to the good effect of reproof; while a permanent, and an influential bias may be given to the mind, by pursuing the plans above recommended.

Lastly, punishment of one fault, may frequently be made the vehicle of instruction, with regard to other circumstances and things; it may be constituted the foundation of general principles of conduct; it may be employed to warn of danger, to develop moral feeling; to arouse the springs of action and of judgment; to confirm the habits of sound thought, and just conduct; to enlarge the understanding; to fix the attention on the paths of the youthful feet; to

quicken their perception of impropriety, and of the moral tact of good and evil; to deepen their recollections of sin and suffering; to fix their minds on the reasonable grounds of this action, and to induce them to reflect upon it; to give an increased tenderness to conscience, and to subdue the will; *all* important objects, which should, if possible, be accomplished.

CHAP. XX.

ON SOCIETY.

It has been pronounced by Infinite Wisdom, that it is not good that man should be alone; true it is, that, such is the constitution of his nature, he cannot *live* alone. He may indeed exist; he may vegetate in seclusion; but for the full development of his mental manifestations, and physical powers; for the maturity of his reason, for the fruits of his intelligence, for the harvest of his affections, for the growth of his sentiments, for the enlargement of his views, and the correction of his opinions, he requires the aid of society.

In the retirement of the monastery, and in the seclusion of ascetic life, man may be selfish, ambitious, envious, malicious, enthusiastic, insincere, hypocritical, vain, idle, intemperate, irritable, and unjust; these *also may be* the attributes of his social character; but then, it *is only* in society, that he can become master of himself; that he can subdue his passions to principle, and govern them by religion; it is only in society, that he can command his anger, conquer selfishness, controul the risings of ambition, and

the temptations of avarice; it is only in society that he can subordinate his desire of revenge to the forgiveness of the Bible; that his hopes and fears can be duly exercised, and fixed on their proper objects; or that he can be stimulated to the due employment of talent, and the improvement of time; it is only as a social being that envy can be subdued and jealousy destroyed, and the principles of benevolence, esteem, love, pity, and admiration substituted in their room; it is only in society that his sincerity and love of truth can be tested, and that candour and ingenuousness can be developed; it is only thus that vanity can be successfully opposed, and modesty obtain its due weight and influence; it is only in society, that gratitude, and justice, and patience, meekness, and forbearance, can find the due field for their display, and the exercise necessary to preserve them from decay and disease: finally, it is only in society that man can undergo that discipline which will alone fit him for usefulness on earth, and prepare him for the happiness of futurity.

But this is not all; for it is in the contentions, and collision, and conflicting elements of society that the character is to be moulded, not to solitary independent action, but in conformity with its relation to others in the social compact, or the more intimate bonds of affection. The social passions must be regulated, and duly exercised, lest they be influenced by self-interest or selfish gratification on the one hand, or lest they should lead us into concessions which will render the boundary

line between right and wrong less strongly marked, less perfectly defined, less prominently characterized. The narrow-mindedness of prejudice and bigotry, the ultra-liberalism of those who reck not for principle, and only seek to please the dominant many, are equally to be avoided. It is most true, that the means of man's happiness are to be developed in society, and that pleasure unparticipated is but half enjoyed; but it is equally true, that the social affections, though the source of some of our purest, greatest pleasures, are dangerous to our real happiness, unless they be properly regulated and directed to their just objects, and subdued within the bounds of reason and religion, and subordinated to the hopes and fears, and present enjoyments, and future anticipations of Christianity. Hence, the object of maternal solicitude will be two fold; first, to expand their powers and cherish their growth, in the earliest stages of infancy: and then, to correct every improper bias, and so to watch over and direct their influence and exercise, that they shall assume their purest form, and exist in their most perfect state of health and strength. At a more advanced period of life, she will watch with jealousy and suspicion over the attractions of social feeling; she will carefully guard its indiscriminate exercise, and protect her offspring from that fondness for mere society, which may lead them into conformity with the views, and maxims, and opinions of the world!

It has been already shewn, that from the feeble-

ness and helplessness of solitary man, from his social wants and fears, from the necessity of preserving his possessions, and of resisting individual violence and oppression, have arisen political institutions, whose strength or feebleness, depend upon their conformity with the manners and habits of the people, and upon their capacity for securing to them the greatest measure of happiness and liberty, consistent with that individual surrender of selfish right, and individual feeling, emotion and passion, which is necessary to secure the ends of justice, and to preserve social order, and domestic peace. It has been remarked too, of how little avail, are the best digested political arrangements, unless they proceed upon the principle of moral and religious obligation; unless they involve a higher sanction than the wisdom of man, even in his collective capacity, can give; unless they assume the revealed will of the Most High as their basis; and unless they provide for the religious and moral necessity of the people.

Strange, aye passing strange, is it, that in a country, where these principles are so well understood, and so judiciously practised; that in Britain, that land of liberty, so free, that slavery cannot breathe her atmosphere, so characterized by her benevolent, and religious institutions, so ever ready to the calls of charity, so ever willing with pecuniary sacrifices in order to secure the happiness of the miserable, or the freedom of the oppressed; strange, that in Britain's empire, there should exist a nucleus of slavery; strange,

that the blood of our fellow-creatures should be an object of merchandize; strange, that any political considerations should uphold a system in which the unrecompensed toil of the many is employed for the aggrandizement of the few; strange, that there should be cherished in any corner of our empire, an unhallowed spot, where the sacred ties of marriage and relationship were disregarded, or where the voice of truth could not be heard, if it proceeded from the lip of one whose greatest fault consisted in the complexion of his skin, and whose blackest crimes were produced by the moral degradation occasioned, fostered, encouraged, and augmented, by the cruelty and injustice which first made him a slave, and then bade his mind remain in a state of bondage to sin and ignorance, even more cruel than the cruelties of the trader; but passing strange, that there should exist in Britain those who will turn a deaf ear to the voice of suffering humanity; or who will exhaust their tenderness on their signature to an anti-slavery petition, or on their subscription to an anti-slavery society, but who will not sacrifice the relish of their palates to the great interests of freedom and religion; who will not at one and the same time say to the unfortunate proprietor of slaves, "we will no longer consume the produce of their toil, and we are willing to give you our share of compensation for the loss you may sustain." Man is born to love, and to be loved; and the existence of slavery is a solecism against the constitution of society, and an

offence to the God of heaven, the God of the liberties of the Christian, the God of love! Let then parents set an example to their children, and bring them up in the love of principled freedom, and in the hatred of slavery; grateful for their own peculiar privileges, and anxious that *all* who live under our empire should participate its largest benefits, and should know the value of themselves, and of their property; live in the safety of their own castle, and feel that while "England expects every man to do his duty," her expectation is founded upon the principled basis of having herself done her duty by the remotest, and the poorest, and the weakest, and the most helpless, and the least gifted of her subjects.

To descend from the imposing magnitude of political institutions, to the privacy of the smaller *cóterie*, in which the wants and jealousies, the hopes and fears of individuals are more peculiarly operative, we shall observe that many of the most valuable properties of man arise from his love *to*, and from the influence *of*, society. It is well known that great strength is always to be obtained in nature by the union and combination and co-operation of many little individual powers, trifling in themselves, but almost omnipotent when combined. It has been remarked, that even plants grow best in numbers, and there can be no question but that animals thrive better in society than when alone; it is an universal principle of nature's, from the influence of which, man is not only an exception, but is, on the contrary, remark-

able for the most striking elucidation of its influence.

Grievous indeed is it that this principle of union is so defaced by passion, that its existence may even almost well be questioned; and that it is so destroyed by ambition, that man meets his fellow man by hundreds of thousands, to conquer and to die, to dissociate himself from the great end of his life, to agitate the social compact to its centre, and to throw away the love of his species with the same arm that draws the sword of the tyrant, or unfurls the banner of aggressive warfare; and all for the sake of some trifling stake, some point of honour, some national claim not worth contending for, some nook of land whose fee simple would not be adequate to the price of a single battle, much less to the misery and wretchedness, the loss of life, and the horrors, worse than death, of a campaign. Grievous indeed is it, that this same spirit infests society to its core; and that in its smallest associations there will be found a spirit of discord, and calumny, and detraction, which will go far towards breaking down and destroying the principles of union in which alone consists safety. Yet this is the result of some perverting agency—the agency of evil passion, the consequence of that miserable change, which has made man the "bond-slave of hell;" and which can alone be remedied by that *conversion*, so frequently scoffed at by the ignorant and the impious; and which consists in a change of heart, and views, and feelings, effected by the spirit of God, and in

devotedness to the active love and service of Christ our king.

In the better parts of society, even such as it *now is*, we shall find much that is valuable, much that is worthy of preservation with niggard care; we shall find in it, not only the wish to participate our pleasures, but also the desire of sharing our sorrows, as well as of receiving consolation from the sympathy of others; we shall find in it a ground for the exchange of reciprocal sentiments, a provision for the agency and influence of mutual counsel; we shall find a source of individual instruction for the conduct of life; we shall observe a manner of affording mutual aid in all the difficulties, and of direction in all the dangers of life; we shall notice an arena for the exchange of moral impressions, and a stimulus to moral exertion, to that athletic action which is nerved by the observation of our fellow men, and which is braced by the duty of obedience, and energized by the prospect of the incorruptible crown, which awaits the conqueror; and we shall find abundant opportunities for that interchange of thought, and inter-community of ideas, which have been acquired by study and meditation, not for the gratification of the accumulator, but for the food of the common-weal. Where there is so much good, the principle of evil will also be found active; that malevolent counter-agent will do all in his power to stifle good, and to develop evil; mean envy saddens at its neighbour's happiness; selfishness refuses its tear of sympathy, and the out-

stretched hand of benevolence; confidence is abused, excessive caution is required, and even jealousy and suspicion are developed; advice becomes a medium for promoting the views of the interested; passion perplexes, and perverts the simplicity of obvious duty; the desire of aggrandizement interferes with the support of the views and wishes of others; too frequently does it become a field for the perfection of vice, and for giving countenance to unhallowed desire; too frequently does it offer a bonus to moral indolence, and encourage the individual by the association of numbers, in his aberrations from virtue; too often does it make him forgetful of the warfare of Christianity in which he is engaged, the contending earnestly for the truth; and too commonly does it debase the communion of society into the frivolity of emptiness, the frippery of polished fashion, the absence of idea, the folly of the hour, the passing events of the day, the varieties of the season, almost every thing but that which is worthy of the immortal mind, even if it do not become the pander to vicious design, and secret or open abomination.

In this picture of society as it really is, we find the *ease* of simple truth exchanged for the hollow observances of *politeness*, which has ceased to be what it *always ought to be*, the polished graceful expression of candid and benevolent feeling, and has been characterized by insincerity of intention, and by dissimulation in action; the tongue gives utterance to interest, feeling, and emotion, which the heart utterly disavows; while these expres-

sions are received on the other hand with an *appearance* of confidence and good-will, most distant from the real suspicion and doubt with which they are entertained. Thus, a system of mutual deception is maintained by the instrumentality of pleasing falsehood; occasionally giving rise to real error in judgment; but more frequently leading each party to contemn the littleness which can stoop to such base subterfuges, in order to conduct its sinister purposes.

But it will be necessary to notice more particularly the modes in which the social affections may be traced; and first, in the family circle, that small, but most perfect sphere for their exercise. Here they will grow and flourish unobserved, and will obtain that deep tinge of usefulness and worth, which should ever characterize their exercise. Even here, however, there is always an adverse principle, continually acting in opposition to these affections: selfishness interposes, and seeks its own gratification; and if we would strengthen the social tie, this must be repressed and mortified. The traces of its influence may be descried, even almost as soon as the ray of knowledge has betrayed the vitality of the mental manifestations. This principle demands the most strenuous opposition, not only as it forms a barrier to the present interchange of social and benevolent affection, but as it is the *channel* through which the influence of society proves ultimately ensnaring to the mind. It is a *selfish*

principle, which prompts man to seek for that society, which he knows to be injurious, and to be forbidden; and therefore in proportion as *it* is subdued, so not only are the charities of home, and of kindred, and of relationship developed; but the danger arising from intercourse with the world is lessened, and a state more favourable to the expansion of philanthropic sentiments is produced.

The young should be taught to form an exalted estimate of the influence of social affection: they should not suppose that this consists in the factitious ornaments or observances of civil society: these are very good in their place, but they should be contemplated as merely external formalities, which may be *assumed* by politeness, and which, though assuredly the companions of the exercise of social affection, do not necessarily spring from it. Even *civility* sometimes usurps the character, and attaches to itself the consequence, annexed to the genuine principle of which it is the shadow; while in fact, it is only the transparent medium through which the solid products of benevolence are descried; and it is confessed, that the social bond should originate in a deep regard for those with whom we stand connected, an esteem for their good qualities, a conviction of their worth, and a desire for their happiness; a desire, from the exercise of which on such objects, we may derive the purest satisfaction, and may act in our several social relations

with propriety and feeling, rather than from the influence of, or a regard to the decencies of common behaviour.

The privileges of society originate in an *active* principle of justice and beneficence, not in any series of negative duties; a principle, which leads us to employ our whole energy in pursuit of the good and the comfort of others, and even to sacrifice our own convenience and gratification to secure their continuance. An opportunity for the exercise of the social virtues, and for the development of this their most important basis, upon which the fabric of society has been reared, and can alone be sustained, is afforded towards those with whom the young stand more closely connected in the ties of paternal affection; a lasting foundation, on which the mother's intentions may be fulfilled, and the active virtues may be brought to the test of experience; while their practice is enforced by daily precept and uniform example, and encouraged by the stimulus of approbation and the result of *peace*. Here too, some of the most important lessons of future practical wisdom may be learned; as for instance, the *necessity* of being influenced by a regard to the feelings, the comforts, the welfare, and the prejudices of others; yielding *our* wishes to *their* reasonable desires; and considering the happiness of those around us, as the indispensable basis of our own. These are truths, which we must practise in order to be happy; and they may perhaps be all referred to one great and original principle, *self-*

denial, so influencing all our conduct, as that it should be variously modified by the forms of feeling and of action in which it originates.

