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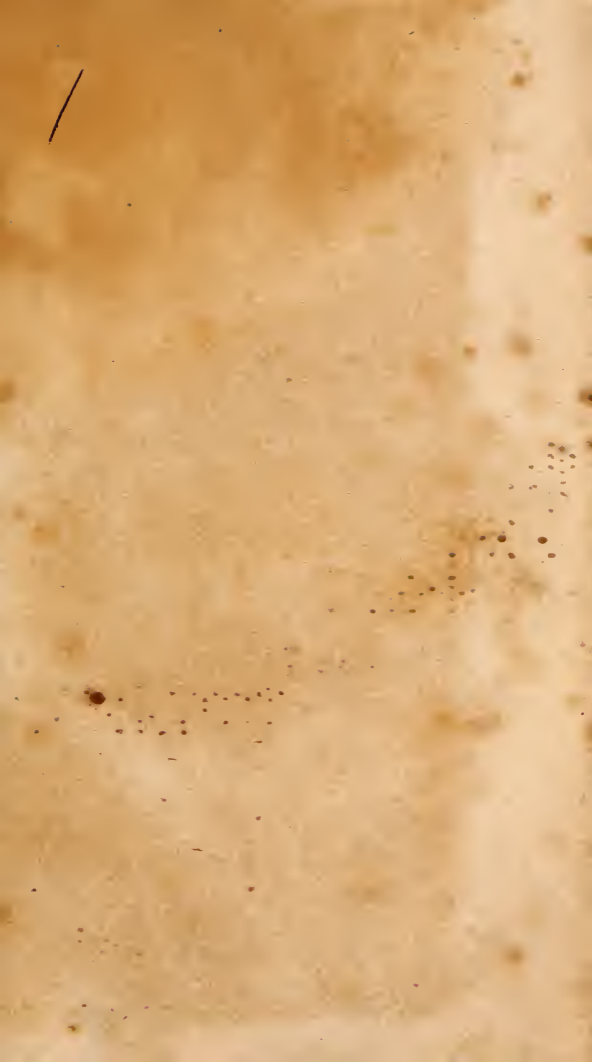
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UNIFORM EDITION.

ON THE

MENTAL ILLUMINATION

AND

MORAL IMPROVEMENT

OF

MANKIND;

OR,

AN INQUIRY INTO THE MEANS BY WHICH A GENERAL  
DIFFUSION OF KNOWLEDGE AND MORAL  
PRINCIPLE MAY BE PROMOTED.

Illustrated with Engravings.

---

BY THOMAS DICK, LL. D.

AUTHOR OF "THE CHRISTIAN PHILOSOPHER," "PHILOSOPHY OF RELIGION," "PHILOSOPHY  
OF A FUTURE STATE," "IMPROVEMENT OF SOCIETY BY THE DIFFUSION  
OF KNOWLEDGE," &c.

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VOL. V.

PHILADELPHIA:—E. C. & J. BIDDLE, 6 SOUTH FIFTH STREET.  
NEW YORK:—SAXTON & MILES.  
BOSTON:—SAXTON & KELT.

1845.

NOTICE

MEMORANDUM

IN REPLY TO

Printed by T. K. & P. G. Collins.

## P R E F A C E.

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THE train of thought which runs through the following Work has been familiar to the Author's mind for upwards of twenty-six years. Nearly twenty years ago, he intended to address the public on this subject; but he is now convinced that, at that period, the attempt would have been premature, and consequently unsuccessful. He took several opportunities, however, of suggesting a variety of hints on the necessity of new-modeling and improving the system of education—particularly in the London "Monthly Magazine," the "Edinburgh Christian Instructor," the "Christian Recorder," the "Perth Courier," and several other publications, as well as in several parts of his former volumes.—Of late years the attention of the public has been directed to this subject more than at any former period, and even the British Legislature has been constrained to take into consideration the means by which the benefits of education may be more extensively enjoyed. It is therefore to be hoped, that the subject will now undergo a deliberate and unbiassed consideration, corresponding to its interest and importance.

In endeavouring to establish a new system of education—although every requisite improvement could not, in the first instance, be effected,—yet nothing short of a comprehensive and efficient system should be the model after which we ought to copy, and to which all our arrangements should gradually approximate. To attempt *merely to extend* the present, in many respects inefficient and limited system, without adopting those improvements which experience and the progress of society have rendered necessary, would be only to postpone to an indefinite period what *must* ultimately be established, if society is expected to go on in its progress towards perfection.

In the following volume the author has exhibited a brief outline of the whole series of instructions requisite for man, considered as an intelligent and moral agent destined to immortality—from the earliest dawn of reason to the period of manhood. But it is merely an *outline*; for the subject, considered

in all its bearings, is the most *extensive* and interesting that can occupy the attention of mankind. Should the present volume, however, meet with general approbation, some more specific details in reference to the subjects here discussed, and to other topics connected with the improvement of society, may afterwards be presented to the public.

Several excellent works have lately been published on the subject of education, some of them recognising the leading principles which are here illustrated. But the author has, in every instance, prosecuted his own train of thought, without interfering with the sentiments or language of others, unless where it is acknowledged. Some of the works alluded to he has not had it in his power to peruse; and the same current of thought will sometimes occur to different writers on the same subject.—The greater part of this work was composed before the author had an opportunity of perusing the excellent treatise of Mr. Simpson, entitled, “Necessity of Popular Education”—a work which abounds with liberal and enlightened views, and which recognises the same general principles which are here illustrated. But the two works do not materially interfere; and the one may be regarded as a supplement or sequel to the other, both having a bearing on the same grand object.

It was originally intended to offer a few remarks on classical learning, and on the system of education which prevails in our colleges and universities; but the size to which the volume has swelled has rendered it expedient to postpone them to a future opportunity. For the same reason, the “Miscellaneous Hints in reference to the Improvement of Society,” and the remarks on “Mechanics’ Institutions,” have been much abridged, and various topics omitted which were intended to be particularly illustrated.

The author intends proceeding with his promised work “On the Scenery of the Heavens,” as soon as his present engagements will permit.

BROUGHTY FERRY, NEAR DUNDEE, }  
November, 1835. }

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ON THE  
MENTAL ILLUMINATION  
AND  
MORAL IMPROVEMENT OF MANKIND

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INTRODUCTION.

BEFORE we attempt to accomplish any great and extensive enterprise, it is requisite to ascertain, in the first place, whether the object we propose be attainable, and, in the next place, whether, if attained, it would be productive of beneficent effects. If these points are not ascertained, previous to our engaging in any undertaking, we may exert our intellectual faculties, and active powers, and spend our time, our wealth, and our labour, to no purpose, and in the end meet with nothing but disappointed expectations. The history of the world, and even the annals of science, would furnish hundreds of facts to corroborate this position. The object of the Alchemists was to transmute earthy substances and the baser metals into gold, and, by the fortunate labour of some happy day, when the stars were propitious, to realize vast treasures of wealth, to enable them to live in splendour and opulence during the remaining period of their lives. In this visionary pursuit, which, for several centuries, occupied the attention of princes, statesmen, ecclesiastics, physicians, and experimenters of various descriptions, thousands of fortunes were irretrievably wasted, and the dupes of this fallacious science kept in perpetual anxiety, and amused with vain and unfounded expectations. Even although such schemes had been practicable—which experience proves they are not—it would not be difficult to show, that, had they been successful, they would have produced more misery than happiness among mankind. The study of the heavens, with the view of foretelling future events, and the destinies of men, from the different aspects of the planets and the signs of the Zodiac, was another scheme which, for many ages, absorbed the attention of kings, legislators, popes, cardinals, and even men of science, as well as that of the illiterate vulgar,—and, in numerous instances, no public affair of any importance was undertaken, without first consulting the stars

This fallacious art has likewise been proved impracticable, and inconsistent with the peace and happiness of mankind. The researches which were long made after the *panacea*, or universal remedy for all disorders—the search for an universal menstruum and ferment—the search for a medicine which will confer immortality even in this world—the attempts to discover mines by means of divining-rods—and to cure palsies, inflammations, obstructions, and other disorders, by animal magnetism and metallic tractors—and, above all, the attempt to conduct mankind to happiness by discarding the idea of a Divine Being and every species of religion from the plans proposed—with hundreds of similar schemes,—may be regarded nearly in the same light as the foolish arts of astrologers and alchemists, and could easily be shown to be equally unprofitable and vain.

In endeavouring to promote a general diffusion of knowledge among the various ranks of society, it becomes us likewise to inquire, whether the attempt would be accompanied with such beneficial effects as to warrant the labour and expense which must necessarily attend such an enterprise—and, whether any insurmountable difficulties stand in the way of its accomplishment. There are not wanting, even amidst the light of science which is now shining around us, many individuals in the higher classes of society who are bold enough to insinuate, that an increase of knowledge would be injurious to the lower ranks of the community—that its accomplishment is both undesirable and impracticable—that the moral world will proceed onward as it has hitherto done—that there is no possibility of meliorating the condition of the great mass of mankind,—and that it is altogether Utopian to attempt to direct the moral and intellectual energies of the human race into any other channel than that in which they have hitherto been accustomed to flow. Such insinuations evidently flow from a spirit of misanthropy, and are intended, if possible, to fix the *moral* world in a quiescent state, as the *material* world was supposed to be in former times, and to damp every exertion that is now making to promote the improvement and the happiness of our species. They are likewise inconsistent with the dictates of Divine Revelation, which plainly declare that “the knowledge of Jehovah shall cover the earth, as the waters cover the channels of the seas,” and that “all shall know him, from the least to the greatest.”

In a work lately published, I have endeavoured to illustrate, at considerable length, some of *the advantages which would result from a general diffusion of knowledge*, which, I presume, will tend to substantiate the position, that an increase of knowledge

among all ranks would be productive of an increase of enjoyment. If a more extensive diffusion of knowledge would have a tendency to dissipate those superstitious notions and false alarms which have so long enslaved the minds of men—to prevent numerous diseases and fatal accidents—to accelerate the improvement of the physical sciences—to increase the pleasures and enjoyments of mankind—to promote the progress of the liberal and mechanical arts—to administer to the comforts of general society—to prepare the way for new inventions and discoveries—to expand our views of the attributes and moral government of the Deity—to advance the interests of morality—to prepare the mind for the pleasures and employments of the future world—to promote a more extensive acquaintance with the evidences, facts, and doctrines, of Revelation—to prepare the way for the establishment of peace and harmony among the nations, and to promote the union and the extension of the Christian church;—if such positions can be fairly proved, every philanthropist and every rational and well-directed mind will readily admit, that a more general cultivation of the human intellect, and a more extensive diffusion of rational information, are highly desirable, and would be productive of the most auspicious and beneficial results, in reference both to the present interests and the future prospects of mankind.

With regard to the *practicability* of this object, no rational doubt can be entertained, if the moral machinery requisite for its accomplishment were once thoroughly set in motion. *Whatever Man has hitherto achieved, Man may still accomplish.* If minds, once feeble and benighted, and ignorant as the wild ass's colt, have, by proper training, been raised near the highest pitch of moral and intellectual attainments, other minds, by similar training, may be elevated to the same degree of perfection. If nations, once rude and ignorant, as the Britons formerly were, have been raised to a state of civilization and refinement, and excited to cultivated the arts and sciences, the same means by which this object was accomplished, may still be employed in other cases to produce the same effect. If several portions, however small, of any civilized community, have been brought to a high state of intellectual improvement, it is evident, that the greater part, if not the whole, may be advanced into a similar state. It only requires that the means of instruction be simplified and *extended*, and brought within the reach of every one whose faculties are capable of cultivation. That this object has never yet been effected, is not owing to its impracticability, or to any insuperable obstacles which lie in the way of its accomplishment; but because the attention of mankind has never yet been thoroughly directed to it:

and because the means requisite for promoting it have never been employed on a scale proportionate to the extent and magnitude of the enterprise. The influential classes of society, in every country, have been more absorbed in the pursuits of avarice, ambition, war, devastation, and sensual gratifications, than in meliorating the physical and moral condition of their species. The tenth part of the treasures which have been wasted in the prosecution of such mad and immoral pursuits, had it been properly directed, would have been more than sufficient to have brought the means of instruction within the reach of every individual of the human race, and to have transformed the barren wastes of every country into the appearance of a terrestrial paradise. There is no Government under heaven, so far as we are acquainted, (if Prussia and the United States of America be not excepted,) where the instruction of the great mass of the people forms a prominent and specific object in its administration. On the contrary, in several instances, even within the limits of Europe, it is well known, that the intellectual instruction of the lower orders is prohibited by a law.\* Even in Great Britain, where the light of science shines with peculiar effulgence, the exertions of philanthropists have been damped in their attempts to diffuse knowledge among the people; heavy *taxes* have been imposed on the means of its diffusion; men of knowledge have been persecuted and neglected, while men devoted to war and bloodshed have been loaded with wealth, and exalted to the highest stations of dignity and honour; no national scheme, supported by the state, has ever yet been devised for its universal propagation among all ranks, and no sums set apart for this purpose, while the treasures of the nation have been wasted in extravagance, and, in too many instances, devoted to the support of vice, tyranny, and intolerance.

But we trust that the breath of a new spirit is now beginning to animate the councils of the nation and the great body of the people;—and when the means within our power of extending the blessings of knowledge shall be employed with energy and judgment, we may expect, ere long, to behold a generation rising up, in intelligence and moral action, superior to all the generations that have gone before it—improving the soil, adorning the landscape, promoting the progress of the useful arts, enlarging the

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\* For example,—A royal Sardinian Edict, published in 1825, enjoins, “that henceforth no person shall learn to read or write who cannot prove the possession of property above the value of 1500 livres,” or about £62 10s. sterling. And it is well known, that the greater part of the lower classes in Russia, Austria, and Poland, are, from their situation, debarred from the benefits of instruction.



boundaries of science, diffusing the blessings of Christianity over the globe, giving an impulse to every philanthropic movement, counteracting the spirit of war, ambition, and licentiousness, cultivating peace and friendly correspondence with surrounding nations, and forming an impregnable bulwark around every government where the throne is established in truth and in righteousness.

To state and illustrate the various means by which a more extensive diffusion of knowledge may be effected, and the general improvement of society promoted, is the main object of the following pages, in which the state of education in our country, and the principles on which it ought to be conducted, shall occupy our first, and our chief attention.

## PART I.

## ON EDUCATION.

## PRELIMINARY REMARKS.

THERE is, perhaps, nothing of more importance to the human race, and which has a more direct bearing on the happiness of all ranks, than the cultivation of the mental faculties, and the acquisition of substantial knowledge. Whether we consider man as a transitory inhabitant of this lower world, or as in a state of progression to another region of existence—it is of the utmost importance, that he be thoroughly acquainted with the Great Author of his existence, with the general structure of the universe in which he is placed, with the relations in which he stands to his fellow-men, and the other beings which surround him, with the duties he ought to discharge to his Creator, and to his own species, with the nature of that eternal world to which he is destined, and with that train of action and of contemplation which will prepare him for the enjoyments of a future and eternal state. All the other objects which can employ the attention of the human mind must evidently be viewed as in some degree subordinate to these. For, on the acquisition of the knowledge to which we allude, and the corresponding course of conduct to which it leads, depends the happiness of man, considered both as an individual, and as a member of the great family to which he belongs—his happiness both in the present life, and in the life to come.

Nothing, however, appears to have been more overlooked, in the general arrangements of society, than the selection of the most proper means by which such important ends are to be accomplished. In those nations and societies which, in their progress from barbarity, have arrived at only a half-civilized state, the acquisition of the means of subsistence, and of those comforts which promote their sensitive enjoyment, forms almost the exclusive object of pursuit ; and it is not before they have arrived at a certain stage of civilization, that moral and intellectual improvement becomes an object of general attention. And, even in those nations which have advanced farthest in the path of science and of social refinement, the cultivation of the human mind, and the details of education, are not considered in that serious light which

their importance demands. Almost every thing else is attempted to be accurately adjusted, while the moral and intellectual improvement of the mass of the community is left either to the direction of chance, or to the injudicious schemes of weak and ignorant minds. Every one who has acquired a smattering of English grammar and arithmetic, and who can write his own name, conceives that he is qualified to conduct the intellectual improvement of the young; the most illiterate and superficial pedants have intruded themselves into the office of teachers; those who have never had the least experience in the art of teaching, nor have studied its principles, have assumed the prerogative of dictating the arrangements and discipline of a school; and hence, the office of a teacher of youth, which is one of the most important and respectable in the social system, has frequently been considered as connected with the meanest talents, and with the lowest gradations in society.

Great Britain has long held a distinguished rank among the nations of Europe in the scale of science and of civilization, and on account of the numerous seminaries of instruction which have been established in every quarter of the island. Excepting Prussia, the United States of America, and the mountains and vales of Switzerland, there are few countries in which education is more generally appreciated and more widely diffused than in the northern district of Great Britain; and the effects produced by our literary and scholastic establishments are apparent in the desire for knowledge, and the superior intelligence which characterize the different ranks of our population. When we compare ourselves in this respect with the Russian boors, the Laplanders, the Calmucs, the Cossacks, or the Tartars, or even with the inhabitants of Naples, of Spain, or of Portugal, we seem to stand on an eminence to which they can scarcely hope to approach for a lapse of ages. On the other hand, when we compare ourselves with what we ought to be, as beings possessed of rational natures, and destined to immortality, and as surrounded with the light of science and of revelation,—we shall find that we are, as yet, but little more than just emerging from the gloom of moral depravity and mental darkness. When we consider the mass of depravity which is still hovering around us, the deplorable ignorance, the superstitious notions, the false conceptions in regard to many important truths, the evil passions, and the grovelling affections, which so generally prevail, we must acknowledge that much, *much indeed*, remains to be accomplished, before the great body of the people be thoroughly enlightened in the knowledge of all those subjects in which they are interested, as rational, accounta-

ble, and immortal beings, and before they can be induced to give a decided preference to moral pursuits and intellectual pleasures. And, if this is the case in a nation designated civilized and enlightened, how thick must be the darkness which broods over the inhabitants of other regions of the globe, how deep the moral debasement into which they are sunk, and how many vigorous efforts must be requisite, ere they can be raised to the true dignity of moral and intellectual agents! If ever this important object is to be accomplished—which the predictions of ancient prophecy leave us little room to doubt—it is now high time that we arouse ourselves from our slumbers, and engage with increased activity and zeal in the work of reformation and of rational instruction. Let us not imagine that the preaching of the gospel, in the dull and formal manner by which it is at present characterized, will effectuate this great object, without the use of all the efficient means of juvenile instruction we can devise. While we boast of the privileges of our favoured land, of the blessings of Divine Revelation, and of the enlightened era in which we live; and while we are endeavouring to impart to distant nations the blessings of science and of the Christian religion;—let us not forget, that there are thousands of the young generation around us, under the show of having obtained a good education, rising up in life, in a state of ignorance and vice, in consequence of the superficial and injudicious modes by which they have been tutored, and which prevent them from profiting by the instructions of the ministers of religion.

While the great body of mankind must necessarily be engaged in manual employments, and while it is essential to their happiness, as well as to their bodily subsistence, that a portion of their time be thus employed,—it would be a highly desirable object to induce upon their minds a taste for intellectual pursuits, and for those pure enjoyments which flow from a contemplation of the works and providence of the Creator, and of those moral laws and arrangements which he has ordained for promoting the social order and the eternal happiness of mankind, in which those hours not devoted to worldly business might be occasionally employed. As man is a being compounded of a corporeal organized structure, and a system of intellectual powers, it evidently appears to have been the intention of the Creator that he should be frequently employed both in *action* and in *contemplation*. But when his physical powers only are set in motion, and the principal object of his activity is to supply the wants of his animal frame, he can be considered as little superior to the lower orders of animated

existence, and must, in a great measure, frustrate the end of his Creator in bestowing upon him the faculties of his rational nature.

In order to raise mankind from the state of mental darkness and moral degradation into which they have fallen, it is essentially requisite, that the utmost care be bestowed on the proper direction of the youthful mind, in its *first* excursions in the physical and moral world; for when it has proceeded a certain length, amidst the mists of ignorance and the devious ways of vice, it is extremely difficult, if not impossible, to recall it from its wanderings to the path of wisdom and felicity. Instructions, not merely in reference to sounds and accents, and accurate pronunciation, but also in relation to important facts, and the various properties and relations of objects around them, must be communicated at an early age; and not merely the *names*, but the *ideas*, of the most interesting objects in the physical and intellectual world, must be conveyed by a succession of well-defined mental imagery, and sensible illustrations, so as to arrest and impress the juvenile mind, and excite its energies and affections in the pursuit of knowledge and virtue. Without an attention to this important object, the business of elementary instruction appears to regard man rather as a mere machine than as a rational and immortal being, and seems to be little short of an insult offered to the human understanding. The ultimate object of all scholastic instruction ought undoubtedly to be, to convey to youthful minds substantial knowledge, to lead them gradually into a view of the nature and qualities of the objects with which they are surrounded, of the general appearances, motions, and machinery of external nature, of the moral relations in which they stand to the Great Author of their existence, and to one another, and of the various duties which flow from these relations,—to direct their affections, tempers, and passions, in such a channel as will tend to promote their own comfort, and the harmony of general society, and to prepare them for the nobler employments of an immortal existence. Such moral and intellectual instructions ought to go hand in hand with the acquisition of the various combinations of sounds and syllables, and with the mechanical exercises of writing and ciphering; otherwise the beneficial consequences, which should result from instruction in the common branches of education, will be few and unimportant. Whether the prevailing modes of education in this country be calculated to promote the ends now stated, will appear, when we come to investigate the range of our elementary instruction, and the circumstances connected with the manner of its communication. Before proceeding to this investigation, I shall take a rapid view of the present state of education in different civilized nations.

## CHAPTER I.

*Present state of Education in different Countries.*

FOR a long period, even after the introduction of Christianity among the nations of Europe, the education of the young seems to have been in a great measure neglected. The records of history afford us no details of any particular arrangements that were made either by the church or the state for promoting this important object. During the long reign of Papal superstition and tyranny, which lasted for nearly a thousand years, the instruction of the young appears to have been entirely set aside, or, at least, to have formed no prominent object of attention. The common people grew up, from infancy to manhood, ignorant of the most important subjects, having their understandings darkened by superstition, their moral powers perverted, and their rational faculties bewildered and degraded, by an implicit submission to the foolish ceremonies and absurdities inculcated by their ecclesiastical dictators; and even many in the higher ranks of life, distinguished for their wealth and influence in society, were so untutored in the first elements of learning, that they could neither read nor write. Ignorance was one of the foundations on which the splendour and tyranny of the Romish hierarchy were built, and therefore it would have been contrary to its policy, and the schemes it had formed of universal domination, to have concerted any measures for the diffusion of knowledge and the enlightening of mankind. We read of no nation or community, during the dark ages, that devised plans for the rational and religious instruction of youth, excepting a poor, oppressed, and despised people "of whom the world was not worthy"—the pious and intelligent, but *persecuted Waldenses*. It appears that a system of instruction prevailed among these inhabitants of the valleys of Piedmont, seven hundred years ago, more rational and efficient than has yet been established in the British Isles.

It was not till the era of the Reformation that seminaries for the instruction of the young began to be organized and permanently established. Prior to this period, indeed, colleges and universities had been founded in most of the countries of Christendom; but the instructions communicated in those seats of learning were chiefly confined to the priestly order, and to the sons of the nobility who aspired after the highest and most lucrative offices under the hierarchy of Rome. Their influence was scarcely felt by the mass of the people; and the origin of the earliest of these seminaries cannot be traced much beyond the beginning of the

thirteenth century. These new establishments, however, with the academical honours they conferred on proficient in knowledge, gave a powerful impulse to the study of science, and greatly increased the number of those who devoted themselves to the pursuits of learning. It is said, that, in the year 1262, there were no less than ten thousand students in the university of Bologna, although Law was the only science taught in it at that time; and that in the year 1340, there were thirty thousand students in the university of Oxford. But the education of the middling and lower classes of society was still miserably neglected. Even in those countries which have since been distinguished for scholastic establishments, a universal apathy seems to have prevailed, in regard to the acquisition of knowledge, and of the first elements of education. In the year 1494, a few years before Luther began to assail the Romish Church, it was enacted by the Parliament of Scotland, "that all barons and substantial freeholders throughout the realm should send their children to school, from the age of six to nine years, and then to other seminaries, to be instructed in the laws, that the country might be possessed of persons properly qualified to discharge the duties of sheriffs, and other civil offices." Those who neglected to comply with the provisions of this statute, were subjected to a penalty of twenty pounds Scots. This enactment evidently implies, that even the influential classes of society, at that period, paid little attention to the education even of the male branches of their families, and, of course, that those in the lowest ranks must have been generally, if not altogether deprived of this inestimable privilege. It was only after the passing of this act, as Dr. Henry remarks, that several individuals began to be distinguished for their classical acquirements, and that learning was much more generally diffused throughout the country.

At the time of the revival of learning, soon after the Reformation, a new impulse was given to the human mind, a bold spirit of inquiry was excited in the laity, when the vices of the Romish clergy were exposed, and their impositions detected; the absurdity of many tenets and practices authorized by the church was discovered; the futility of the arguments by which illiterate monks attempted to defend them was perceived; the mystic theology of the schools was set aside, as a system equally unedifying and obscure; the study of ancient literature was revived; the attention was directed to the sacred Scriptures, as the only standard of religious truth, the legendary tales of monkish superstition were discarded, a taste for useful knowledge was induced,—and from that period, seminaries for the instruction and improvement

of the juvenile mind, began to be gradually established in many of the countries of Europe;—although they are still miserably deficient both in point of number, and in the range of instruction which they profess to communicate.—The following is a brief view of the present state of education in various countries:—

*United States of America.*—Although the system of education has never yet arrived nearly at perfection, in any nation, yet the inhabitants of the United States may be considered, on the whole, as the best educated people in the world. With a degree of liberality and intelligence which reflects the highest honour on their character, they have made the most ample provision for the elementary instruction of all classes; and most of their arrangements, in reference to this object, appear to be dictated by disinterested benevolence, and by liberal and enlarged views of what is requisite to promote the moral improvement of society. In the New States, *one* square mile in every township, or *one thirty-sixth* part of all the lands, has been devoted to the support of common schools, besides seven entire townships for the endowment of larger seminaries. In the older States, grants of land have frequently been made for the same purposes; but in New England all sorts of property are assessed for the support of the primary schools, which are established in every township.—The following extract from a speech of Mr. Webster, a distinguished member of Congress, in a convention held at Massachusetts in 1821, displays the principles and practical operation of this system, and the grand design it is intended to accomplish:—“For the purpose of public instruction,” said this illustrious senator, “we hold every man subject to taxation in proportion to his property; and we look not to the question, whether he himself have or have not children to be benefited by the education for which he pays; we regard it as a wise and liberal system of police, by which property and life, and the peace of society, are secured. We hope to excite a feeling of respectability, and a sense of character, by enlarging the capacities and increasing the sphere of intellectual enjoyment. By general instruction, we seek, so far as possible, to purify the moral atmosphere; to keep good sentiments uppermost, and to turn the strong current of feeling and opinion, as well as the censures of law, and the denunciations of religion, against immorality and crime. We hope for a security beyond the law and above the law, in the prevalence of enlightened and well-principled moral sentiment. We hope to continue and to prolong the time, when, in the villages and farm-houses of New England, there may be undisturbed sleep within unbarred doors. We do not indeed expect all men to be philosophers or



statesmen; but we confidently trust, that by the diffusion of general knowledge and good and virtuous sentiments, the political fabric may be secure, as well against open violence and overthrow, as against the slow but sure undermining of licentiousness. We rejoice that every man in this community may call all property his own, so far as he has occasion for it to furnish for himself and his children the blessings of religious instruction, and the elements of knowledge. This celestial and this earthly light he is entitled to by the fundamental laws. It is every poor man's undoubted birthright—it is the great blessing which this constitution has secured to him—it is his solace in life—and it may well be his consolation in death, that his country stands pledged, by the faith which it has plighted to all its citizens, to protect his children from ignorance, barbarity, and vice.”

These are noble sentiments and views, worthy of being adopted and reduced to practice by every government under heaven; and we trust the period is not far distant when the British senate, and every other legislative assembly in Europe, shall have their attention directed to the arrangement of *a system of universal education*, on an expansive and liberal scale, and with such generous and disinterested objects in view.

There are no States in the Union, nor perhaps in any country in the world, so amply provided with the means of instruction, as the States of New York and New England. In New York, in 1829, there were no less than 8609 common schools, affording education to 468,205 young persons, which was rather more than a *fourth* part of the entire population! and it is probable, that, since that period, the number has considerably increased. In Scotland, which is reckoned one of the best educated countries in Europe, it is found, that only one in eleven, out of the entire population, has the benefit of education.—In New England, free schools have been endowed by benefactions from different individuals,—and the funds thus bequeathed by charity, or public spirit, have not been devoured by the cormorants of a grasping oligarchy, but prudently and carefully administered.—The education given at these schools, too, is vastly superior to what is obtained at our parish schools. “The general plan of education at the public free schools here,” says Mr. Stuart,\* “is not confined to mere reading, writing, arithmetic and book-keeping, and the ancient and modern languages, but comprehends grammar, mathematics, navigation, geography, history, logic, political economy, rhetoric, moral and natural philosophy. These schools

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\* “Three Years' Residence in North America.”

being, as stated in the printed regulations, intended to occupy the young people from the age of four to seventeen, and to form a system of education, advancing from the lowest to the highest degree of improvement which can be derived from any literary seminaries inferior to colleges and universities, and to afford a practical and theoretical acquaintance with the various branches of useful education. There are at present in Boston, 68 free schools, besides 23 Sabbath schools, in all of which the poorest inhabitant of Boston may have his children educated, according to the system of education now specified, from the age of four to seventeen, without any expense whatever. The children of both sexes are freely admitted. The funds of those schools are derived from funds and bequests from individuals, and grants from the legislature and corporations; and enable the trustees, consisting of twelve citizens elected by the inhabitants of each of the twelve wards of the city, with the mayor and eight aldermen, to give the teachers salaries, varying from 2500 to 800 dollars a-year. The assistant teachers have 600 dollars. The trustees elect their teachers, and vote their salaries yearly, and *no preference is given on any principles but those of merit or skill.* No expense whatever is incurred in these schools for the children, except in books. The richer classes in Boston formerly very generally patronized teachers of private schools, who were paid in the usual way; but they now find that the best teachers are at the head of the public schools, and in most cases prefer them—the children of the highest and lowest rank enjoying the privilege, altogether invaluable in a free state, of being educated together.

“In the adjoining State of Connecticut, it has been ascertained by actual reports, that *one-third* of the population of about 275,000, attend the free schools. The result of the recent inquiry into the state of education in the State of New York, which adjoins New England, and is almost equal to it in population, is very much, though not entirely the same.—It is proved by actual reports, that 499,434 children, out of a population of 1,900,000, were at the same time attending the schools, that is, a *fourth* part of the whole population. Although the public funds of New York State are great, these schools are not entirely free; but free to all who apply for immunity from payment. The amount of the money paid to the teachers, by private persons, does not, however, amount to one-third of the whole annual expense, which is somewhat less than a million of dollars.”

Besides the seminaries appropriated to the instruction of the mass of the population, the United States contain no less than *seventy* colleges, in which the ancient and modern languages, the

mathematical sciences, Natural Philosophy, Chemistry, Logic, Christian Theology, and other branches, are regularly taught, as in the European universities; but with more attention to the *moral and religious* conduct of the students. About the time of the American Revolution, in 1775, there were 10 colleges; from 1775 to 1800, 13 were established; from 1800 to 1814, 11 were added; and from 1814 to 1834, no less than 36 colleges have been established. In these colleges, 5500 students are prosecuting their education, in the different departments of Literature and Science.—The *American Education Society* is just now educating 912 young men for the ministry; the *Presbyterian Education Society* has 612 students under its charge; the *Northern Baptist Society* has 250. The whole number at present educated by these Societies, including the Episcopalian, German, Lutheran, &c. is 2000. These are exclusive of a very large number who are paying the expenses of their own education, and who are equally pious and promising.

It is to the numerous establishments of education—the extensive range of instruction they embrace—the opportunities of instruction afforded to the lowest classes of the community—the superior degree of comfort they enjoy—and to the elevation of character promoted by their free institutions, that we are to attribute the non-existence, in most parts of the United States, of what is usually termed a mob or rabble, and that depredations are less frequent, and property more secure, than in other countries. In the *Southern States*, indeed, the means of education are not so extensive, nor has society advanced to such a state of moral and mental improvement, as in the Northern. The reason is obvious. These States, with *a most glaring inconsistency*, still continue the abettors of *slavery*, in its most disgusting forms. More than one-half of their population consists of slaves, who are deemed unworthy of enjoying the blessings even of a common education. A spirit of haughtiness and domination prevails among the influential classes, barbarous amusements among the lower; and Christian morals, the finer feelings of humanity, and intellectual acquisitions, are too frequently disregarded.

*Silesia*.—This country, in consequence of the exertions of Frederick the Great, is now richly furnished with scholastic establishments. Prior to 1765, Silesia, like the rest of Europe, was but wretchedly provided either with schools or with teachers. In the small towns and villages, the schoolmasters were so poorly paid, that they could not subsist without practising some other trade besides their occupation as instructors; and they usually united the character of the village fiddler with that of the village

schoolmaster. Frederick issued an ordinance, that a school should be kept in every village, and that a competent subsistence should be provided for the schoolmaster by the joint contribution of the lord of the village and the tenants. Felbiger, an Augustine monk, belonging to a convent at Sagan, travelled to different countries to obtain an acquaintance with the best modes of teaching. After spending some years at Berlin, to obtain a perfect knowledge of the best method of instruction in the schools of that city, he returned to Sagan, and made the convent to which he belonged a seminary for candidates as schoolmasters. Pattern schools were established at Breslaw, Glatz, and other places, on the principles he had adopted, and all candidates for the office of teachers, were obliged to attend these seminaries, and to practise the method in which they were there instructed. The clergy, no less than the teachers, were required to go through this process, because the superintendence of the teachers was to be committed to them. After these preparatory matters had been carried into effect, an ordinance was published in the year 1765, prescribing the mode of teaching, and the manner in which the clergy should superintend the system. The teachers were directed to give plain instruction, and upon subjects applicable to the ordinary concerns of life; not merely to load the memory of their scholars with words, but to make things intelligible to their understanding, to habituate them to the use of their own reason, by explaining every object of their lesson, so that the children themselves may be able to explain it, upon examination. The school tax must be paid by the lord and tenants, without distinction of religions. The boys must all be sent to school from their sixth to their thirteenth year, whether the parents are able to pay the school tax or not. For the poor the school money must be raised by collections. Every parent or guardian who neglects to send his child or pupil to school, without sufficient cause, is obliged to pay a double tax, for which the guardians shall have no allowance. Every curate must examine, weekly, the children of the school of his parish. A general examination must be held annually, by the deans of the districts, of the schools within their respective precincts; and a report of the condition of the schools, the talents and attention of the schoolmasters, the state of the buildings, and the attendance of the children, made to the office of the vicar-general, who is bound to transmit all these reports to the royal domain offices, from which orders are issued to supply the deficiencies of the schools, and to correct any abuses that may be found to prevail. If one school suffice for more than one village, neither of them must be more than half a German mile, or two

and one-fourth British miles, distant from it in the flat country nor more than half that distance in the mountainous parts.

This system had at first many difficulties to struggle with, from the indolence of the Catholic clergy, and their consequent aversion to the new and troublesome duty imposed upon them. Their zeal was alarmed at the danger arising from this diffusion of light to the stability of their church. They considered the spirit of innovation, and the spirit of inquiry, as equally their natural enemies; and the system still finds a certain degree of resistance from the penurious economy, and the stubborn love of darkness, which still prevail in some parts of this province. But in so far as it has been acted upon, its operation has proved a blessing to multitudes. As a proof of its extensive effects, the number of schools, in 1752, amounted only to 1552; but in 1798, their number was more than 3500; and many other facts, equally clear, attest the progressive increase of knowledge, and a desire for improvement. Before the seven years' war, there had scarcely ever been more than one periodical journal or gazette published in Silesia at one time; but in 1801, there were no less than seventeen newspapers and magazines, which appeared by the day, the week, the month, or the quarter; many of them upon subjects generally useful, and containing valuable information and instruction for the people. At the former period, there were but *three* booksellers, and all these at Breslaw; but in 1801, there were six in that capital, and seven dispersed in the other cities. The number of printing presses, and of bookbinders, had increased in a similar proportion. Agriculture and manufactures, too, have been vastly improved and extended; so that Silesia is, at this moment, one of the most flourishing districts of the Continent. The habits of the people have been signally improved; and they have become among the most intelligent, orderly, and industrious, in Europe.\*

*Wirtemberg, Baden, Bavaria, &c.*—In Wirtemberg, during the last thirty years, the system of education has been very greatly extended and improved. A public school is established in every parish, and, in some instances, in every hamlet. The master receives, as in Scotland, a fixed salary from the parish, exclusive of a small fee from the pupils, varying according to their age, and the subjects in which they are instructed. The fees are fixed by government, and are everywhere the same. Exclusive of the salaries and fees, the masters are furnished with a

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\* See President Adams' *Letters on Silesia*, *Quarterly Journal of Education*, and *Glasgow Geography*, vol. iii.

house, a garden, and, in most instances, a few acres of ground, corresponding to the *glebes* of the Scottish clergy. The law requires that the children should be instructed in reading, writing, and arithmetic; and it is specially enacted, that they shall be instructed in the principles of German grammar and composition. The books used in the schools of Wirtemberg and Baden, are very superior to those used in similar establishments in this country. They consist of geographical, biographical, and historical works, and elementary treatises on moral science, natural history, and the principles and practice of the most important and useful arts. In all the large schools, the boys and girls are kept separate. The girls, in addition to reading, writing, and arithmetic, are taught all sorts of needlework, the knitting of stockings, the making of clothes, &c.; receiving at the same time lessons in the art of cookery, the management of children, and other departments of domestic employment. The supervision of the schools is intrusted, in every parish or *commune*, to a committee, consisting of a few of the principal inhabitants; the clergy of the parish, whether Protestants or Catholics, being always *ex officio* members of the committee. This body is intrusted with the duty of inspecting the school, and is bound to see that the master performs his duty, and that the children attend. No particular system of religion is allowed to be taught in any of the schools of Wirtemberg, and most of the other Germanic States. The tuition of this important branch is left entirely to the clergy and the parents of the children, so that the sons and daughters of Catholics, Lutherans, Calvinists, Quakers, &c. frequent the schools, and live in the utmost harmony.

The greatest desire prevails among the lower classes that their children should enjoy the advantages of the excellent education provided for them; but the government, not trusting entirely to this feeling, has enacted regulations, by which *every individual is compelled to send his children to school, from the age of six to fourteen years*. The public functionaries transmit regularly to government, once every six months, a list of the children in their respective districts, who have attained their sixth year; and they are bound to see that they are sent to school. In the event of the parents being unable to pay the school fees, a statement to that effect is prepared by the parochial authorities, and the fees are paid by the public.

In *Bavaria*, the beneficial consequences resulting from the establishment of a system of national education, have been more apparent than in any other European country. Half a century ago, the Bavarians were the most ignorant, debauched, and slo-

venly people, between the Gulf of Genoa and the Baltic; but, during the last thirty years, no people has ever made a more rapid advancement than they have done, in the career of knowledge and of civilization. The late and present kings of Bavaria, have not only swept away myriads of abuses, and established a representative system of government, but they have laid the only sure foundations of permanent and real improvement, in the organization of an admirable system of national education. A school has been established in every parish, to which every one is obliged to send his children, from the age of six to fourteen; Lyceums, Colleges, and Universities have also been instituted, for the use of those who are desirous of prosecuting their studies; and every facility is afforded for the acquisition of the best instruction, at the lowest price. The following is a summary view of the principal seminaries in this country:—Three universities, seven lyceums, eighteen gymnasia, twenty-one colleges, thirty-five preparatory schools, sixteen houses of education, seven for higher branches, two boarding-schools for girls, seven normal schools, one school for foreigners, two schools of law, two veterinary schools, two schools of midwifery, and two royal schools. The public, or national schools, amount to 5394; the inspectors to 286; the teachers to 7114; and the pupils of all classes, to about 498,000;—and, since the population of Bavaria is about four millions, it follows, that not less than *one-eighth* of the entire population is at school, which is a higher proportion than what attends the schools in Scotland.