As a common consequence of our fallen nature, the social affections are liable to interruption from the sinister agency of improper disposition, not only of selfishness, that prolific parent of a large progeny of evils, but of passion, anger, malice, pride, revenge, and other varied forms of depraved propensity. While then the parent inculcates, and exemplifies the principle of social affection, and its influence upon the character, throughout every stage in the journey of life, in all its several combinations and modifications, she will also be careful to repress all dissocial feelings and actions, not only as they disturb the present harmony and joy of her children, but as they will prove a fertile source of sin and sorrow.

The mode of their conduct *towards inferiors*, will not here be forgotten; since these duties are of equal importance with those, which interest the feelings more particularly. It behoves us to seek their happiness, to be mindful of their sorrows, to alleviate their cares, and to lighten their burdens, as far as possible. These objects are not to be obtained so much by actual sympathy and participation, as by shewing, that we are not indifferent to their comfort; that their happiness is an object we keep constantly in view; that we scrupulously avoid adding to their cares; that we take pains to diminish the evils of servitude; and that when we have occasion to demand their at-

tentions, we do it, in a way which shall not make the yoke of inferiority galling. There should be on the one hand, the benevolence of asking without solicitation; and on the other, the readiness of complying obedience, without the abjectness of servility. More may be accomplished by a *kind*, and what is usually termed *condescending* behaviour to inferiors, in adding to their happiness, and securing their zealous services, than we have it in our power to do, towards those with whom we can more equally sympathize; but who, for that very reason, are less easily comforted. It is all very well to talk of *condescension* to inferiors, as a valuable trait in the benevolent character; but in point of fact, there can be no *condescension*, where there is not an apparent loss of dignity; where there is no danger of a supposed amalgamation of character, between the *condescending* and the *obliged:* consequently, *there is no room for its exercise*, where the difference in situation and circumstances is great; *there is no room for its exercise*, in visiting the cottage of the poor, or in conduct towards servants: it is only when the characters more nearly meet, and when the individual steps from a higher, to a *little lower grade* in society, that this principle *can* be exercised. Let not then the observance of proper behaviour towards domestics be ennobled as a virtuous exertion of benevolence; let it take its proper sphere, and be inculcated as an act of duty, as a portion of that talent entrusted to us, for the good of ourselves and others, and for the glory of God.

Besides, it is surely a most valuable object, to relieve the wants of those who are the most helpless; who cannot so relieve us in return; but who render us their services, and exert themselves for our comfort. There is throughout society, a chain of mutual dependence; and a single link of this chain cannot be severed without introducing confusion and disorder; nay more, a single link cannot be misplaced, without occasioning anarchy, distrust, and that loss of peculiarity, and distinctness, which would threaten the entire subversion of the structure of society; that goodly edifice, which may be preserved by order, but which must crumble into ruins, where *servants bear rule*, and princes are governed, and the proprieties of station are not well defined and observed. In this chain we shall find, that the highest link is resting for its integrity upon the lowest, and upon every intermediate one, and so on in *inverse proportion*. Thus the master depends upon his servants for many comforts, for obedience, for the supply of his daily wants, and for his domestic peace; while on the contrary, the servant waits upon his master for regular food, for constant protection, for adequate remuneration, for kindness of behaviour, for succour in sickness and distress, and for support in old age and infirmity. It is only by keeping in view these relative duties, that the peace and good order of society can be preserved: be it then the duty of the superior to be zealous in doing *his part;* and then may he be inflexible in requiring the full

and willing service of inferiors: be it also the duty of the parent to instruct the young in these offices of justice and good feeling; and while she requires on the part of domestics, rigid attention to the wants of her offspring, let her be equally immovable in enforcing *their* kind conduct to servants, and equally just in suppressing the first indications of tyrannical propensity. Where this principle is wanting, and where no attention is paid to the wants, comfort, and feelings of attendants, because they are inferiors, and because they may not possess an equal share of cultivation and refinement, a similar conduct will, in process of time, influence our intercourse with others, who may chance to differ from ourselves, or to be deficient in some of our supposed valuable qualities. Hence it must be carefully inculcated, that a certain order of social feeling, should be exercised towards those who are not placed by Providence in the same situation with ourselves; and that we should be even *more* attentive to their necessities. Example also, will be here of the first consequence. If the heads of families be kind towards their servants, so will be in all probability, their children; but if they be austere, capricious, morose, often unjust, tyrannical, vindictive, and careless of their feelings; the same principles will actuate the bosom of their offspring, and will convert the puny arm of infancy, into the cruel sceptre of despotic power.

CHAP. XXI.

THE SAME SUBJECT CONTINUED.

THE time will necessarily arrive, when the child, hitherto confined to the society of its own family, will long to taste the enjoyment of that of others: indeed this measure is necessary to the complete formation of the character. But the greatest care is required in the application of this necessity; since the impressions now received are abiding; and remain to influence the conduct, to direct the judgment, and to guide the heart. The child which is confined to its own nursery, will frame for itself, the notion of a microcosm, wherein all its ideas and social feelings, will be confined to the narrow sphere of its nearest relations; and it will not there have learned to extend its pity, its compassion, its benevolence, its sense of duty, its active exertions, to all those with whom it may stand connected; it will not have been taught to expand the self-denying virtues to *all men;* it will not have been taught, that it should *go about doing good;* but *even this* little world of action of its own creation, peopled by its dearest relatives, and animated by its peculiar feelings and passions, will be narrowed by the

cheerless gloom of selfishness, and circumscribed by the thick darkness of anti-social feeling. The principle of benevolence will be sparingly employed, and will be bounded by the narrow limit of relative connexion, instead of animating, (though in very different degrees,) as it should animate, and vivifying, as it should vivify, every thought and action, however extensively, however remotely these may be connected with society. In simple truth, *every act* ought to be influenced in some measure by the consideration of others.

In order that the principle may be thus applied, the individual must be carried out of himself, and his relations, into exterior society, where alone it can reach its perfect maturity. But this path is beset with snares and dangers: happy is that child who has a parent for its guide: for while it is called upon to proceed along a narrow and a slippery road, with flowery, but precipitous banks on either side, and while one false step may prove ruinous to its immortal welfare: when the faculties of imitation and curiosity are so busily engaged; when the influence of companions is so great, and requires to be so deliberately and wisely estimated: when the attractions from the centre of virtue are so numerous and so powerful; when conformity with the world is to be avoided, shunned, and deprecated as one of the greatest evils; and when to be imbued with its maxims, to catch its manners, and to imbibe its habits of thinking, and feeling, and acting, would be most seriously prejudicial to the character: it becomes

a most important duty, and a primary effort of maternal solicitude, to communicate a knowledge of its dangers, to watch its influence upon the mind, to be cautious in the administration of its stimuli, to be circumspect in her choice of companions, to be diligent in detecting the snares which attend the footsteps of the heedless and the unwary, and to guide their feet into the way of truth. The light of divine revelation, of the "wondrous things which are contained in the law of God, and in the knowledge of his will, can alone direct and guide us through the labyrinths of society, and counteract the imitative tendency which man possesses, to acquire the manners, to assume the habits, to exercise the dispositions, to be influenced by the same spirit, to believe the same doctrines, to think the same thoughts, to form the same opinions, to be guided by the same maxims, to be governed by similar motives, and in general to be amalgamated with those around him, and to be made like them.

Hence the very great importance of the parent's selecting good companions for her children. Indeed so powerful is the influence of those, with whom the young are associated, that she must be on her guard against intercourse with that society, contact with which is not likely to inform the understanding, or improve the heart; her object will be to select as companions for her family, those who fear God, and love and serve him in sincerity. But this object is not to be obtained invariably, even by the most rigid choice: yet,

there cannot be an entire seclusion from the society of others; and if this *were possible*, it would scarcely be desirable, for those who are to live *in* the world, and yet to live *above* its influence; to be courteous towards all men, and yet not to be imbued with their spirit. The grand thing, is to be always mindful, that the spirit of the world is at enmity with God; and that it is frequently erroneous in its judgment, hasty and unjust in its decisions, inadequate in its conceptions, prejudiced in its ideas as to the real nature of right and wrong; that its views are often the result of adopting a false standard of right; that its system is too frequently a mass of contradictions; that its opinions are very generally the hasty results of passion, and prejudice, and circumstance, and occasion; and that its maxims are often the spontaneous consequence of the operation of a system of expediency. Here, the important lesson of wisdom, is to recollect, that there can be no contradiction in truth; and that the only pure source of doctrine is the revealed word of God; that this is the sole test of opinion, removed far above the influence of every inferior consideration; and that this alone contains the maxims of the truest wisdom, to be at variance with which,—aye more, to do less than which, is to be found wanting, to be declared unprofitable, and to be wandering from the narrow way which leads to life. The Bible is the religion of the just; and to it alone must be referred every part of thought, and feeling, and action: all that is consistent

with it may be safely indulged: all that contravenes its spirit, must be studiously, invariably opposed.

This will be the only sure guide in the choice of companions; and *intimacy*, but above all, friendship will be shunned with those who do not *acknowledge*, though they may not *feel*, the influence of vital Christianity, as an active principle of faith and obedience. Companions should be carefully, aye, even fastidiously selected from among the children of those whose views of divine truth, and of its obligation on the heart and life, are congenial with our own; who are profoundly impressed with similar caution and anxiety, on the great subjects of physical and intellectual, moral and religious education; who are particularly influenced in practice, by the deeply founded belief of their opinions; and who are equally concerned for the eternal welfare of their offspring. In such society, *our* efforts *may* be strengthened; at all events they will not be counteracted. Let it be ever recollected, that this selection must be rigidly made, not from among those who *profess* largely, but from those who actually and practically *do* attend to the moral education of their children; not from among those who make a parade of their devotion, but from the pupils of the simple, humble, unobtrusive, sincere instructor, whose object is to *do*, not to be *talked of;* whose design is to produce an effect upon the heart, not to make a shew of religious acquirement, or of that inope-

rative knowledge, which floats on the surface of the understanding, but never sinks deep into the heart.

And even then, caution is demanded, lest the child should acquire that degree of relish for mixed society, which will produce an undue attachment towards it, or make it indispensable for its amusement. Children should be brought up with few wants and desires; and this is one, which they should be taught to do without; and to find in their own minds those ample resources, which will stand in the place of "a kingdom" of companions, and yet will fit them for profitable society whenever they may be thrown into it.

The intercourse of children, should have an instructive tendency; not that they are to be constituted a tribe of little sages, and philosophers; not that their natural bias to hilarity, and cheerfulness, and buoyancy of spirits, the gambol of health, and the festivities of a mind at ease, delighting in every thing around it, and without a single anxiety for to-morrow, *is to be opposed;* but only that the great end of assembling together in society, should not be forgotten, viz. to enlarge the understanding by the collision of varied talent and intellect; to develop the affections of the heart; and to afford opportunities for the exercise of those sentiments and passions, which will constitute the society of children, an epitome in miniature of human life. Hence, the importance of always having a prudent and in-

terested adult, to enter into the amusements of youth, to regulate their conduct, to repress evil passion, and to give them an opportunity of becoming wiser and better, from that intercourse, which was "divinely bestowed upon man," and without which the love of society, will degenerate into a mere taste for visiting, and dress, and trifling, and dissipation.

Before we proceed to some concluding observations on society in general, it will be right to notice shortly, that form of connexion which is termed *friendship;* a liaison founded on the principle of sympathy, of that mysterious affinity between individuals, which leads to union, and which is daily and hourly cemented, by the desire of participating in all the painful and agreeable sensations, which in their turn, agitate, or calm and soothe the bosom of each. The *object* of friendship, is an analogous individual, or at least one in whom there exists a fancied resemblance, so considerable, that it may be placed in the room of the real principle. This analogy, like every other, is frequently formed in sensitive and imaginative minds, upon the slightest and the most incongruous grounds; a heated fancy discovers resemblances, where none really exist; and imagines affinities in the most discordant elements; and hence it is, that the web of friendship, woven by these airy nothings, is destroyed like the film of the gossamer, by the passing gale of the slighest opposition, by the autumnal sigh of the coming storm of adversity;

or even by the transient cloud of absence. Yet such is only fancied friendship, not the genuine principle, which is founded in esteem, in reciprocity of kind actions, in congeniality of taste, in identity of pursuit, in similar views, feelings, and conduct; which is cemented by time, deepened by affliction, is unimpaired by absence, and stands a monument of principle, amidst the ruin of this world's goods, in despite of change of circumstances, and notwithstanding all the buffetings and contentions of life.

Friendship is a noble, pure, and amiable principle; and it has this peculiar excellence above all the ties of immediate relationship, that it is valued for itself, and is not depending upon personal interest. Selfishness forms no part of its history; and the recollection of past services is only instrumental, in stimulating the desire for more extensive usefulness to its object. That it is a disinterested principle, is strongly proven, by the kind of individuals it selects for its agency; not the rich or the powerful; not those possessed of large patronage, and who may probably have it in their power, to aggrandize their favourites; but perhaps the poor and the indigent; at least the choice is made irrespective of the more favourable circumstances, and is often characterized by a thoughtlessness of generosity, which prudence forbids; for there is a degree of devotion in friendship, which would induce it to forego present and contingent advantages of an

important nature, in order to secure some slight good for its object.

Friendship is principally operative upon the young; early life is the season for that jocund confidence, that mutual interchange of heart and feeling, which forms the very essence of its influence, and which from the nature of things, ceases in a great measure to exert its power in old age. The confidence of friendship, is however to be carefully distinguished from that intercommunion of folly, which consists in retailing every silly thought and feeling, and in making the intercourse of friendship to consist in listening to an interminable series of impertinences, arising from the excited influence of feeling, operating upon a stimulated imagination. This absurd laying open of the heart, is the proof of a very weak, or wicked mind; the imaginations of man's heart, will not bear his own inspection without a blush; and should only be open to himself, and to *him* who seeth and knoweth all things; only *evil can arise* from exposing all its littlenesses, and foibles, and failings; and, *à fortiori*, its more painful deviations from rectitude, its frequent obliquities, its secret faults, its presumptuous sins!

Friendship is not a sudden fancy; and the young must be carefully warned against the dangerous temptation to confide in all those who profess largely, and appear deeply interested, and are willing, and even anxious, to cultivate inti-

mate acquaintance upon slight knowledge: they must be taught that any thing deserving the name, or possessing the attributes of friendship, is only to be obtained by slow growth, by cultivating a knowledge of the individual, testing his sincerity, estimating his principles, watching his conduct, and inquiring into his motives; and *then*, if all these be found worthy of confidence, reposing in him the trust of unshaken esteem, defending his character, turning a deaf ear to detraction, and believing not the insinuations of the tale-bearer. Friendship is a very *rare* production; and if the young will fancy, that every new acquaintance may be dignified with the title and attributes of *friend*, they will also find too late, their hopes blasted, their confidence abused, and their disappointment rendered more bitter by reflection on their own short-sighted conduct. If the mere acquaintance be treated as the true friend, the result will be, as if a man should carry a serpent in his bosom, should foster and cherish its languid actions into the intenseness of its maturity, in order the more surely to receive the bite from its most cruelly envenomed fang. *They* know not the world, and its cold, unfeeling selfishness, and they must be prepared, and preserved if possible from the punishment annexed to misplaced confidence. The friendship of the young too, requires great caution; for it will become the engine of much good or evil; it will strengthen the bond of virtue or it will weaken every moral tie, accordingly as the

good or the bad shall become its object. The parent will therefore watch over this connexion with jealous care, and will beware of too great intimacy, even with *the good*, which seldom terminates to the satisfaction of any party, and is generally of brief duration. Repeated disappointment is commonly the lot of the sanguine; and then is developed that reserve which is the product of experience, and the influence of which is extended over the life, so as to render the choice of friends more prudent; and to place it rather under the direction of the understanding, than of the heart and imagination. It is painful to confess that another, and an unfortunate result, is the consequence of this experience, viz. that friendship becomes less disinterested, less characterized by the glow of affection, less actuated by emotion, more calculating, and even occasionally partaking a degree of selfishness to which its original nature is adverse.

Genuine friendship is stimulated by the existence of obstacles to its development, because it is principled, and is not to be appalled or shaken from its firm and steady purpose by difficulties; the storms and troubles of life do but agitate its leaves in order that it may deepen its roots; it is not affrighted by danger, but animated to succour its object; and is more closely cemented when the danger is mutual; its recollections are cherished in absence, and the defence of its object is a sacred deposit, which it loses no opportunity of employing; it remains and even flourishes best in

poverty and misfortune, when the world frowns, and acquaintances neglect us, and our former companions drop away and know us no more; it is found when they who courted our society in prosperity, refuse to participate the evil fortune which awaits us: these, these are its cherished moments for activity and vigilance; these are the periods in which its greatest energies are put forth; these are the peculiar seasons in which its genuine devotion is manifested; these are the situations which evince the intrepid and unshaken zeal which no difficulties can arrest, and which perhaps are more energetically displayed in a state of society preceding the height of civilization; a boon which is sadly diminished by its attendant luxury, and refinement, and heartlessness; by the ultra-polished feeling it induces, and which serves to reflect, rather than to receive and appropriate, and be influenced by, reciprocal tenderness; these are the circumstances which no change of fortune will supersede, and which will shew the genuine friend to be always ardent in defending; and ingenious, and persevering, and immovable in administering consolation. *Constancy and durability* are the attributes of friendship, and constitute a wide and prominent difference between itself, and that flimsy veil which often assumes its name, for the purposes of self-interest, if not for a hypocritical, and a sinister, and a base agency: for there *are* those who cultivate confidence, only the more securely to de-

stroy their victim, and who make the sacred name of friendship, a mask for unprincipled design, or heartless passion; and there *are* those whose friendship is subjected to the cooling process of indifference.

A few remarks on intercourse with the world, will conclude the present subject. In arranging the visits of children, it is desirable to avoid, at all times, *large,* but above all *mixed* parties. It is incalculable the amount of mischief which may be thrown into the mind on these occasions; the seed which will vegetate and produce evil fruit. If the party be a large one, there cannot be that perfect superintending agency which is necessary to render it useful, and recourse must be had to some means of amusement, at least doubtful in its primary influence, and too frequently decidedly pernicious. Among these methods of wasting time, we must stigmatize balls, cards, and other games of hazard; and generally, all those dissipating employments which will tend to raise a blush, or to destroy the quick susceptibility of modesty; but which will be more particularly detailed in a subsequent chapter.

While visiting should be allowed to a child so frequently, as that it may not resemble a bird escaped from its cage, it must not be repeated so often as to unhinge the mind, to unfit it for the duties of education, and to produce a desire after indiscriminate society. Early intercourse with the world at large is to be dreaded; the air it

breathes is tainted with the infection of sin; and this appearing in the fashionable garb of social virtue is almost irresistibly attractive to the young and the unestablished, and rapidly leads to the vortex of equivocation, to maxims of policy, to motives of expediency, to the confines of the theatre, to the brilliance of the ball-room, to the destitution of the gaming-table, to the agony of unrepented crime, to the misery of remorse, and to the gates of death!

From this polluted atmosphere the child should be saved; yet after a certain time it will be unavoidably led to mix more or less with the society of the world at large; and then the guardian care of the parent is necessary to preserve the untried stranger from its evils, to warn of its dangers, to save from its snares, and to strengthen a decided opposition to its measures and its spirit, so often as these shall be found opposed to the measure of the law of God, and the spirit of Christ. Safety can alone be found for the humble inquirer, in constant vigilance, and does not any where exist for the proud, conceited wanderer. Society is the wide field for the display of our tempers, as they may or may not be influenced by a divine principle; it is above all others, the situation in which the disposition is most tried; in which there is the greatest need to search the heart, to form an acquaintance with its most secret motives, and to watch over the lips.

In all cases, *utility* should be the grand object

of social meeting, and we should be aware of the dangers to which it exposes us, in order that we may be prepared to avoid them when practicable, and to surmount them when they cannot be evaded. The means of accomplishing this most desirable object, are to call forth into active exercise the social virtues, and the sound principles of moral action; while we guard them from the dangers which environ, and which threaten the destruction of their vitality. *One* grand principle, will be found the master key to all that is just and valuable, viz. a principle of practical benevolence; not simply the active, busy, bustling charity, which is ever on the alert to relieve the wants and miseries of man; this indeed performs a most important part in the theatre of the world, but must yield in consequence, to the less obvious, but more extensively operative principle of *love*, which is seen not so much in active, as in passive duty; not so much in the relief of others' wo, as in the government of self; not so much in zeal and enthusiasm for a paticular form of opinion or action, as in the restraint of anger, and the subjugation of pride, and envy, and ambition, and hatred, and malice, and revenge; not so much in the offices of sympathy, as in the cultivation of esteem; not so much in the hollow professions of polite flattery, as in the simple uprightness of candour and sincerity; not so much in the ostentation of modesty, as in the exercise of patience under injuries, and the forgiveness of

enemies; not so much in the exhibition of talent, as in the suppression of ridicule, and in the adherence to justice; not so much in seeking after honour, and the reputation of society, as in striving to do the will of God, and to confer honour upon others; *always esteeming others better than ourselves.*

CHAP. XXII.

ON READING, AND ON THE CHOICE OF BOOKS.

READING is the prolific source of knowledge, instruction, delight and usefulness; it is the great basis, on which the character of *valuable* must be finally and remotely fixed; it is a friendly guide through the mazes of opinion, and the intricacies of life; it is a companion whose society never fatigues: it is a pleasure which never cloys: and it affords an impregnable refuge from the storms of adversity; the cares and anxieties, and sorrows of the day; the toils of business; the vexations of this world's contumely; the impertinences of society; the buffetings and contentions of this active scene, on which so many are striving for the mastery; the disappointment of hope; the neglect of talent and merit; the privations of misfortune; the clouds of sickness, and the night of death; it affords the means of satisfactory reflection on the past, and of cheerful anticipation for futurity; it promises to those who will seek it, the wisdom which will compensate for the folly that is past, and for the suffering which it has entailed; it will enlighten our path

with the reflected and accumulated knowledge of past generations of the good and wise; it will furnish principles of action for all the varying circumstances of life; it will afford food for the mind to feast upon, and to enlarge, and develop, and strengthen and mature its manifestations; it will stand in the breach of temptation, and enable us to keep the citadel of the heart, when the outworks of attention have been gained, and when the feet had well nigh slipped, the steps were almost gone.

Such effects, however, can result only from the *proper influence of reading;* and in this imperfect state, it cannot be supposed that where there is so extensive a sphere of good, there will not also be a large admixture of evil, so that "this fountain, at which drink the good and wise," may become an "ever bubbling spring of endless lies;" so that it may be converted into the gross darkness which invests the mind with error worse than ignorance, and closes it against the access of truth; it may become the means of *stimulating the passions* instead of enlarging the understanding; it may fill the heart with images of evil, instead of storing it with the beauties of virtue; it may pre-occupy the attention with the shadows of scepticism, the unreal visions of doubt, the fantastic images of man's vain and limited conceptions, the creatures of superstition, or the material follies of those whose views are bounded by what they see, and hear, and taste, and touch and feel; it may endeavour to satisfy the cravings

of an immortal spirit with the empty husks of fiction; and it may so far succeed in depraving the mental appetite, that it shall accept *these* instead of substantial nourishment; it may place the gratification of sense in the room of the cultivation of intellect; and which is even more deplorable, it may substitute the latter for the infinitely momentous pursuit of religion; it may become the means of tempting us astray from the paths of virtue, and of bewildering us in the ever-shifting scenes of oblique opinion; it may be the companion which constantly allures to that which is wrong—the arch minister of vice, which saps the foundation of virtue in the heart, and leaves the edifice of morality to crumble around it, oppressed with its own unassisted weight, and sinking under the influence of its fruitless and impossible efforts. Knowledge and ignorance, virtue and vice, religion and infidelity; the exclusive reign of the understanding on the passions; the depravation of the moral and intellectual faculties, or their gradual progress towards perfection, are all within the range of this powerful agent. By it the attention will be fixed on valuable objects, or lowered to the basest villainy; the perception of good will be rendered accurate and sensitive, or it will become blind to virtue, and alive only to vice; the memory will be furnished with principles of action, or it will be loaded with the images of folly and impurity; reason will be ennobled by truth, or perverted by its alliance with the worst, because the most fatal errors; reflec-

tion will delight to dwell on the stores of knowledge, and the strength of moral energies, or it will be amused with the merest trifles, if it be not occupied with the vanities, and follies, and wickedness of man; conscience will be enlarged and purified, or contracted and debased, its standard lowered, and its object grovelling; and the imagination will be worthily fixed on things which are not seen as yet, or it will be employed on images of fancy, the most equivocal in their nature, and the most doubtful in their influence: hence the parental duty of guiding, improving by cultivation, and directing a taste for reading, a thirst for pure and substantial knowledge.

Even the *communion of intelligent friends*, and their kindred sympathy, become insipid and uninteresting, unless their minds have been previously stored with knowledge which may instruct and augment the happiness of all by its communication. But the *pleasures of social intercourse* are not *always* to be enjoyed; and there are many periods when an hour can be redeemed from business, or the immediate demands of a profession, or the duties of domestic life; and if these be spent in listless inactivity, they are passed unhappily. A book is a resource of unceasing, and constantly augmenting pleasure; it affords occupation without exhaustion, pursuit without distraction, the enjoyment of labour without the weariness of satiety or the incapacity of fatigue; and that society may be rendered either pleasant

or profitable, such intervals of solitary study must have preceded.

But again, there are periods when the mind feels society to be irksome; when it becomes disgusted with its emptiness, or has acquired a distaste or disrelish for its pleasures; when it can no longer derive satisfaction from them, but longs to retire within itself, and to ruminate on its own stores: and to provide for *these* occasions, there must be a taste for *study*. And in order to secure the full effect of this reflection; that we may be independent of the world for amusement, and that we may escape the domination of that most capricious of tyrants, and be enabled to *give* the law to its influence, there must be adequate resources within the mind; these must be gradually accumulated, and hoarded with a miser's care; not however with the same selfish views, or from the mere love of adding heap to heap, but for the sake of feeding upon them ourselves, and dispensing of our stores to the hungry, and the thirsty, and the poor, the ignorant and the indigent, the feeble and the helpless, the widow and the orphan, the sick, the sorrowing and the dying, with every other form of want and destitution. With the solicitude of the miser, however, a frequent survey of our knowledge should be taken, lest any portion of it be lost; and it should be classed and arranged (not indeed according to any system of artificial, or technical, or philosophical memory, but according to the memory of

real life, the memory of principle, the memory of circumstance, and action, and occasion,) and so regularly disposed that we can go at once to our casket of selected valuables, and take from it the very gem we are in quest of. Thus, memory is a *vital action*, and as such possesses this peculiar property, that it is not merely an accumulation of materials, but a process of digestion, a conversion of the primitive elements of thought into newly-combined and associated forms. So the flower which charms by its beauty, and its fragrance, could never be produced by a chemical mixture of its component elements, and the agency of the grand orb of day upon them; these would still require the vital action of nature, the assimilation of those first principles, and their successive elaboration; the combined influence of the root, the stem, the vessels which convey and act upon the absorbed fluids, so that they may be converted into the different parts of the flower. So also the artist copies from nature, disposes his colours, touches and retouches, and the picture becomes a copy: but however correct the resemblance, there is still something wanting: we cannot see the flower expand as beneath our eye; we are not regaled by its fragrance; we see and know that it is the work of a painter, the labour of art, the humble imitation of man, not the perfect production of an almighty Architect: in fact, it wants vitality, that life which God alone can give it; that mysterious attribute, which does not result from the mere elective attraction of

homogeneous atoms, but from a principle superadded to them. Precisely thus is it with that mind which has gradually acquired knowledge, but which has not assimilated its stores by the digestion of reason and reflection; which has not systematized its acquisitions into principles, nor classified and combined them by the power of genius.

There is in man a natural love of freedom, and an instinctive aversion to *dependence*, while the idea of *independence* is peculiarly grateful, and may prove useful as a stimulus in the pursuit after knowledge; since *knowledge is power*, that power which can alone secure to us the possession of this boon, as well as teach the method for its *employment*; and it is only by the combination of these two, action and knowledge, that independence can be obtained.