Mr. Loudon, the talented editor of the "Gardener's Magazine," who travelled over most parts of Wirtemberg, Bavaria, and Baden, in 1828, bears the most unqualified testimony to the excellence and efficiency of the system of public instruction adopted in these countries, and the beneficial effects which have resulted from its operation. "From what I have seen," says he, "of Wirtemberg, I am inclined to regard it as one of the most civilized countries in Europe. I am convinced that the great object of government is more perfectly attained here, than even in Great Britain; because, with an almost equal degree of individual liberty, there are incomparably fewer crimes, as well as far less poverty and misery. Every individual in Wirtemberg reads and thinks; and to satisfy one's self that this is the case, he has only to enter into conversation with the first peasant he meets; to observe the number and style of the journals that are everywhere circulated, and the multitude of libraries in the towns and villages. I did not meet with a single beggar in Wirtemberg, and with only one or two in Bavaria and Baden. The dress of the inhabitants of Wir-

temberg, as well as those of a great part of Bavaria and Baden, appeared to me to indicate a greater degree of comfort, than I had ever observed in any other country, with the exception, perhaps, of Sweden, and the Lowlands of Scotland."

The above sketches were written two or three years ago. Since that time, M. Victor Cousin's "Report of the State of Public Instruction," has been published, and translated into English by Mrs. Austin. This report, which fills nearly 340 pages, contains a very full, but rather dry detail, of the whole machinery of education in Prussia. From this document it appears, that, in 1831, there were 22,612 schools, and 27,749 schoolmasters and mistresses—that the total number of children under fourteen years of age was 4,767,072; the number between seven and fourteen years, 2,043,030, out of which, the number of children attending school was 2,021,421, or nearly a sixth part of the whole population, which is estimated at about twelve and a half millions. It does not appear, from this report, that infant schools are established in Prussia, or any institutions for the instruction of young persons from the age of fourteen to twenty, or upwards; nor can we learn, from any thing stated in it, that an *intellectual* principle is uniformly acted upon in the details of education. The system presents too much of a military spirit and character, throughout all its departments, corresponding to the nature of a despotic government; and it would require a very considerable modification, before it could, with propriety, be adopted in a republic or a limited monarchy. Many *deficiencies* in the system likewise require to be supplied. Yet, notwithstanding all its defects, it has already produced a benign influence on the knowledge and moral conduct of the inhabitants of that country; and, in a short time, if Britain does not immediately bestir herself in the cause of education, the Prussian population will be among the most enlightened inhabitants of Europe.

*France.*—Notwithstanding the numerous scientific characters which have appeared in this country, and the discoveries and improvements they have made in the physical and mathematical sciences—the provision for public instruction, particularly in the southern departments, is very defective. The Revolution of 1789 annihilated almost every existing institution, and those for public instruction among the rest. For a period of nearly five years, a whole nation of thirty millions of people remained without any regular education. It was, indeed, enacted by a law of the 13th September, 1791, "That a system of public instruction should be organized; that the public schools should be open to every one; and that no fees should be charged for the elementary



branches. But, amidst the commotions and demoralizing scenes of that period, this law, like many others, was never carried into effect; and, at this moment, France, with the exception of Spain and Portugal, is worse provided with the means of elementary instruction, than any other countries in Europe. In the "*Bulletin des Sciences Geographiques*,"-vol. xiv. for 1828, it is stated, that "in France, the number of children of an age to frequent primary schools is nearly 6,000,000. Of this number scarcely a million and a half receive instruction." Thus, without advert- ing to the circumstance of ten millions of adults who can neither read nor write, according to a recent calculation—there are four millions and a half of young Frenchmen, who do not receive even the first rudiments of education. The children at school, in the thirty-two departments of the north, are reckoned at 740,846; and in the fifty-four departments of the south, only 375,931, which is little more than *one-thirtieth* of the popula- tion. In Paris there are to be distinguished two populations,— the population already enlightened, which comprehends, at most, about 100,000 souls; and the population which still remains to be enlightened, which amounts to nearly 800,000. Societies and individuals at Paris and other populous towns, exerted them- selves to supply so great a want; but their efforts being openly opposed by the clergy, and secretly by the late government, were not so successful as they might otherwise have been. Schools, upon the Lancasterian plan, were introduced by the government at Paris, and other large towns; but the benefits of the system were extended only to professed Catholics;—none but Catholic teachers were employed, and the Protestants were left to educate their children the best way they could. In consequence of this deficiency of instruction, ignorance and superstition, irreligion and immorality, prevail over a large portion of the kingdom, even amidst the light of literature and science with which they are surrounded; and a considerable period must elapse before the mental darkness can be dispelled, and the moral mischief it has produced be completely eradicated. It is to be hoped, now that the influence of the Catholic priests has been diminished, and liberal measures of policy introduced, that a more extensive sys- tem of elementary instruction will be established; and we are happy to understand that the attention of the Government of Louis Philip has been directed to this object, and that measures have been brought forward in order to its accomplishment. In the year 1831, M. V. Cousin was sent as a deputation to Prussia from the government of France to acquire a knowledge of the details and regulations connected with the Prussian system of

education. Since his return, numerous schools have been established on the principles of the Prussian system, and there is now a prospect, that, in the course of a few years, an efficient system of education will be established in that country.—According to the latest statistical accounts, the number of children who are learning to read, now amounts to 2,000,000 : the number of primary elementary schools is 35,007 ; of superior primary schools, 370 ; of private schools, 9092 : total, 44,269. The number of boys attending these schools is, 1,175,248 ; and of girls, 731,773. The total expense of primary instruction is 10,162,706 francs, or about £423,446. Of this expense there is paid by the Communes, 7,693,793 fr. ; by the Departments, 2,063,072 fr. ; and by the State, 405,841 fr. ; or about £16,910—a very paltry sum when compared with the magnitude and importance of the object.

*Spain.*—“ In this country there are few establishments for the diffusion of the first rudiments of knowledge. The lower classes seldom learn to read or write ; those above them are as seldom instructed in any thing but those two accomplishments, and the elements of arithmetic. Such as are intended for the learned professions attend a Latin school for three or four years ; and since the expulsion of the Jesuits, these schools are not numerous. Some private establishments, for the instruction of the boys in Latin, were rising at the time of the French invasion, and a desire of improvement in the method of teaching was showing itself among the teachers.”\* When we consider that the education of youth in this country is committed chiefly to monks, we may rest satisfied, that, in general, its plan and objects are very limited and defective. Nor is the system much improved, when the student proceeds to the university. He is there taught little else but the logic and natural philosophy of Aristotle, and the theology of Thomas Aquinas. If a Spaniard, therefore, attain to any thing like true knowledge, he must either leave his country in the search, or teach himself in the best way his fancy may devise.—The same remarks, with a slight modification, will apply to the neighbouring kingdom of *Portugal*, where Papal superstition and tyranny exist in all their fulness and rigour. As the numerous swarms of priests, monks and friars, that infest this country, are almost universally ignorant, and not unfrequently vicious,—as they are bigoted in the extreme to the established religion and its childish ceremonials,—and as the general diffusion of knowledge would strike at the foundation of their ecclesiastical system,—it cannot be supposed that they will show

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\* Quarterly Journal of Education, vol. i.

much zeal either in making their scholars liberal and intelligent, or in enlarging and improving the general system of instruction. Several generations must elapse, and numerous and important changes be effected, before we can expect that the great body of the Spaniards and Portuguese can become enlightened and moralized.

*Russia.*—It is only of late years that the attention of the Russian government has been directed to the promotion of education throughout that extensive empire; and several ages will be requisite, before its half-civilized inhabitants be raised from the state of mental debasement in which they have been so long immersed. During the reign of the late emperor Alexander, Lancasterian schools and other seminaries were established in different parts of European Russia, and Bible societies, for distributing the Scriptures among the lower orders, were patronized by the Emperor, Prince Gallitzin, the archbishops, and other distinguished characters. It appears that in the beginning of 1830, the emperor Nicholas gave his sanction to certain regulations, providing for the establishment of primary schools in the several villages appertaining to the crown. The object of these seminaries is to diffuse useful knowledge among the peasantry, and to furnish the villages with individuals who may act as writers. Gratuitous instruction is to be afforded in these schools to youths of not less than eight years of age, in the catechism, reading books and written documents, writing, and the first four operations of arithmetic. The lessons are to open after their return from labour, and to continue until it be resumed; with the exception of Sundays and festivals, they are to occupy four hours a-day. Permission is, however, given to the teacher to assemble his pupils for the purpose of repeating their lessons, even whilst they are working in the fields: but this cannot take place without the consent of the villagers. The expenses of these schools are to be defrayed out of the territorial income of the villages, and the first essays are intended to be made in the governments of St. Petersburg and Pscov.

*Switzerland.*—This country, remarkable for the sublimity of its mountain scenery, the fertility of its vales, and the beauty of its expansive lakes,—is no less remarkable for the means of education it possesses, and the consequent intelligence and moral order of its inhabitants. In this respect, it is scarcely inferior to the best educated countries in Europe. The proportion of the inhabitants undergoing the process of instruction is greater than that of either France, England or Scotland. In the *Pays de Vaud*, this proportion amounts to *one-eighth* of the population,

which is more than the average of the other countries of Europe, where systems of instruction have been established; so that the inhabitants of this district of Switzerland, have generally been considered by travellers as the most intelligent and the best educated among the European nations.

The celebrated school of *Pestalozzi* at Yverduin, in the Pays de Vaud, has been visited and celebrated by every traveller. This was among the first seminaries in which the intellectual system was introduced, in which the *rationale* of every subject taught is explained and illustrated, and the intellectual faculties stimulated and brought into exercise. It embraces also the plan of mutual instruction, as exemplified in the schools of Bell and Lancaster. The establishment of the School of Industry of M. Fellenberg at Hofwyl, in the Canton of Berne, has also been deservedly celebrated. The object of this seminary is to combine scholastic education with industrious habits, and a knowledge of the best manner of performing mechanical and agricultural operations. Although, at Hofwyl, the principles and practice of *Agriculture* are the chief objects of attention, yet the general principles of the institution and the mode of instruction might, in towns, be successfully applied to mechanical operations and manufacturing processes of every description. It has given a great impulse to education throughout the country, and has produced some very eminent scholars. Not only the lower classes, but pupils of the highest rank come to this seminary, from Germany, France, England, and other parts of Europe. In most of the cantons, education is a matter of state, persons of the greatest respectability are engaged in the business of instruction, and the arrangements of the system of tuition are under the immediate direction and protection of the government.

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## CHAPTER II.

*Strictures on the mode in which Education has generally been conducted.*

THERE are few subjects which have so frequently engaged the attention of the literary public as the instruction of the young; and yet there is no subject about which so many vague and erroneous notions generally prevail. No term in our language has been more abused and misapplied than that of *education*. By the great majority of our countrymen it is considered as consisting merely in the acquisition of pronunciation, spelling, and gram-

mar—of writing, casting accounts, and the knowledge of languages; and these acquisitions are considered of value chiefly as they prepare the individual for engaging in certain *secular* employments, and are instrumental in procuring his subsistence. By others it has been confined to the communication of the elements of thought, and the improvement of the intellect; and, by a comparatively small number, it has been regarded chiefly as the formation of character, and the cultivation of moral habits. But, to neither of these objects is education to be *exclusively* confined. It consists of a comprehensive and harmonious combination of them all, including every mean and every mode of improvement by which intelligent beings may be trained to knowledge and virtue—qualified for acting an honourable and respectable part on the theatre of this world, and prepared for that immortal existence to which they are destined.

It is deeply to be regretted, that, up to the present hour, with a very few exceptions—in an age deemed liberal and *enlightened*—the system on which education has generally been conducted is repugnant to the dictates of reason, inefficient for enlightening and meliorating the human mind, and is little short of an insult offered to the understandings of the young. While almost every initiatory book has for its motto, and every teacher can readily repeat the following lines of Thomson,—

“Delightful task! to rear the tender thought,  
 To teach the young *idea* how to shoot,  
 And pour the fresh instruction o'er the mind,”

the great objects which education ought to promote have been miserably neglected. A farrago of *words* has been substituted in the place of *things*; the elements of *language* have been preferred to the elements of *thought*; the *key* of knowledge has been exhibited instead of *knowledge* itself; and the youthful mind, at the termination of the common process of instruction, is almost as destitute of *ideas* as at its commencement. At that period of life when the minds of the young are beginning to expand—when they ardently thirst after novelty and variety—when they are alive to the beauties and sublimities of nature, and listen with delight to the descriptions of other countries, and the tales of other times—instead of being gratified with the exhibition of all that is interesting in the scenes of creation and the history of man—they are set down in a corner to plod over unknown characters and strange sounds—no pleasing objects are exhibited to inspire them with delight—their memories are burdened, and even *tortured*, while their understandings are neglected; and, after many pain-

ful efforts, intermingled with cries and tears, while the detested lash is hanging over their heads, they are enabled to repeat, like a number of puppets, their medley of grammar rules, their psalms, their hymns, their catechisms, and their speeches from the English and Roman classics, pouring out their words with a velocity like water bursting from a spout, *without a single correct idea connected with their exercises*, "understanding neither what they say, nor whereof they affirm."—Hence it has too frequently happened, that the school-room has been viewed as a prison, their teachers as a species of tyrants, and the scholastic exercises in which they are engaged, as repugnant to their natural vivacity, and subversive of their youthful pleasures. Hence they have frequently been driven to the village school, like sheep to the slaughter, and like criminals to a jail, or carried on the shoulders of their companions, amidst cries, and lamentations, and forebodings of punishment.

In seminaries of a higher order than those to which I now allude, five or six years are generally spent in learning the declension of nouns, the conjugation of verbs, and the rules of syntax, and in acquiring a smattering of the Roman classics; while, at the close of this tedious, and to the pupil, *revolting* process, he retires from the seminary to the shop, the counting-house, or the university, nearly as ignorant of the common phenomena of nature, of the sublime discoveries of modern times, of the principles of the arts and sciences, and the laws of moral action, as if he had been born in Patagonia, or in the centre of New Holland. If he has acquired any thing at all, which may be denominated *knowledge*, it consists chiefly in a jumble of notions about the squabbles of heathen gods and goddesses, detached fragments of Roman history, the *Metamorphoses* of Ovid, the fictions of Pagan mythology, and the revengeful encounters of destroying armies and ambitious despots. While his mind is familiar with the absurdities and impieties of ancient superstition and idolatry, he not unfrequently quits the scene of instruction as ignorant of the character and attributes of the true God, of the doctrines of the Christian religion, and of the tempers which it inculcates, as if he had been tutored in a Pagan land.

Even in those seminaries which are devoted to the *religious* instruction of the young, the same absurd and inefficient system to which I have alluded is too frequently acted upon. Instead of exhibiting to the understandings of the young the character and perfections of the Deity, and the truths of Christianity, by familiar and popular illustrations deduced from the economy of nature and the *facts* of revelation, a great proportion of their Sabbath-

school exercises consists in repeating, with a disgusting flippancy and vociferation, their catechisms, psalms, paraphrases, hymns, and Scripture passages, assigned them as *tasks*, and in listening to the crude expositions of certain abstract theological dogmas, to which they can attach no precise or well-defined notions, and which do not enter into the essence of the Christian system. In certain schools of this description, I have witnessed the attention of the children almost exclusively directed to the *mere repetition* of the Shorter Catechism, and other compends of divinity, and that, too, in a most inaccurate, irreverent, and vociferous manner, without a single attempt being made to convey any *idea* to the understanding of the nature of the truths repeated—while the catechumens seemed to be much gratified and relieved in having got their memories disburdened of the ungracious tasks imposed upon them. In other schools, where the teachers had acquired a smattering of systematic theology—after the memorial tasks were dispatched—I have listened to a series of crude dissertations addressed to the young respecting the covenant of works and of grace, predestination, absolute and conditional decrees, faith, the Trinity, and similar topics, together with long-winded exhortations, occasionally intermingled with boisterous and unhallowed threats and denunciations, because the young did not yield a profound attention to such abstract speculations. Yet all this goes by the name of *religious* instruction; and, when it is found to produce little influence on the moral conduct of the young, the effect is attributed solely to the corruption of human nature, and to the withholding of the influences of Divine grace,—a sentiment which goes far to attribute to the “Only Wise God” those effects which are produced by the folly and the injudicious schemes of men.—As it is painful to exercise the memory to any extent on words unconnected with ideas, so it frequently happens, that a disrelish for religion and its services is induced, in consequence of the labour and drudgery with which they are thus associated. In these seminaries, too, the duties of Christian morality are too frequently thrown into the shade. Christianity is not a mere theory, but a *practical system*; for all its historical details, its doctrines and precepts, its promises and threatenings, have an ultimate reference to the regulation of the temper and affections, the direction of the conduct, and to the general renovation of the moral powers of man, in order to his preparation for a higher state of moral and intellectual excellence. And, therefore, it ought to be one of the grand objects of religious instruction to cultivate the moral powers, to direct the temper and affections, and to show, by familiar illustrations taken from the scenes of

active life, how the principles of Christianity ought to operate in all the diversified circumstances and relations of society.—But, leaving this topic, in the mean time, let us attend a little more particularly to the range of instruction in our common initiatory schools.

After a knowledge of the characters of the alphabet and of the principal elementary sounds is acquired, the scholar is led through a series of dry and uninteresting lessons and spelling exercises in which his memory and his faculty of pronunciation are solely exercised. The New Testament is next put into his hand, and, after reading a portion of it with great difficulty and awkwardness, and before he is capable of reading one sentence with ease and accuracy, he is introduced to such books as “Barrie’s Collection,” and “Tyro’s Guide,” and “Scott’s Beauties of Eminent Writers,” in which there is scarcely one selection interesting to a youthful mind, or level to its comprehension. But this circumstance seems to be considered by many as a matter of no importance; for it is seldom or never that an attempt is made to convey to the minds of youth the *ideas* contained in the lessons they read and commit to memory. During these reading exercises, the Shorter Catechism is put into their hands, in order that its vocables may be committed to memory; and that, too, at so early a period, that they find the greatest difficulty in mastering the pronunciation of the long and technical terms with which it abounds. Through this ungracious task they struggle, with the greatest reluctance, and generally, too, without annexing a single idea to any of the answers they repeat. They are soon after, perhaps before they are seven years of age, introduced to the study of English grammar; and, after feeling much apathy and not a little disgust at this abstract science, and experiencing many days and hours of ungrateful labour, they are able to repeat a few of its rules, definitions, and declensions. Like so many parrots, they can tell us by rote, what is a verb, an adverb, or a preposition, or that “conjunctions which imply contingency require the subjunctive mood,” without understanding what they say, or annexing a clear idea to any of the rules or definitions they repeat. By turning over Scott’s or Fulton’s Dictionary, they learn that *virtue* is a *noun* because *n* is annexed to it—that, *to write* is a *verb*, because *v* is annexed to it—and that *from* is a *preposition*, because *pre* is annexed to it; but, beyond such reasons they seldom attempt to aspire; and after two or three years’ training in such exercises, they know little more of the subject, or of the application of its rules to composition, than when they first commenced. The principal acquisition made, is a facility in finding out words in a



dictionary, without any attention being paid to their meaning—an object which may easily be accomplished in a few days.—The useful art of *writing* is next attempted to be taught; and, in most instances, a far greater degree of importance is attached to the acquirement of an “elegant text,” or a “fine running hand,” than to the cultivation of the moral and intellectual powers, and the acquisition of substantial knowledge.—*Arithmetic* follows in the rear, and the scholar, after hurrying through its four fundamental rules, without any *sensible illustrations* of the different operations, is exercised in calculations respecting Tare and Tret, Interest and Annuities, the Square and Cube Root, Exchange, Discount and Equation of Payments, before he has the least knowledge of the nature of these transactions; and, consequently, like one walking in the dark, is unable to perceive the drift and tendency of most of his operations, or the foundation of the rules by which he calculates; and hence it happens that, when he actually engages in the business of real life, he has almost the whole of his arithmetical processes to study over again, and to re-investigate the foundations, objects, and principles, of his operations, in their applications to the transactions in which he is engaged.

In fine, during the whole of the process now described, the moral powers of the young are in a great measure overlooked, and the business of *moral tuition* shamefully neglected. To improve their tempers and affections, and to bend them into that direction which will tend to promote their own happiness and that of others, is considered as a matter of inferior moment, in which teachers are very little, if at all, interested. It forms, at least, no *prominent* object, in our schools, to meliorate the tempers of the young, to counteract the principles of malice, envy, and revenge—to inspire them with kindness and benevolence—and to train them to moral excellence. On the contrary, the mode in which they are treated has frequently a tendency to produce *obstinacy*, *dissimulation*, superstition, pride, *hatred*, and *disaffection*. The spirit of unchristian emulation, contention, and revenge, is indirectly fostered by the books they read, the discipline by which they are trained, the amusements in which they indulge, the false maxims and Pagan sentiments which are interwoven through the whole course of their education, and by the admiration which is attempted to be excited in their breasts for barbarous heroes and the butchers of mankind. The active powers of the young being thus allowed to take the natural bent of their depraved inclinations, selfishness, pride, malice, and other malignant passions, are allowed to spring up and flourish, without feeling the force of those

salutary checks which might impede their progress, or destroy them in the bud; and thus perverse habits and dispositions are induced, which "grow with their growth, and strengthen with their strength," till at length they display themselves with diabolical energy in the scenes of domestic life, and on the theatre of the political world, amidst the contentions of communities and "the tumults of the people."

Such is the amount of the education which the great mass of our population receive prior to their entrance on the scene of active life. To affirm that it is attended by no beneficial effects, would be to fly in the face of all observation and experience. It prepares the mind, in some measure, for certain avocations in civil society, and for the reception of knowledge in after life, should it ever be exhibited in a more judicious and intelligent manner; and, in some instances, when combined with judicious domestic instruction, it will assist and direct the pupil, in the pursuit of knowledge and of mental enjoyments. But, considered by itself, as a system of culture for rational and immortal beings, in order to the development of their moral and intellectual powers, and as a preparation for a higher state of existence, it is *miserably deficient*, both in the means which are employed, in the range of instruction, and in the objects which it is calculated to accomplish.—To illustrate this position is the object of the following remarks.

I. In the first place, one glaring defect which runs through the whole system of initiatory instruction (except in very rare instances) is *that no attempt is made to convey ideas to the youthful mind, along with the elementary sounds of language and the art of pronunciation*. Provided children can *mouth* the words, and vociferate with alacrity the different sentences contained in their lessons, it appears to be a matter of little importance in the eyes either of teachers or of parents, whether or not they appreciate the meaning of any one portion of the sentiments they read. Although the great object of education is "to teach the young idea how to shoot," it is almost the only object which is thrown into the shade; and those scholastic exercises which are only the *means* of education, are almost exclusively attended to as if they were the *end*. The young are thus treated as if they were only so many puppets, placed on a stage to exhibit a series of mechanical movements, and as if they were not possessed of the smallest portion of intellect, and were entirely destitute of affections and passions. Yet, it is undeniable, from fact, that children, at a very early age, are capable of receiving a variety of ideas into their minds, and of exercising their reasoning powers respecting them. Present an engraved landscape to a boy of four or five years of

age, especially as exhibited through the *Optical Diagonal Machine*, where he will see every object, in its true perspective as it appears in nature—he will at once recognise and describe, in his own way, the houses, the streets, the men, the women, the roads and carriages, and the land and water of which it is composed, and express his opinion respecting them. Present well-executed engravings of a horse, a cow, a lion; an elephant, or a monkey, and he will soon learn to distinguish the one from the other, and will feel delighted with every new exhibition that is made to him of the objects of nature or of art. And, therefore, if sensible objects, level to his capacity and range of thought, and with which he is in some measure acquainted, were uniformly exhibited in his first excursions in the path of learning, his progress in knowledge would nearly correspond to his advancement in the art of spelling and pronunciation. The absurdity of neglecting the cultivation of the understanding, in the dawn of life, and during the progress of scholastic instruction, however common it may be, is so obvious and glaring, that it scarcely requires a process of reasoning to show its irrationality, if we admit that the acquisition of knowledge ought to be one of the great ends of education. What important purpose can be gained by a number of boys and girls spending a series of years, in pronouncing, like so many parrots, a number of articulate sounds, to which they annex no corresponding ideas or impressions, and which cost them so much pain and anxiety to acquire? What is the use of the art of reading, if it be not made the medium by which knowledge and moral improvement may be communicated? And, if we neglect to teach youth to apply this mean to its proper end, while they are under regular tuition, how can we reasonably expect, that they will afterwards apply it, of their own accord, when a sufficient stimulus is wanting? By neglecting to connect the acquisition of useful information with the business of elementary instruction, we place the young nearly in the same predicament as we ourselves should be placed, were we obliged, from day to day, to read and repeat long passages from the writings of Confucius, the Alcoran of Mahomet, or the Shasters of Bramah, in the Chinese, the Turkish and the Hindoo languages, while we understood not the meaning of a single term. And how painful and disgusting should we feel such a revolting exercise!—The consequence of this absurd practice is, that, instead of exciting desires for further acquisitions in learning,—in a majority of instances, we produce a disgust to every species of mental exertion and improvement; instruction becomes unpleasant and irksome, both to the teacher and the scholar; the child leaves school without having acquired any real

knowledge, and destitute of any *relish* for it, and seldom afterwards makes any use of the instructions he received for the further cultivation of his mind in wisdom and virtue. To this cause, perhaps, more than to any other, is to be attributed the deplorable ignorance which still pervades the mass of our population, notwithstanding the formal process of instruction they undergo,—and the little relish they feel for devoting their leisure hours to the improvement of their minds, and to those pursuits which are congenial to rational and immortal natures.

II. Another defect which pervades the whole system of scholastic instruction in our country, and of which the former is a native consequence, is, *that there is scarcely one of our elementary books adapted to the capacities of youth, and calculated to excite their attention and affections, by its interesting and instructive details.*

Not to mention the dry and uninteresting lists and details contained in most of our spelling-books, and the vague and sombre moral instructions they exhibit—let us fix our attention, for a moment, on the general train of subjects contained in “Barrie’s Collection,” and “Tyro’s Guide,” and in “Scott’s Beauties of Eminent Writers,”—the books most commonly used in the parochial and other schools in this country,—and we shall soon perceive that they are every thing but calculated for the purpose intended. These works (which, like some others of the same fry, seem to have been constructed by means of the scissors) chiefly contain extracts illustrative of the beauties of sentiment and composition:—Speeches on political subjects formerly delivered in the Roman, Grecian, and British Senates—characters of Pope, Dryden, Milton, or Shakespeare—descriptions of the battles of Poitiers, Hastings, Agincourt, and Bannockburn—abstract eulogiums on virtue, oratory, and the art of criticism—prosing dissertations on the cultivation of taste—on happiness, retirement, and meditation—Speeches and Epilogues of stage-players, political disquisitions, foolish tales, parables and allegories—Falstaff’s encomiums on sack—Hamlet’s advice to players—Epilogue of Garrick for the benefit of decayed actors—the Drunken Knight and his Brawling Lady appeased—Speeches of Quinctius Capitolinus, of Romulus to his citizens, of Hannibal to Scipio, and of Galgacus to his army—East India Company’s address on the junction of Spain and France—Mr. Walpole and Mr. Pitt’s Parliamentary debates—Extracts from the Poems of Akenside, Thomson, Milton and Young—Speech of Sin to Satan—Speech of Satan in his infernal palace of Pandemonium—Moloch’s speech to Satan—Beelzebub’s speech in reply—Satan’s soliloquy—the combat of the Ho-

ratii and the Curiatii—Captain Bobadil's method of defeating an army—Clarence's dream—Norval and Glenalvon's revengeful encounter—Lord and Lady Randolph, Sir Charles and Lady Racket—Sempronius' speech for war—Description of Queen Mab—Ossian's address to the Sun—Soliloquy of Dick the apothecary's apprentice—Alexander's Feast—Blair's Grave—Young's Life, Death, and Immortality—Queen of the Fairies—the Wolf and the Crane—the Town Mouse and the Country Mouse—the Tailor and the Conjuror—the Old Man and his Ass—with a multifarious medley of pieces of a similar description.

These comprehend a fair specimen of the prominent subjects selected, in our common school-books, *for the purpose of training the youthful mind in knowledge and virtue*. I have no hesitation in asserting, that more unsuitable subjects, consistent with common decency, could scarcely have been selected, and that they are little short of a direct insult offered to the youthful understanding. The compilers of such collections, either suppose, that the juvenile mind, at the age of eight or nine years, when such selections are put into their hands, has embraced a range of thought and contemplation far beyond what it is capable of, in ordinary cases, or they wish to insult their imbecile minds, by offering them stones instead of bread, or they rake together their extracts at random, without considering whether they are at all suited to the class of persons to whom they are addressed. For there is not one lesson out of twenty which is level to the range of thought, and to the capacity of the youthful mind, in its first outset in the path of science, even although parents and teachers were to attempt an explanation of the passages which are read; as they embody descriptions and allusions respecting objects, events, and circumstances, which cannot be duly appreciated without a previous course of study; and they abound with a multitude of abstract speculations which can never convey well-defined ideas to the understandings of the young. What ideas can a boy of seven or eight years' old form of the Parliamentary debates of Mr. Pulteney, Mr. Pitt, or Sir Robert Walpole; of the speech of Marcus Valerius on a dispute between the Patricians and Plebeians concerning the form of government; of dissertations on the art of Criticism; of Belial's speech to Moloch; or even of Blair's Grave, or Young's Life, Death, and Immortality;—or what interest can he be supposed to feel in such themes and discussions? I appeal to every one of my readers, if, at the age now specified, they ever understood such selections, or felt gratified and improved by perusing them. It is an absurdity, at once perceptible, that the beauties of sentiment and composition

which are appreciated and relished by persons of refined taste, at the age of twenty or thirty, will be equally relished and admired by children of eight or ten years of age; and yet, from an examination of our initiatory school-books, it is undeniable, that, on a false principle of this kind, almost all our elementary works have been constructed.

But, it is farther to be regretted, that this is not the only fault that can be charged upon these productions. They exhibit scenes and sentiments which ought not to be familiarized to the minds of children, and which are repugnant to the spirit and practice of genuine Christianity. In almost every page, both of the prosaic and poetic extracts, the *war gong* is ever and anon resounding in our ears, and "the confused noise of the warrior, with garments rolled in blood." The Cæsars, the Alexanders, and the Buonapartes, of ancient and modern times, instead of being held up to execration as the ravagers and destroyers of mankind, are set forth to view as glorious conquerors and illustrious *heroes*, whose characters and exploits demand our admiration and applause. And if, at any time, the minds of the young *imbibe the sentiments* which pervade their lessons, it is generally when they breathe a *warlike spirit*, and exhibit those desolations and ravages which ambition and revenge have produced in the world,—and when they themselves are trained to *spout* at an examination, and, arrayed in warlike habiliments, with guns, or spears, or darts, to *ape* the revengeful exploits of a Norval and a Glenalvon. I have beheld the young, when engaged in such exhibitions, eulogized and applauded by their examiners, and surrounding spectators, more than on account of all the other scholastic improvements they had acquired. To this cause, doubtless, as well as to others, is to be attributed the spirit of warfare and contention which still reigns on the theatre of the political world, and which has desolated, and disgraced, and demoralized, every nation under heaven. I have known a teacher who has turned over page after page, in some of the works now referred to, in search of a passage worthy of being committed to memory by his pupils, and who could not in conscience fix upon any one, in a long series of extracts, on account of its being imbued with this antichristian spirit. In addition to this striking characteristic of our school-collections, and in perfect accordance with it—it may also be stated, that Pride, Ambition, Revenge, and other Pagan virtues, are sometimes held up to view as the characteristics of a noble and heroic mind; and swearing, lying, brawling, and deceit, are frequently exhibited in so ludicrous a manner, as almost to win the affections, and to excite approbation.

But, in fine, although the selections to which I allude were level to the comprehensions of the young, and untinged with anti-christian sentiments—what is the amount of all the knowledge and instruction they contain? They embrace no perspicuous system of interesting and useful information,—scarcely any thing that bears on the cultivation of Christian dispositions,—no exhibitions of the scenes of Nature and Art in which the young may afterwards be placed,—little information respecting the works of God, the revelations of his word, or the useful inventions of men. The beauties which adorn the scenery of nature, the wonders of Creating Power, as displayed in the earth, the air, the ocean, and the heavens; the displays of Divine Wisdom and Goodness, which everywhere surround us; the mild and pacific virtues of Christianity, which ought equally to adorn the prince and the peasant; the avocations and amusements of domestic life; the scenery of the country, the city, and the village, or the important facts contained in the Sacred history,—are seldom or never detailed, with interesting simplicity, in this class of publications. And, are a few extracts from old plays and novels, romances and fables, Pagan mythology and Parliamentary debates—from the speeches of Roman orators and the epilogues of stage-players, to be considered as the most agreeable and substantial food for the youthful intellect, and as the most judicious process for imbuing it with useful knowledge, and preparing it for the employments of an immortal existence? Are the absurd opinions of Roman and Grecian poets and warriors, respecting their gods, their heroes, and their religion, and the polluted streams of heathen morality, to be substituted in the room of the simple and sublime delineations of revelation, the pure principles of the gospel, and the noble discoveries of modern science? If so,—then let us not boast of imparting to our children a rational and a *Christian* education.

I have alluded more particularly to the works above mentioned, because they are most frequently used in our borough and parochial schools; but I know no works of this kind, published in this country, with the exception of two or three volumes, to which the above strictures will not, in a greater or less degree, apply. I do not, however, condemn such books, in so far as they contain sentimental extracts, for the use of advanced students of elocution,—or considered as miscellanies for the amusement of persons advanced in life, (though even in this last point of view they cannot be held in high estimation,)—my main objection rests on the ground of their being unfitted to interest the minds of the young, and to convey to them the outlines of knowledge and virtue,

unmingled with the rubbish of false maxims and antichristian sentiments.\*

III. Another error which runs through our scholastic instruction is, that, while the cultivation of the judgment is neglected, *the memory is injudiciously, and often too severely exercised.* The efforts of memory, in most cases, especially when exercised in the retention of mere sounds and terms, are generally attended with painful sensations; and, when these sensations are long continued, they frequently produce a disgust at the objects and employments of education. Long passages from Homer, Shakespeare, Milton, or Pope, are given out for recitation to the young, while they are still incapable of appreciating the meaning of a single sentiment in the task prescribed; and the facility with which they can recollect and vociferate a number of jingling sounds is considered by many as the best evidence of their progress in the paths of instruction. The period has not long gone

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\* The above remarks were written in the year 1821, and published in the "Christian Instructor." Since that period several school-books have appeared, compiled on more rational and Christian principles than most of their predecessors,—particularly, M'Culloch's "Course of Elementary Reading in Science and Literature," "The National School Collection," "The American Reader," by Merriam, and several others; but they are chiefly adapted for the higher classes in schools, and for young people who have nearly finished their course of instruction in reading, and they have been introduced into comparatively few of our schools, and in many parts of the country are altogether unknown. Several useful compilations have likewise of late been published in England and America, but they are more adapted to the use of families and domestic instruction than to public seminaries. I am acquainted with no book for the Juvenile classes, comprising useful information, and compiled in such a manner as to render knowledge and morality perspicuous, fascinating, and interesting to the young, and calculated to give full scope to their rational and active powers. About a year after the publication of these remarks in the "Christian Instructor," its Editor, the late Rev. Dr. A. Thomson, compiled a school collection, and sent me a copy of it, for my inspection. My opinion of this compilation having been requested, at the next personal interview I had with the Doctor, I told him, that I considered the book free of any antichristian sentiments, calculated to make a good impression on the minds of the young, and that it contained a considerable number of instructive and entertaining selections; but that a number of the selections, however good in themselves, were too didactic and *sombre* to engage the attention of the juvenile mind. The Doctor admitted the justice of the last remark, and said, that, in another edition, he intended to throw out the pieces alluded to, and substitute, in their place, more entertaining selections. Dr. Thomson's collection is, on the whole, a good one; but, like the others mentioned above, is chiefly adapted to the higher classes. The plan of all the school collections hitherto published is susceptible of much improvement; and I shall afterwards take an opportunity of adverting to this subject in a subsequent part of this volume.



by (if it have yet passed) when the repetition of the first chapter of the first book of Chronicles, of the tenth chapter of Nehemiah, of the hundred-and-nineteenth Psalm, or of half a dozen chapters in the New Testament, by a schoolboy,—with a disgusting vociferation, and a uniform velocity, like water dashing over a precipice, was regarded, both by parents and teachers, as an evidence of extraordinary genius, and as an achievement in education of far greater importance than if he had drawn an outline of universal history, or sketched the geography of the globe.—Of all the exercises of memory to which the young tyro is accustomed, there is none more injudicious and more painful to the pupil, than that by which he is constrained to get by rote the Shorter Catechism, at the early age at which it is generally prescribed. At the age of five or six, before he is capable of understanding a single sentiment of the system of Divinity, and even before he can read with ease any one of its questions and answers—he is set to the ungracious task of committing its vocables to memory, as if he were a mere machine, formed solely for mechanical movements and the emission of sounds. The reluctance with which this task is generally engaged in; the painful sensations which accompany it; the correction which follows its neglect; the ludicrous blundering; and the complete destitution of ideas with which it is generally attended—all conspire to show the absurdity of the practice. I am fully persuaded, that the unpleasant associations connected with this task, have, in many instances, produced a lasting disgust, both at the pursuits of learning, and the instructions of religion. Yet, there are few school-exercises to which parents in general attach a greater degree of importance. To omit the teaching of this catechism by rote, even although other and more perspicuous instructions were given on divine subjects, would be considered as arguing a certain degree of *irreligion* on the part of the teacher; and even respectable clergymen and others consider this exercise as a *sine qua non* in religious instruction—just as if the mere terms and definitions of this excellent summary were to produce a *magical* effect on the moral and intellectual faculties. The common argument in favour of this practice, “that it is laying in a store of religious vocables for after reflection, and that the answers will be perfectly understood in riper years,”—when considered in connection with what has been now said, is extremely futile and inconclusive. The blundering manner in which persons advanced in life frequently repeat this catechism—mistaking, for example, the answer to “What is Justification?” for that which relates to “sanctification,” or what is *forbidden* for what is *required* in any of the commandments,

and without being at all conscious of their error—plainly indicates, that correct ideas are seldom attached to whatever has been learned by mere rote, and that the rational faculty is seldom exerted in such exercises. In short, I have little hesitation in laying it down as a maxim that will generally hold true, that ‘whenever the words of a proposition are committed to memory without being understood, their meaning will afterwards be seldom inquired after or perceived.’ I am convinced, that a careful perusal of this catechism, or any other similar system, accompanied with proper explanations, at the age of fourteen or sixteen, will convey more real information than can be acquired by all the painful labour and drudgery endured by committing it to memory at the usual age at which it is prescribed.

Let it not, however, be imagined, that I wish to throw the least reflection on the Shorter Catechism, as a summary of Christian doctrine and duty. On the contrary—without admitting every sentiment it contains as perfectly correct, or necessary to be embodied in such a synopsis of theology—I consider it, on the whole, as one of the most comprehensive compends of divinity ever published—which, with a very few retrenchments and modifications, might form a *basis of unica* to almost all the religious bodies in this country. But the very thing in which its chief excellence consists, constitutes an argument against its being used as a first catechism. It is so *comprehensive*, that almost every word includes an important meaning, and has an allusion to those profound views of the Christian system, and to those controverted points in divinity, which are chiefly recognised by professed divines. It is not by endeavouring to convey *general* and *abstract* views of Christian doctrine, or by cramming the memories of young persons with a multiplicity of theological terms and doctrinal opinions, that instructions in religion will be successful in arresting their attention, and impressing their minds; but by particular explications, and familiar illustrations borrowed from sensible objects, of a few of the most prominent truths of the Christian system, that impressive and well-defined ideas will be communicated to the youthful mind. And perhaps too little care is exercised in communicating, in a vivid and impressive manner, the fundamental truths of *natural religion*, which form the groundwork of the different parts of the Christian superstructure. I conceive, that it is time enough to commence the regular study of the Shorter Catechism, at the age of twelve or thirteen, when its answers should be minutely analyzed, and its terms, doctrines, and moral injunctions, familiarly explained and elucidated by instructors, who have accurate and enlarged views of the truths it

conveys; and, when employed in this way, it will be found a useful synopsis of Christian faith and practice. Prior to the period to which I now refer, some of Dr. Watts' first catechisms might be used; or, perhaps, it might be possible to construct a catechism more simple and interesting, and containing more striking illustrations of natural and revealed religion, than any that have yet appeared; or, perhaps, without adopting the form of a catechism, we might directly refer to the positive declarations of Scripture, in reference to its facts, doctrines, and precepts, accompanying the passages we extract with short comments and familiar elucidations. The truths contained in such catechisms might be learned with ease, and even with pleasure, by the young, if they were accompanied with a few hints from the parent or teacher, to elucidate the facts and doctrines exhibited to their view; and especially, were they compiled on such a plan, as to give occasional exercise to the curiosity and the judgment in finding out the proper answers.

In throwing out such remarks as the above, I am aware that I am treading on delicate ground. But far more convincing arguments than any I have yet heard must be brought forward, before I can see reason to alter the opinion now stated. If it be once admitted, that the communication of *ideas* ought to form the great object of all instruction—that the young, at an early age, are capable of being the recipients of knowledge—and that education should be rendered as pleasant and agreeable as the nature of the exercise will admit—I will not fear to face any argument that may be presented on this subject. I am far from wishing to insinuate, that the memory ought not to be exercised in the process of education; for it is one of the powers or instruments conferred on us, for the purpose of making intellectual acquisitions; but I contend, that its exertions, in the first instance, ought to be gentle, easy, and rational, and employed chiefly in relation to those objects about which the young are capable of forming some distinct and agreeable conceptions, and not merely on sounds and terms, and abstract propositions, to which no precise meaning is attached.

IV. In our schools and seminaries, as presently conducted, *grammar is attempted to be taught at too early an age*. Grammar is an abstract branch of the philosophy of mind; and, therefore, to enter with intelligence and interest into its spirit, the foundation of its rules and their application—requires some degree of knowledge, observation, and maturity of judgment, not generally possessed by juvenile minds; and, consequently, to attempt to teach it to infants, *in a systematic form*, seems almost as prepos-

terous as it would be to attempt to instruct them in the Newtonian philosophy, or in the Hutchinsonian system of metaphysics. The little urchin of six or seven years of age, may, indeed, be taught to repeat the definitions of all the parts of speech, and of all the moods and tenses of verbs—the inflections of nouns and verbs, and even the whole of the rules of syntax; but such exercises are always accompanied with a certain degree of labour and disgust, which tend to sour the mind in its progress through such scholastic instruction. And after all the mental anxiety and toil endured in such mechanical exercises, they acquire not, perhaps, a single correct idea on the subject, especially in the abstract and superficial manner in which it is taught in our common schools, and are unable to appreciate any one useful purpose to which such exercises are subservient. To distinguish a *noun*, or the *quality* of a noun, or the nature of a *verb*, and to correct a simple sentence in which a verb disagrees with its nominative, are exercises which children may be taught at an early period, by familiar examples, and which might be rendered both amusing and instructive, without the formality of technical terms, complex rules, or abstract systems; but to proceed much farther than such easy exercises, before the intellectual powers are somewhat matured, appears to be wasting time and money, and mental anxiety, to no purpose. Even the elements, or the more popular parts, of natural history, geography, astronomy, and experimental philosophy, could be taught with much better effect, at such an early period, than the abstract study of verbs and adverbs, conjunctions and declensions, and metaphysical rules, the foundation of which no child can comprehend; because, in those departments of knowledge, sensible objects and pictorial representations can be presented to the view of the juvenile mind as elucidations of the facts and principles inculcated.

That the opinions now stated may not appear altogether singular, I shall quote a sentence or two from the writings of the learned *Mr. Smellie*—the well-known translator of “Buffon’s Natural History.” In his work on “The Philosophy of Natural History,” vol. ii. p. 453, he remarks—“Premature studies are uniformly *painful*, because young minds are incapable of comprehending the principles, and far less the application of them to arts or sciences. *Grammar*, the first science obtruded upon, I may say, *infantine* intellects, is one of the most abstract and intricate. To attain even a tolerable knowledge of grammar, whatever be the language, (for the general principles are, and must be, the same,) presupposes a considerable range of intuitive facts, as well as of acquired ideas.” Again, speaking of the

absurdity of “journeymen shoemakers, tailors, weavers, bakers, carpenters,” &c. sending their children for years to Latin and Grammar schools, he remarks—“During the hours of recess from scholastic discipline, nature resumes her empire, and, by her irresistible power, obliges the children to frisk and romp about, and to enjoy those various and pure pleasures which result from activity and amusement. But these enjoyments are no sooner over, than the abhorred ideas of unnatural confinement, and of a constrained attention to *jargon*, which to them is completely unintelligible, instantly recur, and harass and terrify their imaginations. The *fruitless* and *painful* labours which such preposterous conduct in managing the early education of youth produce, are immense, and truly ridiculous.” P. 448.

V. In regard to the art of *writing*, which is chiefly a mechanical exercise, the quality of which depends somewhat on the taste of the pupil—a great degree of fastidiousness exists, and *by far too much importance is attached to the acquisition of an “elegant hand.”* To so disgusting a degree has this predilection been carried, on certain occasions, that all the qualities of a good teacher have been considered as concentrated in this one acquirement; and persons have been selected to superintend the instruction of youth, who were destitute of almost every other qualification, merely because they could write “a fine text,” or “an elegant running hand.” The art of communicating our thoughts by writing, is one of the most useful accomplishments, which every person from the highest to the lowest ranks of society ought to possess. To attain a certain degree of neatness and regularity in writing, is highly desirable; and where a taste for elegance in this art exists, it should be encouraged, though not at the expense of more substantial acquirements. To write *straight*, to attend to the proper use of capital letters, and to arrange the subject of writing into distinct sentences and paragraphs, so as to render the writing easily legible, and the sentiments perspicuous to others, should be considered as the great object of this art; and such qualities of writing are undoubtedly of more importance, in the practical purposes to which it may be applied, than the acquirement of the most elegant “dashes” and “flourishes” of penmanship. I have, indeed, known but few individuals who have prided themselves in such showy accomplishments, who were not extremely superficial in their other attainments. It is a very odd circumstance, and shows to what a ridiculous length a fastidious taste for elegant writing may be carried—that most of the higher ranks, who have been taught by the first writing-masters, now consider it as *fashionable* to write an illegible

scrawl, which is nothing else than a *caricature* of good plain writing—which is the pest of merchants, printers, editors, and every other class of correspondents—which costs them a world of trouble before it can be read; and, in many cases, the very names of the writers can scarcely be deciphered. This is *elegance* with a witness; it is carrying it to its highest pitch of perfection, by rendering the art of writing almost useless for the purpose for which it was intended. I do not mean, by these remarks, to insinuate that care and attention should not be bestowed, in order to acquire a neat and accurate mode of writing; but merely to modify that undue degree of importance which is attached to the accomplishment of “fine writing,” and to impress upon the mind this sentiment, that a man may be possessed of very slender attainments in this art, in respect to elegance, and yet prove a good general teacher; while another may excel in all the ornamental flourishes of penmanship, and, at the same time, be altogether unqualified for directing the young mind in knowledge and virtue. I have known parents and guardians who seemed to consider the most useful and substantial accomplishments of youth as of little value, while their children remained in the smallest degree deficient in the flimsy *ornaments* of writing, and the higher elegancies of penmanship. In a word,—to arrest and record the useful ideas which pass through our minds, to communicate them to others, in such well-defined characters, and with such external neatness and order as may be most conspicuous and easily legible—to acquire a certain degree of facility and rapidity in forming characters and words—and to state mercantile accounts with taste, accuracy, and precision—should be considered as the great objects of the art of writing, beyond which it is of little importance to aspire; though, at the same time, no individual should be discouraged from indulging a taste for elegance in this department, when it does not absorb the attention from more important pursuits.

VI. With regard to our mode of teaching *Arithmetic*, a variety of strictures might be made. This department of scholastic instruction, like all the rest, is generally conducted in too abstract a manner—too much detached from the objects of sense, and from the pursuits of science and the business of human life, to which it has a reference. As all our notions on any branch of human knowledge are originally derived from *sensible* objects, so our ideas of numbers and their various relations and combinations, must be derived from the same source; and consequently, without a reference to the original objects and ideas whence the notion of numbers is derived no accurate impression of their

signification and use can be made on the juvenile mind. A boy may be taught to distinguish the character 9 from the rest of the digits, and yet may remain devoid of a distinct conception of the *idea* for which it stands; and, in the same manner, he may be taught by rote, that  $9 + 8 = 17$ ; that  $16 - 9 = 7$ ; that 7 times 8 are 56; and that the quotient of 84, divided by 14, is equal to 6, without attaching any definite conception to such arithmetical processes.—By neglecting to illustrate the fundamental rules of arithmetical computation, in a familiar and amusing manner, by presenting to the eye the precise objects or ideas which numbers represent, we leave the young arithmetician to grope in the dark, and to a vagueness and confusion of conception in all the subsequent operations of this useful study.

In most of our elementary arithmetical works, the questions for exercise in the different rules are not so simple and interesting to young minds as they might be rendered. The practical use of the various operations—the commercial transactions to which they refer, and the extent and capacity of the weights and measures about which their calculations are employed, are seldom appreciated with any degree of precision, for want of the original ideas denoted by the terms employed, and for want of those models and representations of money, weights, and measures, by which they might be illustrated. In many instances, too, there is a studied brevity and obscurity, and a tendency to puzzle and perplex, instead of rendering the operations of arithmetic simple and perspicuous. While a young person may easily be made to perceive the object and meaning of such questions as the following—“What is the price of 30 lemons at twopence a-piece?” or, “If one pair of shoes cost 5s. 6d., what will 7 pair of shoes cost?”—he is quite puzzled to conceive what is the precise meaning of scores of questions arranged in columns in the following manner—497865 *a*  $\frac{1}{4}d.$ —7643984 *a*  $3\frac{3}{4}d.$ —46794 *a* 4s.  $7\frac{1}{2}d.$ —444766 *a* 15s.  $11\frac{3}{4}d.$ , &c. &c. Even although he may happen to perform mechanically the operations intended, he frequently knows nothing at all of the principle and object of his calculations. It is true, indeed, the teacher is expected to explain the nature and design of such questions; but in a crowded promiscuous school he cannot afford time to give the necessary explanations to every individual. And why should it be requisite? Why should not every book on arithmetic be so perspicuous and explicit as to render the meaning and object of every question clear and well defined even to the youthful understanding? And why should not questions, circumstances, and objects, be selected as arithmetical exercises, which are familiar to the young, and ca-

culated to awaken their curiosity and attention? In short, the greater part of our arithmetical treatises, like our "School Collections," "English Readers," and "Beauties of Eminent Writers," are calculated for men of advanced years, instead of being adapted to the capacities and the range of thought possessed by boys and girls of from eight to twelve years of age. I might have enlarged to an indefinite extent on this topic; but several additional remarks may be introduced more appropriately in the sequel, when I shall take an opportunity of throwing out a few hints for the improvement of the present system of education.

In addition to the above remarks, I shall now briefly state a few *miscellaneous circumstances* which have a tendency either to impede the education of the young, or to render it disagreeable and irksome.

I. In the first place, in most of our schools both in town and country—*there is a deplorable want of ample accommodation, and of convenient school furniture.* In many cases, a hundred children are compressed into a space scarcely sufficient for the easy accommodation of one-third of that number, and appear huddled together like a flock of sheep pent up in a narrow pen. Scarcely a passage can be obtained for moving from one place to another; and when one class is about to retire, and another is called up, a noise, and jostling, and hubbub ensue, which throws the whole school into confusion. The narrow and unsteady forms on which the scholars are obliged to sit—the awkward tables—the confined air—and the press and general disorder which frequently occur, all conspire to render the hours devoted to instruction tedious and unpleasant, and to make the school partake something of the nature of a jail.\* Besides, in most of our cities and towns, the school-rooms are generally situated in dark closes or narrow lanes, where there is a sufficiency neither of light nor of pure air, nor of space for the occasional amusement of the children; so that learning, instead of being connected with cheerful and enlivening objects, becomes associated with every thing that is gloomy, dirty, and disagreeable. A school has generally been considered as a "noisy mansion;" and, as presently

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\* It may be proper to state, that in these, and the preceding and subsequent remarks, there is no particular allusion to Grammar-schools and other public seminaries for instruction in the higher branches of education; but chiefly to those schools both in town and country where the mass of the community is attempted to be instructed in the common branches of education.



conducted, it is next to impossible it should be otherwise. There is nothing which produces greater annoyance to a teacher, than the hum and the frequent clamours of a hundred tongues assailing him on every side; and wherever such noisy turbulence daily prevails, it is impossible that a train of rational instructions can be successfully carried forward. Of the many causes of noise and confusion in schools, I am persuaded this is none of the least—the want of space and proper accommodation for the various movements, classifications and arrangements, which the business of instruction requires—and the want of separate apartments, or of an ample inclosed area around the school, into which a portion of the children, even during school-hours, might occasionally be sent, either for amusement, or for the preparation of their lessons, so as to prevent the general annoyance of the teacher.

2. Another circumstance which tends to make learning disagreeable to the young, is, that *they are in general confined too long in school*. When a boy is first sent to school, he is kept in a confined posture for two or three hours at a time, and generally for five or six hours in a day. His direct attention to his lesson, during all this time, does not perhaps exceed fifteen or twenty minutes. During the whole of the remaining hours he receives no instruction, and either sits as stiff as a poker, or becomes restless and noisy, or sinks into sleep. He dares not speak to his companions for fear of punishment, he cannot, without assistance, apply his attention to the unknown characters and sounds he is set to learn, he cannot amuse himself with his windmills and whistles, and, consequently, he feels himself in a state destitute of enjoyment. Can it then be wondered at that young people should so frequently feel an aversion to school, and require to be driven to it as slaves to their task-work, or as culprits to a jail? In such a case as I have now supposed, there is no reason why a child should be confined to school beyond half an hour at any one time; and it is a piece of absurdity, and even of cruelty, to prolong their confinement a moment beyond the limits which are essentially requisite for their instruction; and yet many parents are so foolish as to think, that the progress of their children ought to keep pace with the number of hours they are immured within the walls of the school-room. Children are not mere machines, whose movements may be regulated by weights and springs; they must give scope to their natural vivacity and desire for activity, and must feel, like all other animals, when they are confined to unnatural attitudes, and cramped in their movements. The tongue—that “unruly member” among all ranks and ages—cannot be restrained; the space of twelve inches square, allotted

them for their seat, they will not be confined to; their feet and limbs will not remain in that precise mathematical position which order is supposed to require; neither will their hands remain in the same unvaried posture as those of a marble statue, but will occasionally be pushing, first towards one side, and then towards another for the benefit of their companions. Hence arise noise, dissension, altercation, and disorder—the chief circumstances which render corporal punishment at all expedient in public schools.

To confine a little boy in school, contrary to his inclination, when no useful purposes can be served by it, and when it is productive of so many inconveniences to the teacher, to the general interests of the school, and to the boy himself—appears to be the height of folly and imprudence, and must present to the juvenile mind a forbidding prospect of the path which leads to the temple of knowledge. Even when children have advanced to that stage in their education where they are capable of preparing their lessons by themselves, it appears improper to confine them longer than their attention can be fixed to their scholastic exercises. Fifteen or twenty minutes of unremitting application to their lessons before and after having been heard by their teacher in their respective classes, would be of more importance, in promoting their progress in learning, than two or three hours spent in yawning over their books, or devoted, as is usually the case, to noisy prattle and impertinence. Those scholars who are farther advanced, or are engaged in arithmetical or other processes, may remain during all the hours usually allotted to scholastic instruction.—In throwing out these remarks, I do not mean to insinuate, that teachers should have much less confinement in public schools than they now have; I only propose it as a principle, which should generally be acted upon, that children should never be confined to school a minute longer than is absolutely necessary for their instruction. And, if this principle were generally recognised, promiscuous schools would no longer present a scene of idleness and impertinence, of noisy bustle and confusion. But, whatever may be the opinion of teachers on this head, the majority of parents in the present age are generally in opposition to all such arrangements.

3. *The exercise of undue severity towards the young, and the want of a disposition to bestow commendation where it is due*—is another circumstance which retards the beneficial effects of education. In every rank and department of human life, mankind are too much disposed to find fault with the opinions and conduct of others, and to pass a harsh sentence on the minor

delinquencies of their neighbours ; while they are slow in bestowing their commendation on those actions and qualities which are laudable and excellent. This disposition, we have reason to believe, is too frequently displayed in public seminaries of instruction. In many instances, trivial faults are magnified into great offences ; corporal punishment is inflicted for slight inadvertencies ; the terms, blockhead, scoundrel, villain, ass, dunce, numskull, and other degrading epithets, are liberally applied to the youthful group, because they occasionally give way to their playful humours, or because they do not thoroughly comprehend what has never been clearly explained to them. When their conduct is unimpeachable, they are simply screened from punishment ; but the meed of praise for diligence and improvement—which has so obvious a tendency to cheer and animate the youthful mind—is slowly and reluctantly bestowed. Those endearing appellations to which they are accustomed under the domestic roof are seldom heard in the village school ; and scolding, threatening, and the detested lash, are too frequently ‘ the order of the day.’ While they are sometimes exercised in writing the following sentiment on their copy-books, “ *Commendation animates the mind,*” the voice of praise and commendation is seldom heard resounding from the desk, because, forsooth, they have not yet attained to perfection in their behaviour, or in any of their scholastic exercises. Imperfections attach themselves to the performances of every human being ; but where should we find a person grown up to manhood, who would not feel indignant at being perpetually found fault with in all his operations, and who would not be discouraged in the prosecution of his plans, when that portion of praise to which he is justly entitled is studiously withheld ? An assemblage of children in a school is a republic in miniature, animated materially by the same principles, passions and interests, as those which appear in action on the theatre of the great world, only directed to inferior objects and pursuits. They must, therefore, feel indignant at the epithets, the threatenings, and the blustering, with which they are so frequently assailed, and must also feel that injustice is done them, when every trivial fault and oversight is magnified into a crime. And, on the other hand, we know by experience, that nothing contributes more to cheer and stimulate the juvenile mind than to receive the merited approbation of guardians and instructors.

4. Another circumstance prejudicial to an accurate and enlightened education, is *the practice of hurrying children too rapidly from one book to another*. In the “ *Statistical View of Education in Scotland,*” published in the Christian Instructor

during the year 1819, it is stated by most of the teachers, that the children at their several schools can read the New Testament by the time they have been *one* year at school. Nay, some of them assert, that they can read it in six months, and even during the second and third quarters.\* That the New Testament is put into the hands of children at the periods now stated, and that they are allowed to stammer through it in the best manner they can, is doubtless a fact, and a fact which is much to be regretted; but that a child that goes to school at the age of four or five, is able, in ordinary cases, to read the New Testament with any tolerable degree of accuracy and ease, in six, nine, or even in twelve months, is altogether incredible. There are many passages in this book as difficult to be read as the writings of the generality of English authors; and, if a boy or girl can once read it with propriety and ease, a very little additional practice will suffice to enable him to read any other English work. The statements to which I refer, however, show that the practice of hurrying children from one book to another, is too prevalent in many of the parochial schools of this country, and must, consequently, be attended with a train of pernicious effects. I have seen children sent to school with a Testament in their hand, as a class-book, who could not read a single verse, and could scarcely pronounce two or three of the easiest vocables without pausing to spell almost every word that occurred, and who, at the same time, appeared deficient in their knowledge of the characters of the alphabet. Before children can read such a book as the New Testament, with any degree of ease and fluency, they must be trained to the exercise of spelling, and of reading a variety of appropriate lessons accommodated to their capacities, till they can read a sentence or a paragraph without blundering or hesitation. But how is this proficiency to be acquired?—how can a child, with propriety, be transferred from one spelling-book to another, and from one series of reading-lessons to another, in the space of six or eight months? The practice to which I refer seems almost to imply, that they are conducted at once from a twopenny Primer to the Evangelical History or the Acts of the Apostles. A pupil should be able to read with ease every initiatory book that is put into his hands before he is transferred to another. For, by passing with a rapid transition from one book to another, and to lessons which are too difficult for his articulation and comprehension, he will be apt to acquire a hesitating and a blundering habit of reading; he will

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\* See Christian Instructor for August and November, 1819, pp. 561 and 763.

be discouraged in his progress; he will seldom attempt to aim at accuracy and perfection; he will appreciate few of the ideas contained in his lessons; he will seldom acquire even the elements of accurate spelling and pronunciation, and will be apt to continue through life, an awkward, an incorrect, and an injudicious reader.

5. The last circumstance I shall mention, in the meantime, as prejudicial to an accurate and enlightened education, is—the *attempt to teach three or four branches of education at the same time*. The principle of the division of labour, and its utility when applied to the various departments of art, science, and commerce, are now fully appreciated and realized; and to this circumstance is to be attributed many of the improvements of modern times. In cities and large towns this principle has also been applied successfully to the art of teaching. But it is well known that in the majority of schools, especially in the country, an attempt is made to teach reading, grammar, writing, arithmetic, book-keeping, mathematics, Latin, French, and other branches, in the same school, by the same teacher, and at the same time. The consequence is, that none of them is taught with efficiency and accuracy—which can only be obtained by allotting separate hours for each distinct department of knowledge, and, if possible, having separate teachers for every branch of scholastic instruction. Before this principle, however, can be followed out to its full extent in country schools, a variety of arrangements require to be made, a variety of difficulties and obstructions removed, and a variety of new scholastic institutions established—the details of which I shall postpone to a subsequent section of this work.

Such is a brief sketch of some of the evils and defects connected with the system of instruction which has so long prevailed in this country. It treats rational beings as if they were mere machines—it presents the *form* of education without the *substance*—it expends its energies on *words* instead of *things*—it rests in the *means* of knowledge, without prosecuting the *end*—it stimulates the *memory*, and even *tortures* it, by cramming its compartments with sounds instead of sense, but permits the *understanding* to remain in darkness and desolation—it indirectly fosters *malignant* passions, but leaves the *benevolent* affections waste and uncultivated—it throws a gloom over the enjoyments of the young instead of inspiring them with delight at the prospect of being introduced to the sublime and interesting scenes presented in the temple of knowledge—it conveys a jumble of confused notions into their minds, but leaves them ignorant of all that is grand and ennobling, and interesting to man as a rational and immortal in-

telligence. In proof of these positions, we need only look around us on the various ranks of society. Where is there one individual out of twenty to be found, who has his mind enlightened in the knowledge of those subjects with which every human being, considered as a rational, social, and immortal being, ought to be acquainted? Where is there even to be found a *relish* for useful information and intellectual improvement, among the majority of those who have gone the round of the usual course of education? And where are to be seen the *moral effects* of our scholastic training on the stage of social and active life? Is not ignorance still a prominent trait in the great mass of our population? Do not vice and immorality very generally prevail? And are not selfishness and avarice, envy and revenge, sensuality and other grovelling affections, still the distinguishing characteristics of the majority of the lower orders, and even of the higher ranks of society, notwithstanding the scholastic process through which they have passed? If any individuals in our times have been excited to the prosecution of rational and scientific pursuits, the stimulus has been derived from other quarters, from other circumstances, and from other institutions. The greater part of the benefit derived from the existing system, consists in a considerable portion of our population having acquired, to a certain degree, the art of reading, and, consequently, the capacity of rendering it subservient to the acquisition of knowledge, *when certain peculiar and favourable circumstances in after life conspire to stimulate their mental activity, and to produce a relish for rational enjoyments.* But, it may be affirmed, without the least hesitation, that there is not one out of twenty of the population who is stimulated, in this way, to rise superior to his grovelling associates in the scale of intelligence.—Such considerations evidently show, that the system of instruction hitherto adopted is glaringly defective and inefficient for the improvement of society in knowledge and virtue;—and must be subverted and new-modelled, if ever we expect to see mankind raised to that rank which they ought to hold in the scale of moral and intellectual excellence. Till this object be accomplished, I verily believe, that, notwithstanding the instructions delivered from a thousand pulpits, very little change to the better will appear on the face of general society; for the public instructions of religion are neither understood nor appreciated by the one half of our church-going population, owing to the deficiency of their moral culture in the early periods of life. That such a futile and inefficient system of tuition should have so long prevailed in this enlightened age, as it is generally termed, and that no powerful and general exertions should have been made for its improve-

ment, is little short of a libel on the common sense and the Christianity of our country.

In throwing out the preceding hints on the errors and deficiencies of the present system of education, let it be carefully remembered, that I am far from attaching blame indiscriminately to that respectable body of men who superintend the parochial and other seminaries in this country. It is indeed to be regretted, that there are too many persons employed as teachers who consider themselves as sufficiently qualified for the office, if they can write a tolerably good hand and cast accounts. But, on the other hand, it is one of the pleasing signs of our times, that the characters and qualifications of teachers are rapidly advancing in respectability, and our public schools are in general filled with men of learning and talent. It is to the *system* of teaching,—and not to the respectable individuals who act under it,—that these strictures more particularly refer. I am fully aware of the difficulties and the opposition which teachers have to encounter when they deviate from the common mode—arising from prejudices in favour of established practices, the ignorance of parents, and the foolish and unchristian modes by which many children are trained under the domestic roof. Many of our intelligent teachers perceive the evils of the present system, but they are *obliged*, in the meantime, to act under it. In their individual and insulated capacity, unsupported by public patronage, they cannot remove its essential defects, nor attempt any material or important improvement, in consequence of the current of popular opinion; and their deviation from established practices would, in certain cases, tend to injure their pecuniary interests. I have known instructors of youth who have attempted improvements similar to some of those above hinted at, who were afterwards constrained to throw them aside, owing to the causes now specified. I knew one in particular, who selected the most simple and interesting reading-lessons, and caused his pupils to give an account of every leading idea contained in them—who likewise attempted to explain the meaning of every question, Psalm and passage, which was to be committed to memory, and consequently, a very small portion only was prescribed, that it might be clearly understood and accurately repeated. But this plan could not be endured by those who estimate the quantity of instruction by the number of unmeaning lines and vocables which their children can vociferate. Such persons consider the repetition of three or four pages of mere words without ideas, as of far more importance than the communication of a hundred well-defined notions. He also caused the children, after their lessons were prepared and rehearsed, to

write upon slates—letters, triangles, parallelograms, and other mathematical figures and diagrams, in order to keep them fully employed while in school; and occasionally permission was granted to scratch whatever they pleased on their slates—men, horses, houses, windmills, or any other fancy, as a reward for the attention they had previously bestowed. But he was obliged to desist from the prosecution of these and other plans, in consequence of “the hue and cry” which was raised about such “trifling modes of tuition.”

It is, therefore, pretty obvious, that no general or extensive improvement in the system of education can be expected, till a *strong conviction* be produced in the minds of the intelligent public of the *necessity* of a more rational and efficient system being adopted, and till a powerful and simultaneous movement take place among all classes, in order to the erection and endowment of seminaries calculated to produce a *moral* and an *intellectual* education. For many of the principles which pervade the present mode of tuition require to be *completely reversed*, and a system organized which shall form the foundation of the future progress of the human race—which will bear the test of succeeding and enlightened ages—which will render the acquisition of knowledge pleasant and desirable to the young—and which will embrace every thing that is interesting to man as an intellectual being, as a member of society, and as a candidate for a blessed immortality.

In the meantime, I am fully convinced, (however extravagant and paradoxical the sentiment may appear,) that the great majority of our youth acquire more real and *substantial knowledge*, during their play hours, and in their various amusements and intercourses with each other, than they acquire during the formal process of teaching while in school. At these times they acquire a rude knowledge of the appearances and qualities of various objects; of some of the laws of Nature and its general scenery; of the forms, economy, and varieties of vegetables,—of the habits and instincts of animals; of the application of several mechanical powers; and of the various modifications of human temper and action. Their games at shuttle-cock, nine-pins, marbles, balls and tops—their exercises in swimming, running, climbing, swinging and jumping—their visits to museums, menageries, and other exhibitions of natural and artificial curiosities—their views of the shipping, and the operations connected with it in seaport towns—their occasional excursions to the delightful and romantic scenes of the country, and the daily spectacle of the ebbing and flowing of the sea, of the sun shining in his glory, and of the moon walk.



ing in brightness among the host of stars—convey to their minds fragments of useful knowledge, more diversified and practical, than any thing they acquire from their catechisms, spelling-books, grammars, and “English Readers,” in the manner in which they are generally taught. In school they acquire, indeed, the *means* of knowledge, in being taught the arts of reading, writing, and arithmetic; but as they are seldom taught to apply these means to their proper ends, little knowledge is thereby acquired; and, in the majority of instances, they depart from school, and pass the remainder of their lives, without ever thinking of making the further cultivation of their minds even a subordinate object of pursuit—glad that they are at length released from the confinement and drudgery connected with scholastic discipline. As a proof of this I need only appeal to the ignorance, the prejudices, the foolish opinions and the wayward passions, which still pervade the greater portion of the inferior ranks of our population, and even of the middling and higher classes—and the disinclination which so generally exists to rational investigations, and to prosecuting the path of mental improvement.

Much has of late been said on the subject of *abolishing corporal punishment* in schools; and it is certainly a highly desirable object, which we should endeavour to promote by every means in our power. But we can have little hope that this will ever be fully attained while the present plan of education continues in operation, and while the majority of children are so injudiciously trained, as at present, by their parents and guardians. If, however, the evils complained of in this chapter were removed; if the books which are put into the hands of children were interesting and level to their comprehension; if they were taught to understand the lessons they read and commit to memory; if the understanding and the affections were as frequently exercised as the memory; if the mechanical drudgery of grammar were postponed to a period when they could enter into its spirit and applications; if the processes of arithmetic were more frequently illustrated by sensible objects and representations; if interesting experiments and representations, calculated to illustrate the operations of nature and art, were frequently exhibited; if ample and agreeable accommodation were furnished, both within and without doors; if they were not too long confined in school; if a spirit of conciliation on the part of teachers, and a disposition to bestow merited commendation, were generally exercised; if every branch of education were taught at separate hours, and the attention of the pupil completely engaged while in school; and if a system of moral training were to form a *prominent* object in the business

of education—we have good reason to believe that corporal punishment might be almost, if not altogether superseded; and the employment of teaching in crowded promiscuous schools—instead of resembling Paul's "fighting with beasts at Ephesus," might become a rational, interesting, and delightful employment, both to the teacher and to the scholars.\*

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### CHAPTER III.

#### *Hints in reference to a comprehensive and improved system of Education.*

THE education of human beings, considered in its most extensive sense, comprehends every thing which is requisite to the cul-

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\* The preceding strictures, chiefly written in 1821, were published in the Edinburgh Christian Instructor, for March 1822, and February 1823. The Author has good grounds for stating, that they proved a stimulus to the active mind of its learned Editor, the late Dr. A. Thomson, in exciting to those arrangements which were afterwards made in St. George's Parish, over which he presided, for establishing schools on a more enlightened system, both for the children of the higher and the lower ranks within that district. In the autumn of 1823, the author had several conversations with the Doctor, by special request, in reference to this subject, in which he unfolded his leading ideas on what he considered the true principles of education and the improvements that required to be introduced, which in general met the Doctor's approbation, and appeared to coincide with the views he had lately adopted on the subject. He showed the author, at the same time, a variety of natural and artificial objects, which he had partly purchased, and partly received as donations from certain benevolent ladies, with the view of introducing them as part of an improved system of tuition which he intended soon to establish; and urgently requested him to continue his disquisitions on education, in the Christian Instructor, at certain moderate intervals between the appearance of the different essays, in order that the subject might be kept for some time before the view of the public. The intended communications, owing to certain circumstances, were never published; but the substance of what was then intended to be communicated will be found in the following pages. The schools established by Dr. Thomson, alluded to above, along with the Edinburgh Sessional School, under the superintendance of Mr. Wood, are material improvements on the usual mode of scholastic instruction, and though deficient in many important particulars, approximate, in a considerable degree, to the true intellectual mode of tuition.

The strictures thrown out in the preceding pages, more particularly apply to the parocnial and other schools in Scotland, for the instruction of the middle and lower classes; but most of them are likewise applicable to the general modes of tuition in England. Since the period stated above, when they were first written, a few schools on more improved plans, have been established; but their number does not, perhaps, exceed twenty or thirty throughout the whole of North Britain; so that the preceding remarks will still apply to the modes of instruction generally practised in our country.

tivation and improvement of the faculties bestowed upon them by the Creator. It ought to embrace every thing that has a tendency to strengthen and invigorate the animal system—to enlighten and expand the understanding—to regulate the feelings and dispositions of the heart—and, in general, to direct the *moral* powers in such a manner as to render those who are the subjects of instruction happy in themselves, useful members of society, and qualified for entering on the scenes and employments of a future and more glorious existence. The series of instructions by which these ends are to be attained, ought to be continued, not merely for five or six years, or less than the tenth part of the period of human existence—but *during the whole of that interval which lies between the cradle and the grave.*

It is a very common but absurd notion, and has been too long acted upon—that the education of our youth terminates, or should terminate, about the age of thirteen or fourteen years. Hence, in an article on this subject, in one of our Encyclopedias, education is defined to be “that series of means by which the human understanding is gradually enlightened, between infancy and the period when we consider ourselves as qualified to take a part in active life, and, *ceasing to direct our views to the acquisition of new knowledge or the formation of new habits,* are content to act upon the principles we have already acquired.” This definition, though accordant with general opinion and practice, is certainly a very limited and defective view of the subject. In the ordinary mode of our scholastic instruction, education, so far from being *finished* at the age above stated, can scarcely be said to have *commenced*. The *key* of knowledge has indeed been put into the hands of the young; but they have never been taught to unlock the gates of the Temple of Science, to enter within its portals, to contemplate its treasures, and to feast their minds on the entertainments there provided. Several moral rules and maxims have been impressed on their memories; but they have seldom been taught to appreciate them in all their bearings, or to reduce them to practice in the various and minute ramifications of their conduct. Besides, although every rational means were employed for training the youthful mind till near the age of puberty, no valid reason can be assigned why regular instruction should cease at this early period. Man is a progressive being; his faculties are capable of an indefinite expansion; the objects to which these faculties may be directed are boundless and infinitely diversified; he is moving onward to an eternal world, and, in the present state, can never expect to grasp the universal system of created objects, or to rise to the highest point of moral excellence.

His tuition, therefore, cannot be supposed to terminate at any period of his terrestrial existence; and the course of his life ought to be considered as nothing more than the course of his education. When he closes his eyes in death, and bids a last adieu to every thing here below, he passes into a more permanent and expansive sphere of existence, where his education will likewise be progressive, and where intelligences of a higher order may be his instructors; and the education he received in this transitory scene, *if it was properly conducted*, will form the groundwork of all his future progressions in knowledge and virtue throughout the succeeding periods of eternity.

There are two very glaring defects which appear in most of our treatises on education. In the first place, the *moral* tuition of youthful minds, and the grand principles of religion which ought to direct their views and conduct, are either entirely overlooked, or treated of in so vague and general a manner, as to induce a belief that they are considered as matters of very inferior moment; and, in the business of teaching, and the superintendence of the young, the moral precepts of Christianity are seldom made to bear, with particularity, upon every malignant affection that manifests itself, and every minor delinquency that appears in their conduct—or to direct the benevolent affections how to operate in every given circumstance, and in all their intercourses and associations. In the next place, the idea that man is a being destined to an immortal existence, is almost, if not altogether overlooked. Volumes have been written on the best modes of training men for the profession of a soldier, of a naval officer, of a merchant, of a physician, of a lawyer, of a clergyman, and of a statesman; but I know of no treatise on this subject which, in connection with other subordinate aims, has for its grand object to develop that train of instruction which is most appropriate for man considered as a candidate for immortality. This is the more unaccountable, since, in the works alluded to, the eternal destiny of human beings is not called in question, and is sometimes referred to as a general position which cannot be denied—yet the means of instruction requisite to guide them in safety to their final destination, and to prepare them for the employments of their everlasting abode, are either overlooked, or referred to in general terms, as if they were unworthy of particular consideration. To admit the doctrine of the immortality of the human soul, and yet leave out the consideration of it, in a system of mental instruction, is both impious and preposterous, and inconsistent with the principle on which we generally act in other cases, which requires, that affairs of the greatest moment should occupy our chief attention. If man is

only a transitory inhabitant of this lower world, if he is journeying to another and more important scene of action and enjoyment, if his abode in this higher scene is to be permanent and eternal, and if the course of instruction through which he now passes has an important bearing on his happiness in that state, and his preparations for its employments—every system of education must be glaringly defective which either overlooks, or throws into the shade, the immortal destination of human beings.

If these sentiments be admitted as just, the education of the young must be a subject of the highest importance—and there cannot be an object more interesting to Science, to Religion, and to general Christian society, than the forming of those arrangements, and the establishing of those institutions, which are calculated to train the minds of all ranks to knowledge and moral rectitude, and to guide their steps in the path which leads to a blessed immortality. In this process there is no period of human life that ought to be overlooked—we must begin the work of instruction when the first dawning of reason begins to appear, and continue the process through all the succeeding periods of mortal existence, till the spirit takes its flight to the world unknown.

In the following cursory observations, I shall, in the first place, offer a few general remarks on the proper training of the young during the earlier stages of life, and afterwards illustrate some of the modes of instruction which may be proper to be adopted in the more advanced stages of human existence. It may be proper, however, to premise, that I have no intention of presenting to the reader a detailed system of education, but only a few general hints in reference to the outlines of this important subject, and to the principles on which a system of rational tuition ought to be conducted.

#### SECTION I.—*On the Education of the Young during the period of Infancy.*

At the moment a child is ushered into the world, and first draws into its lungs the atmospheric air, it may be said to commence its education. What its sensations are, when it has emerged from the watery fluid with which it was surrounded, and inhales this new element, it is impossible to determine; but from the sounds which it utters, we may reasonably conjecture that they are attended with pain. It struggles and cries—hunger produces an uneasy sensation—it feels a want—that feeling opens its lips; and makes it seize and greedily suck the nourishing breast of its mother. At this period its eyes are generally dull and languid; it seems to keep them fixed and idle; they want that lustre which

they afterwards acquire; and if they happen to move, it is rather an accidental gave, than an exertion of the faculty of seeing. But, after some months have elapsed, its vision becomes distinct, its organs are fortified, and it becomes susceptible of various impressions from surrounding objects. Then the senses of seeing, hearing, tasting, touching, and smelling, begin to act with a certain degree of vigour; all the avenues to the mind are throw open; the objects of nature and art rush in crowds to their respective organs of sensation, and engrave an indefinite assemblage of ideas upon the mind, though perhaps with a certain degree of irregularity and confusion. In this first stage of existence, the various sensations it feels, and the multifarious external objects it perceives, may be considered as so many instructors conveying the rudiments of knowledge to the infant mind.

As the infant advances in its new career, multitudes of objects of various descriptions begin to solicit its attention. A thousand sounds, of different degrees of intensity, and variously modified, strike its ears, producing various indescribable emotions; a thousand visible objects of diversified forms and colours present themselves to its visual organs, producing pleasure or pain, desire or aversion. By insensible degrees it learns to see and to hear—to mark the difference between one sound and another, and between one object of vision and another—to distinguish the form and countenance of its mother from those of other individuals, and to take an interest in some of the objects which compose the surrounding scene. Being uniformly struck with the same sensations and emotions in the presence of the same objects, its memory begins to be exercised, and it acquires a more accurate idea, and a more distinct remembrance of them, in proportion to the frequency with which these objects are presented to view. Its body, in the mean time, gradually expands, and becomes more firm, vigorous, and alert. It crawls along the nursery or parlour, below tables and chairs, examining every object that falls in its way, and appears delighted in exerting its muscular powers. It tries to stand erect, and at length to walk; it tumbles and rolls on the floor, uttering screams of pain and disappointment. Numberless and repeated falls lead to more caution, and teach it to endeavour to preserve the equilibrium of its body, and to stand firmly on its legs; and the more frequent and painful the falls, the more instructive they prove, to teach it to balance its body, and to walk with adroitness and ease. Having acquired, after repeated exertions, a certain firmness of step, it runs from one place to another, eagerly intent upon new objects and pursuits, and feeling a delight in proportion as the range of its perceptions is increased. It tries to climb a

stair, and, after repeated efforts, and exertions of hands and feet, succeeds in the attempt; but, when arrived at the top, and wishing to descend, it looks down to the bottom, and, remembering the falls it formerly experienced, feels a sense of danger, and screams for assistance.

The child (whom we shall now distinguish by the masculine pronoun) now runs about through the garden or in the fields, and perceives a variety of objects and operations. He sees a stone thrown into the water, and sink to the bottom; he sees a piece of wood or the leaf of a tree fall into the same water, and yet float on the surface; he amuses himself with numberless experiments of this kind, and from these he gradually acquires his first ideas of the specific gravity of bodies. If he take the stone and the wood out of the water, and by chance they fall upon his feet, he learns that the heavier body falls with more force than the lighter, from the unequal degree of pain occasioned by the fall, and has his mind impressed with the idea of their unequal hardness and weight. He strikes a table with a stick, and soon after, a pane of window-glass with the same weapon; he perceives the glass broken to shivers, while the table remains as before, and thus learns the difference between substances that are hard, and those that are brittle, and that some bodies are broken with a blow which others can resist. He views with pleasure a brilliant light, and ventures to put his fingers to the blazing hearth, or to the flame of a candle, but feels a sudden sensation of acute pain, which warns him of the danger of using too much familiarity with fire, notwithstanding its alluring aspect. He sees a cow, a dog, or a cat, and is told its name, and, after frequent repetitions, he learns to connect the sound with the object which it is intended to represent. He sees a horse walking along a road, and afterwards its figure as represented in an engraving, and soon learns to recognise the resemblance of the one to the other. In short, every person with whom he is acquainted, every individual object of which he becomes fond—his rattles and his bells, his drums and his whistles, his little coaches and his jumping Jacks, may all be considered as so many instructors conveying lessons to his opening mind.—In acquiring the information such objects are calculated to afford, *repeated exertions of the understanding* must necessarily be made. The knowledge of any particular object, as to its powers and qualities, cannot be supposed to be attained without an effort similar to that which an adult person must exert, when investigating the laws of Nature, and the general economy of the universe. For, every thing a child sees or hears, in the first instance, all the marks and characters of Nature, and

the qualities and operations of surrounding objects, are as much unknown to him as the sciences of Philology, Mathematics and Astronomy, to the untutored savage; and, consequently, require a certain degree of attention and reasoning before the knowledge of them can be acquired.