If another motive to industry were wanting, it might be found in the very little that we *can* acquire, by the most patient and persevering exertion. Man is a strange anomaly, with mental powers so limited, yet so capacious! an anomaly which admits not of explication by any effort of reasoning, or any minuteness of research; an anomaly which can only be accounted for by imagining the existence of some change—some debasing influence, which has rendered the material organ unfit for that boundless manifestation of intellectual energy, which once constituted *him very good*, in the sight of Infinite Wisdom and Infinite Goodness. A humiliating truth, which

is explained by the Revelation of the *Most High*, against the force of which even the pride of human learning must bow; and which animates us to the only means of regaining the semblance of our high original, by the eager pursuit of this truest and most valuable knowledge.

Again, conversation becomes insipid, or suffers a most awkward interruption, or experiences a change in its direction worse than either, for want of ideas to furnish materials for its continuance, and because the minds of those who are engaged in it are not sufficiently stored with an adequate share of information: or they do not possess the faculty of communicating; a state, which commonly arises from the want of union and assimilation between the several parts of knowledge, so that they exist in confused and heterogeneous masses, and cannot be rendered available for the purposes of their possessors; for if this were not the case, the influence of science diffused through the different ramifications of mind must of necessity appear in conversation, thought, and action. From the want of copious information, the malicious, or at the very best the unguarded observation on the conduct of others, usurps the place of sober truth: too often the profession of a devoted attachment to virtue is made at once the vehicle and the cloak, for concealing a deformity of mind which (itself ill-stored) delights to feed and prey on the deficiencies of others; and too commonly studied ill-nature skulks its hateful form under the ap-

pearance of wit; and *then*, conversation becomes the field, not for intellectual improvement, not for the exercise of the purest affections, but for the gratification of ambition, envy, malice, revenge, and other hateful passions. If then the mind were more cultivated, there would be less tendency *to*, less necessity *for*, the frivolity of common intercourse, while materials would be furnished for the profitable interchange of idea.

Again, there is in the human mind, a natural aversion to become acquainted with itself; it shudders at the thought of such scrutiny; it shrinks from it with fear; it trembles to revolve its own actions, to trace their motives, and to review the secret springs which guide them. If it may have been previously unaccustomed to the task; when its importance *does* come to be more particularly felt and acknowledged; and when the mind strives to be governed by the principles of divine truth, it discovers its inability from want of use, to detect its own motives, to unravel their obliquities, to follow effects to their causes, and to separate truth from error, as the result of such investigation. There are under these circumstances, several sources of erroneous judgment, with which it is well to be acquainted: as for instance, in the *want* of an enlarged mind, to take liberal and comprehensive views, uninfluenced by feeling, unclouded by passion, undistorted by prejudice; and in *the habit* of drawing sweeping inferences from a small number of premises, without sufficiently maturing the data upon

which they are grounded, and without adequate consideration of the conclusions to which they lead. Here then, more enlarged information is required, that it may be known how to seek this acquaintance with self, instead of flying from such an examination; and in order that genuine sincerity of desire may be met by corresponding opportunities of purpose.

Notwithstanding the confirmed dislike of this scrutiny in general, there *is*, under certain circumstances, a tendency in the human mind to become acquainted with itself, so that if its peace be undisturbed, and its quietude unbroken, and its abstraction from the world be complete, and its pursuit be uninterrupted, it will in despite of itself, revolve its own interior operations,—aye, even more, it will commonly form a tolerably just judgment of their tendency. But still, with unequalled perversity, it flies from solitude; it seeks the haunts of society, and frequents the herds of the gay and the giddy, the dissipated and the thoughtless, in order that it may avoid and escape from this uneasy propensity. *Reading* may here be rendered beneficial, by precluding the necessity for trifling company; by leading the mind to retirement and meditation; by inducing a habit of serious thought and contemplation, as well as of reviewing the stores it may have acquired, and the possibility of their application to all the contingencies of life; a process which naturally leads to an inquiry into the principles, motives, and actions; and which will at

all events, render it capable of the required analysis; an analysis of such indispensable importance to the man who aims at rectitude of conduct, from no higher motive than a sense of honour and gentlemanlike feeling: *how much more to the Christian*, who is convinced of his manifold errors, and failings, and infirmities; whose grand desire is to do the will of Heaven; and who, after all, is the only *true gentleman*, the only one whose suavity of manner, and delicacy of tact, and uniformity and simplicity of benevolent design, and constant anxiety to secure the happiness of others, is founded on the just principle of the charity of the Bible.

Society is too frequently sought, not with the view of instructing and pleasing others; nor with the design of being pleased and instructed, but merely for the sake of amusement, and in order to obtain the capacity of frittering away time. Yet can any thing be more false in principle, more injurious in its consequences? And would not this evil habit be corrected, in part at least, by the mind being more generally informed, and by its possessing larger depôts from which to impart knowledge, in exchange for some other valuable consideration, some other portion of instruction? Where amusement only is sought after, chagrin and disappointment will be the result; and dissatisfaction is the consequence of that intercourse, which might have been exchanged for pleasure and improvement, if the resources of the mind had been cultivated. This, and this alone,

will preclude the emptiness of common conversation, and the necessity of applying to mixed society for relaxation. Even among the *good*, society is too often the signal for ceasing to be vigilant; it is the sphere in which the mind is said to *unbend*; but in reality, that in which it is most off its guard, in which it loses the tone and tension of health, is enfeebled, and easily ensnared and overcome. Improve then the understanding, and it will no longer be capable of resting satisfied with follies, with the topics of the day, or with other unmeaning trifles; it must direct its powers to those great truths, which instruct and enlarge its capacities, warm the heart, and develop the principles of thought and action.

But again, how many are there, who in their solitary hours become a prey to *ennui!* There are periods when solitude cannot be escaped from; and then the uninformed mind wanders, in its dreary inanity from place to place; *all* in its silent, still domain possesses the same uniform want of character, the stillness of an uninhabited island, with the only prospect of the ocean's useless immensity. After traversing without purpose, and without effort, this cheerless, gloomy, and unpeopled region, the mind becomes painfully impressed with the idea of its own destitution; the undefined shadow of itself produces trembling; its every action increases fear, and it remains fixed in uneasy silence, until relieved by the occurrence of some unsatisfying pleasure. During such a period of abstraction, the individual re-

sembles one who finds himself bewildered in an unknown track; he is conscious of the inability to extricate himself, and although just within the reach of safety, is yet unable to grasp it; he is startled by the sound of his own footsteps; he ejaculates, and his voice is re-echoed by the gloom; fear surrounds him with objects of terror; he listens with intense solicitude, and breathless anxiety, to every sound; and with a palpitating heart, he sits down paralysed by terror, and unconscious which way to move: the energies of his intelligence are lost, and he is actually unhappy. But with the well-stored mind, this would not be the case; for its intellectual resources would never fail to supply an abundant succession of innocent gratification; resources, which solitude cannot exhaust, but may augment; resources, which may be applied to the best purposes, and which may invigorate the faculties, and render them capable of renewed and increased exertion.

Pleasure, if enjoyed without the necessity for labour to procure it, soon ceases to delight and interest; it may dazzle for a moment; it may stimulate the senses; it may excite the passions; and yet its recurrence becomes irksome and unpleasing; and the sated appetite loathes the very food it had so anxiously desired. But in intellectual pleasure, *progress*, the fruit of our exertion, is delightful; and it is so, from the novelty and variety with which it is accompanied, as well as from the consciousness of improvement; while reflection may be employed to enhance, and in-

crease the value of successful pursuit, more especially, if the object of desire be worthy of the solicitude and efforts of a rational and immortal being. Such an individual may look *back* on the past, without shame or remorse, though with infinite regret, at the smallness of his progress, and the slowness of his advance, *compared* with the immensity of the field before him, and the reach of the talents with which he has been entrusted: while he will ever be looking *forward* with fresh interest; and will be anticipating the renewal of his opportunities of accumulating knowledge; not only with the consciousness of their innocence, but with the certainty of their being practically beneficial, and of their affording the means of storing the mind with information *which will be useful* as an active principle in the government of the conduct; as a safeguard against the influence of temptation; as a source of solid pleasure in domestic intercourse; forming in itself a pursuit of enjoyment, and fitting the mind for conversation and action.

The pleasure and advantage of *reading* are greatly enhanced by the several individuals of a family, uniting their powers upon one subject, and seeking after the attainment of information in one common track; for the abilities of each are energized by emulation and desire; the lamp of the understanding is lighted at the shrine of family union; the wing of imagination is plumed for its most active flight; and there is no satisfaction more solid or more endearing, none which

impresses a greater value on the hours as they pass, none which more thoroughly maintains the integrity of the domestic circle, or which furnishes more abundant materials for grateful reflection, than a community of intellectual pursuit.

Reading may, by the judicious instructor, and by her careful selection, according to her particular views, be rendered useful in stimulating any one faculty of the mind, which may appear to be deficient in strength; or in repressing or correcting that which may be redundant or erroneous. Thus the attention may be awakened, and the tendency of abstraction superseded, or it may be directed to worthy objects: the perception may be stimulated, or its too great susceptibility may be blunted, or its fallacious impressions may be corrected; the memory may be strengthened when feeble, or varied when exclusive; the reason may be rendered firm when vacillating, or it may be taught caution, when too confident, or its just powers may be defined, where the mist of doubt and scepticism hovers over it; reflection may be educed; the giddiness and étourderie of the young may be moderated, and brooding melancholy may be avoided; the power of conscience may be developed, while excessive scrupulousness and timidity may be superseded by the light of reason and revelation; and above all may be avoided, that *irritability* at trifles, which is so commonly joined with the deadening torpor, and insensibility to greater occasions; imagination may be stimulated, or re-

pressed, or recalled from its wanderings to juster views; the will may be strengthened in support of that which is just; or subjugated when existing in the form of obstinacy; or subdued, when based on fallacious data; and the faculty of imitation, may be led in the way of good example, or enfeebled when it approaches buffoonery, or corrected by sound principle; thus furnishing the most extensive means of influence upon the understanding and the heart.

This source of instruction may be polluted. As an engine of mischief, it does not escape the notice of the arch-enemy of mankind, and it has been seized and employed to forward his views, and to ensure the destruction of his subjects. By the press, error in opinion is disseminated far and wide; all that is false in religion, all that is injurious in morals has been defended; while, all that is dear to social and immortal man, has been scoffed at, and derided, and reviled: the means of information have become a vehicle for untruth; the poisoned chalice, delicious to the palate, and never awakening attention, until its effects are perceived, and the destruction of the individual happiness effected, has been eagerly quaffed at this source; reason and argument have been perverted into a support of the insurmountable difficulties of infidelity; vice has been defended, and invested with the specious garb of virtue; the nascent passions have been stimulated into precocious maturity; principle has been undermined; the necessity for reading

the Bible, and for other acts of religious worship has been denied; the influence of good example has been depreciated; the freedom of man's agency has been impugned, and his accountability deprecated, by the materialist, and the spiritualist; by *him* who asserts that *matter* thinks, reasons, reflects, and consequently governs; as well as by *him*, who declares that man is the blind creature of a certain influence, which he has no power to controul or contravene; virtue has been treated as a phantom, as a mere term of accommodation, or as intended to express a system of conventional expediency, which interest or any other powerful and selfish motive might supersede; a scheme of present trial and probation, and of a future eternity of rewards and punishments, has been treated as puerile, and as fitted only to influence the weak; and the power of man's wayward habits and vicious inclinations, has been defended as the simple result of that nature and organization, with which he has been supplied by infinite wisdom and goodness; thus blasphemously charging his errors and corruption on *Him* who is of purer eyes than to behold iniquity! And since wisdom and folly, vice and virtue, truth and error, religion and irreligion, reason and passion, principle and prejudice, all own the *same source*, the greatest jealousy is required over the productions of the press, and a most careful selection from the tainted mass, of such as shall have escaped pollution; of such works of science and know-

ledge as may be required for the purposes of general information; and which may be more particularly calculated to advance the great end of existence—christian morality! The *influence* of reading upon the mind, must also be narrowly watched; but since these subjects will again claim our attention in the next chapter, we shall conclude the present by remarking, that all *knowledge must be subordinated to religion*, that it must be its handmaid, and that by it, it must be governed and regulated.

There exists on this subject considerable prejudice by those who undervalue human learning, as well as by those who think it too exclusively deserving of attention and regard. The influence of religion shines most conspicuously in the well-stored mind; it appears with a brighter lustre; it is more extensively useful, and its pleasures are augmented. But on the contrary, there is a danger of over-valuing intellectual attainments, and therefore an inordinate attachment to pursuits of an exclusively literary character should be repressed; their proper place in the heart should be carefully guarded, and the mind should be principally directed towards objects of a brighter nature. It is, however, a most mistaken idea, that scientific pursuits do *necessarily* secularize the heart, absorb the attention, and call off the understanding from the pearl of great price, the hidden treasure, for which the wise man selleth all that he hath, in order that he may become its possessor. No! the faculty of obtaining know-

ledge, is a talent of the highest order, and it must be improved; it is that splendid gift, which if properly employed, will produce *ten talents more* and will place its possessor in the situation of being accounted a faithful servant, and of receiving a still greater accession of influence; or it is that humbler possession, which if it be not improved to the utmost, but suffered to be hidden in the earth, to lay concealed and unemployed, will subject "the slothful and *wicked* servant," because unprofitable, to the doom of outer darkness, where "shall be weeping and gnashing of teeth." The rule of conduct is simple, but it is narrow; and to preserve the footsteps on its pathway requires attention and watchfulness. Human learning should be pursued in subordination to religion; it should be auxiliary to the influence of divine truth upon the heart, and with the view of its more extensive diffusion; for since all knowledge is power, so especially is its influence exerted over others; and so is it required that this agency should be employed on the side of all that is valuable to man.

Thus then, the steady pursuit of piety, the longing after immortality, the uniform seeking after heaven, the striving after conformity to the will and the character of the Most High, the desire to be obedient to his laws, and to be influenced by his precepts, are by no means incompatible with the acquisition of human learning; on the contrary, the very nature of the former is a reason for seeking after the operation of the latter,

because it opens a wide and almost boundless field for the useful and moral application of this knowledge. The precepts of our holy religion do, however, most clearly forbid *that the heart* should be set on any thing short of God himself; and the Scriptures do most clearly enjoin, that it should be supremely engaged in his service, and that all its undertakings should be characterized by submission to his will, and by a desire of living to his glory, and of extending the boundaries of his kingdom.