The little student, however, prosecutes his observations and studies with apparent pleasure, and with evident marks of industry, and soon acquires pretty correct notions of the nature and relations both of the inanimate and of the living world. He learns to correct the illusions to which he was at first exposed—to distinguish one object from another, and to exert his memory so as to know them again, and to recognise their general forms and qualities. It is amazing what a degree of knowledge a child has thus acquired before he arrives at the age of two years, or even twenty months. By this time he has made a thousand experiments on an indefinite variety of objects, all which he has arranged in his mind, and distinctly remembers. Light and heat, the properties of fire and flame, of water and air, the laws of projectiles and moving bodies, things sweet and bitter, soft and hard, rough and smooth, articulate sounds and the objects they denote, sounds soft or loud, agreeable or terrible; horses, cattle, dogs, asses, sheep, ducks, birds, butterflies, beetles, worms, the clouds, the sun, moon, stars, and numerous other objects—are all distinguished, and many of their properties and relations indelibly imprinted on the mind. He has acquired more real knowledge during this short period, than he generally does, on the present plan of instruction, throughout the eight or ten succeeding years of his life; and it is a striking instance of the Benevolence of the Creator, and a prelude of the vast extent of knowledge he is afterwards capable of acquiring, that all these acquisitions are not only made without pain, but, in the greater number of instances, are accompanied with the highest pleasure and enjoyment.

In the process of instruction, now described, during the first two years of human existence, although Nature is the principal instructress, yet she frequently requires to be guided by the hand of Art; and much is left to the judicious attentions of parents and guardians, that her benevolent designs may not be thwarted, and that her efforts may be conducted to their proper ends. In throwing out a few hints on this point, our remarks may be arranged under the following heads—Physical, Moral, and Intellectual Education.



### 1. *The Physical Education of Infants.*

The influence of physical education during infancy, on the future happiness of the individual, is much greater, and more extensive in its consequences, than is generally imagined. A proper attention to food, climate, cleanliness, air and exercise, may have an important effect, not only in developing the different parts of the body, and strengthening the animal system, but also in invigorating, and calling forth into exercise, the powers of the mind. We find, in advanced life, that the state of the body as to health or sickness, has a powerful influence on the vigour of the intellectual faculties; and we have reason to believe that the same connection between the physical system and the development of mind exists in the most early period of life. A certain writer has observed that, "As the manifestations of mind depend on organization, it is conceivable why even talents and moral feelings depend on the influence of climate and nourishment."—In throwing out a few cursory remarks on this subject, I shall attend, in the first place, to

*The food of infants.* As soon as an infant is ushered into the world, Providence has provided for it food exactly adapted to its situation. The milk of the mother is at first of a thin, watery consistence, fitted to evacuate the meconium, and no other substance is found to be so efficacious for this purpose. Syrups, wines, oils, honey, or rhubarb, which have been so frequently administered to new-born infants, by midwives and nurses, are repugnant to nature, and are condemned, except in extraordinary cases, by every medical practitioner. Children require very little food for some time after birth; and what they receive should be thin, weak, light, and of a cooling quality. After a few days the mother's milk becomes thicker and more nutritious, and should form the principal nourishment of the child during the first three months. It appears to be the dictate of nature, that every mother ought to suckle her own child, since she is furnished with the proper nutriment for this purpose; and nothing but downright necessity should prevent her from undertaking the task, or induce her to have recourse to a substitute. We might tell the mother who, without necessity, throws the care of her issue upon a stranger, that the admirable liquor which the God of Nature has provided for her child, may become mortal to her for want of a discharge, diffuse itself within, gather and stagnate, or, at least, bring on a dangerous fever—that there is a natural proportion between the blood that runs in the veins of a child, and the milk it receives from its mother—that to receive the caresses, to enjoy the smiles, and to mark the gradual progress of her child towards

maturity, would be more than a compensation for all the fatigues she would undergo in watching over its infant years—that the mutual affection of a mother and her child depends, in no inconsiderable degree, on the child's spending the period of its infancy in its mother's arms—and that, when she substitutes another in her place, the child naturally transfers its affection to the person who performs the duties of a mother. But, before such considerations can have much weight with the higher classes of society, who chiefly indulge in this practice, their general system of education must be altered and reformed. The daughters of the nobility and of opulent citizens, must be more accustomed to the open air and rural employments, and their bodies trained to the bearing of burdens, the endurance of severe heat or intense cold, and to the resisting of danger and fatigue;—in short, they must be educated like the daughters of *Bethuel* and of *Laban*—the nobles of ancient times—who did not disdain to “keep their father's sheep,” and to go “to the well of water, with their pitchers on their shoulders.”

As the child advances, he may be gradually accustomed to other food besides the milk of his mother—beginning with liquids, such as milk and sugar, broth, boiled biscuits, thin milk pottage, and similar aliments, and then going on to more solid nutriment, according to the strength of his digestive powers. The younger the child, the less nourishment should be given at one time, and the oftener repeated; older children may take more food at once, and at longer intervals. All high-seasoned, salted, and smoke-dried provisions, tough, heavy, and fat meats, unripe fruits, sweet-meats, wines and spirituous liquors, are injurious to children. Few things are more so than the common practice of *sweetening* their food, which entices them to take a greater quantity than is necessary, and makes them grow fat and bloated. All cramming of their stomachs, pampering them with delicate meats, and guzzling of ale and other fermented liquors, ought to be carefully avoided. Pure water for drink, plain and simple food—which will never induce them to take more than enough—and abstinence from physic, except in very critical cases, will be found the most judicious means for preserving and confirming the health of children, and invigorating their mental powers.

No less attention ought to be paid to the *air* they breathe, than to the food with which they are nourished. Pure atmospheric air is indispensable to the existence of every sensitive being, for where it is greatly corrupted or exhausted, animals languish or die. It may be regarded as a universal medicine and restorative, and as the principal pabulum of life. Wherever it is confined for

want of circulation, and impregnated with the deleterious fumes of sulphur, putrid substances, smoke, dunghills, excrements, and other noxious exhalations, it acts as a slow poison, induces diseases, and gradually undermines the human constitution. Hence the propriety of rearing children in apartments where the air is clear and dry, uncontaminated with the steam arising from cooking victuals, and from ironing linen, and from the breath and perspiration of persons crowded into a narrow room—and the necessity of frequently leading them abroad into the open air, to enjoy the light of heaven and the refreshing breeze. Hence the impropriety of crowding two or three children's beds into one small apartment,—of covering a child's face when asleep, and wrapping him up too close in a cradle, by which means he is forced to breathe the same air over and over again, all the time he sleeps. In great towns, where the poorer class of inhabitants live in low, dirty, confined houses, and narrow lanes, where pure air has seldom access, the want of wholesome air often proves destructive to their offspring; and those of them who arrive at maturity are most frequently weak and deformed. In the improvements now going forward in society, it would be of vast importance to the health and comfort of the labouring classes, that such dwellings were completely demolished, and for ever prevented from again becoming the habitations of men.

In connection with air, the influence of *light* ought not to be overlooked. Almost all organized bodies require the influence of light for their health, and the full development of their parts and functions. It changes the colour of plants and animals, and the complexion of man. As plants when deprived of light grow pale, and insects confined to dark places remain white, so those who spend their lives in their closets, or in gloomy apartments, acquire a pale and yellowish complexion, and many sickly persons become worse about sunset, and during the continuance of night. Hence the propriety of nursing children in light and cheerful apartments, and of carrying them frequently into the fields, to enjoy the full influence of the radiant sun. And hence it follows, that dark habitations, close and narrow lanes, houses sunk beneath the level of a street, small windows, sombre walls, trees immediately in the front of dwellings, and whatever intercepts the light of heaven from the habitations of men, must damp the animal spirits, and prove noxious to the vigour of the human frame. Whereas, a full and uninterrupted view of the beauty, the variety, and the lively colours, of the scenes of nature, has the happiest effects on the temper, and a tendency to exercise and invigorate the powers of the mind;—for there can be little doubt,

that the faculties of the understanding, and the dispositions of the heart, which characterize the individual in the future part of his life, acquire their particular bias and distinguishing features from the circumstances in which he is placed, and the objects with which he is surrounded, in early life.—It may not be improper to add, that, as the eyes of very young children are delicate, they should not at once be exposed to a strong light; and, when they advance, as they are eager to stare at every thing, particularly at a brilliant light, their eyes should be turned so as to have the object in a straight line before them, or their backs turned directly to it. To allow them to look at it sideways, or with one eye, would teach them a habit of *squinting*.

Few things are of more importance to the health and comfort of children than *cleanliness*. The functions of the skin are of peculiar importance in the animal system, and have a great influence in preserving the health and vigour of the corporeal frame. Through its millions of pores, the insensible perspiration is incessantly flowing, and more than the one-half of what we eat and drink is in this way discharged. Hence the danger which must arise from frequent obstruction of this essential function, from wet, excrements, dirty linens, and every kind of uncleanness. From want of attention to this circumstance, various diseases of the skin, eruptions, catarrhs, coughs, the itch, obstructions of the first passages, and even many fatal disorders, derive their origin. It is injurious both to the health and the virtue of man; it stupifies the mind, sinks it into a lethargic state, deprives him of animal enjoyment, and of the esteem and regard of others. Whereas cleanliness promotes both health and virtue, clears the understanding, encourages to cheerfulness and activity, prevents many loathsome maladies, and procures the attachment and esteem of associates. Hence the incessant and minute attention which ought to be paid to this circumstance, by parents and nurses, in the rearing of the young. Cleanliness in domestic life, may be considered as one of the cardinal virtues, as an essential requisite in the physical education of children, and, perhaps, the only province of parental care in which they can never do *too much*. The pores of the skin should be kept open by washing the body, and changing the clothes and linen whenever they are unclean. In the first instance, children may be bathed in lukewarm water, and afterwards with water of a colder temperature, as they are able to bear it. Some parts of the body, such as the interior of the legs, the folds of the neck, the arm-pits, and the parts behind the ear, which are liable to be inflamed, demand particular attention. The nose, likewise, should be occasionally washed and thoroughly

cleaned; it having been found, that the unpleasant smell peculiar to some infants, is owing to the habitual neglect of cleaning that organ. Great attention ought to be paid to children in regard to their evacuations; and every thing that may occasion dampness, and every kind of offensive matter that might adhere to the skin, should be speedily removed. As children are liable to perspire more than adults, frequent change of their linen is a matter of some consequence; and all parents who can afford it, should give them clean dry linen *every day*. It is as much the duty of parents to wash and clean their children, as it is to feed and clothe them; and children that are frequently washed and kept clean, gradually improve in health and vivacity; cleanliness becomes familiar to them, their spirits are enlivened, and they grow up virtuous, polite, and happy.

The Russians, with all their ignorance and rusticity of manners, are said to be superior to the more refined English, French, and Germans, both in a delicate sensibility of cleanliness, and in the practical use of the bath. A foreign gentleman, travelling in Russia, had hired one of the natives as his groom or postilion. After having travelled several days together in very sultry weather, the semi-barbarian, upon his knees, requested his employer to grant him leave of absence for two or three hours, to refresh himself with the luxury of a bath, which to him was indispensable, and the want of which he had long felt.—In Russia almost every house has its bath; and the peasants in that country possess a refinement of sense, with respect to the surface of the body, with which the most elegant ladies in other countries seem totally unacquainted. Even the American Indians, who cannot change their furs so frequently as we can do our clothes, put under their children the dust of rotten wood, and renew it as often as it becomes damp.

The *clothing* of children likewise requires some degree of skill and attention. This, indeed, is so simple a matter, that it is surprising that persons living in civilized countries should ever have erred so egregiously in regard to it; and yet it is a fact, that many children have been rendered deformed, and others have lost their lives, by the pride and folly of their parents in respect to this circumstance. The time has not long gone by, (if it have yet passed,) since a poor child, as soon as it breathed the vital air, had as many rollers and wrappers—sometimes ten feet in length—applied to its body, as if every bone had been fractured in the birth; and these were often drawn so tight, as to gall its tender frame, and even obstruct its vital organs—a piece of folly so repugnant to the dictates of nature, that ever the most savage

nations never commit it ; and hence, deformed children are seldom or never found among them. By the weight and pressure of stays, bandages, heavy and tight clothes, children, who were well-proportioned at their birth, have afterwards appeared with flat breasts, high shoulders, crooked spines, and other deformities. For when a child is cramped in its clothes, it naturally shrinks from the part that is hurt, and puts its body into unnatural postures ; and every part of it, even the bones themselves, being soft and flexible, deformity, of some kind or other, is the natural result. To this cause physicians have ascribed the numerous instances of children dying of convulsions soon after their birth.

The general rule which reason suggests, in regard to the clothing of children, is—"That a child have no more clothes than are necessary to keep it warm, and that they be quite easy for its body." In conformity to this rule, the dress of children should be simple, clean, light, and cheap—free, wide, and open, so as neither to impede the vital functions, nor the free and easy motions of the body, nor prevent the access of fresh air, and be easily put on or taken off. The following cut exhibits the simple



dress of a little girl.—Pins should be used as little as possible, and the clothes chiefly fastened with strings, which would prevent

the occasional scratching of their tender skins, and those alarming cries which so frequently proceed from this cause. Such a light and simple dress would induce children to live with less restraint in the society of each other; and check that silly pride, which leads them to ape the fashions of their superiors, and to value themselves on account of the finery of their clothes. During the first months, the head and breast may be slightly covered; but as soon as the hair is sufficiently long to afford protection, there appears little necessity for either hats or caps, unless in seasons of rain or cold. By keeping the breast and neck uncovered, they acquire more firmness, are rendered hardier, and less susceptible of being affected with cold. Besides, a child has really a more interesting aspect, when arrayed in the beautiful simplicity of nature, than when adorned with all the trappings which art can devise. The following anecdote, related by Herodotus, illustrates the advantage connected with a cool regimen of the head. "After the battle fought between the Persians, under *Cambyses*, and the Egyptians, the slain of both nations were separated; and upon examining the heads of the Persians, their skulls were found to be so thin and tender, that a small stone would immediately perforate them; while, on the other hand, the heads of the Egyptians were so firm, that they could scarcely be fractured by the largest stones." The cause of this remarkable difference was attributed to the custom of the Egyptians shaving their heads from earliest infancy, and going uncovered in all states of the weather; while the Persians always kept their heads warm by wearing heavy turbans.

Attention ought likewise to be paid to the proper covering of the *feet*. It is scarcely necessary for children to use shoes before they are a year old; or if they do, the soles should be thin and soft. The form of the human foot is such, that, at the toes it is broad, at the heel narrow, and the inside of the foot is longer than the outside—a form which is evidently intended by Nature to enable us to stand and walk with firmness and ease. It is therefore a dictate of nature, that shoes should be made in the same form as the feet, and be sufficiently roomy for the toes to move with ease; and in order to this, they must be formed upon two separate lasts, corresponding to the right and the left foot. How shoes came at first to be made tapering to a point at the toes, almost like a bodkin—how high-heels became the darling fashion of the ladies—and how a small foot came to be reckoned *genteel*—I pretend not to determine; but certainly nothing can be more absurd and preposterous. Such opinions and practices, along with many others which abound, particularly in the fashion-

able world, have a direct tendency to counteract the benevolent intentions of Nature, and are nothing short of an attempt to arraign the wisdom of the Creator, in his arranging and proportionating the different parts of the human frame—as if puny man, by his foolish whims, were capable of improving the workmanship of Infinite Intelligence.—The following figures (taken from Dr. Faust) plainly show the absurdity of the shapes which have been given to shoes. Fig. 1. shows the original shape of the sole of the left foot. Fig. 3. shows how the sole of the left shoe ought to be formed,—and Fig. 2. shows clearly that the shoes usually worn, and made on one last, cannot correspond to the natural shape of the foot. If they taper towards a point, the large toe, and some of the small ones, must be crushed and pressed against each other, causing pain to the wearer, and producing corns. The simplest and most accurate mode of taking the true measure and form of shoes, is, to place each foot upon a sheet of paper, and then draw its shape with a pencil, to which two separate lasts should nearly correspond, after having ascertained the curve of the upper part of the foot.



With regard to the clothing of children, in general, it is the opinion of Dr. Faust, that, from the beginning of the third, to the end of the seventh or eighth year, “their heads and necks must be free and bare, the body clothed with a wide shirt, and frock with short sleeves, the collar of the shirt to fall back over that of the frock, with the addition of a woollen frock, to be worn between the shirt and the linen frock, *during winter*, and that the feet be covered only with a pair of socks, to be worn in the shoes.” Such a cheap and simple dress, if generally adopted, would



undoubtedly be beneficial to mankind in general, and tend to promote the strength, beauty, and graceful attitudes of children,—and, at the same time, check the foolish propensity of parents to indulge their children in flimsy ornaments and finery, beyond what their means can afford. At present, children are frequently muffled up with caps, hats, bonnets, cravats, pelisses, frills, muffles, gloves, ribbons, and other paraphernalia, as if they were to be reared like plants in hotbeds,—so that the shape and beautiful proportions which Nature has given them can scarcely be distinguished. I shall only add, that the dress of children ought to be kept thoroughly *clean*; as dirty clothes not only gall and fret their tender skins, but tend to produce disagreeable smells, vermin, and cutaneous diseases; and no mother or nurse, however poor, can have any valid excuse for allowing her children to wallow in dirtiness.

We may next offer a remark or two on the *sleep* and *exercise* of children. The exercise of the corporeal faculties is essentially necessary to the health, the growth, and the vigour of the young. The desire of exercise is indeed coeval with our existence, which is plainly indicated in the delight which children take in beating with a stick, crawling along a floor, or climbing a stair, as soon as they are able to make use of their hands and feet. It is, therefore, the duty of parents to regulate this natural propensity, and direct it to its proper end. When children are very young, they may be exercised by carrying them about, giving them a gentle swing, encouraging them to move their hands and feet, talking to them, alluring them to smile, and pointing out every thing that may please and delight their fancy. When they first begin to walk, the safest method of leading them about, is by taking hold of both their hands; and when they fall, they should never be lifted up by one part only, such as by one hand or one arm, as luxations, or loosening of the joints, may be occasioned by this practice. The practice of swinging them in leading-strings, is sometimes attended with hurtful consequences. It induces them to throw their bodies forward, and press their whole weight upon their stomach and breast, by which their breathing is obstructed, and their stomach compressed. When they are able to walk with ease, they should be encouraged to run about in places where they are not exposed to danger, to exert their hands and limbs, and to amuse themselves in the company of their associates. When they cannot go abroad, they may be exercised in running along a room or a passage, or in leaping and dancing. A certain eminent physician used to say, “that he made his children dance, instead of giving them physic.” When

children fall, or get into any difficulty in the course of their movements, if they are in no danger, we should never be forward to express our condolence, or to run to their assistance; but leave them to exert their powers, and to scramble the best way they can, in order to extricate themselves from any painful situations in which they may have been involved. By being too attentive to them, and appearing too anxious, in such cases, we teach them to be careless of themselves;—by seeming to regard every trifling accident which befalls them as a dreadful calamity, we inspire them with timidity, and prevent them from acquiring manly fortitude.

With regard to the *sleep* of children, it is universally admitted, that they require far more than persons of adult age; and the younger the child, the more sleep he requires. An adult requires only about seven hours in the twenty-four; but very young children require double that number. However long they may happen to sleep, they should never be suddenly awakened. It is dangerous in the extreme to lull them asleep by doses of laudanum, or other soporific medicines, as is frequently done by mercenary and indolent nurses. In order to induce children to repose, they are generally rocked in cradles; but there is no absolute necessity for resorting to this expedient. If they are constantly kept dry and clean, and accustomed to fresh air, and not frequently disturbed, they will sleep comfortably and soundly without any violent agitation. Some of my own children were never in a cradle, and yet they were far more easily managed, in respect to sleeping, and watching, and other circumstances, than those of them who were accustomed to it; and many similar instances, were it expedient, could be brought forward. But if they are to be *rocked* in cradles, it ought to be with the greatest gentleness. The violence with which children are sometimes rocked, jumbles their brain, and makes them uneasy, giddy, and stupid, and is consequently injurious, both to body and mind. If the practice of rocking, however, were altogether laid aside, it would be a great relief to mothers and nurses, and afford them more uninterrupted leisure for the performance of other domestic employments.—As it is viewed by some to be hurtful and dangerous for mothers to take their infants with them to bed,—in Italy, mothers who do so, use a machine, which protects them from all injury and danger. It is called *arcuccio*, and is 3 feet 2 inches long, and the head-board 14 inches broad, and 13 inches high.

I shall only observe further, on the subject of physical education,—that, when children begin to lisp out a few words, or syllable

bles, *great care ought to be taken to give them an accurate and distinct pronunciation.* Every sound we wish them to pronounce, should be *slowly* and *distinctly* uttered before them, beginning with single sounds, and proceeding to easy words; and they should never be taught any pronunciation which they will afterwards be under the necessity of unlearning. The pleasure we feel at first hearing them aim at the use of language, is apt to dispose us to listen with such attention, as to relieve them from the necessity of acquiring a distinct and open articulation. The consequence is, that they get into a rapid, indistinct, and hesitating mode of speaking, which is afterwards very difficult, and sometimes impossible to correct. Would we teach them a plain and distinct articulation, we should uniformly speak with distinctness and accuracy in their presence; and refuse to answer their requests, unless they are expressed with the greatest precision and accuracy which their organs of articulation will permit. Attention to this circumstance would smooth the way to accurate and early reading, and prevent much trouble both to teacher and scholar, when the child commences a regular train of instruction.

I have been induced to offer these few hints on this subject, from a strong conviction; that the physical education of children is intimately connected with the development of mind—and that whatever tends to promote health, and to strengthen the animal frame, will also tend to invigorate the soul, and call forth into exercise its energies and powers.

## 2. *On the Moral Instruction of Infants.*

This is a subject of peculiar importance, to which the attention of every parent ought to be early and thoroughly directed. No duties are generally more trifled with than those which relate to the moral tuition of infants; and even sensible and pious parents too frequently err on this point, and lay the foundation of many bitter regrets and perplexities in after life, both to themselves and to their offspring. On the mode in which a child is trained, during the two or three first years of its existence, will, in a great measure, depend the comfort of its parents, and its own happiness during the succeeding periods of its existence.

The first and most important rule on this subject, and which may be considered as the foundation of all the rest, is—that *an absolute and entire authority over the child, should as early as possible, be established.* By authority I mean, a certain air and ascendant, or such a mode of conducting ourselves towards children, as shall infallibly secure obedience. This authority is to be

obtained neither by age nor stature—by the tone of the voice, nor by threatening language; but by an even, firm, moderate disposition of mind—which is always master of itself—which is guided only by reason—and never acts under the impulse of mere fancy or angry passions. If we wish such authority to be absolute and complete—and nothing short of this ought to be our aim—we must endeavour to acquire this ascendancy over the young *at a very early period of their lives*. Children at a very early age are capable of reasoning, of comparing different objects with each other, and of drawing conclusions from them. I have seen a child of eight months turn round and point at a portrait, when the name of the individual whom it represented was announced; and another, not much older, point first to the original and then to the painting, indicating its perception of the resemblance of the one to the other. And as the rational and perceptive powers soon begin to operate, so we find that stubbornness, obstinacy, anger, and a spirit of independence, display themselves at a very early period, even when the child is sucking its mother's breast. “What mean those cries, (says Augustine,) those tears, the threatening gesture of the eyes, sparkling with rage, in an infant, when resolved to gain his point with all his force, or inflamed with jealousy against one another? Though its infantine members are weak and imbecile, its passions are sometimes strong and furious. I have seen a child burning with jealousy. He could not yet utter a word, but, with a pale countenance, could cast a furious look at another child who was sucking with him at the same breast.”

These circumstances clearly point out the period for subduing the bad inclinations of children, and training them to submission and obedience. From the age of ten or twelve months, and earlier if possible, every parent ought to commence the establishment of authority over his children; for the longer it is delayed after this period, the more difficult it will be to bring them under complete control. This authority is to be acquired—not by passionately chiding and beating children at an early age—but by accustoming them to perceive *that our will must always prevail over theirs*, and in no instance allowing them to gain an ascendancy, or to counteract a command when it has once been given. Dr. Witherspoon recommends the following plan to accustom children to obedience:—“As soon as they begin to show their inclination by desire or aversion, let single instances be chosen, now and then, (not too frequently,) to contradict them. For example, if a child shows a desire to have any thing in his hand that he sees, or has any thing in his hand with which he is

delighted, let the parent take it from him; and when he does so, let no consideration whatever make him restore it at that time. Then, at a considerable interval, perhaps a whole day is little enough, let the same thing be repeated. In the meantime, it must be carefully observed, that no attempt should be made to contradict the child in the intervals. Not the least appearance of opposition, if possible, should be found between the will of the parent and that of the child, except in those chosen cases when the parent must always prevail. Neither mother nor nurse should ever presume to condole with the child, or show any signs of displeasure at his being crossed; but, on the contrary, give every mark of approbation. This experiment, frequently repeated, will in a little time so perfectly habituate the child to yield to the parent whenever he interferes, that he will make no opposition. I can assure you from experience, having literally practised this method myself, that I never had a child of twelve months old but would suffer me to take any thing from him or her, without the least mark of anger or dissatisfaction, while they would not suffer any other to do so without the bitterest complaints."

Such experiments, if properly conducted, would gradually produce in children habits of obedience; but they require to be managed with judgment and prudence, and gradually extended from one thing to another, till absolute submission is produced; care, however, being taken that the child be not *unnecessarily* contradicted or irritated. The Rev. Mr. Cecil, in some of his writings, relates an experiment of this kind which he tried on his own daughter, a little girl of about three or four years old. She was standing one day before the fire, amusing herself with a string of beads, with which she appeared to be highly delighted. Her father approached her, and said, "What is this you are playing with, my little dear?" "My beads, papa." "Show me these beads, my dear." She at once handed them to her father; who immediately threw them into the fire. "Now," said he, "let them remain there." She immediately began to cry. "You must not cry, my dear, but be quite contented." She then sat down on the floor, and amused herself with some other toys. About two or three days after this, he purchased another string of beads much more valuable and brilliant, which he immediately presented to her. She was much delighted with the appearance of the new set of beads. "Now," said her father, "I make a present of these to you, because you was a good girl, and gave me your beads when I asked them." She felt, in this case, that obedience and submission to her parent were attended with happy effects and would

be disposed, in her future conduct, to rely on his wisdom and affection.\* Children trained in this way, with firmness and affection, soon become happy in themselves, and a comfort to their parents; and those scoldings, contentions, and sounds of discord, so frequently heard in the family mansion, entirely prevented.

In order to establish complete authority, and secure obedience, the following rule must be invariably acted upon—that *no command, either by word, look, or gesture, should be given, which is not intended to be enforced and obeyed.* It is the rock on which most parents split, in infantile education, that, while they are almost incessantly giving commands to their children, they are not careful to see that they are punctually obeyed; and seem to consider the occasional violation of their injunctions, as a very trivial fault, or as a matter of course. There is no practice more common than this, and none more ruinous to the authority of parents, and to the best interests of their offspring. When a child is accustomed, by frequent repetitions, to counteract the will of his parent, a habit of insubordination is gradually induced, which sometimes grows to such a height, that neither entreaties, nor threats, nor corporal punishment, are sufficient to counteract its tendencies; and a sure foundation is laid for many future perplexities and sorrows. The rule, therefore, should be absolute—that every parental command ought to be enforced. And, in order to this, it is requisite that every command be *reasonable*—that a compliance with it produce no *unnecessary* pain or trouble to the child—that it be expressed in the words of *kindness* and *affection*—and that it ought never to be delivered in a spirit of *passion* or *resentment*. Reproof or correction given in a rage, and with words of fury, is always considered as the effect of weakness and of the want of self-command, and uniformly frustrates the purpose it was intended to subserve. “I have heard,” says Dr. Witherspoon, “some persons often say, that they cannot correct their children unless they are angry; to whom I have usually answered, ‘Then you ought not to correct them at all.’ Every one would be sensible, that for a magistrate to discover an intemperate rage in pronouncing sentence against a criminal, would be highly indecent; and ought not parents to punish their children in the same dispassionate manner?”

One of the greatest obstacles in the way of acquiring complete authority, is *the want of fortitude and perseverance*, especially on

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\* This relation is not taken directly from Mr. Cecil's writings. If I recollect right, it was intended to illustrate the nature of *faith*; but it may likewise exemplify the benefits which flow from unreserved obedience to the commands of an affectionate parent.

the part of the mother. She is sometimes oppressed with anxieties and difficulties, busied with domestic affairs, or perhaps has a young infant at the breast that requires her chief attention, or strangers may have paid a visit to the family. Her older child becomes restless and fretful, and runs through the dwelling, disturbing every one with his cries. She tries to coax him with flattering promises; but it is of no avail. He is perhaps crying for something which she does not think proper to give. She at length scolds and threatens, and attempts to strike, which generally makes the child redouble his cries. Wearied out, at length, with his cries and tears, and anxious to attend to some necessary affairs, she allows herself to be vanquished, and submits to his desires. Sugar, jellies, or plumcakes, are supplied to pamper his depraved appetite, and put an end to his crying; and, being exhausted with screaming, in a short time he drops asleep. The same process is repeated, when similar circumstances occur. Now, it is admitted that there is a difficulty in such cases; but it is a difficulty which *must* be overcome, if we would not become slaves to our children, and render them disobedient and unhappy through life. Were a mother, for a few days, or weeks at most, to make a strong effort, and to sacrifice for a little her own ease, and even some urgent business, and never flinch from the object till complete submission be accomplished, she would soon gain the requisite ascendancy; and, having acquired it, it would save her from a multitude of troubles and perplexities, which must otherwise be felt during succeeding years—prevent the necessity of scolding, threatening, and whipping—and lay a sure foundation for domestic harmony and filial affection. But the longer she delays, the more difficult it will be to acquire the requisite ascendancy; and the mother who trifles with this important duty, from day to day, lays the foundation of many bitter regrets and self-reproaches—renders her children curses instead of blessings—and will, sooner or later, feel the effects of her misconduct, and behold her sin in her punishment.

The violation of parental authority, especially among the children of the lower ranks, is so common, that it ceases to excite wonder or surprise. One can scarcely walk the streets without seeing parental authority disregarded. A father is beheld with a whip or a stick in his hand, driving home his stubborn son, as if he were “a bullock unaccustomed to the yoke”—and a mother running after her child, with looks of fury and words of execration, seizing him by the shoulders, beating him with her fists, and dragging him along like a piece of lumber, while the little urchin is resisting with all his might, and bellowing

like an ox. A short time ago, I was passing along the suburb of a large town, when I beheld a child of about three years old amusing himself on the footpath before his dwelling. His mother approached the threshold, and called him in. "Come awa', Jamie, to the house, it's a cauld day." Jamie paid no attention to the command, but moved with the utmost deliberation to a greater distance. "Come awa'," says his mother a second time, "and I'll gie ye some good thing." James, however, marched on to a still greater distance. "Come back, Jamie," rejoined the mother, "and I'll gie ye an apple." James paused for a moment, and looked back with a kind of leer; but, recollecting, perhaps, that his mother had often promised, and failed in performing her promises, he set off with more speed than before. His mother now became vociferous, and bawled out, "Come back, you little villain, or I'll whip you, as sure's I'm alive." James, however, who appeared to have known his mother better than she knew herself, still marched on. The foolish mother now became furious, rushed after the child, and dragged him home like a squeaking pig, lamenting that her children were so stubborn and disobedient; and forgetting, in the meantime, that she herself was their instructor, and the cause of their obstinacy and disobedience. Children brought up in this manner are not only unhappy in themselves, but not unfrequently become pests in society, and particularly to the public instructors of youth, who find it extremely difficult, and sometimes next to impossible, to bring them under control and subordination to scholastic order and discipline—without which their progress in learning cannot be promoted.

Some children, even in the same family, are pliant and of tender feelings, and are easily brought under subjection by a judicious parent; while others are naturally proud, self-willed and obstinate. But even in the worst supposable cases, it is quite practicable, by firmness and prudent management, to bring the most stubborn under subjection. This may be illustrated from the following fact, extracted from an excellent little work, entitled "The Mother at Home, or the Principles of Maternal Duty familiarly Illustrated; by the Rev. John S. C. Abbot, of Worcester, America."\*—"A gentleman, a few years since, sitting by

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\* While I was writing the preceding paragraphs, this interesting little volume was put into my hands,—a volume which I would *strongly recommend* to the perusal of every parent. Its style is simple and perspicuous, its sentiments rational and pious, and are uniformly illustrated with a variety of appropriate examples taken from real life—so that the most ignorant and illiterate may easily enter into all the views and representations of the



his fireside one evening, with his family around him, took the spelling-book, and called upon one of his little sons to come and read. John was about four years old. He knew all the letters of the alphabet perfectly, but happened at that moment to be rather in a sullen humour, and was not at all disposed to gratify his father. Very reluctantly he came as he was bid; but when his father pointed to the first letter of the alphabet, and said, 'What letter is that, John?' he could get no answer. John looked upon the book, sulky and silent. 'My son,' said the father pleasantly, 'you know the letter A.' 'I cannot say A,' said John. 'You must,' said the father in a serious and decided tone; 'what letter is that?' John refused to answer. The contest was now fairly commenced. John was wilful, and determined that he would not read. His father knew that it would be ruinous to his son to allow him to conquer; he felt that he must at all hazards subdue him. He took him into another room, and punished him. He then returned, and again showed John the letter; but John still refused to name it. The father again retired with his son, and punished him more severely. But it was unavailing. The stubborn child still refused to name the letter; and when told that it was A, declared that he would not say A. Again the father inflicted punishment as severely as he dared to do it, and still the child, with his whole frame in agitation, refused to yield. The father was suffering with most intense solicitude. He regretted exceedingly that he had been drawn into the contest. He had already punished his child with a severity which he feared to exceed; and yet the wilful sufferer stood before him, sobbing and trembling, but apparently as unyielding as a rock. I have often heard that parent mention the acuteness of his feelings at that moment; his heart was bleeding at the pain which he had been compelled to inflict upon his son. He knew that the question was now to be settled, who should be master; and after his son had withstood so long and so much, he greatly feared the result.

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author, and feel their propriety and force. Were the principles inculcated in this small volume *universally* recognised and acted upon, the aspect of the moral world would, ere long, undergo an important change, and a new generation would soon spring up, to renovate the world, and to hail the commencement of the millennial era. The amiable author himself appears to be an affectionate and "*Grateful Son*;" for, instead of attempting to curry favour with the great, by dedicating his work to the Earl of F. the Duchess of G. or the President of the United States, he very appropriately dedicates it to his "*Father and Mother*," of whom he speaks with affectionate regard. The volume is very neatly got up, contains above 140 pages, pretty closely printed, and is sold, neatly bound, for only one shilling; so that it is within the reach of the poorest family.

The mother sat by, suffering of course most acutely, but perfectly satisfied that it was their duty to subdue the child, and that, in such a trying hour, a mother's feelings must not interfere. With a heavy heart, the father again took the hand of his son, to lead him out of the room for further punishment; but, to his inconceivable joy, the child shrunk from enduring any more suffering, and cried, 'Father, I'll tell the letter.' The father, with feelings not easily conceived, took the book and pointed to the letter. 'A,' said John, distinctly and fully. 'And what is that?' said the father, pointing to the next letter. 'B,' said John. 'And what is that?' 'C,' he continued. 'And what is that?' pointing again to the first letter. 'A,' said the now humbled child. 'Now carry the book to your mother, and tell her what the letter is.' 'What letter is that, my son?' said his mother. 'A,' said John. He was evidently perfectly subdued. The rest of the children were sitting by, and they saw the contest, and they saw where was the victory; and John learned a lesson which he never forgot: he learned never again to wage such an unequal warfare—he learned that it was the safest and happiest course for him to obey."

The conduct of the parent, in this case, so far from being branded with harshness or cruelty, was the dictate of mercy and love. Had the son been permitted to obtain the mastery, it might not only have proved his ruin through life, but have introduced a spirit of insubordination among the other branches of the family. The only fault which, perhaps, may be attributed to the father, in the present instance, was his insisting on his son pointing out the letters when he happened to be in a "*sullen humour.*" But, after the contest was commenced, it was indispensable to the happiness and order of the family, that victory should be obtained on the part of the parent. And this circumstance suggests the following rule,—that, *When children happen to be in a fretful or sulky humour, any disagreeable command or injunction that is not indispensable, ought to be avoided; for it is best to prevent collisions of this kind, at a time when children are disposed to "summon up all their energies to disobey."*

Another important maxim in infantile instruction is, *that nothing be told or represented to children but what is strictly accordant with truth.* This maxim is violated in thousands of instances by mothers and nurses, to the manifest injury of the moral principles and the intellectual powers of the young. The system of nature is frequently misrepresented, and even caricatured, when its objects are pointed out to children; qualities are ascribed to them which they do not possess; their real properties

are concealed, and even imaginary invisible beings, which have no existence in the universe, are attempted to be exhibited to their imagination. The moon is sometimes represented as within reach of the child's grasp, when he is anxiously desired to take hold of it; a table or a chair is represented as an animated being, when he is desired to strike it in revenge, after having knocked his head against it; a dog or a cat is represented as devoid of feeling, when he is encouraged to beat or whip these animals for his amusement; certain animated beings are represented as a nuisance in creation, when a boy is permitted to tear asunder the legs and wings of flies, or directed to crush to death every worm or beetle that comes in his way; and the shades of night are exhibited as peopled with spectres, when a child is threatened with a visit of a frightful hobgoblin from a dark apartment. In these and similar instances, not only is the understanding bewildered and perverted, but the moral powers are corrupted;—falsehood, deceit, a revengeful disposition, cruelty towards the lower animals, superstitious opinions and vain alarms, are indirectly fostered in the youthful mind. Even the pictorial representations which are exhibited to children in their toy-books, too frequently partake of this character. The sun and moon are represented with human faces, as if they were small and insignificant objects, and partook of the nature of animated beings. Peacocks and cranes, foxes and squirrels, cats and mice, are represented in the attitude of speaking and of holding conversation with each other, as if they were rational beings endowed with the faculty of speech. A monkey is represented as riding on a sow, and an old woman, mounted on a broom, as directing her course through the air to the moon. Even when real objects are intended to be depicted, such as a horse, an elephant, or a lion, they are often surrounded and interwoven with other extraneous objects, so that the principal figure intended to be exhibited can scarcely be distinguished. Hence, most of our books intended for the nursery, convey little else than vague and distorted views of the objects of nature and the scenes of human life, and are nothing short of trifling with the ideas that ought to be distinctly exhibited to the infant mind.\*

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\* A considerable degree of knowledge may be communicated to the young by means of pictorial exhibitions; but in order to this, they must be of a different description from what is found in most of our school-books and publications intended for the nursery. Instead of caricatures, and indistinct groups of objects unnaturally huddled together, every object ought to be neatly, vividly, and accurately engraved, and the principal figures well defined and detached from mere adventitious accompaniments; and, if possible, coloured after nature. The best little books and figures of this

If children were permitted to imbibe no ideas but what are true, or accordant with the existing scenes of nature, their progress in useful information would be rapid and sure, and its acquisition easy and pleasant. But, as matters now stand, one of the most difficult parts of education consists in *counteracting* the immoral principles and erroneous ideas which have been impressed upon the mind in early life—which, in many cases, requires arduous and long-continued efforts.

It has a still more pernicious effect on the moral principles of the young, when false assertions and representations are made to them in reference to facts and circumstances of a moral nature. How common is it, for example, for a mother to cajole a child into obedience by promising him an article or a gratuity which she has no intention of bestowing, or which, perhaps, it is out of her power to bestow! She is about to take a walk, or to pay a visit, and little Tom wishes to go along with her. This proposal his mother thinks proper to refuse. Tom begins a crying, and attempts to assail his mother by his tears. She tries to cajole him, by telling him she will bring home to him apples and oranges, a little coach and four, a fiddle, a drum, or a fine new jacket. Little Tom, perhaps, is somewhat appeased by such flattering promises. His mother leaves home, pays her visit and returns, but forgets her promises, as she never intended to fulfil them. The same thing is frequently repeated, till at length the child learns that no dependence is to be placed on the word of his parent. There can scarcely be a more direct way than this of training children to prevarication and falsehood, and exciting them to view with contempt their parents and guardians.—Such deceptions are very commonly attempted, when children are urged to take nauseous medicines for the recovery of their health. The loathsome drug is represented as pleasant, or in nowise unpalatable, till the child tastes it, and finding it offensive to his palate, spits it out, and absolutely refuses to take any more of the draught—while, at the same time, he clearly perceives that he has been deceived. Mr. Abbot relates the following story, illustrative of this point:—"A mother was once trying to persuade her little son to take some medicine. The medicine was very unpalatable; and she, to induce him to take it, declared it did not taste bad. He did not believe her. He knew, by sad

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description I have seen, are most of those published by Darton and Harvey, London, entitled "Instructive Hints," "The prize for Good Children," "Little Truths for the Instruction of Children," &c. &c. in which the scenes of human life are neatly and accurately exhibited, and accompanied with many instructive lessons adapted to the capacities of youth.

experience, that her word was not to be trusted. A gentleman and a friend who was present took the spoon and said, 'James, this is medicine, and it tastes badly. I should not like to take it, but I would, if necessary. You have courage enough to swallow something which does not taste good, have you not?' 'Yes,' said James, looking a little less sulky, 'but that is very bad indeed.' 'I know it,' said the gentleman, 'I presume you never tasted any thing much worse.' The gentleman then tasted of the medicine himself, and said, 'It is very unpleasant. But now let us see if you have not resolution enough to take it, bad as it is.' The boy hesitatingly took the spoon. 'It is bad,' said the gentleman, 'but the best way is to summon all your resolution, and down with it at once, like a man.' James made, in reality, a great effort for a child, and swallowed the dose. And whom will this child most respect, his deceitful mother, or the honest-dealing stranger? And whom will he hereafter most readily believe? It ought, however, to be remarked, that, had the child been properly governed, he would, at once, and without a murmur, have taken what his mother presented."

Hence the following practical rules may be deduced:—*Never attempt in any instance to deceive the young.* How can a parent, with any consistency or hope of success, inculcate upon a child, that 'it is wicked to tell a falsehood,' when the child perceives his parent setting before him, in his own conduct, an example of this vice? Such conduct necessarily leads a child to distrust his parents, to despise them in his heart, and to practise himself the same arts of deception.—*Never make a promise to a child which is not intended to be punctually performed;*—and—*Never threaten a punishment which is not intended to be inflicted.* Children have better memories in regard to these things than what we are apt to suspect, and they draw their conclusions, and act accordingly. A proper consideration of these things will point out the propriety of *being very cautious and circumspect as to what we promise and what we threaten in respect to the young,*—if we sincerely wish them to respect truth, and be submissive to their superiors and instructors.

Another rule to be attended to in infant education, is, that—*we should beware of indulging the habit of incessantly finding fault with children.* The same principles and feelings which operate on adult minds are generally found to affect, in a similar manner, the minds of the young. When a man is continually found fault with, in every operation he performs,—when his most minute deviations from accuracy are censured and exaggerated, and his prominent excellencies overlooked, and refused their due meed of

praise, he becomes disheartened in his pursuits, and feels little stimulus to improvement; whereas, the bestowment of deserved approbation animates the mind, and excites to more assiduous exertions. In like manner, children are discouraged in their aims to please their parents and guardians, when fault is found with almost every thing they do; but there is nothing that tends more to cheer and animate the mind of a child, and to produce a desire of pleasing his parents, than the hope of receiving the due reward of his attentions, and the smile and approbation of those whom he is taught to love and obey. Many little irregularities in the conduct of children, if they be not directly vicious, or acts of disobedience, must be overlooked; or if they are reprov'd, it should be as seldom as possible, and with gentleness and affection. We should always be more ready to express approbation, and to reward good conduct, than to chide and frown at every trivial fault that may be committed through thoughtlessness and inattention. And it is surely more delightful to the heart of an affectionate parent to have his children excited to good conduct from the desire of pleasing and the hope of reward, than merely from a fear of offending. But when children are almost incessantly scolded—when, after endeavouring to do the best they can, they are told that they never do any thing right—that they are stupid asses—that they will never be made to learn—that they are continually giving us trouble and vexation—that they are like no other children, and that we will give over attempting to teach them,—such disheartening remonstrances, when daily repeated, tend to chill the susceptible hearts of the young, to sour their dispositions, and to render them indifferent to making improvement either in knowledge or virtue. On the other hand, nothing tends more to promote filial affection, cheerful obedience, a spirit of improvement, and to cherish the best feelings of the human heart, than the prospect of well-merited approbation, and the hope of reward.

*Every child should be made to see and feel the natural consequences of his conduct, whether good or bad:—*and the punishments and rewards he receives should be of such a nature as to make him perceive the unhappy tendency of thoughtless and obstinate tempers, and the happiness which invariably results from obedient submission, and the exercise of amiable dispositions. There are certain natural and moral laws which cannot be infringed by any one without his feeling the consequences of their violation; and this holds true in the case of children, as well as in that of adults. When a child rushes heedlessly into a room, without looking before him, he is almost certain of getting a fall, or knocking his head against a table. When he climbs on the

back of a chair, when he approaches too near the grate, amuses himself with a firebrand, or handles, without caution, knives and forks—he is certain, sooner or later, by various pains and accidents, to feel the consequences of his conduct; and in such cases he should be made distinctly to perceive the *connection* between his fault and his punishment.

But, in the next place, although we should beware of constantly finding fault with children, *we must carefully guard against every thing that might excite them to vanity and self-conceit*. We encourage such vicious propensities, when we expatiate on their good qualities to visitors, and praise them for the excellent things they have said or done, *while they themselves are standing by*, and eagerly listening to the conversation. At such times we are apt to forget, that they are paying strict attention to every thing that is said, and drinking in with pleasure the flattering expressions bestowed upon them. One should never speak in the presence of children about any thing which he does not wish them to know, if they are above fifteen or twenty months old. It is amazing how soon children become acquainted with the meaning of language, even before they are capable of expressing their ideas in words, or entering upon a regular conversation. “A little child,” says Mr. Abbot, “creeping upon the floor, and who could not articulate a single word, was requested to carry a piece of paper across the room, and put it in a chair. The child perfectly comprehended the direction, and crept across the room, and did as he was told. An experiment or two of this kind will satisfy any one how far a child’s mind is in advance of his power to express his ideas; and yet when a child is three or four years old, parents will relate in their presence shrewd things which they have said and done, and sometimes even their acts of disobedience will be mentioned with a smile!”—Another circumstance by which pride and self-conceit are excited in the breasts of the young, is, the conduct of parents in exhibiting the acquirements of their children to strangers, and to almost every visitor that happens to call. Little Ann has been taught to repeat by rote a few verses of a Psalm or Hymn, and Andrew, a little more advanced in years, has learned Sempronius’ “Speech for War,” or a piece of an old play. Although they know nothing of the meaning of the pieces they have committed to memory, and cannot, perhaps, annex a single idea to the words they pronounce, yet their mamma is so enraptured with their attainments, that when any visitors happen to call, or a party is assembled, she introduces them to the company, and encourages them to *spout* in their presence, sometimes to their no small disgust and annoy

ance. Of course, every one pats them on the head, and praises them for the exhibition they have made, while they eagerly catch the words of approbation, to nurse their latent vanity and self-conceit. Such exhibitions, when frequently repeated, cannot but have an injurious effect on the youthful mind. Pride and self-conceit, however common in society, are so odious, and so inconsistent with the character and circumstances of man, that instead of fostering such unamiable principles, every exertion should be made to check their growth, and counteract their influence. And modesty and humility are so amiable, and so congenial to beings so ignorant and depraved as man,—who is but an atom in creation, and stands near the lowest point of the scale of intellectual existence—that every thing ought to be carefully guarded against that would prevent their culture, and every mean used which has a tendency to cherish and promote them. I do not mean to insinuate, that it is improper, in every instance, to exhibit the attainments of children; but it should be done with judgment and caution, so that it may produce no immoral effects, or be the means of adding to the impudence and self-conceit which too much abound in the world. The practice of teaching children to repeat, like parrots, what they do not understand, ought to be entirely discarded. The best exhibition of a child's attainments would be, to make him read a passage from any of his toy-books, and give the meaning of the words, and an account of the facts or sentiments it contains.

To the rules on this subject, already stated, may be added the following :—*Never attempt to frighten children to their duty by presenting to their fancy terrific objects, and exciting imaginary alarms.* This rule is violated, when frightful hobgoblins are represented as having been seen in darkness, and during night, and when foolish tales of fairies, witches, and apparitions, are gravely related to children. And, when their minds are thus stuffed with confused ideas of imaginary objects, they are afterwards frightened into obedience by the terror of some of these visionary beings suddenly making their appearance. Darkness is thus associated with terrific phantoms, and children are sometimes thrust into dark and narrow rooms, to make them cease their crying, or to frighten them into obedience. It is not uncommon to hear nurses, and even foolish mothers, threatening to send for the “*black man*,” with cloven feet, and horns on his head—to cut off their children's heads, to toss them out of a window, or to send them to the black-hole. Such a mode of frightening children into obedience, not only lays the foundation of superstitious notions, and renders them afterwards cowards in the dark, but is



sometimes attended with the most tragical effects. An English writer, says Mr. Abbot, gives an account of two instances in which fatal consequences attended the strong excitement of fear. He says, "I knew in Philadelphia a child, as fine and as sprightly, and as intelligent a child, as ever was born, made an idiot for life, by being, when about three years old, shut into a dark closet by a maid-servant, in order to terrify it into silence. The thoughtless creature first menaced it with sending it 'to the bad place,' as the phrase is; and at last, to reduce it to silence, put it into the closet, shut the door, and went out of the room. She went back in a few minutes, and found the child in a fit. It recovered from that, but was for life an idiot."—It is not long since we read in the newspapers of a child being killed by being thus frightened. The parents had gone out to what is called an evening party. The servants had their party at home, and the mistress, who, by some unexpected accident, had been brought home at an early hour, finding the parlour full of company, ran up stairs to see her child, who was about two or three years old. She found it with its eyes open, but fixed; touching it, she found it inanimate. The doctor was sent for in vain; it was quite dead. The maid affected to know nothing of the cause; but some one of the persons assembled discovered, pinned up to the curtains of the bed, a *horrid figure*, made up partly of a frightful mask! This, as the wretched girl confessed, had been done to keep the child quiet, while she was with her company below." It is surely unnecessary to add more, in order to deter parents and servants from practices fraught with such dangerous and appalling consequences. Let children be inspired both with physical and moral courage. Let them be taught, that there is nothing more frightful in the dark than in the light of day, except the danger of knocking against any object we do not perceive. Let them be accustomed, at times, to be in the dark, both in company and alone, in the house, and in the open air, when there is no danger of meeting with accidents. Let them be taught, above all things, to love God and fear him; and that they need not be greatly alarmed at whatever may befall them from any other quarter.

In practising the rules now laid down, and in every branch of domestic education, it is a matter of the first importance, that fathers and mothers, nurses and servants, *should act in harmony* in the commands and instructions given to children. When a foolish mother, from a mistaken affection, indulges her children in their vicious humours and impertinent whims, and is careless whether or not parental authority be respected—it is next to impossible for a father, however judicious his plans, to maintain

domestic order and authority, and to "train up his children in the way they should go." The altercations which not unfrequently happen between parents, as to the mode of managing their offspring, and that, too, in the presence of their children, subvert the very foundations of family government, and endanger the best interests of those whom they profess to hold dear. Little John has, perhaps, been for some time in a sulky humour; he has struck his sister, torn her frock, and tossed her doll into the fire, and obstinately refused to comply with some parental commands. His father wishes to correct him for his conduct, which his mother endeavours to prevent. Punishment, however, is inflicted corresponding to the crime; but the silly mother, instead of going hand in hand with her husband in maintaining family order,—exclaims against the severity of the correction, and, taking the child in her arms, caresses him, and condoles with him on account of the pain he has suffered—plainly indicating to the child that his father had acted towards him with cruelty and injustice. Wherever such conduct frequently recurs, domestic order is overthrown, the moral principles of the young corrupted, deceit and hypocrisy cherished, filial affection undermined, and a sure foundation laid for many future perplexities and sorrows. However much parents may differ in opinion about certain principles, or modes of conducting family affairs, it ought never to be displayed in the presence of their children: and, for the same reason, parents ought never to speak disrespectfully of any teacher they employ, while their children are listening to their remarks, whatever may be the private opinion they entertain respecting his qualifications or conduct.

### 3. *On the Intellectual Instruction of Infants.*

In regard to the *intellectual instruction* of infants, I have already thrown out a few cursory remarks; and shall afterwards illustrate more particularly a few principles applicable to this subject. In the meantime, the following brief hints may suffice.—As the senses are the primary inlets of all knowledge—every object, within view, in the system of nature, which has a tendency to convey a new idea, should be distinctly presented to the eyes of a child. He should be taught to contemplate it for some time with steadiness and attention, and the sound or name by which it is distinguished frequently repeated to him. In order gradually to enlarge the sphere of his information, the objects more immediately around him may, in the first instance, be separately and distinctly pointed out, uniformly accompanying the name with the exhibition of the object. He should next be

occasionally led into the fields, and to the banks of a river, the margin of the ocean, and a seaport, if such places lie adjacent, and his attention directed to the most prominent objects connected with those scenes; care being taken not to confuse his imagination with too many objects at one time. Perhaps it may be sufficient to confine his attention to about three or four objects at a time—such as a house, a tree, a cow, and a horse. To these his attention should be particularly riveted, so that the *idea* of the object and its *name* may be inseparably connected, and indelibly impressed upon his mind. Afterwards, other objects, as a ship, a boat, a spire, a flower, the clouds, &c. may, in the same manner, be presented to his view, varying the scene, and gradually presenting new objects to his attention. When he has thus acquired some knowledge of the most interesting objects which compose the scene around him, he may be desired to point out any particular object when its name is mentioned. Supposing him in the fields, or on the banks of a river, let him be desired to point to a tree, a sheep, or a boat, if such objects are within view; and by this means, he will become gradually familiarized with the scenery of nature, and the terms by which its various parts are distinguished. His attention may also be directed to the sky, not merely for the purpose of distinguishing its objects, but for tracing their motions. Let him be taken to a certain point, where he will observe the rising sun, and, on the evening of the same day, let him be brought to the same position to behold his setting, and let him be taught to mark the different direction in which he sets from that in which he arose; from which he will naturally conclude, that *motion* of some kind or other has taken place. In like manner, about twilight, when the moon begins to appear, let him be directed, from a certain station, to mark her position in the heavens with respect to certain objects on the earth over which she appears, and before going to bed, let her be viewed from the same station, and the different positions in which she then appears pointed out. Such observations will pave the way for more particular instructions on such subjects, as he advances in years.

In the same manner, *artificial* objects of various descriptions, as windmills, tables, sofas, candlesticks, hammers, scissors, organs, piano-fortes, clocks, watches, globes, telescopes, microscopes, &c. may be exhibited, and some of their uses explained. It might not be improper to give a child of two years old a lesson of this kind every day,—making it a rule to have, if possible, some new object to exhibit to him at every lesson, and occasionally recurring to the objects to which his attention was formerly

directed, that they may become still more familiar to his mind — In communicating to children the names of the various objects of nature and art, all improper pronunciations and *diminutives* ought to be avoided—such as *doggie, cattie, horsie, chairie*, instead of dog, cat, horse, chair. It should be considered as an important rule in infant education—that *a child should never be taught any pronunciation, or any sentiment, opinion, or idea whatever, which he will afterwards be obliged to unlearn.* Were this rule universally attended to, in connection with the hints now suggested, the path to knowledge would be rendered smooth and easy—every day would increase the ideas which tend to enlarge the capacity of the infant mind—the way for regular scholastic instruction would be thoroughly prepared—as the youth advanced towards manhood, his knowledge and perceptions, if properly directed, would increase with his growing years—and, as no limits can be affixed to the expansion of the human mind, he may go on to increase his perceptions and intellectual enjoyments to an indefinite extent, not only during the fleeting periods of time, but throughout the ages of eternity. But, in the present state of infant-training, a very considerable portion of our scholastic instructions must consist in *counteracting* the impressions which have been previously received.

After various objects of nature and art have been presented to the view of a child, in conjunction with the names by which they are distinguished—their qualities should next be pointed out and illustrated. Objects are either animated or inanimated, vegetable or mineral, hot or cold, rough or smooth, hard or soft—black, blue, green, yellow or white—round, oval, square, triangular—high, low, long or short, &c. Several properties such as these can easily be illustrated to children by familiar examples. To convey an idea to a child that *fire is hot*, he may be presented with a piece of iron, and caused to feel it; it may then be put into the fire till it become just as hot as a person may touch it without danger, and then desire the child to put his finger upon it, which will convince him of the nature of that property which resides in the fire—the epithet *cold* being applied in the first case, and *hot*, in the last. To illustrate the ideas of *roughness* and *smoothness*, he may be made to press his hand along an unhewn stone, and the top of a mahogany table. Seven small boards or pieces of card paper, painted with the seven primary colours of light, red, orange yellow, green, blue, indigo and violet—occasionally exhibited for his amusement, in connection with these terms, would soon teach him to distinguish the prominent colours of natural and artificial objects; and, when he is led into the fields

and gardens, he should be induced to apply his knowledge of colours by naming the prominent colour of every flower or shrub that may be presented to him. The qualities *hard* and *soft* may be illustrated by making him press his finger upon a stone or a bar of iron, and upon a piece of clay or a lump of dough. The property of light in enabling us to discover the forms and colours of objects may be shown, by closing the window-shutters, or putting out a candle under night, and then desiring him to name the objects and colours he perceives;—and the correspondence of the organ of vision to the rays of light may be impressed upon his mind by blindfolding him for a minute or two,—and accompanying such exhibitions with appropriate remarks level to his comprehension. The *figures* of objects may be represented by pieces of wood or pasteboard cut into the shapes of squares, parallelograms, triangles, trapeziums, circles, ellipses or ovals, and other mathematical figures, which would gradually impress the names and characteristics of such figures upon his mind, and tend to facilitate his progress in the scholastic instructions that may be afterwards imparted. His idea of length, measure, or distance, may be rendered somewhat definite, by presenting to him pieces of wood of the length of an inch, a foot, a yard, and a pole, and causing him to notice how many lengths of the one is contained in that of the other; and the idea of the *specific gravities* of bodies may be impressed, by causing him to lift a weight of brass or cast iron, and another, of nearly the same size and shape, made of light wood. The *sonorous* qualities of bodies may be exhibited by making him strike a small hand-bell with a key or a piece of thick wire, and immediately afterwards, an egg-cup, or any small dish made of hard wood. The various odoriferous smells connected with the vegetable kingdom may be communicated by presenting to his nostrils, in succession, a rose, a bunch of thyme, of balm, of peppermint and of southernwood. Such experiments and illustrations of the qualities of bodies may be varied and multiplied to an indefinite extent; and as they form the foundation of all knowledge, and may be rendered subservient to the child's amusement, they ought not to be considered as unworthy of our attention.

Many useful ideas might likewise be communicated to infants by means of *engravings*; especially in relation to objects which cannot be directly presented to their view. Foreign animals, such as the elephant, the lion, the buffalo, the camelopard, the monkey, the dromedary and camel, may be in this way exhibited—and also domestic animals, as the cow, the horse, the ass, the dog, &c.—as children feel a considerable degree of pleasure in

being able to trace the resemblance between pictures and the objects they have seen, when accurately represented in engravings. Foreign scenes, as towns, churches, bridges, mausoleums, triumphal arches, rural landscapes, mountains, volcanoes, cataracts, lakes and other objects, when accurately delineated, may likewise tend to expand the conceptions of children, and give them an idea of objects which their own country does not exhibit. Various objects of art, as ships, boats, windmills, towers, spires, lighthouses, coaches, wagons, smiths' anvils, forges and hammers, weavers' looms, &c. may also be thus exhibited. One of the most pleasing and useful modes of exhibiting real objects by means of pictures, is that of viewing perspective prints of streets, towns, villages and rural landscapes, by means of the *optical diagonal machine*; of which I shall, in the sequel, give a short description. In exhibiting objects to a child through the medium of engravings, it may be proper, in the first instance, to present to him only *one* object, well-defined and disconnected with every adventitious circumstance, as a *man*, a *horse*, a *mountain*, or a *tree*, so that he may acquire a correct and well-defined idea of the particular object exhibited. Afterwards, a landscape in which these and other objects are embodied may be laid before him, and he may be desired to point out the individual objects of which it is composed, when their names are mentioned.—It is almost needless to remark, that the pictures contained in most of our nursery and toy-books, are altogether unfitted for the exhibitions to which I allude. They are generally mere caricatures, and are little short of an insult to the young, both as to the *objects* they most frequently represent, and the *manner* in which they are represented. Engravings, calculated to convey instruction, should be on a moderately large scale—every part of the object represented should be accurately delineated—no objects should be placed in awkward or unnatural positions—and they should, in most cases, be coloured after nature, care being taken that they be not daubed with fantastic or too glaring colours—a fault which attaches to most of our pictures intended for children. A series of engravings exhibiting all the prominent scenery and objects of nature and art, on a cheap plan, and properly classified and arranged for the purpose now specified, is still a *desideratum*.

While writing the above hints, I had an opportunity of trying the experiments now suggested, on a fine little boy, a friend of my own, about two years old. Little Tom was first presented with the plates of a book of Natural History, and desired to name the lion, the elephant, the camel, and about twenty or thirty other animals when their figures were pointed out, which he did with-

out the least hesitation. The plates were then put into his hand, and he was desired to turn up any particular animal when its name was mentioned, which he accomplished with considerable facility. A sheet, containing about sixty engravings of birds, quadrupeds, and fishes, where the different kinds of animals were grouped without any order—was next laid before him, when he was requested to point out a particular animal, when its name was given, which he also did, in almost every instance, after casting his eye up and down, and across the engraving, and, when he had hit on the object, he pointed to it with exultation, saying, “There’s the lion—there’s the goat—there’s the dromedary,” &c. The figure of a compound microscope was next exhibited, which he readily named; and several hours afterwards, a microscope of the same construction as represented in the engraving, was placed before him, which he immediately recognized and named, and then turned up the engraving where its figure was delineated, marking the resemblance between the one and the other. The same experiments were made with a terrestrial globe, an orrery, a telescope, a clock, a watch, and various other objects. He was next desired to point to several articles in the apartment—the table, a chair, the tongs, the shovel, the poker, a map, a portrait of a friend whom he knew, and other objects, which he at once recognized and distinguished. Several engravings of landscapes were then presented to his inspection, when he was requested to point out the men, women, trees, ships, houses, &c. of which they were composed; which he did with pleasure, and without hesitation, pointing his little fingers to different parts of the scene, and saying, “There’s a dog—there’s a man—there’s a house—there’s a tree,” &c. I next led him into the garden, and placed him in a proper situation for viewing the surrounding objects. I first asked him to point to a windmill—there being one, and only *one* in view. He looked around for a few seconds, and, after fixing his eyes on the object, and pointing with his finger, exclaimed with pleasure, “There’s windmill”—and, looking at it with steadiness for a few seconds, said with a kind of surprise, “No going round;” which was actually the case, as there was no wind. He was next desired to point out a flower, a tree, a cow, a ship, and other objects, which he at once distinguished with the same facility.

The desire of this little boy for the exhibition of new objects, especially as represented by pictures, was almost voracious. After spending several hours in succession, in exhibiting to him several hundreds of plates of different encyclopedias, and books of travels he was still unsatisfied, called for more books, and seemed to for-

get both hunger and sleep. He recollected, with considerable accuracy, the prominent objects that had been presented before him in these engravings; and, therefore, when a volume containing plates, which he had already seen, was again presented, he pushed it away, and requested another. Every morning, as soon as he was dressed, his first request was, "See more pictures—you please;" and, leading me into the room where the books were kept, pointed to the particular volumes he wished to inspect. Even his cravings for breakfast seemed to be forgotten, amidst the delight with which he contemplated new exhibitions of nature and art. The varieties of animated nature seemed to afford him the greatest degree of pleasure; but every striking and well-defined object, of whatever description, which he had never seen before, particularly arrested his attention. The exhibition of perspective views, through the optical diagonal machine, where the objects appear nearly as they do in nature, afforded him a high degree of gratification, while he described, in his own way, the different parts of the scene.—These circumstances evidently demonstrate the innate principle of curiosity, or desire for knowledge, implanted in the infant mind, which only requires to be judiciously regulated, and a series of interesting objects exhibited, in order to raise the human soul to the highest pitch of intellectual improvement. They also indicate the vast capacity of the mind for receiving an indefinite variety of ideas—the pleasure associated with their acquisition—and the boundless desires after new and varied scenes and enjoyments, which evidently point to a higher state of existence, where they will be fully gratified.

In stating the above circumstances—which to some readers may perhaps appear trifling—my intention is not to insinuate that the child alluded to is superior to others of the same age. Every child, whose physical and mental powers are in a sound state, is capable of making the same acquisitions, and feeling the same enjoyments; provided due care be taken to direct the principle of curiosity into a proper channel, and to supply it with proper objects. Some children, in consequence of their physical organization, may have more vigour of intellect than others; they may feel highly gratified with some objects and pursuits, and indifferent towards others; but they have all, substantially, the same faculties, and the same desire for the acquisition of knowledge, in one shape or another, when its objects are presented, in an interesting manner, to their view.—Such exhibitions as I have now described ought not to be viewed as *mere amusements*. While they gratify the mind of a child, and increase his enjoyments, they also embody a train of useful instructions, which lay the foundation of



mental activity, and of all those improvements he may afterwards make during the future scenes of his existence, whether in the present life, or in the life to come. And, if this be admitted, it will evidently appear to be a matter of considerable importance—that nothing but useful and correct ideas be imparted to the infant mind, and that care be taken that every thing that is whimsical, fanciful, or inconsistent with existing facts, be excluded from juvenile instruction, so that a child may never afterwards have occasion to struggle with youthful prejudices, or to counteract any of the instructions or impressions he had previously received. And in order to accomplish this end, it is requisite, that servants, nurses, and every other person connected with a family, be specifically instructed as to the manner in which they ought to conduct themselves towards children, both in their words and their actions,—and strictly looked after, that nothing be said or done inconsistent with the rules of parental tuition.—At the period of life to which I now refer, it would be almost preposterous, to pester the child with learning the characters of the alphabet, or the uninteresting sounds of b a, ba, b i, bi, b o, bo; unless it can be done purely in the way of amusement. For a child is generally disgusted with every thing given him as a *task*, and which is not accompanied with pleasing emotions. It is quite time enough, at the age of four years, in ordinary cases, to instruct a child in reading his native language; though, before this time, he may speak it with considerable correctness, and acquire an indefinite number of ideas. And when he has once seriously commenced his scholastic instructions, they should be associated with every thing that may have a tendency to render them interesting and delightful—a principle which ought to be kept in view throughout all the subsequent departments of education.

I have enlarged farther on the subject of infant education than I at first intended, from a strong conviction of its primary importance to the improvement of society in knowledge and virtue. If domestic training, during the three first years of human existence, be either trifled with, or not conducted on rational and moral principles, the arrangements in regard to their future education will be to a certain degree frustrated. The habits acquired, and the impressions made upon the mind of a child, during this period, may have an influence on his improvement and happiness, not only in the present world, but throughout the whole of that endless existence to which he is destined.\*

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\* It gives me pleasure to learn, that the subject of infant education is now beginning to excite more attention than it has hitherto received; pa

## CHAPTER IV.

*On Infant Schools.*

NOT many years ago, it would have been deemed romantic and even absurd in the extreme, to have attempted the establishment of seminaries for the instruction of infants of the age of eighteen or twenty months, or even of two or three years. But such institutions have not only been attempted, but actually established to a considerable extent in various States both in Europe and America, and have been attended with the most delightful and beneficial effects. Children, at a very early period, as formerly noticed, before they have acquired the alphabet of any language, are capable of receiving a very considerable portion of mental instruction. They possess the *five senses*, in nearly as great perfection as those of mature years; and it is through the medium of these senses that all our knowledge, whether historical, philosophical, or religious, is acquired. Children possess, in a high degree, the desire of *novelty* and the principle of *curiosity*—faculties intended by the Creator to stimulate to the prosecution of knowledge; and it is only requisite, that we direct the operation of these faculties in a proper channel, and present interesting and appropriate objects to stimulate their activity.

The principal objects of infant schools ought therefore to be—to exhibit to the view of children as great a variety as possible of the scenes of nature and the operations of art, either by directing their views immediately to the objects themselves, or by means of pictorial representations—to teach them to *distinguish*

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ticularly by the establishment of *Maternal Associations*. The first maternal institution appears to have originated with Mrs. Payson of Portland, province of Maine, North America, about 1815. A maternal association was first organized in Utica, in 1824. It commenced with eight members; but it appears from the Report of 1833, that it now consists of above a hundred. Similar associations were formed, about the same time, in Boston, New England, and at Hartford, and they have lately been organized in Glasgow, Greenock, and several other towns in Great Britain. Their object is to diffuse information in relation to the best methods of training up children in knowledge and moral habits, and promoting their best interests, both in respect to the present life and the life to come. For accomplishing these objects—besides regular meetings for prayer and conversation, at which the children sometimes attend—a periodical has been commenced in America, entitled, “The Mother’s Magazine,” which is reprinted in London, containing various useful facts, narratives, and observations, illustrative of this subject. Such associations, if judiciously conducted, cannot fail of producing a highly beneficial effect on the rising generation, and ultimately on the state of general society.

one object from another, to mark its peculiar qualities, to *compare* one object with another, and to deduce certain useful truths or conclusions from them—to instruct them how to use their voices, their eyes and ears, their hands and feet—to teach them the properties of numbers, the magnitudes, distances, and relative positions of objects, the forms and habits of animals, the different classes and uses of vegetables and minerals, the various objects to be seen in the fields and gardens, and the general aspect and phenomena of the atmosphere and the heavens—to impress their minds with the existence of a Supreme Being, of their continual dependence upon him, of his Goodness, Power, and Omnipresence, and of the duties they owe him—to teach them the fundamental maxims and rules of the Christian system, and make them reduce them to practice—to train them to kindness and affection towards one another, to habits of cleanliness, neatness, and regularity in all their movements, and to conduct themselves with moral order and propriety, both in the school, the play-ground, and in their domestic associations—in short, to develop all the intellectual and moral powers of the mind, at a much earlier period than has hitherto been deemed expedient, in order to prevent the growth of vicious habits and false opinions, and to prepare them for all the subsequent instructions and scenes of action through which they may afterwards pass, that they may become blessings, instead of curses, to the world, and rise up in wisdom and knowledge, and in favour with God and with man.

In order to accomplish these purposes with the greatest effect, infant schools, as well as all others, should be erected, if possible, in an open and commanding situation, that a full view may be obtained of the heavens, the earth, and the ordinary phenomena of nature. The best dimensions for the school-room are found to be about 80 feet long, by 22 or 24 wide, with seats all round, and a rising platform or gallery at one end. Connected with this should be a room, from 14 to 18 feet square, for the purpose of teaching the children in classes, and for those children who have made greater progress than the rest, that they may be trained for monitors. The furniture necessary for such a school, consists of a desk for the master; a rostrum for the occasional use of the monitors; seats for the children, who should all sit round the school-room with their backs to the wall; a lesson-stand, of a considerable elevation, for exhibiting pictures and lessons pasted on mill-board; stools for the monitors; slates and pencils; pictures of natural history, of scriptural subjects, of landscapes, of rural and domestic life, &c.; alphabets and spelling-lessons; brass letters and figures, with boards for them cubes parallelograms,

geometrical figures of various descriptions, illustrative of plain and solid geometry ; the transposition-frame, or *arithmeticon*, for illustrating the properties of numbers. To these should be added various little books, with cuts, level to the comprehension of children ; and sets of maps, on a large scale, with the states, kingdoms, provinces, counties, &c. accurately distinguished and neatly coloured. It is indispensably requisite that a play-ground be attached to every infant school, containing swings and other contrivances for the purpose of amusement, and that the children may divert themselves without danger, in any innocent way their fancies may devise. This play-ground should be as spacious as possible. Even in towns, where property is most valuable, the space allotted for this purpose (including the school-room and teacher's house) should not, if possible, be less than about 180 feet long, and from 60 to 100 feet broad. In villages, where the ground is less valuable, it may be made of still larger dimensions. With such accommodations, infants, to the number of 150 or 200, may be trained by a master and an occasional assistant.

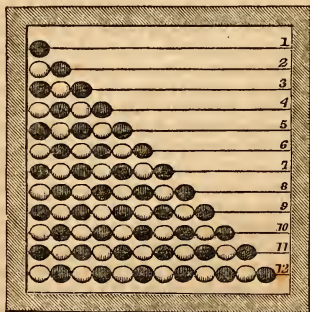
One of the main principles on which infant schools should be conducted, is that of *Love* ; and therefore, in commencing such an institution, every action and every circumstance should be attended to, which is calculated to convince them that their teacher sincerely loves them, and wishes to promote their happiness, and that they ought to be kind and affectionate to one another. The first difficulty to be encountered, is to arrest and keep up their attention, to make them act in concert, and to class them according to their age and capacities, causing those who obey any commands with the greatest promptness to be classed together. Such difficulties are generally surmounted by making them all move their hands and feet at the same time, when repeating any sentence ; sometimes by causing them to march in a regular body round the school ; sometimes by making them put their hands one on the other when they are repeating a fact or a sentiment, and sometimes by exciting them to dance to the sound of a clarinet or the viol. Monitors are selected by drilling the oldest and the most expert of the children at separate hours, instructing them particularly in the work they have to perform, and making every one of them answerable for the conduct of his class. These little masters frequently conduct themselves with great shrewdness and ability, and sometimes with a degree of importance and pomposity which it is found necessary to check. The children are taught *singing*, by the master singing a psalm or hymn several times in their hearing, till they acquire a certain idea of the tune ; after which they are required to join with the

teacher, and, in a short time, the greater part are enabled to join in the music with considerable correctness; and nothing can be more interesting and exhilarating to a pious and benevolent mind, than to listen to a hundred young voices thus joining in unison, in a hymn of praise to their Creator. They are taught to repeat hymns generally in the following manner. One of the monitors is placed in the rostrum, with a book in his hand; he then reads one line, and pauses till all the children in unison have repeated it; he then reads or repeats another, and so on in succession till the hymn is finished. The same method is adopted in teaching them spelling, catechisms, moral maxims and precepts, and whatever else is to be committed to memory. It should, however, be attended to, that every thing they commit to memory from catechisms, hymns, or other books, should be previously explained; so that in every case, if possible, they may acquire the *ideas* contained in the passages they are to repeat, *before* they charge their memories with the vocables by which they are expressed.

The Alphabet is taught by means of twenty-six cards, corresponding to the number of letters, on each of which is engraved a letter, along with some object of nature or art, whose name begins with that letter. Thus, on the card of the letter A is engraved an apple. This card is held up to the children, who name the letter and the object depicted beside it. A variety of questions is then put representing the nature, form, and properties of the apple, and of the root, trunk, branches, leaves, &c. of the tree on which it grows; by which the attention of the children is kept alive, certain portions of useful knowledge communicated, and the idea of the letter more deeply impressed upon their minds. On the card of letter C, a cow, a camel, or a cat, is depicted; which is exhibited in the same manner, and various questions put respecting the figure, parts, habits, and uses of either of these animals: and so on through the other letters of the alphabet. This exhibition is varied as much as possible, and practised only two or three times a week, that the children may not be wearied by its too frequent repetition. Another plan is sometimes adopted,—an alphabet, printed in large letters, both Roman and Italic, is pasted on a board, and placed against the wall; the whole class then stands around it, and the master or mistress points to the letters, desiring the children in a body to pronounce the letter to which he points. In spelling, each child is supplied with a card and tin, on which certain short words are printed. A monitor leads the rest in the following manner: “C-h-a-i-r;” the other children immediately follow: and when they have spelled one word, he repeats another, till he has gone through all the words on the

card. For the purpose of teaching the older children to *write* the alphabet, they are supplied with slates, on which the whole alphabet is engraved—some in capital letters, and others in text; the children then put the pencil into the engraving, and work it round into the shape of the letter, which they can scarcely avoid doing, as the pencil will keep in the engraved part. In this way they gradually learn both to form the letters correctly, and to read written characters and sentences.

The properties and numbers, and the fundamental rules of Arithmetic, are taught by various modes; particularly by an instrument which has been termed the *Arithmeticon*, or Transposition-frame. The following is a figure and description of the use of this instrument, taken from Mr. Wilderspin:—"The frame is sixteen inches square, and made of wood: twelve wires pass through it at equal distances; on which wires, seventy-eight moveable balls are to be placed, beginning with one on the first, two on the second, three on the third, &c. up to twelve." By this instrument may be taught "the first principles of grammar, arithmetic, and geometry. It is used as follows—Move one of



the balls to a part of the frame distinct from the rest: the children will then repeat, 'There it is, there it is.' Apply your finger to the ball, and set it running round: the children will immediately change from saying, 'There it is,' to 'There it goes, there it goes.' When they have repeated 'There it goes,' long enough to impress it on their memory, stop the ball: the children will probably say, 'Now it stops, now it stops.' When that is the

case, move another ball to it, and then explain to the children the difference between singular and plural, desiring them to call out, 'There they are, there they are; and when they have done that as long as may be proper, set both balls moving, and it is likely they will call out, 'There they go, there they go,' &c. &c. By the natural position of the balls they may be taught to begin at the first. The master, raising it at the top of the frame, says, 'What am I doing?' Children answer, 'Raising the ball up with your hand.' Q. 'Which hand?' A. 'Left hand.' Then the master lets the ball drop, saying, 'One, one.' Raise the two balls, and propose questions of a similar tendency: then let them fall; the children will say, 'Twice one:' raise three, and let them fall as before; the children will say, 'Three times one.' Proceed to raise the balls on each remaining wire, so that they may say, as the balls are let fall, Four times one, five times one, six times one, seven times one, eight times one, nine times one, ten times one, eleven times one, twelve times one. We now proceed as follows: 1 and 2 are 3, and 3 are 6, and 4 are 10, and 5 are 15, and 6 are 21, and 7 are 28, and 8 are 36, and 9 are 45, and 10 are 55, and 11 are 66, and 12 are 78. *Subtraction* is taught by this instrument thus;—Take 1 from 1, nothing remains, moving the first ball, at the same time, to the other end of the frame. Then remove one from the second wire, and say, 'Take 1 from 2;' the children will instantly perceive that only one remains: then 1 from 3, and 2 remain; 1 from 4, 3 remain; 1 from 5, 4 remain, &c. *Multiplication* is taught as follows:—The teacher moves the first ball, and immediately after the two balls on the second wire, placing them underneath the first, saying, at the same time, 'Twice one are two,' which the children will readily perceive. Next, remove the two balls on the second wire for a multiplier, and then remove two balls on the third wire, placing them exactly under the first two, which form a square, and then say, 'Twice two are four,' which every child will discern for himself, as he plainly perceives there are no more. We then move three on the third wire, and place three from the fourth wire underneath them, saying, 'Twice three are six.' Remove four on the fourth wire, and four on the fifth; place them as before, and say, 'Twice four are eight:'" and so on, through all the wires and balls.

The first principles of arithmetic are also taught, by means of small cubes. The children are formed into a square, in the centre of which is placed a table, on which the cubes are placed—one, two, three, or four at a time. The master puts down three, for example, and inquires of the children how many there are; when they naturally call out, "Three." He puts down two more; and

inquires as before, "How many are three and two?" they answer, "Five:" and thus goes on till he has put down to the number of fifty or sixty. In a similar manner *Subtraction* is illustrated, by placing, for example, 9 cubes on the table, and saying, "Take 5 from 9, how many will remain?" and, removing 5 cubes, it will be seen that 4 remain, &c. The multiplication table, the pence tables, the tables of money, time, weights, and measures, are taught by a monitor repeating certain portions of them at a time and being immediately followed by all the children in unison. Thus, when the monitor announces, "7 times 8 are 56," or "Forty pence are three and fourpence," the children in a body repeat the same; and in a short time the whole of these tables are impressed upon their memories.

The leading facts of Sacred History are communicated by means of a series of historical pictures, and by a variety of minute descriptions and interrogatories. The more interesting facts of Natural History are exhibited by a number of large cards, on which are pasted engraved representations of quadrupeds, birds, fishes, insects, trees, flowers, and similar objects; in the explanation of which an opportunity is taken of detailing their forms, qualities, and uses, and any anecdotes that may occur respecting them. Knowledge is also communicated in relation to many common and useful subjects, by presenting before them *real objects*, such as gold, silver, copper, brass, tinfoil; a piece of flax, thread, raw silk, twisted silk, cotton, linen, gauze, nankin, gingham, silk velvet, &c., describing the different processes connected with their manufacture, and teaching the children how to recognise and distinguish such substances. But, as I have no intention of entering into the minute details connected with infant schools, I refer those who wish a more particular account of these institutions, to Mr. Wilderspin's excellent treatise on "Infant Education," and Mr. Stow's "Moral Training,"\* and shall conclude this article by a few general remarks on the *advantages* which would result from the universal establishment of such seminaries.