Human learning then is good, as it enlarges the mind, refines the feelings, extends the opportunities for usefulness, and stimulates the mind to embrace them. The knowledge of character, the extension of idea, the command of language, and the clear systematic views which study enables us to obtain, are all of great importance to the active Christian, who wishes to extend the knowledge of his Master and Redeemer; and will all tend to make him humble, because it will show him how limited is his wisdom, how inadequate his capacity, how poor his most expressive language, how obscure and ill-defined his best perceptions, in fact, how little he is prepared for the great work which is before him. True indeed it is, that the pride of earthly wisdom, of that knowledge which centres in self, and whose beginning and end are in the little circle which it describes, is in direct hostility to religion; hence learning must be engrafted on its humbling truths, and *then* it will be beneficial to the mind *now*, and will

return in copious showers of blessing at a distant period. But if, on the contrary, the wisdom of science be constituted the chief concern, and religion be made the secondary consideration; then the vanity which is consequent upon such acquisitions, will prove to the mere votary of intellect, an obstacle to the reception of the truths of the gospel; a deceived heart will have turned him aside, and he will have greedily devoured the empty husks of literature, from which the pure juice of the grape has been expressed, by some more cautious traveller.

In conducting the process of education, let parents beware that the *flowers* of rhetoric be made subsidiary to the fruits of piety. Let the truths of religion be first inculcated; and let all other knowledge be considered as inferior to it, as the atmosphere which is necessary to diffuse the light and heat of the sun of righteousness; and valuable only in so far as it tends to make its possessor more actively and more extensively useful. In this way, intellect will hold its proper place; for it would be dearly purchased, if obtained by the sacrifice of religious hope, and joy, and duty; it would be dearly purchased, if the reputation for mind *here* had been received in exchange for a *futurity* of peace and happiness; for "what is a man profited if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" The anxious parent will take care to provide religious reading for her child; such as will mould its principles, and store its understand-

ing, and soften its heart, and lead it to Jesus the kind shepherd, who carries the lambs in his arms; she will also shew the continual dependence of every part of conduct upon the precepts of the gospel, and of every good, and wise, and holy thought, upon the teaching of the Spirit of God: and she will follow up this impression by all the means in her power, particularly by writing from recollection the sermon which it may have heard, or by committing to paper its own views of different texts, which she will select according to the capacity and the peculiar wants of the child; thus shewing that the arts of human learning lead to the improvement of time, to works of benevolence here, and to a preparation for heaven.

Still there will be danger that intellectual attainments may be over-valued, and that the heart may be engrossed by amassing these treasures, these corruptible riches, of which at best, the rust of old age will destroy the value, if it may not have been previously devoured by the moth of disease; it will therefore always be necessary to keep steadily in view, the insufficiency of human learning, however valuable, to confer happiness, to supply strength and consolation in difficulties and trials, or even *so* to guide us in prosperity, *as* that we may be enabled to keep the straight path of everlasting truth; it will be necessary to shew its dangerous tendency in alienating the heart from God and its best interests; together with the absurdity, as well as wickedness of constituting *this* the god of our idolatry, and of placing

on its altar the sacrifice of our peace, in the hope or vain expectation, that it would be consumed by the fire of *the spirit:* it will be necessary to explain the narrow boundary within which all our inquiries are confined, and the ultimate limit which is placed every where to our researches; it will be right to preserve a lasting and lively impression of the comparatively small portion we *can* acquire, even of that which is already known; it will be requisite to estimate properly the very minute sphere of our actual scientific knowledge, compared with the imperfect distant glimpses which we occasionally catch of that which is hidden from our sight in the immensity of the universe; it will be desirable to enforce the insignificance of this transient knowledge on the bed of death, when the soul is fast bidding adieu to every earthly association, and entering upon those untried scenes of joy or sorrow which exist beyond it; and how contemptible it will then appear, when contrasted with ardent thirsting after God, seeking to do his will, contemplating his mercy and love, and ascertaining our own interest in these, or at least proving our belief in them by the fruits of constant obedience. How trifling are the stores of wisdom and learning, and the highest acquisitions of literary fame, compared with the depths, yet the simplicity and beauty of the scheme of Christianity; to comprehend which, men become fools in themselves, that they may be wise in Christ, that they may be wise to eternity, and find the way to heaven.

The *world* may celebrate its heroes; it may load

its statesmen with honours; it may accumulate wealth, and power, and influence, around its merchants; it may confer the boon of reputation upon its philosophers, and it may canonize the recollection of its literati; but *the church of God* dwells on the memory of the just, of those who walked with God; of those who being dead yet speak, and who were, and are witnesses of the redeeming love of the *most High God; the angels* of God, rejoice over one sinner that repenteth, and findeth mercy; and *Christ himself* delights to dwell in the humble and the contrite heart; in the bosom of him who, with child-like simplicity, seeks for wisdom from on high, and cultivates present knowledge as subsidiary to that which is more important. These are the only truly honourable, and learned, and wise, and powerful; these are they which have washed their robes in the blood of the Lamb, and are brought out of much tribulation, to a crown of glory, who possess the palm of victory, and are entitled to that acceptable inheritance, which is incorruptible, undefiled, and which fadeth not away.

CHAP. XXIII.

THE SAME SUBJECT CONTINUED.

HAVING fostered, and encouraged and developed a taste for reading, the parent must now instruct that *taste*, and guide its operation according to her peculiar design and the necessities of her little pupil; and this principle immediately involves the selection of literary pursuit, as well as the choice of books, which are to forward its acquisition.

The nursery library is abundantly stored with works suited to the capacity of children of different ages, and among these there will be found an excellent variety; but the very profusion with which they abound may throw the parent off her guard, and lead her to permit to her offspring an indiscriminate access to these little books which are to form the mind and influence the character. Yet in this abundance there are *many* which should be cautiously withheld, and therefore the instructor should first become acquainted with the nature of the work she places in the hands of her child, and should exercise a rigid criticism, and a sound discretion in her choice.

Some of these works aim simply at the information of the understanding; and here there is less danger; the chief consideration being, whether that object is accomplished in the simplest and the most attractive form. Others are intended only for amusement, and as such possess a more doubtful character, lest the effort to *please* should have been made at the expense of some important principle of action. But there are *those* which assume the guidance of the heart, and pretend to influence the conduct; to subdue the passions; to regulate the temper; to arouse *good*, and to subdue evil dispositions; to lead the young into the path of Christian morality; the path which *should lead* to *Christ himself*, faith in his finished sacrifice, and obedience to his perfect will.

This, however, is the great field for mistake and error. In many of these productions the exercise of good dispositions is represented as *natural;* is inculcated *because* it is pleasing to others; is *rewarded* with their esteem and admiration, and is crowned with invariable success. The practice of virtue is recommended as a matter of *policy;* and the little heroes and heroines, placed often in impossible circumstances of danger and difficulty, are extricated from them by a rigid adherence to some prominent principle, founded on this basis. And again, when the correction of evil temper and disposition is the object, *these* are represented as unamiable, as rendering the character less estimable in the eyes of surrounding friends; and as meeting with their *natural*

punishment, and adequate atonement in the unhappiness and suffering consequent upon their exercise.

Thus then unwarily, there may be two palpable errors impressed upon the tender and too susceptible mind of infancy, viz. the practice of virtue on a false principle, and the representation of virtue and vice as meeting with their appropriate reward in this life. *Fallacious motives* for action are thus early developed; and *these* subsequently act as *prejudices* against the reception of the doctrines of divine truth, and their influence upon the heart and conduct: the former inculcate virtue for itself and its secular advantages, the latter as being obedience to the will of God; the one points to present comfort as the consequence of good action, while the other looks forward to that sure recompense of reward which consists in the testimony of a good conscience, and in the mansions of peace which have been prepared for the *just*.

Again, the practice of virtue is represented as originating in *innate goodness of heart;* and as consisting in the performance of duties towards others, to which the mind is naturally inclined, and upon the principle of obtaining their esteem. Yet how defective is this system! how injurious its tendency! For while the Scripture teaches the corruption of the heart, *these* speak of it as pure and spotless: the mind is prepossessed with the idea of its innate goodness, instead of its universal depravity, worthlessness, and inability to

do or to think any *one good thing*. *Piety* is represented as consisting, not in a change of heart, and in conformity to the Saviour's image, and in obedience to his will, and delighting in his laws, and living in his precepts, and rejoicing in his statutes; but in a regulation of the external conduct, according to some imperfect standard of right, and originating from an innate love of virtue, a natural tendency to that which is *good!* Christian Revelation is forgotten; and a false, delusive, and destructive system is substituted in its place. Here, too, the esteem of others is taught as the ground and motive to action, and the principal object of pursuit; and the exercise of virtuous principle is inculcated, not because it is the will of God, and an act of duty, and the appropriate homage of feeble, erring, helpless man, towards *Him* who is strength, and wisdom, and righteousness; but because it is pleasing to man, and will obtain his praise. And since *practical piety*, and glaring vice are represented as meeting their appropriate reward and punishment *here*, the young mind is taught not to look beyond the present life for the exaltation of the one and the degradation of the other: yet it cannot be long before an opportunity is afforded of observing, that virtue is not *always* rewarded, nor vice *always* punished in this world; but that on the contrary, the one is frequently triumphant, while the other is neglected. *Disappointment* is the consequence of this observation; and oftentimes there will result a secret murmur at this apparent

incongruity in the dispensations of a Being of infinite wisdom, and purity, and justice.

Not only is this false view produced, (and one error in opinion is bad enough,) but it is associated with others; for by the supposition, an opportunity is lost for shewing that virtue *must not* always look for its reward *here;* indeed that it is not to be stimulated at all by the prospect of recompense; but that as God is infinitely *good* and *just*—as *he hates* sin, and *loves* righteousness, so there must be a state of future rewards and punishments; and that it is there only that upright conduct and conversation will be duly appreciated: while dependence upon God, and a constant looking to the equalization of all difficulties at the final audit, are the best means of supporting the oppressed heart in adversity. Thus, then, the varying modifications of this *defective system of morality* will prove a beacon to guide the parental censor; which will lead her to select those works on which the impress of *Christian morality* is decidedly prominent, or in which she will at least obtain an opportunity of shewing the basis upon which this should always rest.

I. Works of Fiction.

The press daily teems with little tales of fancy; the creations of a moderate imagination after dinner; when the powers of the brain were accumulated upon some distant bodily function, and when therefore the manifestations of mind would be less active, less energetic, partaking more of its material cloud than of its pristine and etherial

nature. It may be remarked with regard to tales of acknowledged fiction, from which instruction is intended to be derived, that they uniformly constitute a *bad medium* for conveying mental impressions; while it will often happen, that the impressions themselves thus received are very far from being correct. Thus, for instance, these works of imagination appeal chiefly to that faculty; the appeal is either quickly evanescent, or it communicates an erroneous excitement to this busy power. It is indeed true, that without the aid and influence of imagination, action loses much of its present character; but then it is also true, that the latter should *originate* in reason and the understanding, however much it may be secondarily modified by the fancy. In early infancy, the great effort should be to inform the judgment, and to convey just impressions of things as they *really* are; and therefore works of acknowledged fiction should be sparingly supplied.

There are other books for children, to which not only is the air of probability and *vraisemblance* communicated, but the colouring of actual reality is given to scenes which never had, and never can have an existence—a local habitation and a name. The tendency of such works is for the most part injurious; for although attention may be aroused, and surprise be excited—and although the mind may wonder at the monstrous combinations it beholds; and although the imagination may be filled with stories of the marvel-

lous and the impossible, the present inquiry is, will it be benefited and instructed? It never can; but on the contrary, so soon as it is capable of reflection, it perceives the want of sincerity and veracity in the person whose fictitious character it contemplates; and disgusted with the attempt at imposition, it disbelieves all that was intended to have been inculcated, and a recoil is excited against wisdom in general. The human mind is so constituted, that it cannot be cheated into knowledge; and when once it perceives a want of *truth* in the monitor, there is no chance that his influence can be any longer exerted beneficially. Rousseau was of opinion, that *birds and beasts* should not be made to *speak;* and without any predilection in favour of that apostle of expediency, there is perhaps much truth in the observation. So decidedly averse will be the reflecting parent to the use of fiction in conveying instruction, and especially religious knowledge, that she will be very cautious how she employs it as an engine, since it cannot be thoroughly divested of an air of improbability, which entirely destroys its effect; and which effect, even if it could be fully experienced, would at all events be insufficient, frequently injudicious, and sometimes even positively baneful.

II. Abridgements, &c. &c.

The juvenile library swarms with excerpt productions; with abridgements of one, extracts from another, beauties of a third, souvenirs of a fourth, a pocket encyclopædia of all, and other equally

compendious methods of obtaining slight and superficial knowledge, or of forming a kind of *hortus siccus* of the flowers of literature, in which the miserable, dried and lifeless specimens may be acquired without the effort, or the industry of study, and independently of the energies of research; *qualities, without which* it is impossible to form a full, substantial, and valuable character. In the dried specimen we may trace a number of leaves naturally disposed; we may ascertain the stem, the bud, the flower, the various colours; we may acknowledge the beauty of the preservation but we can never be induced to believe it a living flower; for we know that *this* should possess other characteristics besides those just enumerated: its beauty may attract the eye, but its fragrance should charm the senses, and we should be delighted with its growth, and the perfection of its enjoyment; but *here* the flower wants vitality. And so, however correct may be the representation of the different parts of a character *thus* formed principally from abridgements, still it will want vitality, the living energy of a living whole. It may indeed be sprightly; it may be able occasionally to afford one of its pilfered remarks, but will never shew itself possessed of sterling worth, by patient investigation, or by the pursuit of a subject beyond the first glare of impression.

Abridgements, abstracts, epitomes, are excellent when they are the result of the intellectual labour of the individual, the digest of his own

mind ; but when they are presented as already digested, it will at once be seen how mischievously they must operate, by cutting off the process of assimilation, without which there can be no *nutrition;* hence, then, they are to be avoided in general as useless and injurious ; calculated to fill the mind with detached shreds of knowledge, but not to lay the basis of solid information. It is *possible* that they may be occasionally useful to stimulate an individual who may be torpid and lethargic, devoid of ardour, wanting in a thirst for knowledge, and deficient in the energy necessary for the pursuit of literary acquisition : *here,* they may allure to action and perseverance, but in no other case will they be admissible ; and even in this solitary exception, they must be employed with extreme caution ; for if they stimulate the indolent, they will also give that *smattering* of information with which they will be abundantly contented ; so that they will not be at the trouble of tracing the streamlet to its source, and of resting *satisfied* only with full draughts from the fountain head.

The tendency of this entire class of works is essentially debilitating ; and although they may furnish ready materials for conversation, and stand in the room of effective knowledge ; and even in some measure supply a lack of the powers of acquisition, yet their operation upon a sound and healthy mind is ever to enfeeble, and to produce morbid action. This is particularly shewn by the *sickly taste* which they develop ; a mawkish desire

after insipidity; a preference of various littlenesses, which betray the fastidiousness of the epicure, without his power of discrimination. The understanding loses nothing by grasping after high and large attainments; while when it ceases to aspire, it droops, it even crouches itself into the narrow limits it has prescribed; until, from habitual stooping, it has acquired the contracted posture; rests contented with its downward look; is no longer able to expand its wings, and take its flight to higher regions, but daily loses the power which it should derive as the fruit of constant exertion.

Neither is this contracting influence exerted upon the understanding only; it extends to the heart, and the sphere of the affective faculties is limited and controuled. The operation of this combined agency upon the understanding and the heart is exhibited in *action*, which becomes feeble but impulsive; blazing for a moment, but soon dying away to be known no more for ever; there will not be a steady, uniform, and deliberate pursuit, but an indolent longing, which will crumble away under the first breath of opposition; the whole moral system is affected, and feebleness and irritability are its prevalent characteristics. However easy then may be this method of conveying instruction, however little trouble it may occasion to the instructor, and still less to the informed; yet at the very best, it will be scanty knowledge without power to

employ it; a knowledge which tarnishes from disuse, and which is of no practical utility.

III. Since the mother is the appointed *guardian* of her child; and since she has early developed a taste for reading, so must this guardianship extend to a period farther advanced in life, when it now reads for its own delight, and eagerly seeks the knowledge to be met with in authors; when this reading is no longer under her immediate eye, so that she might at once correct a wrong impression, or explain the fallacy of an erroneous opinion, or shew its unjust, anti-social, or irreligious tendency. And when the sentiments thus conveyed to the unalarmed, unsuspecting understanding, are suffered to make their quiet unobtrusive impression upon the heart; *then* it is, that she will be doubly vigilant as to the direction of this talent; and that she will be cautious, aye, almost fastidious, as to the nature of the works, to which the young, may have permitted access. The parent will not forget, that at this most impressible period, before the principles have been fully established, and under the powerful influence of the imitative faculty, not yet sufficiently controuled by judgment and experience, the mind is equally capable of receiving a *bad as a good* impression; and that as it is prone to evil, so is it by an inevitable consequence, easily assailable by specious error.

There are in the present day, many works,

avowedly engaged in disseminating opinions, which are fatal to purity of motive, and holiness of life; which are inimical to the interests of religion; which contravene the influence of its truths; and which though they may not entirely *pervert* the heart, yet obtain such a hold upon the mind, as to enfeeble its action, and paralyse its exertions: and these may be so disguised, especially under the mask of candour, and philosophical inquiry, as to be both specious and dangerous. But besides avowed infidelity, there are other books, written particularly within the last few years, for the purpose of disseminating *practical Socinianism;* and these from their pleasing style, and from the support they derive, from the ostentatious *character and conduct* of its professed disciples generally, are calculated to fascinate the young, to captivate those with whom manner is almost omnipotent, and to make a deep impression upon the unwary. Hence they are greatly to be dreaded, since Socinianism, with all its rationality, must be considered, both synthetically and analytically as positively *anti-christian*, inasmuch as it blots out the glory of Christ as the Saviour of sinners, and substitutes the narrow motives of expediency and influence, for the pure desire of being made like unto the Son of God, by the agency of the Holy Spirit.

In committing therefore into the hands of her child, any work which has a relation to religion, or morality, or the conduct of the life, the mo-

ther will be anxious, that the former may be the pure and undefiled religion of Jesus Christ, the religion of the Bible, the religion of the primitive Christians, the religion of our evangelical Church, and of that immense body of holy men, who agree with her, in all her important doctrinal views, though they may differ in some unimportant particulars, and though they may give too great a preponderance to their peculiar views of church government: and she will also take care that the morality inculcated, shall be founded only on the broad basis of truth, which this religion affords.

But beside these, there are other books of high character, and importance to general knowledge, or to the interests of literature; works, to which in the department of history particularly, and of natural philosophy, there may perhaps be *scarcely any*, if *any parallel*, yet so interlarded with error, so intermixed with irreligion, that the young mind, ere it can be aware of danger, may have drank deeply of a poison, which will pervade the principles, and influence the conduct, and alienate the affections, from the simplicity of piety; while it will constantly oppose itself to the progress of the light of divine truth. All other works may be made the means of diffusing error; and are therefore objects of jealous and wakeful attention. With regard to those, to which particular allusion has been made, they should not be entrusted to the hands of one

whose principles are not thoroughly established; and even then, the slightest wound inflicted by the envenomed arrow of the sceptic, will often prove dangerous, and the more fatal, because it operates unseen, and lulls the nervous system to the slumber of death!

From these dangers, the young should be carefully guarded, and that even although it may in consequence be necessary to have recourse to an author, whose language is less pure, less beautiful, less attractive, whose abilities are inferior, and whose opportunities of knowledge may have been less abundant. It will not be sufficient to commit these works into the hands of children, and to *trust* to the influence of the good principles they may have been taught; or to rest in the power possessed by the parent, of opposing and correcting the morbid infusion which may have been received; there cannot be two more fatal errors, than trusting to the *security* of *untried principle*, the very situation of greatest danger; or of resting in the opportunity of correcting a wrong bias, a consequence which it is not in the power of man to ensure. It is indeed allowed, that truth may be circulated; and that left to its own nature, power, and influence, it will supplant error; but in this case, *truth and error* do not meet on equal terms; since in the support of the latter, there is the depravity of human nature to contend with, and this adds greatly to the fatal prerogative of *error*; for although these

opposing principles, may be enforced with equal ability and sincerity; yet the *latter* will possess a greater number of affinities with the human heart, will seize on its strong holds, will make sure of its influence, will run its course, and pervade the mind, and prejudice the conduct, long before it can be overtaken by the *former;* and therefore, the mother will most carefully preserve her offspring from this polluted source. It will not be sufficient that this vigilance may be exerted towards a Hume, or a Gibbon, a Rees, or a Morgan; the literature of our French and German neighbours, is above all, to be most carefully watched, and most rigidly tested. How often has it happened, that the mind has been ruined from this source, which had been most carefully preserved from the evils of "home and of kindred." This too frequently arises from thoughtlessness; and sometimes perhaps, from the inability of parents to consult the foreign original. But let them never put into the hands of their children, a foreign book which they have not previously read; it is there, the serpent lurks unseen, among the sweetest flowers, and inflicts it deadliest sting; it is there, that the magic of talent, lulls suspicion and disarms vigilance, and the charmed victim is unable to escape, and remains fascinated, till its best hopes have been withered, and its fairest prospects have been clouded, and its firmest principles have been shaken, and its integrity has been lost, and its

peace of mind has been exchanged for sorrow of heart. It is by no means intended to include *all* under this *ban;* indeed good education is *impossible without* foreign literature, which in many instances, contains the very best treatises; but it is a path which requires the utmost care, and is beset with the highest danger.

CHAP. XXIV.

THE SAME SUBJECT CONTINUED.

IV. Novels.

Although this head of inquiry has been in part anticipated, when treating of imagination; yet a few additional remarks are necessary for the completion of the present design. It is to be recollected, that the generic characters of these productions are those of being unreal creations; a light and fascinating species of reading, dressed in an airy and fantastic garb; treating for the most part of the great, and uniformly interesting passion of love; their heroes and heroines are made so amiable, that the mind is irresistibly led to sympathize with them, and to participate more or less the feelings by which they are actuated; as well as insensibly to imbibe their spirit, and admire their actions; a spirit which is grievously defective in itself, and actions which are supposed to arise from very improper motives. Yet these works of error, are so pleasing as to be eagerly desired; and they are so injurious both to the moral and intellectual vigour, that their use should be most cautiously and sparingly permitted.

Novels have destroyed their thousands and ten thousands; at this pernicious source are awakened passions which agitate the bosom, and hurry us along at their bidding, since we readily follow those in whom we feel an interest; we imitate their vices before we are aware of it; and purity of principle is sacrificed at the shrine of refinement, false taste, and fashionable morality. The alluring garb in which these productions are attired; the trickery of scene and of circumstance; the interest of situation; the subjects treated of; the commanding qualities of their favourites; aye, and even their defective morality, all form so many points of attraction to the young; a confession which shews at once the real tendency of this species of composition. It is indeed true, that the last few years have developed a better taste than has formerly existed on the subject of these productions; and that there are many whose graphic description of manners, whose scenic truth, and whose historical details have greatly removed them from the condemnation of the preceding paragraph; but in the very best, even in the *comparatively harmless* works of Richardson, and West, and Edgeworth, and Brunton, and Scott, there is much which parents should not wish their children to *hear*, and why then to *see?* How much more, then, in the writings of Fielding and Smollet; but above all, in the general stock of miserable trash in which vice is masked, and which have not, like the former, the redeeming good qualities of being true to nature, though in

her worst forms. It is not contended that novels are to be altogether excluded from education; on the contrary, a knowledge of our literature requires an acquaintance with the *best;* but the selection should be very rigid; they should not be placed in the hands of the young and unformed; and when perused by the elder pupils, it should always be under the immediate attention of the mother.

After all, how much more important will it be for the parent to select for her child such works as may be suited to its prevailing character, temper, and disposition; to any particular object she may have in view, or for the purpose of conveying the deepest practical lessons of wisdom. Reading is an engine of amazing power; and there is not one desire of her heart, not one wish prompted by fond affection for her offspring, which may not be realized by means of the books chosen for their study or amusement. And when this choice has been made, her duty is but half accomplished, unless she narrowly watch, with earnest solicitude, the influence of her plans; unless she take care of their operation; unless she guard the tender mind from any improper bias; and unless she lead it to form a right, and correct, and principled judgment—*guided by reason, and governed by religion.*

V. Poetry.

If the whole class of novels require the greatest caution in being entrusted to the young and undisciplined mind, *à fortiori,* must that caution be

increased, when the parent's vigilance is directed to the same species of composition, empowered with all the aid of poetic diction, and poetic license. If it be unwise to stimulate the imagination with the unreal creations of the novelist, *à fortiori*, is it folly to increase that stimulation by all the pomp and circumstance of verse; and to impress it upon the memory, by the facility afforded to recollection, through its peculiar structure. If it be one of the evils of novel-reading to arouse the passions, *à fortiori*, is this evil rendered more certain, more fatally, more extensively operative, when couched under the attractive guise of poetry!! The young, the imaginative, the susceptible, the feeling, the accomplished, and especially the female mind, will dwell for days together over a new poem; will be enraptured with its song; will be fascinated by its sentiment; will be enchanted by its imagery; and in proportion to the fervour of its feelings, so will be the diminished influence of its reason; and thus will it be prepared for any sinister agency which the author may choose to communicate; and a poet's authority has not *always* been exerted on the side of religion and virtue. True, indeed, there are some christian poets; but in the very best of our standard and most classical authors, there will be found much to reprehend, much that had better never meet the eye of the young; for the only way in which we can expect virtuous action, is by the inculcation of good principle, and by preserving the heart free from vicious passion. All

therefore which has been said on the subject of novels in general, is more than applicable to novels in verse.

It is nevertheless true, that poetry has its beneficial influence in enlarging the mind, refining the fancy, adjusting the sensibilities, and storing the intellect with pure diction and fruitful images; it is useful in engaging the attention, quickening the percipient faculty, stimulating imitation, improving the taste, and laying the foundation of just principles of criticism, and of a discrimination of the sublime and beautiful: but what are these advantages, compared with the demoralization of the heart, and the pollution of the fancy, and the enthusiasm of emotion, and the admiration of those who are driven to the commission of iniquity by headstrong passion, uncontrouled by reflection, unregulated by morals, unsubdued by religion. The parent then will exercise her duty of censor most rigidly, and unsparingly; and while she seeks to obtain these secondary goods, she will not do so at the expense of primary evil; she will not prefer a lively imagination to a sound judgment; she will not elevate literary taste above enlightened conscience; she will not give the palm to feeling rather than to discretion.

In fulfilling this indication, she will only have to make a very cautious choice, and to read with her children; she is not to throw aside indiscriminately every volume of poetry, *because it is poetry;* nor is she to select *every poem* which has

been written by *an author* professedly christian; she will find some of the finest specimens of poetical imagery in the sacred Scriptures; among the writers of our own country she will notice a Milton, a Spenser, a Campbell, a Cowper, a Southey, a Scott, and others: perhaps even she may tolerate the puling imbecility of the second babyhood of poetry, for the sake of its *harmlessness;* if *even childishness* can be *harmless* in grown persons: but she will pause, she will more than pause, when she approaches the pages of Him whose splendid talents were cradled in satire; whose early maturity was marked by the gloomy pilgrimage of the misanthropic "Childe," which sought for peace, but found it not; whose alarming influence was long exerted for the fiend-like purpose of weakening the tone of virtuous feeling, and demoralizing the purity of the female mind; and the early evening of whose life was closed in the doubts of scepticism, surrounded by the putrid, and putrifying and polluting exhalations arising from the marshes of "*liberal*" licentiousness, and breathing, aye more, luxuriating in the malaria of the most finished profligacy: these having been embodied in the character of one, whom to name is to disgrace the literature of our country, and whose adventures to have read, no modest female can acknowledge without feeling that she is degraded.