1. The establishment of infant schools in every region of the globe would increase, to an indefinite degree, the mass of useful information among mankind. Three or four years of the most important period of human life have hitherto been suffered to pass away without any material intellectual improvement. The young, indeed, during this period, acquired various fragments of useful knowledge, in spite of our remissness and inattention; for the

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\* "Moral Training, Infant and Juvenile, as applicable to the condition of the Population of large Towns. By David Stow, a Director of the Model Schools, Glasgow. Second Edition, enlarged." With plates.



principle of curiosity was always alive, and could never be altogether suppressed, wherever objects appeared by which it might be roused and gratified. But we never thought of directing their senses and mental powers, regularly and systematically, to the forms, qualities, uses, and characteristic features, of surrounding objects, as if such things had been beyond the range of their comprehension; while, at the same time, we tortured their memories with the retention of sounds and sentences with which they felt disgusted, and which they could not understand. But the experiment of infant schools has shown, (and, if we had not acted like fools in the business of education, it might long ago have been demonstrated,) that children from the age of three to six years are capable of acquiring far more of what may properly be denominated *knowledge*, than what had been acquired by our usual insipid modes of instruction at the age of twelve or fourteen. And, what is worthy of particular attention, this knowledge has been acquired, not only without "stripes and imprisonment," but with the highest degree of satisfaction and enjoyment on the part of the young. If the world, therefore, is ever to be thoroughly enlightened, in every thing which relates to the present happiness and the eternal interests of mankind, and if the knowledge of Jehovah is "to cover the earth as the waters cover the seas," the foundation must be laid in the universal establishment of infant schools, on the most judicious and expansive plans, in every nation under heaven.

2. It is not only the amount of knowledge actually acquired, during the period alluded to, but *the intellectual habits* formed during its acquisition, which render such instructions of immense importance. For want of these habits being formed in early life, the great bulk of mankind may be said to have "eyes, but see not—ears, but hear not," and consequently "do not understand;" they know neither the proper use of their sensitive organs, nor are qualified to deduce proper conclusions from the objects to which they are occasionally directed; but pass through life without any *rational* application of the senses and faculties with which they are furnished. Is there one out of ten that has ascertained, from his own observations, that the starry heavens perform an apparent revolution round the earth every twenty-four hours, around a certain fixed point called the pole? Is there one out of twenty that can tell at what seasons of the year the new moon will appear at a high elevation above the horizon, and when the full moon will appear high or low? And yet these facts may be ascertained, without the least difficulty, by a simple application of the organs of vision to the respective objects, combined

with a desire to know the results ;—in the first case, the object may be determined in the course of a single day, and in the latter case, within the course of a year ; and yet it is a fact, that sixty or seventy years have passed away, in the case of thousands and millions of those who are denominated *rational beings*, without their knowing either the one or the other. The same position might be illustrated in thousands of similar instances, where the grossest ignorance prevails in relation to multitudes of objects, which might have been prevented by a rational use of the sensitive organs with which the Creator has endowed us. Now, in infant schools, children are trained to a proper application of their sensitive powers—presented with suitable objects on which they may be exercised, and taught to deduce from them useful truths, with their practical applications. These intellectual habits being formed in early life, will naturally be brought into more vigorous and extensive exercise as they advance in years, and lay the foundation of all the treasures of knowledge they may accumulate, both in the present life and throughout the ages of eternity. Such habits being formed and continually exercised, a *relish* for knowledge, and *activity of mind*, are produced, which will facilitate all their subsequent acquisitions, and render them interesting and delightful ; so that, in whatever stations in society they may afterwards be placed, they will be distinguished as men of wisdom and intelligence—*provided their subsequent education be conducted on the same rational principles.*

3. What is of still greater importance,—in these schools *the foundations are laid of moral and religious habits.* It has been the practice hitherto, in infant schools—a practice which I trust will never be abolished—that the children have their minds impressed with the idea of an Omnipresent Being, who continually supports them, and to whom they are amenable for all their actions—that their exercises are uniformly commenced with prayer, and with a hymn of praise to the Creator and Redeemer of men—that the leading facts of Revelation are detailed in the most simple and interesting manner, and its moral precepts enforced in all their associations with each other—that the principles of fraud, dishonesty, deceit, hatred and malignity, wherever they appear, are strictly checked and counteracted, and the practice of love, kindness, honesty, justice and truth, enforced and exemplified. Now, such truths inculcated, and such practices enforced and exemplified, for several years, when the mind is susceptible of every impression, and of being moulded into any habit, must be of immense importance in a moral point of view—and if such seminaries were universally established, conducted on liberal and

judicious plans, and succeeded by seminaries of a higher order, conducted on similar moral principles—society would soon assume a new moral aspect, wickedness and debauchery would be banished from our streets, thefts and robberies would gradually be diminished, brawlings, contentions and execrations would cease, and harmony and good-will be introduced into the schemes and associations of mankind.

It is an injunction inculcated by the highest authority, "Train up a child in the way he should go, *and when he is old he will not depart from it.*" The last part of this sentence contains a most important truth, stated without the least exception or modification. The interpretation generally given of it by divines is, "He will not *ordinarily* depart from it." But what warrant have we thus to limit and modify the dictates of inspiration? Let the declaration be viewed as a universal and eternal truth, and the problem to be solved will be, "Has ever a child hitherto, in all points of view, intellectually and morally, been trained up in the way he should go?" If so, we ought to believe that the declaration in this passage was fully realized in such a case. Much has been said respecting the children of pious parents turning aside from the paths of rectitude in their riper years. But the fact to be determined is, Have such parents trained up their children in a rational, judicious, and benevolent manner? I have seen persons piously disposed, and even ministers of the gospel, train up their children as foolishly and injudiciously as those who made no profession of religion, and even with less wisdom and discretion. Not that they *intended* to train their offspring in any bad principles and practices, but that they were either ignorant of the true mode of training children, or had imbibed false maxims, or indulged a foolish fondness, or had neglected to bring their children under a judicious control, or had humoured their whims and pampered their appetites, or were placed in certain circumstances, and in the midst of difficulties over which they had little control. Even in attempting to teach their children the principles of Christianity, their plans have been calculated rather to excite disgust at religion, than to allure their hearts to the practice of its heavenly precepts. What else could be expected, when children, on the Sabbath, were confined to a corner, conning memorial *tasks*, committing to memory catechisms, Psalms and chapters from their tattered New Testaments, of which they understood not a single sentence—and at the same time deprived of their usual sensitive enjoyments, and, doubtless, exclaiming in their hearts, "O what a weariness is it! when will the Sabbath be over?"—just as if religion consisted in the acquisition of tech

nical terms, sounds and sentences, and metaphysical dogmas. Is this the way to induce the young to love God, "to call his Sabbaths a delight, and the holy of the Lord, honourable?" or is it to be wondered at, that those who have been brought up in this way have sometimes struck off at a tangent from the restraints of religion to the ways of sin and folly? If the whole train of education through which such children passed, from the first year of their existence to the period when they turned aside from the paths of righteousness, were laid open to our view, we should, doubtless, be enabled to account for all such moral aberrations, and to trace the intimate connection between cause and effect.

I have thrown out these remarks for the purpose of showing, that if public and domestic education be conducted with judgment and piety, if children be trained in infant schools and other seminaries in useful knowledge, and to the habits of piety and moral order,—we have the surest grounds for concluding, that, when arrived at mature age, they will become intelligent and useful members both of Christian and of civil society, and that our arrangements and labours in these respects "shall not be in vain in the Lord." The dictates of Inspiration on this point are in perfect unison with the laws of the moral world, and are corroborated by universal experience. Almost every person feels that early impressions are the most vivid and the most lasting; and it is a fact, that, according to the bent which the habits, dispositions, and conduct of the young receive, during the first ten or twelve years of their existence, such will it generally remain, with a few slight modifications, during the future periods of their lives. Hence the difficulties—in many cases insurmountable—which must be encountered, in order to counteract the habits and vicious propensities acquired during this early period; and hence the comparative ease with which children may be trained to intelligence and moral habits, when they are committed, at a very early age, to the care of a judicious and intelligent teacher of an infant school.\*

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\* As an illustration of the moral and intellectual effects of infant teaching, I subjoin the following examples, taken from Mr. Wilderspin's "Infant Education," as what occurred in the course of his own experience:—

1. *The Whistle.* "Many of the children were in the habit of bringing marbles, tops, whistles, and other toys, to the school, which often caused much disturbance: I found it necessary to forbid the children from bringing any thing of the kind. After giving notice two or three times in the school, I told them, that if any of them brought such things, they would be taken from them. In consequence, several things fell into my hands, which I did not always think of returning; and among other things, a whistle from a little boy. The child asked me for it as he was going home, but having

4. Infant schools are calculated to *rescue thousands of children from the pernicious influence of ignorant and immoral pa-*

several visitors at the time, I put the child off, telling him not to plague me, and he went home. I had forgotten the circumstance altogether, but it appears the child did not; for some time after, while I was lecturing the children upon the necessity of telling truth, and on the wickedness of stealing, the little fellow approached me, and said, 'Please, sir, you stole my whistle.' 'Stole your whistle,' said I, 'did I not give it you again?' 'No, teacher; I asked you for it, and you would not give it to me.' I stood self-convicted, being accused in the middle of my lecture, before all the children, and really at a loss to know what excuse to make, for I had mislaid the whistle, and could not return it to the child. I immediately gave the child a halfpenny, and said all I could to persuade the children that it was not my intention to keep it.—This trifling mistake of mine did more harm than I was able to repair for some time; for if we wish to teach children to be honest, we should never take any thing from them without returning it again."—This story shows how necessary it is to teach by example as well as precept—and that children have a clear perception of any discrepancy that may take place in this respect.

2. *The boy and the song.* "One day while I was walking in the playground, I saw at one end of it about twenty children, apparently arguing a subject, *pro* and *con*. From the attitude of several of the orators, I judged it was about something which appeared to them of considerable importance. I wished to know the subject of debate, but was satisfied that if I approached the children it might put an end to the matter altogether. Some of the by-standers saw me looking very attentively at the principal actor; and, as I suppose, suggested to the party the propriety of retiring to some other spot; for immediately they all retired behind a partition, which afforded me an opportunity of distinctly hearing all that passed, without being observed by them. I soon found that the subject of debate was a *song*. It seems that one of the children had brought a song to the school, which some of the monitors had read, and having decided that it was an improper thing for the child to have in his possession, one of them had taken it from the owner, and destroyed it; the aggrieved party had complained to some of the other children, who said that it was *thieving* for one child to take any thing from another child without his consent. The boy, nettled at being called a thief, defended himself by saying that he, as a monitor, had a right to take away from any of his class any thing that was calculated to do them harm; and was, it seems, backed in this opinion by many others. On the other hand, it was contended, that no such right existed; and it was doubtful to me, for a considerable time, on which side the strength of the argument lay. At last, one of the children observed to the following effect: 'You should have taken it to *master*, because he would know if it was bad better than you.' This was a convincing argument, and to my great delight the boy replied—'How much did the song cost?' The reply was, 'A halfpenny.' 'Here, then, take it,' says the child, 'I had one given me to-day; so now remember I have paid you for it; but if you bring any more songs to school, I will tell master.' This seemed to give general satisfaction to the whole party, who immediately dispersed to their several amusements. A struggle like this between the principles of *duty* and *honesty*, among children so very young, exemplifies, beyond a doubt, the immense advantage

rents, and to prevent most of those crimes which injure the peace and prosperity of society. The immoral principles and vicious habits in which multitudes of children are trained under the domestic roof, not only lay the foundation of their own unhappiness and ruin, but are productive of many pests and nuisances to general society. In cities and populous towns, this fact is too frequently realized. Many children are trained up, even by their parents, to habits of *pilfering*, which they sometimes learn to

of early instruction."—Here we have a specimen, in the case of very young children, of nice discrimination in regard to the principles of moral rectitude and of *reasoning*, which would have done no discredit to an assembly of senators.

3. *Infant critics.* "Having discoursed one day on the difference between isosceles and scalene triangles, I observed that an acute isosceles triangle had all its angles acute; and proceeded to observe that a right-angled scalene triangle had all its angles acute. The children immediately began to laugh, for which I was at a loss to account, and told them of the impropriety of laughing at me. One of the children immediately replied, 'Please, sir, do you know what we were laughing at?' I replied in the negative. 'Then, sir,' says the boy, 'I will tell you. Please, sir, you have made a blunder.' I, thinking I had not, proceeded to defend myself, when the children replied, 'Please, sir, you convict yourself.' I replied, 'How so?' 'Why,' say the children, 'you said a right-angled triangle had one right angle, and that all its angles are acute. If it has one right angle, how can all its angles be acute?' I soon perceived that the children were right, and that I was wrong.—At another time, when lecturing the children on the subject of cruelty to animals, one of the little children observed, 'Please, sir, my big brother catches the poor flies, and then sticks a pin through them, and makes them draw the pin along the table.' This afforded me an excellent opportunity of appealing to their feelings on the enormity of this offence; and, among other things, I observed, that if a poor fly had been gifted with powers of speech like their own, it probably would have exclaimed, *while dead*, as follows;—'You naughty child, how can you think of torturing me so! Is there not room enough in the world for you and me? Did I ever do you any harm? Does it do you any good to put me to such harm? How would you like a man to run a piece of wire through your body, and make you draw things about? Would you not cry at the pain?' &c. Having finished, one of the children replied, 'How can any thing speak if it is dead?' 'Why,' said I, 'supposing it could speak.' 'You meant to say, sir, *dying*, instead of *dead*.'—In this case I purposely misused a word, and the children detected it."—Here we have another instance of the nice discrimination of which children are capable, and of the great importance of their being taught to *think*—one of the most important parts of education, which has been so long overlooked. In consequence of their having acquired the elements of thought, they were enabled, in the one case, to refute the assertion of their teacher, by a conclusive argument; and, in the other, to detect the misapplication of a term. A whole community taught to think and reason, would be the means of preventing numerous evils, and of introducing innumerable blessings into the social state.

practise with the utmost cunning and expertness, without the least sense of moral delinquency. It was estimated, that in the year 1819, in the city of London alone, the number of boys who procured the greater part of their subsistence by picking pockets, and thieving in every possible form, amounted to from twelve to *fifteen hundred!* One man had forty boys in training to steal and pick pockets, who were paid for their exertions with a part of the plunder; and a woman who had entrapped eight or ten children from their parents, had them trained up and sent out in every direction for the purpose of thieving, till she was happily detected. Such children, in all probability, were chiefly procured from the families of the ignorant and the vicious; and when a habit of pilfering is early indulged, it not only leads to the practice of falsehood, cunning and deceit, in all their diversified forms, but entirely blunts the moral sense, and leads to the commission of almost every other crime. It is no uncommon thing to observe in the police reports of London, accounts of boys, and even girls, of six or seven years of age, being apprehended for the offences of pocket-picking, shop-lifting, stripping children of their clothes and ornaments, and similar depredations committed with all the expertness of an experienced delinquent. And, if such mental activities are so early displayed in the arts of wickedness, how important must it be to bend the active powers of the young in a contrary direction, and how many useful energies might we soon bring to bear upon the renovation of the moral world! For, notwithstanding the depravity of human nature, children may be trained to exert their skill and activities in the cause of virtue, as well as in the arts of mischief, if the same care and ingenuity be employed in their instruction.—Now, infant schools are peculiarly calculated to promote in children habits of virtuous activity. They are taught to think and reason, and to apply the rules of Christianity to their actions and social intercourses with each other—are instructed in the evil of lying, swearing, stealing, and other vices; and some of them who had previously been addicted to these vices have been effectually cured of such evil propensities. Not only so, but the sentiments and habits they have carried home to their parents have sometimes been the means of arousing them to consideration, and turning them “from the error of their ways.” And, although infant schools were established for no other purpose than prevention of crimes, it would save to the public ten times the expense that might be incurred in their erection and superintendence; for, in large cities, such young delinquents as I have now alluded to, regularly supply the place of the hundreds of old and experienced thieves that are yearly con-

victed and transported to another country; and the expense attending the conviction and transportation of one delinquent, is sometimes more than would suffice for the erection of an establishment for the instruction of a hundred children.

5. In infant schools, *social habits and feelings may be cultivated with safety and with pleasure by the young*. In most other circumstances the social intercourse of the young is attended with a certain degree of danger, from the influence of malignant passions and vicious propensities which too frequently appear in the language and conduct of their companions. "Evil communications corrupt good manners;" so that the minds, even of those who are trained with pious care under the domestic roof, are in danger of being tainted with vice, when allowed to indulge in promiscuous intercourse with their fellows. But in infant establishments, they are, during the greater part of the day, under the inspection of their teachers, both in school and at play-hours, where nothing immoral is suffered to make its appearance; and the exercises in which they are employed, the objects exhibited to their view, the mutual conversations in which they engage, and the amusements in which they indulge, form so many delightful associations, equally conducive to mental improvement and sensitive enjoyment, which will afterwards be recollected with a high degree of pleasure.

6. The establishment of infant schools *in heathen lands*, wherever it is practicable, *will, I conceive, be the most efficient means of undermining the fabric of Pagan superstition and idolatry, and of converting unenlightened nations to the faith and practice of our holy religion*. When we would instruct adults in any thing to which they have been unaccustomed, we find the attempt extremely difficult, and frequently abortive, in consequence of the strong influence of long-established habits. In like manner, when we attempt to expound the truths of Christianity to the heathen, and enforce them on their attention, we encounter innumerable difficulties, arising from preconceived opinions, inveterate habits, long-established customs, ancient traditions, the laws and usages of their forefathers, the opinions of their superiors, and their ignorance of the fundamental principles of legitimate reasoning; so that comparatively few of the adult heathen have been thoroughly converted to the Christian faith, notwithstanding the numerous missionary enterprises which have been carried forward during the last thirty years. But if infant schools were extensively established, in all those regions which are the scene of missionary operations, we should have thousands of minds prepared for the reception of Divine truth, having actually imbibed a portion of the



spirit of Christianity, and being unfettered by those heathenish prejudices and habits to which I have alluded. Every infant school, and every school of instruction conducted on the same principles, at which they might subsequently attend, would become a seminary for Christianity; and we might, on good grounds, indulge the hope that the greater part of the children trained up in such seminaries, when the truths and foundations of religion were more fully exhibited to them, would ultimately make a profession of adherence to its cause and interests, and regulate their conduct by its holy requisitions. In this case, instead of a few insulated individuals occasionally embracing the religion of the Bible, we should frequently hear (to use the language of Scripture) of "nations being born at once, and a people as in one day." For, the young thus instructed, when arrived at youth and manhood, would exert a most powerful influence on their fathers, mothers, friends, and relatives, and on all around them—while their own minds have been brought under the most salutary influence, being pre-occupied with those truths and habits which will preserve them from the contamination of the heathenish practices which prevail around them.

It gives me much pleasure to learn, that in the rudest portion of the pagan world, (namely, in the regions of Southern Africa,) such institutions have been recently established, and been accompanied with many beneficial effects. Mr. Buchanan, superintendent of the infant school at Cape Town, during the year 1832, established and re-organized a number of these institutions, at Caledon, Pacaltsdorp, Hankey, Bethelsdorp, Port Elizabeth, Theopolis, Philipston, Buffalo River, and other places; and, though the returns of scholars are not complete, they amount to about 500 children. After the school in Theopolis had been established only six months, the number of children in daily attendance amounted to from 110 to 120. Many of the children were capable of giving effect to the monitory system, and their conduct is described as cheerful, gentle, and compliant, although but a few months before they were most of them "in a state of nature." The infant school at Bethelsdorp was re-established, under the care of a native female. About two years ago it was discontinued, after having been carried on for six months. The advantages, however, which the children had derived during that short period, were evinced, notwithstanding the interval which had elapsed, by the superiority of manner and intelligence which they appeared to Mr. Buchanan to possess over the uninstructed children of other stations. They had been accustomed, after the school was discontinued, to assemble in groups, and repeat for their amusement the lessons and

hymns they had learned at the school. Mr. Buchanan, on a former occasion, assisted in opening and organizing a school at *Caledon*. On his late visit, he perceived a marked improvement in the dress and personal cleanliness of the children. At the opening of the school, out of thirty pupils, two only had any other covering than sheep-skins, and many were unclothed. When he last took his leave of them, they were all dressed like other children, and many of them with considerable neatness. It was apparent, that the children had acquired some sense of the propriety of dress and personal cleanliness, from their manner during the repetition of the lesson, "*To put my clothes on neat and tight, and see my hands and face are clean;*" and it was equally obvious that their parents appreciated the advantages of the institution, from the fact of some of them having voluntarily requested to be allowed gratuitously to clean out the school-room alternately, and of their having continued regularly to perform that service. The inhabitants of many other villages have expressed a desire for the introduction of infant schools among themselves—offered to appropriate for that purpose the best house they had, and promised, when their lands shall be measured out to them, to erect a proper building at their joint expense. In several of the villages they had placed their children under the care and instruction of one of their own number, till a better teacher could be procured. Mr. Buchanan left at Philipston sufficient apparatus and lessons for the establishment of twelve schools—arrangements were in progress for their commencement—and six young persons were attending the schools, to qualify themselves for becoming teachers.\*

Such are the auspicious beginnings of infant education in heathen lands, and the pleasure with which its introduction is hailed by the adult population. While many of them are unaware of the blessings to be derived from a reception of the *doctrines* of religion, they are attracted by the beautiful arrangements and exercises of infant establishments, and at once perceive their beneficial tendency and effects on the objects of their affection and as their children advance in the accomplishments they acquire at these seminaries, they will every day become more interesting and delightful in their eyes; and it is not too much to suppose, that the knowledge and habits acquired by the children will be the means of enlightening the understandings and polishing the manners of their parents. It ought, therefore, to be one of the first objects of every missionary, to whatever part of the heathen

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\* See Evangelical Magazine for December, 1833.

world he is destined, to establish, as far as practicable, seminaries for the development and instruction of infant minds; and every facility for this purpose should be afforded him by the Society under whose auspices he goes forth to evangelize the nations.

7. Infant schools ought to be *universally* established, for *all classes*, and *in every country of the civilized world*. It is an opinion which still too much prevails, that such establishments are chiefly calculated for the instruction of the lower classes of society. But this is a *gross misconception of the nature and tendency of infant institutions*, and a very dangerous mistake. These schools are adapted no less for the improvement of the higher, than the lower ranks of the community; and, unless they be soon adopted by the superior classes, the lower ranks may soon advance before them, both in point of intelligence and of moral decorum. For, in many of the families of the higher ranks, immoral maxims are inculcated and acted upon, and many foolish and wayward passions indulged, as well as in the families of their inferiors; and, although the manners of their children receive a superficial polish superior to others, their moral dispositions are but little more improved, and they possess nearly as little of what may be termed *useful knowledge*, as the great body of the lower ranks around them. Till the families of all classes feel the influence of the instructions and habits acquired at such institutions, the world will never be thoroughly regenerated. In the meantime, if the higher classes feel averse that their children should associate with those of an inferior grade, they have it in their power to establish infant seminaries exclusively for themselves. But I am sorry to find, that, in this country, scarcely any schools of this description have yet been established. There ought, however, to be no objections to children of different ranks associating together for the purpose of instruction; unless in those cases where children are accustomed to dirty habits, or where they may be exposed to infectious diseases. In the Northern States of America, perhaps the most enlightened in the world, children of all ranks are taught in the same seminaries, without any artificial distinctions;—all are nearly equally enlightened and improved, and society, in its several departments, moves on with the greatest harmony.

In concluding these remarks, it may not be improper to observe, that *teaching the children to read* ought not to be considered as one of the main objects of infant schools. Many parents are still so ignorant and foolish, as to estimate the advantages of such schools, merely by the progress they conceive their children have attained in the art of *reading*. They are unqualified for appre-

ciating *intellectual* instruction and moral habits, and have no higher ideas of the progress of education, than what arise from the circumstance of their children being transferred from one book to another; and hence, they frequently complain, that their children are learning nothing, because no *tasks* are assigned them, and no books put into their hands. But, it ought to be generally understood, that the art of reading is not the main object of attention in such seminaries, and that they would be of incalculable importance, even although the children were unable to recognise a single letter of the alphabet. At the same time, the knowledge of the letters and elementary sounds, and the art of spelling and reading, are acquired in these schools—almost in the way of an amusement—with more facility and pleasure than on any plans formerly adopted.

In throwing out the above remarks, I have all along taken for granted that infant schools are conducted by men of prudence and *intelligence*. It is not sufficient for insuring the beneficial effects of these institutions, that the individuals who superintend them have been instructed in the mode of conducting their mechanical arrangements. They ought to be persons of good sense, of benevolent dispositions, having their minds thoroughly imbued with the principles of Christianity, of an easy, communicative turn, and *possessed of all that knowledge of history, art, and science, which they can possibly acquire*. For no one can communicate more knowledge to others than what he himself has acquired; and no teacher can render a subject interesting to the young, unless he has acquired a comprehensive and familiar acquaintance with it. In order to secure efficient teachers for these establishments, normal schools, or other seminaries, would require to be established, in which candidates for the office of infant teachers might be instructed, not only in the mode of conducting such institutions, but in all the popular branches of useful knowledge. For, upon the *intelligence*, as well as the prudence and moral disposition, of the teachers, the efficiency of infant seminaries will in a great measure depend.

The first idea of infant schools appears to have been suggested by the asylums provided by Mr. Owen, of New Lanark, for the infant children of the people who were employed at his spinning-mills. Mr. Buchanan, under whose superintendence they were placed, was soon after invited to London, and a school was opened under his direction and management, on Brewer's Green, Westminster, which was established and patronized by H. Brougham, Esq. M. P., the Marquis of Lansdowne, Zachary Macauley, Esq.,

Benjamin Smith, Esq., Joseph Wilson, Esq., and about eight or nine other philanthropic gentlemen. Mr. Wilson soon afterwards established one at his own expense in Quaker Street, Spitalfields. He built the school-room, and supplied every thing that was necessary; and, on the 24th July, 1820, the school was opened. On the first day, 26 children were admitted, on the next day 21 and, in a very short time, the number of children amounted to 220 all of whom came forward unsolicited. Mr. Wilderspin, who has since distinguished himself by his unwearied zeal in promoting the establishment of such institutions, was appointed teacher. The Rev. Mr. Wilson, brother to J. Wilson, Esq., above mentioned, next established a similar school at Walthamstow, of which parish he was vicar; and an excellent lady, Miss Neave, opened one in Palmer's village, Westminster, for 160 children. In Duncan Street, Liverpool, the Society of Friends established, soon after, a very large one, and, in one day, collected among themselves, for this purpose, no less than one thousand pounds. All these schools were attended with complete success. A few years afterwards, namely, on the 1st of June, 1824, the *Infant School Society* was organized, at a meeting held at Freemason's Hall, London. The meeting was addressed, and powerful speeches delivered on the occasion, by the Marquis of Lansdowne, Mr. Brougham, late Lord Chancellor, Mr. Smith, M. P., Mr. Wilberforce, Sir J. Mackintosh, W. Allen, Esq., Dr. Thorp, Dr. Lushington, the Rev. E. Irving, and others; and, before the meeting had separated, a subscription, amounting to upwards of £700, was collected.

Since the above period, infant schools have been established in most of the populous towns, and even in some of the villages, of the British Empire; and, wherever they have been conducted with prudence and intelligence, have uniformly been accompanied with many interesting and beneficial effects. They have also been established in many towns on the continent of Europe, and even in Southern Africa, and in the Peninsula of Hindostan. The enlightened inhabitants of the Northern States of America, who eagerly seize on every scheme by which moral and intellectual improvement may be promoted, are now rapidly establishing such institutions, along with Maternal Associations, throughout every portion of their increasing and widely-spreading population; and, I trust, they will soon be introduced into every nation under heaven. But, before society at large feel the full influence of such seminaries, they will require to be multiplied nearly a hundred-fold beyond the number that presently exists.

## CHAPTER V.

*On Schools for Young Persons, from the age of five or six, to the age of thirteen or fourteen years.*

DURING a period of two or three centuries, we have had schools established among us for the instruction of the young, during the period of life to which I now refer. There are few countries in Europe where such institutions, for the instruction of the great mass of society, are more numerous and respectable than in the island in which we reside;—and had we not unfortunately stopped short at the very porch of the Temple of Science, we might by this time have been as far superior, in point of intelligence, to every other nation, as we now are to the savages of Patagonia and New Zealand. But, what is the amount of all the instruction generally furnished at our common initiatory schools? The elements of spelling and pronunciation—a jargon of abstract grammar rules crammed into the memory without being understood—the art of writing—the capacity of repeating the vocables of a catechism,—and a mechanical knowledge of arithmetic, without understanding the foundation of its rules. This is the sum of all that tuition which is generally considered as necessary for enlightening the human mind, and carrying forward the great body of the community in the path of moral and intellectual improvement,—a system of tuition by which the memory has been tortured, the understanding neglected, and the benevolent affections left waste and uncultivated. The effects it has produced, are visible to every intelligent mind that looks around and contemplates the ignorance, servility, and licentiousness, which still abound in every department of society.

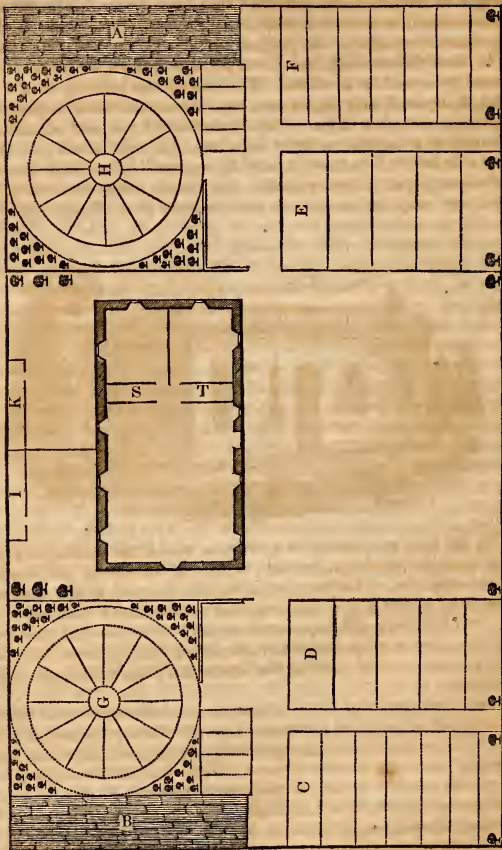
If we, therefore, desire to behold knowledge and religious principle more extensively diffused, and society raised to its highest pitch of improvement, we must adopt more rational and efficient plans than those on which we have hitherto acted, and extend the objects of education to all those departments of knowledge in which man is interested, as a rational, social, and immortal being.—The following remarks are intended to embody a few hints in reference to such a system of tuition;—and, in the first place, I shall attend to the

*Plan, situation, and arrangement of School-rooms.*

The efficiency of any system of intellectual education that may be formed, will in some measure depend upon the situation of school-rooms, and the ample accommodation afforded for the

scholastic exercises and amusements of the young. Every school-house should be erected in an airy and pleasant situation in the outskirts of a town or village, detached from other buildings, with an ample area around it;—and, if possible, should have a commanding view of the variegated scenery both of the earth and of the heavens,—to the various objects of which the attention of the young should be occasionally directed, in order to lay a foundation for general knowledge, and for a rational contemplation of the works of the Almighty. Both the interior of the school, and the surrounding area, should be arranged and fitted up in such a manner, as to be conducive to the pleasure, the convenience, and amusement of the young, so that the circumstances connected with education may not only be associated with agreeable objects, but rendered subservient to the expansion of their minds, and to their progress in the path of knowledge.

The following is a rude sketch of what might be the plan and accommodations of a village school. The plot of ground allotted for the establishment, might be about 180 feet long, by 100 in breadth, or more or less according to circumstances. Nearly in the centre of this plot, the school-house might be erected, which should contain, at least, the following conveniences:—1. A large room, or hall, for general teaching, about 40 feet long, by 30 in breadth, and 12 or 14 feet high. 2. Two rooms, about 18 feet long and 15 broad, into which certain classes may occasionally be sent, to attend to their scholastic exercises, under the inspection either of an assistant or of monitors. 3. Two closets, or presses, S T, off the large hall, about 12 feet, by 4 in breadth, for holding portions of the apparatus, to be afterwards described, for illustrating the instructions communicated to the pupils. 4. At each end of the plot, or play-ground, should be two covered walks, A B, one for boys, and another for girls, in which the children may amuse themselves in the winter season, or during rainy weather; and, during winter, a fire might be kept in them, and a few forms placed for the convenience of those who come from a distance, who may partake of their luncheon, and enjoy themselves in comfort during the dinner hour. 5. The spaces C D E F might be laid out in plots for flowers, shrubs, and evergreens, and a few forest trees. A portion of these plots, as G H, might be allotted for the classification of certain plants, as illustrations of some of the principles of botany. They might be arranged into 24 compartments, as in the figure, each exhibiting a different *class* of plants. The remainder of the plot, particularly that portion of it immediately in front of the school-house,





might be smoothed and gravelled for a play-ground, and be accommodated with a few seats, or forms, and an apparatus for gymnastic exercises. 6. Behind the building, two water-closets, I K, should be erected, one for boys, and another for girls, separated by a wall or partition. The roof of the building should be flat, and paved with flag-stones, and surrounded with a parapet, three or four feet high. The pavement of the roof should be formed so as to have a slight slope towards one corner, so that the rain which falls upon it may be collected in a large barrel or cistern, placed underneath. An outside stair conducting to the roof may be erected at the posterior part of the building



This flat roof is intended as a stage, to which the pupils may be occasionally conducted, for the purpose of surveying the terrestrial landscape, of having their attention directed to the several objects of which it is composed, and of listening to descriptions of their nature, positions, properties, and aspects,—and likewise for the purpose of occasionally surveying the apparent motions of the stars, and of viewing the moon and planets through telescopes.

Such are some of the external accommodations which every village school ought to possess. The plan here presented, is not intended as a model to be generally copied, but merely as exhibiting the requisite conveniences and accommodations—the plan of which may be varied at pleasure, according to the taste of architects, or the superintendents of education. The plot of ground should not, if possible, in any case, be much less than what is here specified; but where ground can be easily procured, it may be enlarged to an indefinite extent. I do not hesitate to

suggest, that even two or three acres of land might, with propriety, be devoted to this object. In this case, it might be laid out in the form of an ornamental pleasure ground, with straight and serpentine walks, seats, bowers, and the various trees and shrubs peculiar to the climate. In these walks, or bowers, busts might be placed of such characters as Bacon, Newton, Boyle, Penn, Washington, Franklin, Pascal, Howard, Clarkson, Wilberforce, and Venning, and particularly of those who in early life were distinguished for knowledge and virtue. At every short interval, sentences, expressing some important truth, or moral maxim, should be inscribed on posts erected for the purpose; such as, *God is everywhere present.—His Wisdom and Goodness shine in all his works.—Thou shalt love the Lord thy God with all thy heart.—Thou shalt love thy neighbour as thyself.—Whatsoever ye would that men should do to you, do ye even so to them.—Love your enemies, do good to them that hate you, and pray for them who despitefully use you.—The Lord is good to all; He maketh his sun to arise on the evil and on the good, and sendeth rain on the just and the unjust.—God resisteth the proud, but bestoweth favour on the humble.—Lying lips are an abomination to the Lord.—The lip of truth shall be established for ever; but lying lips are only for a moment.—To be virtuous, we must strive against many of our inclinations and desires.—The remembrance of virtuous actions is the most delightful consolation of old age.—An industrious and virtuous education of children is a better inheritance than a great estate.—The first step to knowledge is to be sensible of our own ignorance and defects.—Wisdom is better than riches.—Virtue and good behaviour are naturally productive of happiness and good fortune.—The present life is only an introductory scene to a future and eternal world; and, therefore, the knowledge and habits we now acquire should have a reference to that endless state which succeeds the present, &c. &c.*—Such moral truths and maxims, along with brief statements of scientific facts, should meet the eye of the young in every direction, so as to be quite familiar to their minds; and they might occasionally be referred to, and explained and illustrated, in the discipline enforced, and the instructions communicated in school.

#### *Furniture of the School.*

In fitting up the principal apartment of the school, it may be expedient that the seats be moveable, in order that they may be occasionally arranged, so that the children may sit in one compact body, with their faces towards their instructor. But every

seat or form should be furnished with a back, or rail, and a board before, on which the pupil may lean his arm, and feel quite comfortable and easy; for children very soon feel cramped and uneasy, when sitting long on bare forms, without such conveniences. Every boy should likewise have a wooden peg, either before or behind him, for hanging his hat and satchel. The seats in the two smaller apartments may be fitted up to accommodate those who are chiefly employed in writing, arithmetic, or geometry. In these, and various other arrangements, every minute circumstance should be attended to, which may contribute to the convenience and comfortable accommodation of the young, and to the maintenance of good order and regularity in all their movements.

*Apparatus and Museum.*—The principal furniture of every seminary intended for intellectual instruction should consist of specimens of the various objects connected with Natural History, and an apparatus for illustrating the popular branches of Physical science. These objects may be arranged under the usual divisions of *Zoology*, *Botany*, and *Mineralogy*; or, in other words, Animals, Vegetables, and Minerals. Under the first division may be arranged specimens of such domestic animals as can easily be procured; such as, the dog, the cat, the hare, the rabbit, the mole, the rat, the mouse, the bat, &c.—the peacock, the turkey, the partridge, the pigeon, the thrush, the linnet, the canary, the lark, the swallow, the goldfinch, the chaffinch, &c.—together with as many specimens of lizards, serpents, fishes, and insects, as can be most easily collected and preserved. Those foreign animals, such as the elephant, the camel, the lion, and the tiger, which cannot be directly exhibited, may be represented by coloured engravings. The leaves of different kinds of vegetables might be stuck on large sheets of drawing-paper, and occasionally exhibited for the purpose of distinguishing the different trees or shrubs to which they belong—several rare exotic plants might be kept in flower-pots—and the several vegetable pots around the seminary would furnish various specimens, in their natural state, of which physiological and botanical descriptions might be given. Various fossils and *mineral* substances, which can easily be procured, may also be collected and arranged in classes,—such as, platina, silver, mercury, copper, iron, lead, bismuth, zinc, nickel, manganese, with specimens of their ores—chrysolites, garnets, agates, corundums, jaspers—sulphur, carbon, bitumen, amber, caoutchouc, asphalt, charcoal—quartz, felspar, hornblend, &c.—To these may be added various specimens of artificial objects and of sub-

stances used in manufactures, as hemp, flax, cotton, silk, wool and the various fabrics into which they are wrought.

The Apparatus may consist of such instruments as the following;—an electrical machine, an air-pump, a barometer and thermometer, a magnetical apparatus, various glass tubes and phials, for hydrostatical, pneumatical and chemical experiments, a telescope, a compound and a solar, or an oxy-hydrogen microscope, a camera-obscura, concave and convex mirrors, a phantasmagoria, a sundial, a planetarium, a terrestrial and celestial globe, with large planispheres of the heavens,—a burning lens or mirror, with various instruments of recreation on philosophical subjects, such as the optical paradox and deception, the diagonal opera-glass, the communicative mirror, the sensitive fishes, the sagacious swan, the cup of Tantalus, the fountain at command, &c. Models might also be procured of wind and water mills, steam-engines, diving-bells, common and forcing pumps, gasometers, and the different mechanical powers.

In addition to the above, it would be requisite to procure systematic sets of well-executed engravings, exhibiting a view of the most striking phenomena of nature and the processes of the arts, —such as, views of rivers, sea-coasts, islands, cities, towns, and villages, streets, squares, aqueducts, columns, arches, public buildings, rural landscapes, ranges of mountains, volcanoes, icebergs, basaltic columns, glaciers, caves, grottos, natural bridges—the operations of brewing, baking, spinning, weaving, pin-making, forging, glass-blowing, ship-building, &c.—in short, of every object, natural and artificial, which can convey to the mind a definite idea of the different parts which compose the landscape of the world, and the operations of human art. Coloured maps of the different portions of the globe, on a large scale, should likewise accompany such exhibitions, in order that the positions of the countries, where the different objects are to be found, may be pointed out. These pictorial representations may be hung around the walls, or on posts fitted up for that purpose, in such numbers as the allotted spaces will conveniently contain.—The specimens of natural history may be arranged around the walls of the school in presses, with wire or glass doors, so that the greater part of them may be exposed to view; and the apparatus and other articles may be deposited, when not in use, in the two large presses or closets formerly mentioned.