Pity is it indeed, that the pages of *our great bard,* should be *so* deformed by faults, which were in a principal measure the consequence of the

age in which he wrote, as to render them unfit for indiscriminate perusal by the young: unfortunately too, these blemishes are so intimately connected with beauties, and with that exquisite knowledge of man, which constitutes their great value, as that the former cannot be removed without destroying the latter. Reading these works therefore must be left to the adult, rather than the adolescent age. An exception may perhaps be made in favour of some of his tragedies, of which composition however, the finest specimens are to be found in the pages of *Racine*.

One other remark only: the greatest danger is not always to be dreaded from the avowedly profligate; those authors which weaken the tone of the reason, and introduce a certain languor of feeling, an undefined state of luxurious listlessness, and foster a degree of morbid sensibility, and develop a sickly taste, are the most injurious; since they insidiously prepare the mind, that it may become the soil for vice: open licentiousness is disgusting, and produces a recoil; while by the more covert method of undermining principle, the mischief is effected before the sufferer or the parent is aware; on the whole, the greatest caution, and a sound judgment, and vigilant discretion are necessary to render this pursuit innocent and useful.

VI. Periodical Literature.

The press is so inundated with periodical publications of every shape and quality, that it is necessary to say a few words on the subject. We

might at once refer this species of composition to the general principles mentioned in treating of abstracts and abridgements. There are indeed some excellent periodicals; but in general, this is a source of instruction which we do not admire for the young. For, independently of the base character of some, and of the false opinions which are circulated by others, and the partial and unjust views which are given of authors, according to the prejudices of the writer, or of the defective notions of morality and religion which are assumed by many; independently of all these, and of many other errors and obliquities, one grand objection is, that a review-reader will never make a good and substantial character; he becomes contented with a smattering of knowledge; he reads rather for the daily necessities of conversation than for real information; he rests satisfied with the opinions of others, and is contented to form his own conclusions from the judgment of prejudiced, and often hireling writers, rather than his own; and thus indolence is fostered, and bad taste is produced, and the supply of knowledge is cut off; and the character is impaired; its strength and solidity are destroyed; irritability takes the place of energy; and a shew of acquaintance with books occupies the room of genuine information.

There is, however, one portion of our periodical literature which requires a higher degree of animadversion, viz. *Newspapers*. Setting aside the

erroneous political views which these are too frequently found to inculcate, the party feeling by which they are characterized, and their general hatred of real and practical Christianity, and evangelical piety, notwithstanding their frequent unhallowed warfare in defence of its secularities; it is particularly against their moral influence that we would lift a warning voce. Let parents beware, how they permit access for their children, to this source of moral pollution by which they can only be familiarized to crime; the aspect of vice will become less abhorrent; they will be initiated into details with which they should never have been acquainted; the mind will be brought to rest on circumstances of depravity which at first may excite a blush from the conscious loss of innocence; but which finding in the human bosom a latent spark of evil, will soon kindle unholy passions, which will not only be tolerated, but cherished into vigour, and luxuriated over in action. There must inevitably be a loss of mental purity; and what wise man would risk this loss for his children, with a conviction of the misery to which it must lead, and without a single countervailing advantage; for no knowledge is to be found in newspapers which may not be better obtained from some other purer source. Enough can scarcely be said on this sad subject; for the practice stigmatized is unfortunately one of every day occurrence; and we have known children record the annals of theft, and murder, and pugi-

lism, and adultery, and many other crimes which are an offence even to be named, who were very deficient in their stores of common information.

VII. Conclusion.

The choice of books affords an opportunity for conveying *religious instruction*, for guiding the heart, regulating the affections, and directing them supremely to that Being, who is infinitely worthy of our love, and who demands the whole heart. The accomplishment of this design of leading the child to the fountain of peace and truth, and of teaching it to accompany its streams in their minute subdivisions, will form a prominent object with the Christian parent, when she is directing the literary application of its intellectual resources. Let it be observed, that just opinions and rectitude of conduct are to be explained, not as simple acts, but as principles, valuable only in proportion as they are employed, and as they assist us in the dangers and perplexities of life; and that the observance of these motives of action is good, only as *they* are characterized by the spirit and temper under the influence of which they are rendered prominent. The operation of principle is *universal;* for Christianity is not only to guide us to happiness, and to influence our conduct on great and particular occasions, but in the hour of sorrow, and distress, and desertion; and in every circumstance, and at every moment of existence. Hence the great importance that

the choice of books should be such as will essentially tend to promote its grand design; hence the extent and purity of the commands of the gospel, together with the richness of its promises; hence the necessity for explaining and exemplifying the grounds for the happiness of its disciples, as well as for noticing the agency of that invisible hand, (which if we forget, we grow careless,) which regulates all the lesser events of life, and for preserving the heart free from the destructive influence of lukewarmness, a state which very quickly terminates in insensibility to those greater occasions on which the vigour of the Christian should be called into action.

What then are, shortly, the principles which a feeble, erring, but sincere being, in quest of truth, is anxious to produce or to obtain? Are they not that the love of God, should influence us cheerfully to give up every thing which is incompatible with obedience to his will, and to do *all* that would be pleasing to Him? Are they not, that religion should characterize every action, subdue every temper, regulate every pursuit, govern every effort, and change and purify every corrupt disposition? Are they not, that there must be a perpetual warfare against sin, and that in this warfare consists the practice of piety? Are they not, that this struggle must be exhibited every day, on our tempers, and habits, and dispositions—circumstances which are most obvious and open to the observation of others, and the prevailing

character of which will be assumed, and *justly assumed too*, as congenial with the principles upon which our conduct is founded? Are they not, that the greatest vigilance is required in the common intercourse of life, and that the greatest danger is to be apprehended from not considering this world as a field for the exercise of christian virtue, in which our hearts must be guarded, in which our tempers will be tried and our dispositions and affections will be assailed in a thousand ways; but rather as a situation in which the scrutiny of self may be laid aside, activity may be lulled into quiescence, and vigilance may be disarmed? Are they not such, that their transient forgetfulness is the cause why so little of the Christian is seen, in the daily spirit, and temper, and conduct of the man; why he is so easily assailed by temptation, and falls under its influence; why dulness and torpor seize and obscure his character; why it shines with a pale lustre; why its variety and beauty are obscured, and its glimmering light, instead of being active, burning and shining, demonstrating the true nature of Christianity and the way to heaven, is seen only through a dense, and an unequal medium, in which its rays are so split and divided, and refracted, as no longer to converge to their proper focus; and to afford only in consequence an obscure radiance which is more likely to deceive than to guide the traveller? May not a similar reason be alleged as the cause why so much darkness and uncertainty frequently

hang over the character, becloud the views, and in some measure alter their very nature, by their being compelled to pass through this dense medium of besotted materiality, to the heart? Is it not necessary to lay aside every weight, and to run with patience, the course set before us in the gospel? Is it not incumbent upon us, to acknowledge our helplessness, and to seek the aid of the Holy Spirit of grace? Is it not of importance, that we should exert a vigilant attention to the practical influence of holiness, in all the lesser circumstances of life, as well as on all its greater occasions, since this tends to produce that vigour of divine grace in the soul, and to lessen that feebleness of human nature, on which the power of resisting sin on the one hand, as well as the influence of temptation on the other manifestly depend? Is it not necessary to recollect that there is *no trifling occasion* for action, but that *every* such season affords an opportunity for displaying the agency of Christianity; and *that* cannot be trifling, or of small moment, which *religion* ought to characterize; since that cannot be secondary, whose attributes are of primary consideration? Are we not bound to recollect that the *perception* of conscience is kept tenderly alive by listening to its minutest admonitions; and that *thus*, we shall the more certainly be led to reject what is wrong, and to seize on what is right, and hold it fast, before we have had time for a detailed examination of the

reasons why we do so? Are we not instructed by observation, by the aid of reason, and by the light of revelation, that the lesser duties of life, are in fact, the connecting links in the great scheme of human action; and that if this bond of union be severed, the unity and congruity of the character are destroyed, as well as that the practical, and universal application of religious principle, is endangered? Are we not hourly taught, if we will but learn, that the minuter occasions for practising the commands of religion, become important from their number *when improved*, and fatally accumulate the tale of talents misapplied and perverted, where they may have been neglected? Do we not then infer from these considerations, the necessity for great circumspection, the extreme importance which must be given to divine truth, and the circumstances which will furnish a guide, to the religious reading of the young; which should always be of such a description, as to inculcate the conclusion, that *piety* does not consist in any *assent to certain doctrines, but in their influence on the heart, and through it upon the life, displayed in all the lesser shades of action, and passion, and feeling, and sentiment*—of hatred to vice, and of the love and practice of virtue, when we lie down, and when we rise up, abroad and at home, when we walk by the way, and when we are excluded from every eye but that of omnipotence?

To conclude, it is not only necessary that

these circumstances should influence the parent in her choice of books; but it is also required of her, to combine with this method of teaching, close observation on the *conduct* of her offspring, as well as diligent inquiry into their opening intelligence, in order that she may ascertain the nature of the impressions *they* may have received; their progress in religious knowledge, the amount of all they have retained, and its immediate and prospective influence upon their character and conduct. This principle is also applicable to *every* species of knowledge, which may be acquired from books; though its favourite subject be that of religious instruction, because *it*, above every other kind of information, too frequently falls unheeded, upon the uninterested eye—too frequently floats on the surface of character, and is rapidly borne by the unimpressed tide of events, to the ocean of forgetfulness. Children too often read, especially on subjects demanding seriousness and attention, without applying their little volatile hearts to the tendency of what they read, and without even retaining the ideas; they chase the sentiment from page to page; they are pleased with detecting the origin and influence of opinion; they may follow a train of consecutive reasoning, and closely sustained argument, and though they may be delighted with the *form* of the ratiocination, they will not know a syllable which they have perused. The habit of inquiry, on the part of the parent obliges them to attend,

and to form that kind of digest of their acquisitions, which impresses them upon their memory, and which will be useful in after life, from the power and the habit of regular thinking, which it induces. But this scrutiny must extend far beyond a mere effort of the understanding; it must proceed to the *nature* of the impressions which may have been received; for the uninformed mind may *possibly*, and even *probably* have obtained oblique or distorted views of a given subject, especially of one which is confessedly too great for finite reason to grasp; and the influence of error is always prejudicial, at a nearer or a more remote period; since where clear and adequate ideas may not have been formed, mistakes and misconceptions, will too often have arisen; and therefore, the mother's anxious inquiry will be directed to ascertain, whether the impressions received have been coincident with the impressing cause. And lastly, there is one step further; the parent will search into the *practical influence* of each impression, upon the particular character of the individual child; and according to this influence, will encourage, or modify, or give it its proper tendency; thus ascertaining the nature, the extent, and the probable influence of the knowledge obtained from reading. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things

are of good report, if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." Philippians iv. 8, 9.

CHAP. XXV.

ON AMUSEMENTS.

THE mind, but especially, the youthful mind, stands in need of amusement. If it be not provided with relaxation, it acquires insensibly, a tone of severity, and austere reserve, which renders its intercourse with society less pleasing, as well as less instructive; while by being kept constantly stretched in one direction it loses power and elasticity; it receives a peculiar set form, and is no longer capable of extending its inquiries wherever intellect may roam, and religion guide. The tone and tension of health require for their preservation, alternate contraction and relaxation, and are disturbed by the violent efforts of excessive action, as well as by the perfect stillness of indolence.

Amusement should *relax;* but it should not be such, either in its nature, or its degree, as to dissipate; it should recreate, not unhinge; in the one case it will refresh, while in the other it must debilitate. Recreation again, is not idleness, than which, nothing can be more tedious and insipid, or more destructive to activity and energy of mind. There is nothing to which it is

naturally more repugnant, or which exerts a more fatal influence on its faculties, than to have nothing to do; for although the love of ease, may be predominant in the human bosom; yet it is averse from a state of indolence, because inaction is not only *not ease:* it is positively *painful*, to avoid which, as well as the curse of self-reproach, it *will be* occupied, and apparently interested by the pursuit of the merest trifles; for, *engaged it must be*, or at the least, it must seem to be so. Exertion is necessary to its peace; and this tendency will form a prominent indication for regulating the amusements of childhood. Thus, long intervals of listless inactivity, are not to be permitted; much less are they to be held up as a bonus for present activity and exertion; this would be to encourage idleness, and to give it such a hold upon the mind, as that it will never again readily quit; it would be sustaining indolence as the *reward of activity*, an inconsequence, which cannot but be prejudicial; and it would be teaching the child to esteem that as a *great good*, which it ought to dread and deprecate as a paramount *evil*. A period of idleness, is one of security, of danger, and of liability to the influence of temptation; it is one in which evil dispositions and affections are likely to be called into action; it is an interval of employment, a pause of animation, which suspends mental industry, enervates intellectual power, and renders future instruction, a task much more difficult and arduous. The mind

must be *unbent* but not enfeebled; it must in its moments of completest relaxation, preserve such a degree of tonicity, as shall enable it whenever called upon, to resume instantaneously all its plans, to call about it all its energies, and to put forth all the vigour of its strength. A spirit of idleness once produced, is not easily removed; it is the deadly nightshade of the soul; its poison lurks concealed under a beautiful berry; and the unsuspicious and unwary, greedily swallow the destructive fruit; the calm of the narcotic steals upon them, and while they suffer from its influence, they flatter themselves all is well, and are unsuspectingly amusing themselves with gaudy trifles, on the very verge of destruction, surrounded by dangers imperceptible to their palsied eye, and increasing in intensity, exactly in direct proportion to the fatal security of the victim. It *may* sometimes happen, that *instruction* may be blended with *amusement;* the former however must be of a light kind; neither will its impression be durable; but it may be useful from being obvious, and from the frequency of its recurrence.

After all, the power of amusement to convey instruction is not of an extensive nature: there can be no such thing as amusing the mind into knowledge, the acquisition of which requires labour, earnestness, and diligence. However the natural difficulties of the way may be smoothed by a judicious instructor, still it will always remain a steep ascent, and will ever demand effort.

This exertion will not be made by the young mind under the idea of amusement; for so soon as the pursuit of knowledge necessitates labour, it ceases to amuse; hence its sphere of active good will be circumscribed, and its utility will be trifling.

But amusement *may do harm;* and although under any circumstances it may not be productive of lasting benefit, yet it is above all desirable that its object should be that which is pure, and which will engage the mind *actively*, though it do not interest it excessively: it should be such as to employ the intellectual powers, to demonstrate the evils arising from want of occupation, and to prevent those which are the consequence of the unemployed *vis inertiæ*. One grand object of amusement should be to promote the health, and the development of the animal powers, particularly of the muscular system, and of the organs of sense.

The grand basis of amusement having been pointed out, no harm can result from entering into the several games which are suited to the different ages of infancy, and adolescence; provided always that these be *innocent* in their immediate consequences, in their remote associations, in their obvious tendency, and in their ultimate results. This principle may be safely admitted, and suffered to take its course, only that its operation must be watched; that which is harmless in itself, must be guarded from excess; and that which is unobjectionable in its season and in

its place, must be saved from improper application. It does not do, however, to becloud the hour of amusement with an atmosphere of restraint; the cheerfulness and vivacity of youth must be indulged; within due bounds it must be permitted its native sportiveness; the sedateness of maturity is not desirable in the young; only the buoyancy of their spirits must be repressed when it becomes boisterous, and the violence of their mirth must be preserved within the limits of decorum. If the natural hilarity and gaiety of this spring-tide of life, the time of the "singing of birds" be morosely checked, such a mistake will terminate in the production of a character unamiably reserved; or of one which, from a proud feeling of dependence and restraint, runs into the opposite extreme, and delights to revel in every untried scene of riot and dissipation.

The desire for amusement cannot be wholly extinguished, neither is it desirable, if it were possible, but only that it should be kept within just bounds; that it should not be permitted to engross too much time or attention; that it do not distract the mind and unfit it for study; that it be not offensive to the will of God, or opposed to his commands, or injurious in its influence, directly or indirectly, to the moral character.

There is also considerable danger of not observing a proper balance between business and recreation; the mind stands in need of both these states, and much of its energy will depend upon their nice and accurate adjustment to its power;

on the principle before pointed out of the varied periods of repose and activity for every organ of the body. Too much amusement, especially that which is prolonged, and above all, that which amounts simply to the indolent consumption of time, must be studiously avoided, lest the mind should fall into a state in which it does not earnestly apply itself to any one employment; but remains listless in circumstances which demand activity, while it is energetic over trifles, at the bidding of the merest caprice. Whatever is done should be habitually done with earnestness; in every pursuit, exertion should be employed; work hard and play hard; always recollecting that quiescence, the stillness of inactivity is destructive to the mental welfare, and approaches very nearly to the winter of the faculties, the torpor of an hybernating animal, the unprotected state of sleep, or the complete cessation of life.

And finally, amusements should not partake of the spirit by which the world is actuated. There are many little sources of recreation perfectly innocent, which all may enjoy in common; but there are others which subvert some law of God, or which impair the vigour and activity of our love to man; and which can only be tolerated by forgetting our Bibles, and laying aside our religion, and assuming for our rule the principles, the spirit, and the maxims of a world which lieth in wickedness. Though perhaps not strictly criminal, yet the agency of these will be baneful, if they lead the young mind to admit the principles, and think

better of the disposition in which they originated. Not that we would encourage a spirit of separation, which would look like a supercilious exclamation of "stand by, for I am holier than thou;" of such it has been said that they "are a smoke in my nose, a fire that burneth all the day;" but we would never lose sight of the christian principle, "be ye not conformed to this world, but be ye transformed by the renewing of your mind, that ye may know what is good and acceptable in the sight of God."

This disconformity to the world, must be observed in all those amusements which may excite evil passions or affections; or which may give occasion for their exercise in any obvious degree; or which may lead the young into the way of temptation; and this rule will assuredly exclude the *ball-room*, and *the theatre*, *the turf* and *the ring;* particularly will it place its *uncompromising veto* upon any occupation which will lead directly or indirectly to a spirit of gambling, that coldest selfishness, in whose atmosphere, not even the virtues possessed of the lowest degree of vitality can long exist; and the indulgence of which will assuredly prove fatal to the character, no matter how trifling the stake! A piece of paper, if it can be an object of desire, is enough to develop the feeling; and future occasions will give it importance; and by and by, it will stand confessed in all its length and breadth, and depth, and magnitude of desolation; in all the lowest turpitude of unpalliated crime. These are objects of terror to the mother,

and the subject of her unceasing anxiety; the germ of evil will demand her solicitude in early infancy, and when the child is further advanced in life, and the development of its powers is characterized by reason, and its social attributes; *her* unremitting care and watchfulness over its amusements will still be necessary; and the application of the same principle will be required, with this difference only, that a thirst for knowledge early fostered will *now* frequently constitute *its pursuit* an amusement, and will thus often supersede the attractions of the world; while this principle, cultivated into passion, may be applied to the thirst after true knowledge, the wisdom that is from above. The researches of science, in any of its subordinate branches, especially in those included under the general term of Experimental Philosophy, will frequently take the place of more questionable engagements, and will preserve the mind indifferent towards the influence of those gay and fashionable compliances, against which it requires to be continually guarded.

CHAP. XXVI.

ON ACCOMPLISHMENTS.

ACCOMPLISHMENTS may be sought after with propriety, so long as they may be considered the *perfection* of some one or more of the faculties or attributes with which nature has endowed us; so long as their immediate tendency be pure, and provided that they do not open a wide field to the influence of temptation, or give rise to such an amount of evil as cannot be counterbalanced by the good they may be supposed to produce; and provided also, that they do not occupy the place of more important pursuits, and abstract the attention from objects which demand primary consideration. That accomplishments should promote the designs of the Creator, and the happiness and the good of his creatures; that they should be moral in their influence, free from danger in their pursuit, innocent in their consequences upon the understanding, the affections, and the conduct; that they do not occupy too much time, and pre-engage the attention; these are the tests by which they must be tried, and if they will not bear the scrutiny, better would it be

in this instance, that the mind be blessed with ignorance, than cursed with the knowledge, and love, and admiration of sin.

The relative value of accomplishments should always be kept in view; and they should be sought after in subordination to objects which have a higher claim to notice, and which convey substantial knowledge. There are, however, many seasons in the period of youth, when, *with these limitations*, ornamental acquisitions will prove a useful pursuit; and when their influence may be salutary in refining the taste, softening the manner, and embellishing life. To a certain extent, the acquaintance with different languages may be deemed an accomplishment; but it is not one of those occupations that are included in the general meaning of a term that is applied to all those attainments which are *ornamental* without possessing a proportionate amount of intrinsic worth, or even affording an *adequate and compensating good* for all the labour bestowed upon them; and these are *dancing*, *drawing*, and *music*.

We shall not include in the general enumeration, because we consider them unworthy a distinct notice, those lesser arts of *bijouterie*, which so strongly mark the taste of female education of the present day. We rejoice that we have escaped from that epoch in which the height of ambition for female instruction, was to make its subjects accomplished cooks, and sempstresses, and to initiate them into the art and mystery of confectionary and embroidery: but we know not

that we have gained much by the exchange, if these pursuits have been replaced by the confection of the thousand *knick-knack follies* of the present fashion. It is degrading that the rational and immaterial soul should be chained down daily for hours to the limits of a rice-basket, a paper vase, a card rack, or some equally frivolous ornament, without one *redeeming good property about it*. We pretend not to say that the knowledge of these little arts may not be very well in their place; but the portion of time they should be permitted to occupy, should be very small indeed. Let the employment be tested by principle, and see if it possess any but a negative good, viz. that it be not positively injurious; and then say, if it be more harmless, or so useful as the days of good housewifery, from which we congratulate ourselves on our escape. We are aware it will be said, these little matters are now frequently disposed of in aid of some charitable design: we think not the better of them; the *end* will not sanctify the means; neither is *that christian charity* which neglects the cultivation of the talents entrusted to our care; which mispends time; which is deaf to the voice of the poor, and the sick, and the ignorant, and the miserable, and the destitute, and the irreligious *at home;* while it is absorbed by the trifling, unimpressive, useless pursuit of a manufacture, whose proceeds may be for the purpose of aiding the good work of charity *abroad*. Neither shall we notice the *bas bleu* propensity, since we are

persuaded *this evil, if it be an evil,* will cure itself, and that it never can become general; because the labour of mind, and the reach of intellect, and the perseverance which it requires, are such as will not be commonly met with, and as will not be often lavished upon the pursuit of learning as a mere accomplishment, for the exclusive purpose of dictation and display.

Dancing has been already noticed in the chapter on Exercise, (see vol. i. part. i. chap. 10.) and we shall only here recur to it, for the purpose of again cautioning christian parents on the tendency of this accomplishment. Can it be said of dancing that it is the *perfection* of any of the faculties of the body or mind? Can it be said that its immediate tendency is pure? that it does not lead the young into the snare of temptation? or that it does not give rise to a variety of evil passions, without any *adequate good*—nay more, without *any good* which may not be as well obtained without it? or can it be said, that it *does not* occupy the place of more important pursuits; employ time which might be better engaged; distract the attention, and engross the thoughts; and that too, when the longest life is only long enough to bring us acquainted with our ignorance, and not half long enough for the great objects of pursuit which are before us? Can it be said that *the end of dancing* is for the glory of God, and the good of his creatures: or that either the one or the other of these purposes is *promoted* by the midnight revel, and the fiend-like passions which it broods over with

its sable, but illuminated wing, and brings to new born life? Can it be said that the application of this accomplishment is moral in its nature and influence; that it is free from danger, or innocent in its consequences? Or finally, can it be said that it does not occupy too much time and attention; that it does not agitate the bosom with the flutter of expectation, and the tumultuous heaving of passion; that it admits of a pleasing retrospect; and that it does not incapacitate the mind for the great work which is before it? And if all these be necessarily answered in the negative, where is the christian parent, who in sincerity of purpose can doom her child to a risk so fearful, for a mere ideal vanity?

With regard to *drawing*, perhaps it is the most innocent, and the least dangerous accomplishment, so that there can be little hesitation about its permission. Painting does not *necessarily* expose its possessor to any peculiar danger; it is at all times an agreeable recreation; and it forms a resource against many a solitary hour, which, when the mind is distracted with anxiety, would have been otherwise spent in a wearisome, and unceasing review of its cares; or when it is so occupied and fatigued, or so weakened by exertion, or enfeebled by disease, as to be incapable of pursuing its customary duties with the same degree of pleasure. *Thus*, it is a source of satisfaction and enjoyment, which will soothe the mind, engage the attention, and tranquillize the heart. Let it however be always recollected,

that even this accomplishment must not be permitted to engross the thoughts, or occupy the time; at least, that it must not make hostile inroads upon hours which should be devoted to the real labours of life, to the pursuit of knowledge, or the practice of virtue; and that the taste for paintings, which it develops, should be *purely* cultivated; and that it be not so employed as to excite and stimulate passions, and emotions and feelings, which the wise and the good will ever be at pains to subdue. Landscape, and particularly flower-painting, from its *connexion* with the garden, and the country, and from fixing the attention upon this small, but beautiful portion of the fringe of nature's drapery, may be rendered useful in developing a taste for natural knowledge, and natural history; for all that lives and breathes, and grows and thrives, and shews forth the wonders of his creating power, the depths of his wisdom, and the glories of his grace, who is the Author and Giver of life.

But the question of *music* admits of a far greater variety of opinion. Upon *most minds* its influence is considerable; and in its application to sacred subjects, its power of kindling devotional feelings is certainly *extensive*, but it is of a questionable nature: its agency is exerted principally on the passions, and the heart remains untouched, and the conscience unaffected, and the judgment unconvinced; and the individual, with all his emotions, is but as sounding brass, or a tinkling cymbal, and depends for all his fervor upon

the little accident of atmospherical vibration. It is confessed that the general influence of music on the passions, and affections, is unquestionably great; but it may be equally exerted *before* as *after*, that the mind has been imbued with a spirit of Christianity; *before* the passions have been subdued by the mild sway of religion, or the affections regulated by the holy law of God: and will the influence of music *then* be useful or injurious? If then its agency in awakening the fervour of devotional *feeling*, rather than the steady light of christian duty be considerable; and its more *general* influence be, to stimulate ungoverned desires, and wayward fancies, surely it will require caution in its application, and great reserve in the choice of its compositions.

Again, it is a fascinating accomplishment, and may engage more time and attention than is proper. And since, in order to become a proficient, it is necessary to devote many hours each day to its practical pursuit; as many probably, as may be given to all the other occupations of DUTY; the *subordination to more important acquisitions*, so necessary to the innocence of this, is entirely lost, and it becomes the almost exclusive object of desire. In order then to preserve *from evil*, the influence of this accomplishment, it must not be suffered to infringe on other duties; and that it may remain innocent, this principle must be clearly laid down, and systematically enforced.

Music again, may lead the mind, to the perusal and love of a species of composition, whose moral tendency is more than questionable, nay, decidedly injurious; since it preoccupies the mind with unworthy ideas, and excludes those which are valuable, if it do not even *worse*, and pander to vice, and stimulate the passions, and the animal propensities with which these stand connected. This indeed, is not so much the fault of the music as of the *words*, by which it is accompanied; exclude these, and the notes may again become harmless, except in so far as they are associated in the mind with equivocal recollections.

And lastly, while music *may* amuse, and soothe, and interest, it will also prove a snare through life; it may become a dangerous possession; it may fascinate the mind, and absorb the attention; it may attract the heart, and concentrate the affections, and in all these cases, it may prove most injurious. These evils, however, it must be confessed, arise rather from want of proper management in its instruction; for if it be moderately followed, and preserved in its subordinate situation; if it be not suffered to occupy too much time, or to interfere with more important duties; and if a rigid selection of pieces, be carefully made; then may it sometimes soothe the troubled spirit, and become a pleasing possession; cheer the mind without stimulating or exhausting; and diffuse over the

heart, a genial glow, which may animate it in the pursuit of virtue, rather than retard its progress.

And after all that can be said, the greatest accomplishment for the female mind, is *practical charity;* the art of doing good to others personally; searching out for the sick and the destitute; instructing the ignorant; healing the sick, clothing the naked, reclaiming the wandering, and leading them to the fountain of blessedness, the source of divine truth!

THE END.

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