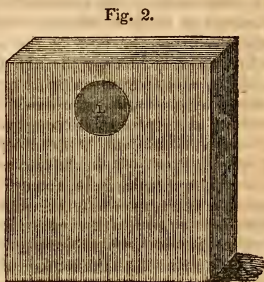
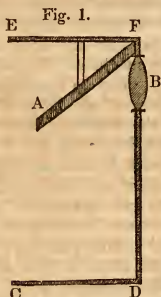
Although the various articles now alluded to could not be procured all at once, yet they might gradually be increased, and a considerable variety of them would doubtless be obtained in the way of donations from the private museums of liberal and philan-

thropic individuals in the vicinity around; and many of the little urchins who attend the school would rejoice in being instrumental in adding whatever they could procure to augment the splendour and variety of the museum.

There is one very simple instrument, not hitherto duly appreciated, which might be rendered subservient both to the amusement and the instruction of the young; and that is, *the Optical Diagonal Machine*, for viewing perspective engravings. This instrument, as sold by opticians, consists of a pedestal, somewhat resembling a large mahogany candlestick, having a plain mirror and a convex lens moveable at the top. The print to be viewed is placed on a table, before the instrument, in an inverted position. But this form of the instrument generally produces but a very slender effect, owing partly to the small diameter of the lens commonly used, and partly to the circumstance, that the engraving is generally visible to the eye, at the same time the observer is viewing its magnified image through the machine. To obviate these defects, about seventeen years ago, I fitted up a machine of this kind on another and more simple plan, of which the following is a brief description. It consists of the following parts:—1. A box made of thin deal, 2 feet deep, 2 feet long, and 1 foot broad, open in front. 2. In the side opposite to the opening, and near the top, a circular hole, about 6 inches in diameter, is cut, into which a tube containing the lens is put, capable of being moved an inch or two backwards or forwards. The convex lens is  $5\frac{1}{2}$  inches diameter, and 20 inches focal distance, and its centre is about 20 inches above the bottom of the box. 3. The reflecting mirror—which is  $12\frac{1}{2}$  inches long and 8 inches broad, and which should be formed of the best English plate glass—the longest dimension being perpendicular to the horizon. This mirror is suspended, immediately before the lens, on two pieces of wood connected with a cross bar, which is capable of being moved backwards or forwards to its proper distance from the lens; and the mirror itself moves on two pivots, like a common dressing-glass, so as to stand at any required angle. When the instrument is properly adjusted, the mirror should stand at half a right angle to the horizon. The top of the box opens by means of a hinge, to afford a facility for adjusting the mirror. The perspective views are placed on the bottom of the box, parallel with the horizon, and in an inverted position with respect to the eye of the observer. The engravings should be at least 17 inches long and 11 inches broad, exclusive of the margins, and coloured after nature.—This instrument, thus fitted up, is greatly superior to the one commonly in use, as nothing is seen but the magnified image

of the objects, and no conception can be formed of them to distract the attention, till the observer actually looks through the instrument. Every person who has looked through this instrument has at once admitted its superiority to those of the common construction, and many individuals have got similar machines fitted up after this pattern. It may be fitted up at an expense not exceeding eighteen or twenty shillings; that is, nine shillings for the lens, seven shillings for the mirror, and two or three shillings for the box.

The following figures will convey some idea of this construction of the instrument. Fig. 1. represents a profile of the machine, one of the sides of the box being supposed to be removed. A is the mirror, standing at half a right angle to the lens and the



picture, with its back turned to the eye. B is the lens, fixed either in a tube or in a hole cut out of the side of the box next the eye. C D is the bottom of the box, on which the perspectives are placed. E F is the top of the box, from which the mirror is suspended. Fig. 2. represents a view of the back of the box, or that part which is next the eye when the observer is viewing the prints, in which L represents the lens by which the prints are magnified.

There is one glaring defect in the exhibitions made with this instrument, which has never yet been attempted to be remedied; and that is, that in every landscape the *right* side of the view appears where the *left* should be, which presents a confused and unnatural view, particularly of those objects and scenes with which we are acquainted. This defect may be remedied by cutting out or etching the landscape on the copperplate—not *reversed*, as is always done, but in its natural position; in which case, the

engravings, when thrown off, would be reversed, like the picture formed by a common camera-obscura. Such engravings, when used for the Optical Diagonal Machine, would represent objects exactly in their natural positions; and if the true perspective of a street, a large hall, or a landscape, be accurately delineated, the scene will appear almost as natural and interesting as if we were viewing it from the point whence the picture was taken. As there are thousands of perspectives engraven expressly for this machine, I would humbly suggest to engravers and print-sellers the propriety of having such engravings etched on the plan now proposed. The fineness of the engraving is of very little consequence in such views, provided the perspective has been accurately attended to; but the colouring should be light and natural, and very different from the glaring and clumsy daubings which appear in most of the perspectives which are sold for the use of this machine.

Such are some of the objects and external accommodations which might be procured for every village school. Such a school would form a striking contrast to most of the schools which exist in our country, particularly those which are found in many of our cities and towns, pent up in narrow closes and lanes, in the midst of filth, noise and gloom, destitute of pure air, where the children are packed like hounds in a kennel, cramped in their movements, and can scarcely find a passage from one part of the school-room to another, and where no objects of delight arrest their curiosity and enliven their spirits. Instead of such scanty and wretched accommodations—which may be considered as so many juvenile prison-houses, to which the young are frequently driven by dint of force—we should thus have it in our power to introduce them into a kind of magnificent *museum*, where every object would excite curiosity and arrest attention. Instead of associating with scholastic exercises the ideas of tasks, stripes and imprisonment, we should thus present to their view a delightful avenue and portal to the Temple of Knowledge, which would excite a spirit of observation, rouse their intellectual energies, and produce a high degree of pleasure and enjoyment. And nothing can be of more importance to the best interests of the young, and to the cause of the universal diffusion of knowledge, than to strew the path of science with flowers of every hue, and to render all the early associations connected with it exhilarating and cheerful. The road which leads to knowledge, moral virtue, happiness, and the higher enjoyments of the life to come, ought undoubtedly to wear a bright and alluring aspect, and to be divested of every object which has the appearance of austerity or gloom.

In towns, a number of these schools might be connected together in one large square or building, surrounded with as extensive a space as can be procured, forming one grand seminary, where children of all ranks might associate without distinction in their amusements and scholastic exercises. The amusements and the exercises of such numerous groups of the young, both within and without doors, would form a lively and interesting spectacle to every philanthropist; and public schools, when properly situated, and governed on Christian principles, so far from being a nuisance to the neighbourhood, as they are generally considered, would constitute one of the best ornaments, and the most delightful scenes, connected with general society. Where large towns diverge into extensive suburbs, a variety of distinct seminaries might be erected at proper distances from each other, to accommodate the inhabitants of the adjacent district, so that the children would not require to go too great a distance from their homes.

### *School-Books.*

There are few things of more importance in the arrangements connected with education than the judicious selection and compilation of the *Books* intended to be put into the hands of the young. I have already offered a few strictures on the inefficiency of the school-books which have been most generally in use in our borough and parochial schools; and although of late years several improved school-collections have been introduced, scarcely any have yet appeared completely adapted to an intellectual system of tuition. The following general principles ought to be recognised in the compilation of every class-book for the use of schools:—

1. That the subjects introduced be *level to the comprehension* of those for whose use the book is intended.

2. That every article it contains be *calculated to convey some portion of useful knowledge.*

3. That the selections in general have *a moral tendency*, and that every thing that might foster a spirit of pride, avarice, ambition or warfare, be carefully excluded.

4. That moral and physical *facts* should form a prominent feature in such books, and mere *fictions* be entirely discarded.

5. That the lessons be so constructed, that every sentiment and description may produce *an accurate and well-defined idea* in the minds of the young.

These rules proceed on the assumption, that *the communication of ideas—the elements of thought—and the formation of moral character, are the great and ultimate objects of education.*



In the first books put into the hands of children, the lessons should be so constructed that *the leading ideas they contain, or the objects they describe, may be immediately pointed out, either by means of the specimens contained in the museum, by pictorial representations, or by the objects around them in the scene of nature*; so that every word, or at least every description contained in the lesson, may be associated in the mind of the child with the *idea* of its objects. Hence the propriety, in the first instance, of restricting the descriptive lessons solely to *sensible objects*. It is through the medium of the senses that the elements of all our knowledge are derived. We perceive, in the first instance, a variety of objects which immediately surround us, and gradually become acquainted with some of their qualities. As we advance in life, and mingle in society, and make excursions from one place to another, the number of our perceptions is indefinitely increased. We have the power of presenting to the view of the mind the *images* or *ideas* of these objects at pleasure, even when the objects which first produced them are removed. Those ideas are nothing else than *renewed representations* of what we have at any time perceived or felt through the medium of the organs of sensation. Having received such impressions or ideas, the mind has the faculty of contemplating them at pleasure, whether their objects be present or absent—of combining them together, of compounding and decomposing them, and of modifying, comparing, and examining them, in an infinite variety of lights; by which means it is enabled to enlarge the objects of its perception and contemplation, and to acquire an inexhaustible treasure of other ideas, distinct from the former, though necessarily resulting from them. Such is the origin and progress of all our knowledge—and thus the human mind pursues its course from simple perceptions and trains of ideas, and from one discovery and chain of reasoning to another, till it rises from the first dawns of reason to the full blaze of intellectual light, and to the height of moral improvement.

These considerations evidently point out the mode in which instruction ought to be communicated, and the objects towards which the youthful mind should, in the first instance, be directed—for want of attention to which, many of our school-books are nearly as inefficient for the purpose intended as if they had been written in a foreign language. I have just now lying before me two initiatory books lately published, entitled, “First” and “Second Books for Children,” in which there is not a single sentence conveying the idea of a sentiment or fact, nor even a single word, that will produce an idea in the mind of a child—every page being

completely occupied with such sounds as these—"gra, cre, dre, dro—gaff, puff, groff, sniff—gyve, gyre, gybe—baffle, socle, struggle," &c. &c. Such books can never be interesting to the young, and must present to their view nothing but a bleak and thorny path to the temple of knowledge. Nor will such vague sentences as the following, with which our *primers* abound, produce a much better effect:—"My son, walk not in the way of bad men; for bad men go on in sin all the day.—Set thy heart on the right way, and mind the law of the Lord.—Do not break the laws of God, and shun the ways that lead to death," &c. Such *sombre* sentiments and exhortations, however sound the morality they inculcate, can never produce a well-defined idea in the mind of a child, or excite to moral action, and consequently cannot have the effect of producing pleasing emotions and a taste for knowledge.—Every sentence of a child's lesson should convey to his mind a *picture* or representation of some object; and it is quite possible to accomplish this end, by simplifying our descriptions, and selecting those sensible objects which are calculated to attract attention, and which may be presented to the view For example:—

"The sun shines.—The sky is blue, when it is not covered with clouds.—The stars shine forth at night.—Snow is white.—Rain comes from the clouds.—Gold is yellow; silver is white; copper is red.—Lead is heavy; cork is light; coal is black.—Trees grow in the fields; they have roots, branches and leaves.—Flowers grow in the fields and gardens; some of them are red, some are white, some are yellow, others are blue.—Corn grows in the fields; when it is ripe it is cut down, and ground into meal, and then baked into bread.—A dog has a head, two ears, four feet, and a tail.—A bird has a beak, two eyes, two wings, two legs, and a tail; it is covered with feathers, it chirrups and sings, and flies through the air.—When we strike a small bell with a key, it sends forth a sound.—When we shut our eyes, all appears dark around us, and we can see nothing.—When we open our eyes, we can see the sky, the clouds, the fields, the trees, the houses; and men, women, and children, walking along the road, or sitting in the school.—The sun rises in the east, and when he rises it is day; when he sets in the west, it is night, and the stars appear in the sky.—The sun shines upon the trees, the houses, and the water, and every thing looks bright and beautiful when he shines upon it.—He shines in all countries, over all the earth.—He is so bright, that we cannot look at him, but when he is covered with thin clouds.—If you take a piece of red or green glass, and hold it between your eye and the sun, you may look at him without hurting your eyes.—The sun gives us light and heat, and he is the most bright and glorious work of God that can be seen in the whole world," &c.

Such simple lessons may be made to produce a well-defined idea in the mind of every child, by exhibiting to his view, at the moment he is reading, the very object which his lesson describes;

and if the object is not present, it may be represented by an engraving. When his lesson states that "lead is heavy, and cork is light," a piece of cork and a piece of lead of the same size may be put into his hands, which will not only convince him of the fact, but will enable him afterwards to recognise these circumstances. When he reads that "a bell, when struck by a piece of iron, produces a sound," the experiment may be exhibited before him—which circumstances will have a powerful tendency to arrest his attention, and keep alive his interest in the subject of his lessons.

The first class-books for schools should, therefore, be confined chiefly to descriptions of the appearances and qualities of such objects as may be exhibited to the senses of children, and instantly associated with the vocables of which their lessons consist. Descriptions of the form and habits of *animals*, such as the dog, the cow, the ass, the mole, the elephant, the rein-deer, the cam-elopard, &c.—of *vegetables*, the parts of which they consist, the places where they grow, the manner in which they are produced and cultivated, their fruits and flowers, and numberless varieties—of *minerals*, their various qualities, colours, and appearances, the places whence they are procured, the processes through which they pass, and the uses to which they are subservient in human life—might form one department of an initiatory class-book. Descriptions of the more obvious phenomena of nature, such as the apparent motions of the heavens, the rising and setting of the sun, the phases of the moon, the movements and aspect of the clouds, the phenomena of thunder and lightning, winds, rain, hail and snow; the most striking objects which appear in towns, villages, and throughout the fields, on hills, mountains, valleys, rivers, and sea-coasts—might form another department of a school-book; care being taken that the descriptions be sufficiently simple and vivid, and that long and hard words be as much as possible avoided. Descriptions of some of the innocent games and amusements of the young, accompanied with delineations of some of them, might likewise be introduced. As a supplement or companion to a book of this kind, descriptions might be given of the particular objects connected with the locality in which the school is situated. In the first place, the school itself, with the various objects it contains; the trees, flowers, and shrubbery which surround it; the roads, streets, lanes and walks, and the most remarkable public buildings it contains—might be particularly described, and the descriptions accompanied with a plan or map of the place and its vicinity, and views of the most interesting objects, rural and architectural, which are connected with

it. Such descriptions would always be read with interest by the young, and would excite them to habits of observation and reflection, besides affording them materials for conversation in their social walks and intercourses. Children are always extremely fond of having their ideas of sensible objects enlarged, and view, with a great degree of interest and pleasure, the representations of them in well-executed engravings. Yet, strange to tell, when I attended school, it would have been considered as a crime to have looked into a book which contained engravings. I recollect of a boy having brought to school a copy of "The Three Hundred Animals," but it was carefully concealed from the teacher, and from most of the scholars, through fear of punishment. We were so anxious, however, to see the novel figures it contained—the magnified picture of the louse and the flea, the bee-hive, the peacock, the elephant, and the whale—that we gave pins, marbles, cherry-stones, gooseberries, and even sometimes a whole *halfpenny*, to the proprietor, for half an hour's perusal of it.

Some persons will perhaps be disposed to object, that such lessons as I now allude to are either trifling, or, at least, not so important as the moral lessons generally introduced into our initiatory books. In reply to such an insinuation, it may be sufficient to say, that it can never be unimportant to convey a well-defined idea of any object worthy of being known, to the mind of a child, if it is admitted that the great object of education is to communicate the elements of thought. And as to producing moral impressions, every pious and intelligent teacher has an opportunity afforded of impressing the minds of his pupils with a sense of the Goodness, Omnipresence, and Agency of God, every time he is teaching a lesson which is descriptive of the works of nature. Morality can never be effectually taught to the young by vague exhortations, and general rules and maxims,—more especially when such instructions are not thoroughly understood. If we wish to impress the youthful mind with the odiousness of vice, and the excellence of virtue, we must fix upon *particular actions*, apply to them moral rules or precepts, and illustrate, by familiar examples, their nature and tendency. Every teacher has daily an opportunity of directing the attention of his pupils to certain actions, both good and bad, which appear in their general conduct; and the judicious remarks he makes on the temper and dispositions manifested by particular individuals, will make a more definite and lasting impression upon the minds of the young than can be produced by the mere reading or repetition of moral maxims or general rules. And every child who has been regularly taught to understand every sentence he reads, and to exer-

cise his judgment upon it, will undoubtedly be better prepared than others for forming a judgment of the propriety or impropriety of certain moral actions, when they are explained to him with simplicity and clearness. In a more advanced stage of education, however, moral lessons, accompanied with examples of virtues and vices, may with great propriety be introduced.

Some may likewise be disposed to inquire whether I intend to set aside exercises on the powers of the letters and the elementary sounds. Although I do not attach so much importance to such exercises as has generally been done, yet I would not altogether set them aside. Lists of monosyllables, exemplifying the long and short sounds of the vowels, and the pronunciation peculiar to certain combinations of the consonants, might be pasted upon cards, and hung up in view of the different classes; on which they might be occasionally exercised, rather as a kind of interlude or amusement than as a serious task. But it appears quite preposterous to confine a child for four or five months to the pronunciation of mere sounds, to which no ideas are attached. And, from a good deal of experience, I am convinced that the true pronunciation of words is to be acquired more from reading interesting lessons, and from the occasional remarks of the teacher on particular sounds as they occur, than by long and tedious exercises on the orthography of the language.

In a more advanced stage of education, after the pupil has read two or three small volumes consisting of such easy descriptive pieces as those alluded to above, *a volume consisting of selections of a higher order* may be put into his hands. So early as the year 1809, I had formed, and partly executed, the plan of a volume of this description, calculated to excite the attention of the young, to convey real knowledge to their minds, and to render the exercise of reading pleasant and profitable. In some papers connected with this projected work, I find the following "General outline of Contents:"—

1. Short and familiar lessons. 2. *Narratives* of real occurrences and facts. 3. *Juvenile Biography*—comprising anecdotes and lives of young persons who had made early progress in knowledge: early life of Sir I. Newton, of Ferguson the astronomer, of Pascal, Gassendi, Grotius, Crichton, Horrox, Baratiere, &c. &c. 4. *Selections from Sacred History*: History of the creation and fall of man—of the deluge—of the destruction of Sodom—of the lives of Abraham, Isaac, Jacob, Joseph, Moses, and Samuel—of the deliverance of the Israelites from Egypt, and the leading events which befel them in the wilderness and in Canaan—of the life and translation of Elijah—of the deliverances of Jonah, Daniel, Shadrach, Meshech, and Abednego; Paul, Peter, &c.—of the circumstances which attended the birth, transfiguration, crucifixion, resurrection, and ascension of Jesus Christ, and the preaching of the Apostles—with illustrative remarks and observa-

tions, a map of the land of Judea, plans of the tabernacle and temple, and figures of the sacred utensils and vestments used in the Jewish worship.

5. *Descriptions of objects connected with Natural History and Natural Philosophy*: Forms, habits, and instincts of *animals*, with anecdotes; *Natural curiosities*—such as basaltic columns, boiling springs, icebergs, glaciers, volcanoes, whirlpools, natural bridges, subterraneous caverns, Banian tree, &c.; Brief description of the parts and functions of the human body—the organs of sense, and the different kinds of knowledge they communicate.

*Phenomena of Nature in the atmosphere and the heavens*: Properties of air—weight and pressure of the atmosphere, with descriptions of a few simple illustrative experiments; Descriptions of thunder-storms, luminous and fiery meteors, the aurora-borealis, the clouds the rainbow, the ignis-fatuus, rain, hail, dew, waterspouts, hurricanes, sounds, and echoes; Descriptions of the mechanical powers—of electrical, magnetical, and optical instruments—of the apparent motions of the heavenly bodies—of the more interesting phenomena connected with the earth, and the other bodies which compose the solar system, &c.

6. *Illustrations and descriptions of certain arts and trades*: Pin-making, weaving, printing, paper-making, glass-blowing, &c.

7. *Useful hints* on various subjects: On taking care of books—cautions respecting the preservation of health—the dangers arising from fire, confined air, noxious gases—the prevention of accidents and infectious diseases—rules for the promotion of order, cleanliness, and activity; for cooking victuals, eradicating stains, nursing children, washing, dressing, laying out garden plots, and for promoting domestic economy—characteristics of poisonous plants, cautions in relation to unripe fruits, &c. &c.

8. *Short moral maxims, pithy sayings, and rules for the general regulation of conduct*.

9. *Dialogues*: “The little Philosopher,” “The King and the Miller,” &c.

10. *Customs and manners of nations*. Sketch of *Geography*,—descriptions of cities, towns, and remarkable places.

11. *Entertaining experiments* magnetical, electrical, pneumatical, galvanic, mechanical, chemical, &c.

12. *Juvenile amusements*: flying the kite, fives, peg-top, swinging, bathing, &c. with cautionary maxims.

13. *Select Poetry*, consisting only of pieces interesting to the young, and level to their capacity.

14. *Lessons in written characters*, for habituating children to read manuscripts and epistolary correspondence.

15. *List of names and qualities of natural and artificial objects*, as exercises in *spelling*; during which, short descriptions might be given of the nature and properties of the different objects whose names are proposed as spelling-exercises.

16. *List of Greek and Latin primitives and prepositions*, with examples of their meaning, and the effect of their composition in English words.

17. *Definitions of scientific terms*, and of the more difficult words which occur in the lessons.

18. *Tables of money, weights, and measures*, with illustrations of the value of coins, the capacity of measures, linear dimensions, &c.

19. *A general set of queries*, referring to some of the principal subjects described in the lessons.

Such was the outline of a class-book which was intended to be published six-and-twenty years ago. One peculiarity by which it was intended to be distinguished, was—that *a set of questions without answers, bearing on every particular object and circumstance detailed, was to be appended to each lesson, for exercis-*

*ing the attention and judgment of the pupil, previous to his being examined on the subject.* The various subjects introduced were intended to be partly original composition, partly compilations, and partly selections, abridged, modified, or altered, to suit the object in view. Fables and fictitious stories were to be entirely discarded, and the leading facts to be illustrated by engravings. After composing a preface or introduction, showing the utility of such a work, and obviating objections that might be made to its plan, and having proceeded a certain length in its compilation, I was induced to lay aside the design, in consequence of the apathy and indifference of most of the teachers I conversed with on the subject. Some of them who stood high on the ranks of city and parochial schoolmasters told me plainly, that they considered it as no part of their duty to teach their pupils any thing but reading or *pronunciation*, and that if their parents wished them to understand what they read, they might teach them at home.

Such a school-book is still a desideratum, notwithstanding some improvements which have lately been made in school-collections. Whether it would be expedient to publish such a work at the present time, the public must determine. If properly executed, it would require a considerable degree of labour and research, a discriminating judgment, a familiar acquaintance with the tastes and dispositions of the young, and a talent for simplifying descriptions, and rendering them perspicuous to a youthful understanding. Such a book could not be constructed either by the scissors, or by merely copying or abridging pieces from various authors; but by entering thoroughly into the spirit of every subject, and modifying it in such a manner as to interest the affections, and to convey well-defined ideas to the minds of those for whose improvement it is intended. The formation of the questions on each lesson would require a considerable share of judgment and discrimination, so as to render them perspicuous and specific. Most of the questions of this kind which have been attempted in certain school-books, are so general and vague, that they serve no useful purpose either to teacher or scholar, and are frequently so worded and arranged, that a pupil might find out the answers without understanding them or exercising his own judgment. It is, unquestionably, an eligible plan, in every department of learning, to have sets of questions without answers, bearing on every branch of study. Such questions tend to excite the curiosity of the pupil, to exercise his judgment, and to arrest his attention to the subject; and the finding out of the proper answers affords him a certain degree of pleasure. They are also

of utility to the teacher, and may suggest to him numerous other subordinate questions connected with the subject. The old plan of constructing books by way of "*Question and Answer*," and causing the vocables of the different answers to be committed to memory without being understood, is too absurd to require a moment's consideration.

It will be admitted, I presume, by every intelligent person, that a class-book, judiciously arranged and executed, and comprising such subjects as above stated, would be far more interesting to the young, and calculated to convey to their minds a much greater portion of useful information, than all the "*Beauties of eminent Writers*," "*Speeches in the Roman Senate*," "*English Readers*," "*Tyro's Guides*," and "*Oratorical Class-books*," which have been so long in use in our English schools. Such a book should contain hints and sketches of every thing that has a tendency to expand the intellectual views, and which may be applied to useful practical purposes in the several departments of human life, and be completely purified from every thing that might produce national prejudice and partiality, the spirit of contention and warfare, and the indulgence of selfish and malignant affections—in short, a book which might be read with pleasure by the young who understood its language, in every nation of the world. In the hands of a judicious teacher, every idea it contained might be communicated to the understandings of the pupils; and, as early impressions are the most lasting, the sentiments conveyed, and the impressions thus made upon the mind, could not fail to be of incalculable service to them throughout the whole course of their lives. The foundation of useful knowledge would be laid, and a taste for intellectual pleasures induced, which would stimulate them to still higher pursuits and investigations as they advanced in life.—Nor need we have the least fear that children, at an early age, would be incapable of acquiring such knowledge as that to which I allude. If they have not hitherto acquired it, it is because such knowledge as they were capable of acquiring has seldom been judiciously presented before them. We have compelled them to "*feed upon ashes*"—we have offered them "*scorpions*" instead of "*eggs*," and "*stones*" instead of "*bread*;" and because they were unable to masticate and digest such substances, we have deprived them of wholesome and nutritious food, and wondered why they have not been strengthened and invigorated. When truth is simplified by familiar illustrations taken from objects with which they are acquainted, and confirmed by appeals to their senses, they imbibe it with avidity, and frequently retain the impressions thus made to the latest period of their existence. The



celebrated Fenelon has observed, that "Before they are thought capable of receiving any instruction, or the least pains taken with them, they learn a language. Many children at four years of age can speak their mother tongue, though not with the same accuracy or grammatical precision, yet with greater readiness and fulness than most scholars do a foreign language after the study of a whole life." This circumstance certainly indicates no small degree of intellectual energy and acumen. And to this I may add, that they discover their intellectual powers by connecting the *idea* with the *sign* of it, and acquire many notions of good and evil, right and wrong, in that early period of life. Such are their powers of discrimination, that they can distinguish the characters and dispositions of those with whom they associate, and frequently know the tempers and weaknesses of their parents much better than the parents know theirs, and are dextrous enough to avail themselves of that knowledge in order to obtain their desires and gratify their humours.

A *third series of school-books* might consist of *popular systems of the sciences*, and descriptions in relation to *the mechanical and liberal arts*. The fundamental principles and the most interesting facts connected with botany, mineralogy, zoology, geography, geology, geometry, astronomy, experimental philosophy and chemistry—and likewise those connected with the arts of weaving, book-binding, printing, clock and watch making, brass-founding, carpentry, &c.—might be familiarly detailed, and illustrated with as many plans and engravings as the different subjects might require. The general knowledge of the sciences, which the pupil would acquire from such compilations, would prepare him for afterwards entering on the study of particular sciences, when their principles and applications would be illustrated in more minute detail. The sketches of the different arts and trades would unfold to him some of the leading processes and operations peculiar to the several mechanical employments, and lead him to determine which of these would be most congenial to his own taste and genius.—In compiling such sketches of the sciences and arts, a considerable degree of knowledge, taste, and discrimination, would be requisite. Every thing that is intricate or abstruse, or not level to the comprehension of young people from the age of ten to the age of fourteen years, should be omitted. Vivid and familiar descriptions of facts and scenery, details of interesting experiments, and engravings of natural and artificial objects, should accompany the explanations of the fundamental principles of the different sciences. In short, every thing should be introduced which can be illustrated by sensible objects, and every

thing discarded which the senses cannot easily appreciate. Mere *skeletons* of the sciences would be quite uninteresting, and would produce no good effect. If any particular science could not be comprehensively illustrated in the space allotted for its details, a selection of its more prominent and popular departments might be substituted, which would be quite sufficient for communicating a general view of the subject, and inducing a taste for its further prosecution at a future period—which is all that is requisite to be aimed at in the first exhibitions of science to the youthful mind.

Another class of school-books might be chiefly *Historical*. These should comprise a lucid and comprehensive view of the leading events which have happened from the creation to the present time, omitting those details which would either be improper to be exhibited, or which might prove uninteresting to the young. As a supplement to such a work, a more detailed history might be given of the particular nation or country in which the school is situated.—In compiling such historical works, great caution is requisite that no scenes be exhibited, and no sentiments inculcated, that would pollute the minds of the young, or foster malignant affections. Many of our historians detail the convulsions of nations, and the horrid scenes of devastation and carnage, with a revolting degree of apathy, without interweaving any reflections tending to show the folly and wickedness of war, and to denounce those malignant passions from which it springs. Nay, we frequently find the writings of historians abounding with panegyrics on public robbers and desperadoes, encomiums on war and on warriors, and designating the worst enemies of the human race as *patriots* and illustrious heroes. Hence it has happened, that the study of history, instead of leading the mind to contemplate the character of the Moral Governor of the world, and the retributions of his providence, and to mourn over the malevolent passions and the depravity of man—has not unfrequently tended to excite desires after the acquisition of false glory, and to cherish a spirit of contention and warfare,—the effects of which are visible, even at the present moment, in the ambitious projects which are carrying forward by haughty despots and their obsequious ministers, and in the devastations which are committing, and the contests which are taking place, in almost every region of the globe. If we wish to counteract the effects of pagan maxims and morality, and to imbue the minds of our youth with *Christian* principles and feelings, we must carefully guard against the influence of such antichristian sentiments. The history of all nations ought to be considered, not merely as the exploits of kings and heroes, but as the *history of the providen-*

*tial dispensations of the Almighty* towards the human race, and the *history of the moral character of mankind*. We should study it, not merely, or chiefly, for the purpose of admiring and imitating the exploits of those who have been extolled as illustrious characters, (for there are few of them whose deeds deserve our imitation)—but for expanding our views of the character and moral government of the Ruler of the Universe—for confirming the representations given in the Scriptures of the depravity of man—and for exciting an abhorrence of those lawless passions and deeds of injustice, which have covered the earth with carnage and desolation, and entailed misery upon the race of man. If we wish to study patterns of moral virtue worthy of imitation, we have the example of Jesus Christ set before us, as the pattern of every excellence, “who was holy, harmless, and undefiled,”—“who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not, but committed his cause to him who judgeth righteously.” We have likewise the examples of his holy prophets and apostles, men as far superior in their moral principles and conduct to the most distinguished sages of Greece and Rome, as the Christian religion is superior to all the systems of theology in the pagan world.—In compiling histories for the young, the historian ought, therefore, to pause at certain periods and events, and direct the attention of his readers to what is moral or immoral in the actions detailed, to what is worthy of being approved or condemned in the scenes described, as determined by the principles and rules of Christianity. He should direct the attention of the young to the scenes of horror which a spirit of ambition and revenge has created, to the malignant passions it has engendered, and to its contrariety to the spirit of true religion and the best interests of man. He should lead them to remark the justice and long-suffering of the Governor of the world—the retributions of his providence in the case of nations and individuals—the accomplishment of Divine predictions—and the evidences which the records of history afford, that man is no longer in a paradisiacal condition, but has fallen from his high estate. In short, he should direct their views to the *means* by which the spirit of warfare may be counteracted and destroyed,—to the happy scenes which would be realized were a spirit of *philanthropy* to reign triumphant,—and to that glorious era, foretold by ancient prophets, when the nations “shall beat their swords into ploughshares, and their spears into pruning-hooks, and learn the art of war no more.” Were history studied in connection with such views and instructions,—instead of fostering malignant passions—it might become

a handmaid to science and religion, and be rendered subservient for directing the mind to the Great Ruler of the nations, and the plans of his moral government, and for stimulating the exercise of those benevolent affections by which the tribes of mankind may be united in harmony, and the world restored to tranquillity and repose.

All the class-books now described should be embellished with *engravings*, wherever they appear requisite for illustrating the descriptions contained in the text. The subjects of such engravings should not only be accurately delineated, but delicately *coloured after nature*, so as to convey, as nearly as possible, a correct and vivid impression of the objects intended to be represented. Nothing is more pleasing and gratifying to the young, than accurate engravings of the subjects about which they read, and nothing has a greater tendency to convey well-defined ideas of those objects which are not present to the senses, and to impress them indelibly upon the imagination. But we have hitherto had no school-books embellished with such engravings as those to which I allude. The *expense* of such books might probably be objected to, as an argument against their introduction. But if the great end of education be carefully kept in view, and the *importance* of conveying clear and comprehensive ideas to the rising generation be duly weighed, no considerations of expense ought to deter us from the execution of any plan by which instruction in *the elements of thought* may be rendered delightful and efficient. Society, if once aroused to consider the importance of an enlightened education, would find no difficulty in defraying every expense connected with its arrangements. If such books were in universal request, and, consequently, many thousands of them thrown off at one impression, they might be afforded at a price very little higher than that of the paltry and inefficient class-books which have been so long in use in our scholastic establishments.

The series of books now described should be accompanied with *dictionaries*, and other books of reference, for obtaining definitions of words and descriptions of the objects of nature and the terms of science and art. These dictionaries, along with clear definitions of English words and synonymes, should contain short definitions of Latin, Greek, and French primitives and phrases, particularly those which have been adopted into our language, and which, in composition, modify the meaning of many of our own words. The Latin and Greek *prepositions* should be explained, and their force in the composition of English words, and in the terms of art and science, particularly illustrated. Portable cyclopedias or technological dictionaries, with numerous illustrative

cuts, such as Crabb's "Dictionary of General Knowledge," would likewise be highly requisite for the occasional use of the higher or primary classes, in all our schools.

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## CHAPTER VI.

### *Method of Teaching, and the Departments of Knowledge which should be taught in every Seminary.*

THE teacher being understood to have a school furnished with the accommodations, museum, and apparatus formerly described, and with a series of books adapted to intellectual instruction—I shall now offer a few *hints* on the mode in which the several departments of instruction might be conducted.

#### SECTION I.—*English Reading.*

In throwing out a few hints on this department, I shall take it for granted that the pupils have acquired a knowledge of the alphabet, in the manner in which it is generally taught in infant schools, and that they are qualified to read, with a certain degree of ease, a few short lessons, consisting of words of one or two syllables. Let us suppose, for example, such a lesson as the following, on the general nature and qualities of certain objects, to be the subject of attention.

1. A bell gives a brisk sound when we strike it with a key, or with a stone, or with a large nail. If we strike an egg-cup made of wood, or if we strike a board or the table with a key, none of these things will give such a sound. A wine-glass will also produce a pretty brisk sound; but if we strike it hard with a nail or a stone, it will break. We hear every sound by means of our ears, which God had formed and placed on each side of our heads, that we might listen to our teachers, and be able to talk with one another.—2. The light which flows from the sun consists of seven colours; red, orange, yellow, green, blue, indigo and violet. The earth is spread over with most of these colours; the fields appear spread over with green, some parts with a light green, and some parts with a dark green colour. Fir trees and some poplar trees are dark green, corn and grass are of a light green colour. A rose is red; some roses are white. The crow-foot, the cowslip, the crocus, and the wall-flower, are yellow. Furze and broom have also pretty yellow flowers. The blue-bottle flower, and some hyacinths, are of a blue colour. Some daisies are red, some are white, and some have two or three colours. The corn in the fields, the grass in the meadows, and the leaves of trees, are green.—3. Iron is heavy, copper is heavier, lead is heaviest. Lead will sink, if you throw it into a bason of water, but a cork will swim on the top of the water. A stone will sink in water, but a piece of light wood will swim; and if you push the wood down with your hand to the bottom of the bason, it will quickly rise again

to the top.—4. The sun shines from the heavens, and gives us light all the day. He is so bright that we can scarcely look up to him. If we were to look straight towards the sun, it would dazzle our eyes. But if we take a piece of glass that is red or dark green, or a glass that is covered all over with the smoke of a candle, we may look through this glass at the sun without dazzling our eyes. The sun sometimes shines very bright, and sometimes he is covered with clouds. The sun is giving us light at this moment, but we cannot see him. Can any of you tell the reason why the sun is not seen just now when he is giving us light? What hides him from our sight? The sky sometimes appears clear, like a large blue dome or half-globe, and sometimes it is all over covered with dark clouds. When the sun rises in the east, that part of the sky is often covered with bright red and yellow clouds; and when he sets in the evening in the west, the same kind of clouds are sometimes seen. God made the sun, the moon, and the stars; he also made the fields, the trees, and the corn; he formed our bodies and our souls; he gave us eyes to see with, ears, that we might hear, hands to handle with, feet to walk with, and he preserves us every moment. He is present with us in this place, and sees all that we do, though we cannot see him. Let us give thanks to God, for he is good, and let us do what he commands.

None, I presume, will be disposed to deny, that children of five years of age, who have been previously accustomed to observe the facts around them, may easily be made, under the guidance of an intelligent teacher, to understand every idea contained in such lessons as the above. The lesson should first be distinctly and deliberately read over by the class two or three times, and then illustrated by objects and experiments. Lesson 1, may be illustrated by a small hand-bell, a key, a wine-glass, and a piece of wood; and some of the children might be permitted to try the experiments, which would gratify their natural curiosity, and excite an interest in the subject of their lesson—it being always understood that the teacher accompanies such experiments with familiar explanations and remarks.—For illustrating Lesson 2, it would be requisite to have a large white pasteboard painted with the seven primary colours of light, so that the pupils might be exercised upon it, in naming and distinguishing the different colours. The objects whose colours are stated might be shown them; or if any of these objects are not at hand, they may be exhibited by coloured engravings.—To illustrate Lesson 3, a pair of scales, a bason of water, a piece of cork, and three pieces of iron, copper, and lead, of equal size, will be required, and then the experiment of weighing the pieces, and plunging them into the water, may be exhibited to the class. When explaining Lesson 4, a piece of stained or smoked glass may be put into the hands of the pupils, when the sun is visible, that each of them may try the experiment. The questions proposed in this lesson, which are not answered, may serve to exercise the judgment of

the pupils. They are understood to refer to the circumstance of a *cloudy* day. Various simple questions of this description should be embodied in the lessons, to give scope to youthful judgment and ingenuity. The latter part of this lesson might afford an opportunity to the teacher of impressing the minds of the class with a sense of the presence, goodness, and universal agency, of the creator. It will scarcely be denied, that in this way instruction may be blended with amusement, and that a considerable variety of useful knowledge might be gradually imparted to the juvenile mind.

Descriptions of *animals* would form another interesting class of lessons for the young, as in the following example:—

*The Peacock.*



The Peacock is the most beautiful bird in the world. Its beauty excels that of all other animals. Its bill is about two inches long, and is of a brown colour. Its head and neck, and part of its breast, are of a dark blue colour. On the top of its head there is a tuft of pretty green feathers, which adds to its beauty. Its neck is long and slender, and its back of a whitish grey colour, spotted with black. But the plumage and tail of this splendid bird are the most beautiful parts of its body. They are adorned with colours so rich and various, that no human art can make any thing like them. When this bird walks in the sunshine, every moment produces a thousand shades of colouring, which are beautiful and ever varying. These fine colours exceed the lustre of the finest flowers of the fields and gardens. But, like the flowers, they fade every year, and the feathers drop from their bodies, and are again renewed every spring. The length of the peacock, from the tip of the bill to the end of the tail, is about three feet eight inches. Some of its longest feathers are four feet long. This bird appears haughty and proud, and loves to display its fine colours to those

who are looking on, like those little boys and girls who are proud of their fine clothes. The peacock perches upon high places, and lives upon barley and other kinds of grain. Its beautiful plumage does not appear before it is nearly three years old. When it drops its fine feathers in the time of harvest, it does not like to be seen, but seeks to hide itself in some gloomy place. Though the peacock is very beautiful, it utters a very harsh and disgusting cry. For whole hours it will repeat the cry of *Eko, eko, eko*, with the most hideous noise. It cannot sing a pleasant song, like the linnet and the blackbird. It is so wicked that it will scarcely live with any other bird, except the pigeon; and it tears and spoils every thing it gets a hold of with its bill. This bird was first brought from a far distant country, from the East Indies, and it lives to the age of twenty-five years. Little boys and girls, be not like the peacock, proud and vain, on account of your beauty and your fine clothes; for humility and goodness are always to be preferred to beauty.

In teaching this and similar lessons, a stuffed specimen of the animal described should be placed on a table opposite the class, and its different parts and colours pointed out; but if a specimen is not at hand, a coloured engraving should be exhibited, either in the class-book, or on a large sheet pasted on a pasteboard. The terms, *tuft, plumage bill, perching*, &c. should be explained by a reference to the figure or specimen, and the length of a yard, foot and inch, or any number of these combined, should be distinctly explained and exhibited, by means of rods of different lengths.—There is another class of lessons for the juvenile classes, which might consist chiefly of *descriptions and exhibitions of entertaining experiments*. For example—

#### *The Sagacious Swan.*

There is a nice little amusing toy which is sold in some toy-shops, called the Sagacious Swan. This swan is made of very thin tin-plate, or other light substance, and is hollow within. Near its mouth, in the inside, is fixed a small magnet, or load-stone. The swan is placed in a large bason full of water, in which it swims. A small rod of metal about five or six inches long, with a piece of bread fastened to one end of it, is held out to the swan, at the distance of an inch or two from its mouth. The swan then moves forward after the rod, as if it wished to take hold of the piece of bread. If you move the rod gently from the swan, it will swim after it all round the bason, and from one side of it to another, as if it were a living swan swimming after its food. But if you present the other end of the rod to the swan, it will swim backwards, and try to avoid it, as if you were wishing to mock or insult it.—The rod on which the piece of bread is fastened is a so a loadstone. A loadstone attracts or draws to it needles, and any small bits of iron or steel that are near it. Every loadstone has two ends, which are called its north and south poles. When the north pole of one loadstone is brought near to the south pole of another, they will attract each other. But when the north pole of one is brought near to the north pole of another, they will repel or move from each other. When a small loadstone is placed on a piece of cork or light wood, and made to swim in



a bason of water, it will turn itself round, till it point nearly north and south.—The compass which directs sailors in their course along the sea, consists of a small loadstone, which moves upon a pivot. It shows them how to steer to the East and the West, to the North and the South. By means of this small bit of loadstone, they can find their way over great seas and oceans, to the East Indies and America, and round the whole world. God created the loadstone for this purpose; and if we had never known its properties, we should never have been able to bring tea from China, or sugar from the West Indies, or to send Bibles to the people that dwell in the far-distant isles of the sea.

This lesson would of course require to be illustrated by the philosophical toy which it describes. This toy could be easily constructed by any ingenious mechanic, or it may be purchased for about five or six shillings. The experiment of placing a small magnet upon a piece of cork, and suspending it on the water, to show how it fixes itself north and south, might also be exhibited; and by taking another magnet, and suspending it in the same manner opposite to the first, the attraction and repulsion of the different poles of the two magnets might be shown, which would explain the phenomena of the sagacious swan. The power of the magnet in attracting needles, small keys, penknives, &c. might at the same time be shown. A pocket-compass might likewise be exhibited, and its use described; and the attractive and repulsive powers of the magnet shown, by presenting it alternately to the north and south poles of the compass-needle. It might also be shown, that the magnetic power passes through interposing substances, by placing a board between the pocket-compass and the magnet, and causing the pupils to observe, that the needle is made to turn round, by the influence of the magnet transmitted through the board.—This is only one example, out of a hundred that might be produced, of rendering entertaining experiments interesting and instructive to children; and when truths are, in this way, associated with sensible representations and experiments, they are seldom erased from their minds to the latest periods of their existence.

In the next stage of English reading, the pupil might enter on the perusal of a volume containing lessons on subjects of a higher order, such as those formerly described—which might be substituted in the place of our common school collections. The lessons in such a volume should be distinguished for the perspicuity and neatness of their style, although specimens of what is termed elegance and fine writing may be occasionally introduced. The following may serve as a specimen of the manner in which such lessons may be constructed:—

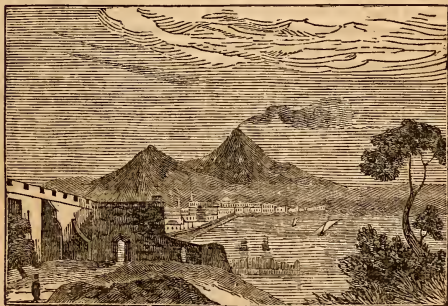
*Description of Volcanoes.*

Volcanoes are mountains, generally of a large size, from the summits of which issue fire and smoke. On the top of these mountains there is a vast opening called the *Crater*, sometimes two or three miles in circumference, reaching from their summits to an immeasurable depth in the bowels of the earth. From these dreadful openings are frequently thrown up to an immense height, torrents of fire and smoke, clouds of ashes and cinders, and red-hot stones, together with torrents of melted lava, which roll down the declivity of the mountain like an immense flaming river. These alarming appearances are frequently accompanied with thunders, lightnings, darkness, quakings of the earth, and horrid subterraneous sounds, producing the most terrible devastations through all the surrounding country.—Previous to an eruption, the smoke, which is continually ascending from the crater, increases and shoots up to an immense height; forked lightning issues from the ascending column; showers of ashes are thrown to the distance of forty or fifty miles; volleys of red-hot stones are discharged to a great height in the air; the sky appears thick and dark, the luminaries of heaven disappear. When these alarming phenomena have continued for some time, the *lava*, or stream of melted minerals, begins to make its appearance, either boiling over the top, or forcing its way through the side of the mountain. This fiery deluge runs down the declivity of the mountain, forming a dismal flaming stream, sometimes 14 miles long, 6 miles broad, and 200 feet deep. In its course it destroys orchards, vineyards, corn-fields, and villages; and sometimes cities, containing 20,000 inhabitants, have been consumed and buried under the burning lava.—There are reckoned about fourteen of these volcanoes in Europe; of which the principal are Mount Hecla in Iceland, Mount Vesuvius, near the city of Naples, Mount Etna in Sicily, and Stromboli in one of the Lipari islands. Etna and Vesuvius are often quiet for many months, and even years, without the appearance of fire, though the smoke is always ascending from their craters; but the mountain Stromboli is ever at work, and appears to be the only volcano that burns without ceasing; and for ages past, it has been looked upon as the great *lighthouse* of the surrounding seas. Several phenomena of awful sublimity and terrific grandeur frequently accompany the eruptions of these volcanoes. Hecla in Iceland, is a mountain nearly a mile in perpendicular elevation, and a considerable portion of it is covered with snow. In an eruption of this volcano in 1775, a stone weighing 290 pounds was thrown to the distance of 24 English miles. Not far from this mountain, in the year 1783, there happened a most dreadful and appalling eruption, which was preceded by a violent earthquake, which lasted for a fortnight; after which the lava broke out from the earth, in three different places, forming three dreadful *Fire-Spouts*. These fire-spouts, or streams of burning lava, after having risen a considerable height into the air, united into one, arriving at last at such an amazing altitude, as to be seen at the distance of more than 200 miles. The height to which this fiery stream ascended was reckoned to be not less than two miles above the surface of the earth. This fire first became visible on the 8th of June, and continued to produce devastation and terror till the 16th of August following. In one direction, it formed a lake of fire spreading out itself in length and breadth more than 36 miles; and, having converted all this tract of land into a sea of fire, it stretched itself out in another direction, and rushed down the channel of a large

river with violent impetuosity, tearing up the earth, and carrying on its surface flaming woods, and every thing it met with in its course, and forming other lakes of fire. The whole extent of ground covered by this fiery inundation, was no less than 90 miles long, by 42 in breadth, or 3780 square miles, the depth of the lava being from 96 to 120 feet. All the time of this great eruption, the whole atmosphere was loaded with smoke, steam, ashes, and sulphureous vapours. The sun was frequently invisible, or, when seen, was of a dismal reddish colour; and the rain which fell through the smoke and steam, was so impregnated with salt and sulphureous matter, that the hair and even the skin of the cattle were destroyed, and the grass of the fields rendered poisonous. Twelve rivers were dried up by this fiery inun-



*Interior of the Crater of Vesuvius.*



*Vesuvius and Naples*

dation, many lakes were filled up, 20 villages were destroyed, many thousands of sheep and cattle perished, and more than 240 human beings were destroyed. After this eruption, two islands were thrown up from the bottom of the sea, 100 miles south-west from Iceland—one of them three miles in circumference, and about a mile in height, which continued for some time to burn with great violence.

In an eruption of Vesuvius in 1769, about midnight, a fountain of fire was shot up to an amazing height, casting so bright a light, that the smallest objects were clearly distinguishable at any place within six or seven miles of the mountain. On the next day a most violent report was heard, which shook the houses of the town of Portici to such a degree, that the windows were broken and the walls rent by the concussion of the air; and, in an instant, a fountain of liquid transparent fire began to rise, and, gradually increasing, arrived at length at the amazing height of 10,000 feet and upwards, when its blaze was reflected with awful grandeur from the sea. A gentleman, at Sorrento, twelve miles distant from Vesuvius, read the title-page of a book by that volcanic light.—Mount Etna is the largest volcano in Europe. It is above 2 miles in perpendicular height; it is about 30 miles in a straight line along its declivity to the top, its circumference at its base is above 120 miles, and its crater above three miles in circumference. In 1669, burning rocks, 15 feet long, and 50 in circumference, were thrown to the distance of a mile, and showers of cinders and ashes to the distance of more than 60 miles. A fiery stream burst from the mountain, 14 miles long and 6 miles broad, which destroyed in its course the habitations of nearly 30,000 persons; and, meeting with a lake four miles in compass, not only filled it up, but made a mountain in its place. The quantity of materials thrown out by volcanoes is prodigious. It was calculated that, in this eruption, the matter thrown out amounted to 150,000,000 cubical yards; so that, had it been extended in length upon the surface of the earth, it would have reached nearly four times round the circumference of the globe. The *noise* emitted by volcanoes has been compared to a mixed sound made up of the raging of a tempest, the murmur of a troubled sea, and the roaring of thunder and artillery, confused altogether. The roarings of Cotopaxi in South America, one of the largest volcanoes in the world, have been heard at the distance of more than 200 miles. Volcanoes are found in every quarter of the world. Forty have been observed constantly burning between Cotopaxi and the Pacific ocean; 20 have been seen in the chain of mountains that stretches along Kamtschatka; and many of them are to be found in the Philippines, the Moluccas, the Cape de Verd, the Sandwich, the Ladrone, and other islands in the Pacific ocean. About 205 volcanoes are known to exist, of which 107 are in islands, and 98 on the great continents. All these grand and terrific phenomena of nature are under the direction and control of the Creator of the universe; and they afford presumptive proofs that man has fallen from his original rectitude, and is no longer in a state of innocence.

#### *Questions on the preceding Lesson.*

(1.) What is the nature of a volcano? What part of a volcano is its *crater*? What substances are thrown out from volcanoes? What appearances generally accompany their eruptions? What are the signs or forerunners of an eruption? What is meant by *lava*? What appearances does it present, and what effects does it produce? Which are the principal vol-

canoes in Europe? What is peculiar with respect to Stromboli? Describe the size and situation of Hecla. What preceded the eruption in Iceland in 1783? What extraordinary appearance did this eruption exhibit? Of what did the fire-spouts consist? at what distance were they seen? and to what height did they rise? How long did they continue to burn? How large a tract of country was covered by the burning materials? and what devastations did they produce? What was the depth of the burning stream? What was the appearance of the sun during this eruption? What effects were produced by the rain, and what was the state of the atmosphere?—What striking appearance was beheld during an eruption of Vesuvius? At what time of the day or night was it seen? What happened before another awful appearance? Describe the size of Mount Etna, and state the circumference of its crater. What were the circumstances attending its eruption in 1669, and what effects did they produce?—(2.) What number of volcanoes has been ascertained? In what countries are they found? How many are in Europe? How many in the mountains of Kamtschatka? What size of stones have been thrown out of Etna and Hecla, and to what distance were they thrown? How many villages were destroyed by the eruption in Iceland? What effect did it produce on the lakes and rivers? and upon animated beings? Were any men and women destroyed? What were the length and breadth of one of the lakes of fire formed by this eruption? Describe the dimensions of the fiery stream which ran down Mount Etna in 1669. To what has the noise of volcanoes been compared? What effect did this noise produce in the town of Portici? At what distance was a gentleman enabled to read by the flame of a volcano? What was reckoned the height of the stream of fire which ascended from Vesuvius? How many habitations were destroyed by the eruption of Etna? and what effect did it produce on a lake? Have any volcanoes ever risen from the bottom of the sea? From what part of a volcanic mountain does the eruption of lava proceed? and does it always issue from the same part? What was the size of one of the islands thrown up from the sea near Iceland? To what distance have sand and ashes been thrown in the eruptions of volcanoes? What is generally the appearance of the sky, and of the luminaries of heaven, previous to an eruption, and during its continuance? At what distance have the sounds of the volcano Cotopaxi been heard?—What is the meaning of the word *subterraneous*? whence is it derived, and of what words is it compounded? Describe, likewise, the meaning of the words *phenomena*, *summit*, *devastation*, *inundation*, *lava*, &c. Point, on the map of Europe, to the situations of Hecla, Vesuvius, Stromboli, and Etna. Point, on the map of the World, to the situations of the other volcanoes mentioned in the lesson. How many volcanoes are situated in islands? What length of a journey is requisite in ascending to the top of Etna? Under whose superintendence are the operations of volcanoes? and what moral instructions may we learn from their terrific and destructive effects?

The above lesson is compiled from five or six different sources, so as to condense as many interesting facts as possible in one description. The language of the original authors have been altered and simplified, and some original sentences interwoven. It is seldom that a mere *extract* will be found, in all its parts, suffi-

ciently perspicuous and interesting to the young; and therefore it would require a considerable degree of labour and research to arrange and compile a volume or two on the plan proposed. The *questions* are intended to excite the attention and judgment of the pupil, and the answers are understood to be prepared by him, previous to his reading the lesson along with his class. At the same time, the teacher has it in his power to put to his pupils as many subordinate questions connected with the subject as he may deem expedient, and to illustrate, by familiar descriptions, any objects either directly or indirectly connected with the facts stated in the lesson.—The first twenty-six questions are stated nearly in *the order of the lesson*; the remaining queries, beginning at No. 2, are intentionally arranged in a different order, to exercise the judgment of the pupil, and to prevent him getting his answers by rote. This arrangement would require to be adopted in almost every lesson. Each lesson should contain a perspicuous description of some well-defined scene or object, the knowledge of which would form a portion of the foundations of useful science. And, were all the ideas comprised in a lesson of this description to be impressed upon the mind of the pupil *every day*, it cannot be doubted, that in the course of a year, when above three hundred such lessons would be studied, a very considerable portion of useful information would be communicated—far superior in utility and extent to all that has hitherto been acquired by the perusal of Epilogues of stage-players, Speeches in the Roman Senate, Parliamentary debates, the encounters of knights and warriors, essays on criticism and oratory, and all the other prosing dissertations with which so many of our school-collections are occupied.

Besides the questions referring to the descriptions contained in the lessons, a variety of *miscellaneous questions*, in reference to the common appearances of nature, and the different branches of popular science, might occasionally be proposed to the pupils to excite their curiosity, and exercise their reasoning powers. For example—

How many miles should we require to travel before we could go quite round the world? What proofs can you give that the earth is round like a globe? Is there more land or water on the surface of the earth? What is meant by the atmosphere? Has the air any weight? By what experiments can you prove that the air presses upon our bodies, and upon all parts of the earth? How do you prove that air exists, since it cannot be seen? What is the appearance of the sky during a thunder-storm? Whether is the lightning seen before or after a peal of thunder? By what means could you measure the distance between the earth and a thunder-cloud? What effects does lightning sometimes produce?—How many

senses has man? Which is the organ of vision? What part of the eye lets in the light? Is the opening which lets in the light always of the same size? What knowledge do we derive by means of the sense of seeing? Have all animals the same number of eyes? What is peculiar in the eyes of flies and other insects?—What are some of the different kinds of animals that live in the air, the waters, and the earth? What is the difference between a beast, a bird, and a fish? between a reptile and an insect? &c. Is a lobster a beast, a reptile, or a fish? What are the different parts of a plant? What part of a plant is the stem or trunk? What enables plants to stand upright, although they are tossed with the wind? Do all plants grow upright? What plants are useful for food? for building? for clothing? &c. What parts of our clothing are made from plants? Could we have clothing from animals, if no plants existed? What would be the appearance of fields and mountains, if there were no plants?—What are the tides? How often do they ebb and flow in the course of a day? At what periods of the moon are the tides highest? Does the sun appear round? Does the moon always appear round? What other phases or shapes does she assume? At what period of the day or night does the moon rise when she appears with a round full face? In what direction does she appear after sunset, when she assumes the form of a slender crescent?—If you take a wine-glass, fill it with water, and press a piece of paper upon the mouth of it, and then turn it upside-down, will the water run out of the glass? If you take a glass tube, and fill it with water, and press your thumb hard upon the top of it, what is the reason that the water will not run out at the bottom of the tube, although it is open? When a boy's sucker is moistened with water, and pressed upon a smooth stone, what is the reason why it is able to lift up a stone of a pretty large size? Would the sucker produce the effect if it were not moistened with water?

Many thousands of queries of this description might be proposed to the young, which, if judiciously selected, explained, and illustrated, could not fail of gratifying their curiosity, and of imparting the elements of useful knowledge, and, above all, of exciting a spirit of observation, of fixing the attention, and of promoting a habit of reasoning on the various objects and operations they perceive around them. An hour or more, during two or three days in the week, might be profitably spent in such exercises, which should always be accompanied with familiar and minute explanations, and, where the subject admits of it, with amusing and illustrative experiments.\*

Another occasional exercise might consist in exhibiting to a class a variety of objects, both natural and artificial,—such as, the model of a ship, a pair of bellows, a mineral substance, a shrub, a flower, a leaf, a bird, an insect, or any other object—and causing the pupils to describe the parts or qualities of the

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\* A considerable variety of such questions as those to which I allude, will be found in an excellent little work, by Mr. Jacob Abbot, Principal of Mount Vernon School, entitled, "The Little Philosopher."

object exhibited, and the characteristics by which it is distinguished from every other class of objects. If it be a *ship*, the masts, the yard-arms, the bow, the poop, the keel, the different kinds of sails, &c. their uses, properties, and the terms by which they are distinguished, may be pointed out and described.—If it be a *flower*, the calyx, corolla, stamina and pistil, may be pointed out, the class to which it belongs described, and the characteristics by which it may be known from every other flower distinguished. After having several times exhibited and described such objects, they may afterwards be held up to the view of a class, or handed round among the pupils for their inspection, and each of them, or at least a few of the more intelligent, interrogated respecting the parts, qualities, uses, or circumstances connected with the object exhibited. The objects which may be thus described are almost innumerable; and hence the necessity, in such a system of instruction, of collecting for every school an extensive museum of natural and artificial objects,—of having an extensive plot of ground connected with the seminary, for rearing trees, shrubs, and flowers of different kinds—and of enjoying an extensive prospect from the roof of the building, with the view of describing as many objects as possible, for the purpose of elucidation and instruction.—The following example, taken from the “Lessons on Objects,” as given in a Pestalozzian school at Cheam, will partly illustrate the plan here suggested:—

*Lesson on Glass.*—The pupils are supposed to be arranged before a black board, upon which the result of their observations is written. The glass is passed round the party to be examined by each individual, so that his attention and powers may be exercised about it.

“*Teacher.* What is that which I hold in my hand? *Children.* A piece of glass. *T.* Can you spell the word ‘glass?’ [The teacher then writes the word ‘glass’ upon the slate, which is thus presented to the whole class as the subject of the lesson.] You have all examined the glass, what do you observe? what can you say that it is? *C.* It is bright. [The teacher, having written the word ‘qualities,’ writes under it, ‘It is bright.’] *T.* Take it in your hand and feel it. *C.* It is cold. [Written on the board, under the former quality.] *T.* Feel it again, and compare it with the piece of sponge that is tied to your slate, and then tell me what you perceive in the glass. *C.* It is smooth, it is hard. *T.* Is there any other glass in the room? *C.* Yes, the windows. *T.* Close the shutters: can you see the garden now? *C.* No. *T.* Why cannot you? *C.* We cannot see through the shutters. *T.* What can you say, then, of the glass? *C.* We can see through it. *T.* Can you tell me any word that will express this quality? *C.* No. *T.* I will tell you then; pay attention that you may recollect it. It is *transparent*. What shall you now understand, when I tell you that a substance is transparent? *C.* We can see through it. *T.* You are right



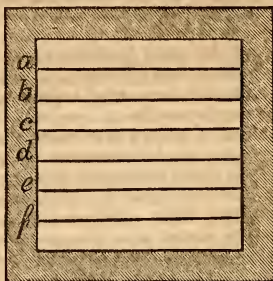
try and recollect something that is transparent. *C.* Water. *T.* If I were to let this glass fall, or you were to throw a ball at the window, what would be the consequence? *C.* The glass would be broken. It is brittle. *T.* Could I in the same manner break the shutters? *C.* No. *T.* Could I break it if I used great force? *C.* Yes. *T.* Would you therefore call the wood brittle? *C.* No. *T.* What substances then do you call brittle? *C.* Those which are easily broken."

These are probably as many qualities as would occur to children at their first attempt, which, being arranged on the slate or board, form an exercise in spelling. They should then be effaced, and if the pupils are able to write, they may endeavour to remember the lesson, and put it down on their slates. Various other qualities of glass might afterwards be described to the pupils, particularly its power of forming images and magnifying objects, when ground into convex lenses, and combined in telescopes and microscopes, which unfold to our view the wonders of the heavens, and the minute parts of creation. The chief business of a teacher, in such exercises, is, to draw out the ideas of children, to direct them in a right channel, to teach them to fix their attention on what is immediately before them, and to employ their reasoning powers in drawing the proper conclusions from the objects they contemplate. Contrary to the almost universally prevailing practice, the *idea* of any object should generally precede the *term* by which it is designated; so that a child having acquired a clear conception of an object, may feel the want of a term or terms by which its nature or qualities may at any time be expressed, and be enabled, on every occasion, to associate the one with the other.

## SECTION II.—*Writing and Composition.*

On this branch of education, I shall offer only a few general remarks, in addition to those formerly stated.—Writing is an art of the greatest utility and importance, and to which children should be accustomed at an early period of their lives. In the first instance, they may be taught to write on a slate; with a slate-pencil, which they may be taught to hold in the same way as we hold a goose-quill or a steel-pen. Instead of beginning with straight lines and *parts* of letters, they might at once begin either with complete letters or short words, which should seldom be made of a larger size than half text, as in the actual business of life there is seldom occasion for writing a large text-hand. Mr. Buchanan (a gentleman who has been long a successful teacher in Greenock, and the author of several useful publications) lately showed me a plan he had recently introduced to facilitate the

forming of letters, when a child is set to write on a slate. The method is as follows:—Slates are prepared, as in the following figure, with the letters, *a, b, c, &c. indented* on the left-hand side.



The pupil works his pointed slate-pencil several times throughout the indentings of each letter, and, after he has become familiar with its slopes and curves, and acquires the movements requisite to form the letter, he tries to write a number of the same letters in succession, on the line drawn on the slate immediately opposite. Mr. Buchanan has found this plan greatly to facilitate the accurate formation of the letters, in the first attempts of children to write on slates; and it certainly deserves a fair trial in other seminaries. Short words might be indented in the same manner; and when the pupil is at a loss as to the formation and the joinings of the different letters, he may recur to the indented model, and by following with his pencil its turnings and windings, three or four times in succession, he will soon be enabled to form the word on his slate.

On a principle somewhat similar, a child may be taught to write with ink upon paper, by setting before him a piece of good writing made with a red pencil, and making him pass and repass over all the strokes and curves with a pen full of black ink.—In Professor Jacotot's system of education—instead of commencing with elementary lines, curves, and letters, in what is called text-hand—a complete sentence, written by the master, or engraved in *small hand*, is put before the eyes of the pupil, which he is directed to copy. He writes, as well as he can, the first word—suppose '*The;*' and no further progress must be made, till, by an attentive comparison of his own performance with the original

copy, he becomes conscious of the faults and defects of the former. Such questions as these are then put. *Q.* Is this *T* well made? *A.* No; it is too high, or too short, or too long. *Q.* Could it be made better? *A.* I think so. *Q.* What must you then do to improve it? *A.* Make it longer, or broader, or shorter, &c. *Q.* How could you have made it better at first? *A.* By paying more attention, &c.—But I leave it to the writing-master to adopt such plans for teaching the formation of written characters as his experience may deem most expedient, and conclude with two or three general remarks.

The principal object of writing is to communicate our sentiments to others, or to record the fleeting thoughts that pass through our own minds for the subject of future consideration. The art of writing should therefore be made to bear, as soon as possible, on the practical purposes of life. Instead of continuing children for years, at the formal practice of writing from 'copy-lines'—as soon as they acquire a tolerable hand, they should be accustomed to write forms of mercantile accounts—statements of arithmetical operations—cards of invitation—letters of friendship or business—forms of address and superscriptions—and whatever else they may afterwards have occasion to practice in the actual business of life. The miscellaneous sentiments embodied in the lines and pieces which they copy, should uniformly contain religious and moral precepts and sentiments easily understood, and statements of historical, geographical, astronomical, and scientific facts, in order that no opportunity may be lost in familiarizing the mind to useful knowledge. For example, instead of the unmeaning words generally given as 'copies,' such sentences as the following might be substituted:

"The eyes of the Lord are in every place, beholding the evil and the good. He knoweth our downsitting and our uprising, and understandeth all our thoughts. The darkness cannot hide from him; for the darkness and the light are both alike to God." "The power and wisdom of God are seen in the construction of the smallest insect. In a single drop of certain kinds of water, hundreds of little animals may be seen, by the microscope, swimming like fishes in a pond, every one of them having eyes, a mouth, stomach, and bowels, and instruments of motion." "About sixteen hundred years after the Creation, the whole earth was covered with a flood of water, which reached more than twenty feet above the tops of the highest mountains." "Fear God, and keep his commandments. Love your enemies, do good to them that hate you, and live peaceably with all men. If thine enemy hunger, feed him; if he thirst, give him drink. For God is long-suffering and kind, even to the unthankful and the evil; He causeth his sun to rise on the evil and on the good, and sendeth his rain to water the fields both of the righteous and of the wicked." "The world in which we dwell is round, like a globe or ball; and it would require a journey of

nearly twenty-five thousand miles before we could go quite round it." "The Atlantic ocean lies between Europe and America, and it is three thousand miles broad." "Africa is a very hot country, and there are great numbers of people living in it whose skin is entirely black. "China is the most populous empire in the world : it contains about three hundred millions of inhabitants. The whole world contains above eight hundred millions." "The moon is two thousand one hundred and sixty miles in diameter ; and is two hundred and forty thousand miles distant from the earth." "The sun is ninety-five millions of miles distant ; and is more than twelve hundred thousand times larger than the whole earth." "The air, or atmosphere, presses upon every square yard of the earth's surface with a force equal to more than nineteen thousand pounds." "The river Amazons is three thousand miles long, and is the largest river on the globe," &c.

A sentence or two of this description might be given to a whole class of writers, to be copied several times over ; and after the class has finished the writing, the fact, or sentiment contained in the sentence might be explained and illustrated. By this means, a number of useful facts and practical rules of conduct might be gradually communicated to the youthful mind ; and, being noted down in the pupil's copy-book, they might be reperused and referred to on any future occasion. Perhaps it might not be inexpedient to classify a number of fundamental truths, facts, and aphorisms, under such heads as the following—*Religious, Moral, Geographical, Historical, Astronomical, Chemical, Optical, Botanical, &c.* allotting two or three pages of the copy-book for each department. The above suggestion proceeds on the principle, that *in every department of study, an opportunity should be taken of imparting some new and useful truth to the understanding of the young, or impressing some moral lesson upon the heart.*

As soon as the pupil is able to handle the pen with some degree of dexterity, he should be accustomed to write forms of letters, narratives, essays, or real epistolary correspondence. He may likewise, at this period, be gradually taught the *art of composition*. This may be effected, in the first instance, by recounting to him a striking narrative, or an interesting historical fact, and desiring him immediately to repeat it in his own style, and afterwards to write it down nearly in the same manner. After being accustomed to write, a few simple narratives, descriptions of some objects connected with natural history, or some striking moral sentiments, may be read over several times in his hearing, as exercises in composition. He may next be requested to give a narrative of any excursion he has made, either alone, or in company, and a description of the scenes he has visited, the events that occurred, and the friends by whom he was entertained. He

may also be desired to describe the rural scenery around him, and the streets, lanes, public buildings, and other remarkable objects connected with the town or village in which he resides. A stuffed bird or quadruped, an insect, a plant, flower, or any other object, might occasionally be presented to him, with a request to describe in writing, its form, parts, proportions, and properties, as they appear to his senses after a minute inspection. The apparent motion of the sun during summer might be prescribed as an exercise of this kind, in which he might be desired to describe the direction or position of the sun at 6 and 9 o'clock in the morning, at noon, and at 3, 6, and 8 o'clock in the afternoon. A description of the different phases of the moon, and of the positions in the heavens in which she appears, immediately after sunset, when she assumes the figure of a crescent, a half-moon, a gibbous phase, and a full enlightened hemisphere—might form another exercise.\* Such exercises would tend to excite a spirit of observation, and to impress the mind with various facts, which would be found of immense benefit to the pupil when he should afterwards enter on the regular study of the sciences. When such exercises are prescribed to a whole class, a day and hour may be appointed, when a few of the compositions might be read by the teacher in the presence of the class. This will give him an opportunity of offering remarks on the merits of the different compositions, and of showing how the same ideas may be expressed in different language. On such occasions, orthographical and grammatical errors may be pointed out, and directions given how they may be avoided. At the same time, instructions may be given in reference to the proper use of capital letters, stops and marks, and the proper arrangement of any piece of composition into sentences and paragraphs.

The utility of such exercises will scarcely be called in question. They would habituate the young to *observation* and *reflection*—instead of looking at the objects and phenomena of nature with an *unconscious gaze*, they would learn to inspect them with minute

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\* In order to understand the object of such an exercise, it may not be improper to state, that immediately after sunset, the moon, when in a *crescent* phase, appears near the *west* or *south-west* quarter of the heavens, in our northern latitude—when of the figure of a *half-moon*, she appears nearly in the *south* at the same hour—when of a *gibbous* phase, about the *south-east*—and when a *full moon*, in the *east*, nearly opposite to the point of sunset, and sometimes a little to the south-east or north-east, according as she is in north or south declination. These circumstances can be easily ascertained in the course of a fortnight, and it is of some importance to a young person that he be enabled to determine them from his own observations.

attention, and investigate their forms, qualities, and effects. In such observations they would feel a variety of pleasing emotions; for the acquisition of new facts and ideas, and knowledge of every description, is a source of enjoyment to every mind, whether young or old. Besides, such studies and employments would have a tendency to prevent them from engaging in frivolous pursuits and mischievous devices; and, in the future periods of their lives, they would be enabled to record and describe, with perspicuity, any remarkable occurrences or facts that may fall under their observation. We have reason to believe that many interesting facts in relation to geology, mineralogy, zoology, meteorology, and other departments of natural history, have been detected by persons in the lower ranks of life, which have been lost to the scientific world, in consequence of their being beheld with an incurious eye, and from the observers having been incapable of writing an intelligent description of the objects which came under their inspection. Hence the numerous bones of fossil animals which have been mangled and destroyed, and thrown aside as rubbish, by labourers and miners, had they been preserved entire, might have thrown a new light on the extinct species of the animal kingdom, and on the former state of the world. But in the present state of society, there is not one out of a hundred capable of writing a perspicuous description of any fact, physical, political, or moral, that may fall under his observation. If, therefore, young people were early excited to habits of observation, and to record in writing the results of their observations, they might afterwards, in a variety of ways, be eminently useful in contributing to the advancement of science and of general knowledge.

### SECTION III.—*Drawing.*

In connection with writing, Drawing is an accomplishment in which every young person should be initiated. As writing consists in the imitation of characters and words, so drawing is the imitation or writing down of objects. Almost every child feels a desire to imitate the actions of others, and, when he has it in his power, to draw representations, however rude, of the objects around him; and in such exercises feels no small share of enjoyment.—He may be taught to begin with geometrical figures, as lines, angles, squares, parallelograms, triangles, polygons, arches, circles, ovals, cones, pyramids, cylinders, and the like, as being the foundation of all other proportions. He may next proceed to the drawing of fruits, as apples, pears, cherries, &c. with their leaves. of flowers, as roses, tulips, and daisies; of birds, beasts,

fishes, and serpents; of the human body, with its several lineaments; and of houses, spires, public buildings, and landscapes. After he has executed some of these objects from patterns set before him, he should be encouraged as soon as possible to *copy from nature*. For this purpose, he might be directed to begin with attempting to draw the representation of an adjacent building, of the schoolhouse, with its garden and area, of a church, a spire, a tower, or some adjacent public edifice—also the imitation of a tree, a flower, a horse, a cow, a dog, a ship, or a windmill. After drawing several landscapes from copies, he may be requested to delineate a particular landscape in the neighbourhood of the seminary; and if such an exercise were prescribed to a whole class, premiums (if such a principle be admitted) might be offered for two or three of the best finished drawings. Previous, however, to such attempts, some of the principles of perspective would require to be familiarly illustrated. The pupil might next be instructed in the delineation of maps, the drawing of architectural plans, garden plots, and rural ornaments, machinery of different kinds, and optical, mathematical, and philosophical instruments. In the present state of society, and amidst the improvements now going on in all kinds of machinery, a particular acquaintance with this department of drawing would be found of great practical utility, and there are few mechanical exercises in which the young would take greater delight.

Drawing has hitherto been considered chiefly in the light of an *ornamental* study, and has been viewed as principally adapted to the amusement of ladies, and the higher ranks of society; and their attention has been chiefly directed to the copying of paintings, engravings, drawings, and *fancy-pieces*, which have no prototypes in nature. Hence there are comparatively few who have learned this art in the usual routine, that can accurately delineate a landscape from nature, draw an architectural plan, or give a correct representation of any instrument or piece of machinery. The art of drawing ought not to be considered as merely an elegant amusement: it is capable of being rendered of the greatest utility to science, and to those arts which minister to the comfort and rational enjoyments of human life. Were useful knowledge more generally diffused, and were the young universally taught to draw from nature, our views of the landscape of the world, of the facts of science, and of the operations of art, might be indefinitely enlarged. Every traveller would be enabled to take a sketch of the wonders of nature, the varieties of art, the domestic associations, and the more interesting scenery displayed in the different regions through which he passed; and

such sketches, being afterwards expanded into panoramas, or engraved for the optical machine, might extend our conceptions of the scenery of the world, and convey clear and distinct views of objects which we may never have an opportunity of visiting. Every naturalist would be qualified to delineate an exact representation of any unknown tree, flower, shrub, or uncommon animal, that might fall under his observation. Every one engaged in astronomical observation could represent to others, with accuracy, the phenomena of the solar spots, with their numberless variations—the aspect of the lunar mountains, peaks, and vales, in every phase of the moon, and the changes which may occasionally be taking place—the varied appearances on the surfaces of the planets, as seen through telescopes—and the relative positions, sizes and phenomena of the stellar and planetary nebulae dispersed through the distant regions of space. Every artisan and mechanic would be qualified for sketching any mechanical improvement or invention, either of his own or of others; and every labourer, for delineating whatever curious or uncommon objects he might meet with, either in his rural walks, or in his digging, mining, and agricultural operations.

But, in order to enjoy the advantages which would be derived from universal instruction in the art of drawing; every object which the young are set to copy should be one which has a *real existence in nature*, and which may be instrumental in conveying to their minds a new and correct idea of objects which they may not previously have seen, and thus of adding something to their stock of general knowledge; and they should be given to understand, that the object of drawing is not mere amusement, but practical utility; and consequently they should be induced to copy from nature and art as soon as they are able to handle the pencil with any degree of dexterity. It appears truly absurd and preposterous to set before children, as patterns of imitation, fancy pictures and imaginary landscapes which have no prototypes in the real world, when there are so many real objects and diversified landscapes around us, and when we consider that every new object which has a real existence, presented to a young mind, adds something to its stock of knowledge. Fancy pictures are of as little use in giving us correct representations of nature and art, as novels and romances are in conveying accurate information of the transactions and events recorded in history. On this ground, I would deem it inexpedient to distract the attention of the young with historical paintings or drawings, however much such pieces may be admired. In short, when we consider how much useful information as well as pleasure, may be conveyed by accurate



pictures taken directly from the scenes of nature and the operations of art, we cannot but view it as highly expedient, in attempting the general diffusion of knowledge, that every young person should be taught to delineate, on any emergency, whatever phenomena or processes of nature, or operations of art, may be thought worthy of being depicted and recorded.

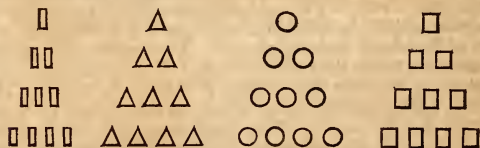
#### SECTION IV.—*Arithmetic.*

Arithmetic is the science which explains the properties and relations of numbers, and the method of computing by them. A knowledge of this subject should form a part of every system of education, as its principles and rules form the groundwork of all the computations connected with commerce, geometry, mensuration, geography, astronomy, navigation, and other departments of science.

Previous to engaging in the regular study of this science, and attempting its more complex operations, the general properties of numbers should be familiarly illustrated by *sensible representations*, in a manner similar to what is generally practised in infant schools. This may be done either in private by an intelligent parent, or in a public school, as an occasional amusement for those who have not entered on the regular study of arithmetic; which would prepare them for understanding its fundamental rules and computations. A variety of moveable objects, as peas, beans, beads, marbles, cubes, &c. may be provided,—or perhaps small pieces of wood cut in the shape of cubes or parallelopipeds, as they do not roll, may be more convenient for this purpose—and a method such as the following, corresponding to the spirit and plan of Pestalozzi, may be pursued. The teacher, placing one of the cubes before the children, says, “This is *one* cube;” the children at the same time repeat, “This is *one* cube.” The teacher, adding another, says, “These are *two* cubes,” which the children likewise repeat. This process may be continued till they advance to the number *ten*. Then, taking all the cubes from the table, and throwing down *four*, the question is put, How many cubes are on the table? which the children, after having been for some time familiarized to this mode of notation, will be able to answer. In like manner, other numbers may be successively placed on the table, and similar questions put. This process may be varied as follows: Placing a parallelopiped or oblong figure before the children, the teacher may say, “Once one”—placing another at a little distance from the first, “Twice one”—adding another, “Three times one;” and so on, making the children repeat the numbers as the pieces are laid down. When the

ten oblongs are thus arranged at equal distances and in a straight line, such questions as the following may be put. How many oblongs are there on the table? Do they lie close together? Is the first oblong placed nearer to the second than the second is to the third? Do their long sides lie in the direction of the window or of the door, &c.? Could they be placed differently without changing either their number or distance? When these questions are answered, they may then be desired either to shut their eyes or to turn their backs to the table, when three oblongs may be taken away, and the second moved nearer the first, and the question put, How many oblongs are there now? The children, having counted them, will say, "There are *seven*." How many were there before? "Ten." How many have I taken away? "Three." Did these oblongs undergo any other change? "You have moved *that* (pointing to it) nearer to the other." In order to vary these processes as much as possible, the children should be desired to count the number of fingers on one or both hands, the number of buttons on their jackets or waistcoats, the number of chairs or forms in the room, the number of books placed on a table or book-shelf, or any other object that may be near or around them. By such exercises, the idea of number and the relative positions of objects would soon be indelibly impressed on their minds, and their attention fixed on the subject of instruction.

These exercises may be still farther varied, by drawing, on a large slate or board with chalk, lines, triangles, squares, circles, or other figures as under.

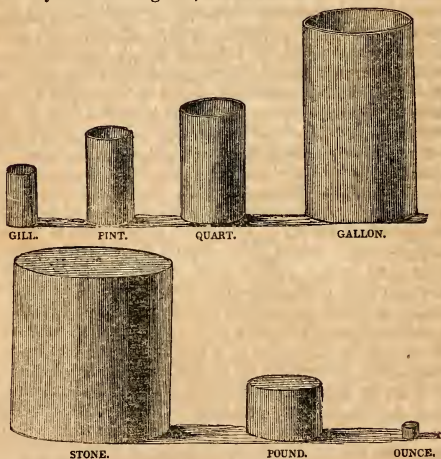


Having chalked such figures as the above, the children may be taught to say, "One line, one triangle, one circle, one square—two lines, two triangles, two circles, two squares—three lines, three triangles, three circles, three squares," &c. which may be continued to twelve or twenty, or any other moderate number. They may be likewise taught to repeat the numbers either backwards or forwards, thus: "One triangle, two triangles, three triangles, four triangles"—"Four circles, three circles, two circles, one circle." The nature of the four fundamental rules of arithmetic may be explained in a similar manner. Drawing five squares

or lines on the board, and afterwards adding three, it would be seen that the sum of 5 and 3 is *eight*. Drawing twelve circles, and then rubbing out or crossing three of them, it will be seen that if 3 be taken from 12, *nine* will remain. In like manner the operations of multiplication and division might be illustrated. But it would be needless to dwell on such processes, as every intelligent parent and teacher can vary them to an indefinite extent, and render them subservient both to the amusement and the instruction of the young. From the want of such sensible representations of number, many young people have been left to the utmost confusion of thought in their first arithmetical processes, and even many expert calculators have remained through life ignorant of the *rationale* of the operations they were in the habit of performing.

When the arithmetical pupil proceeds to the *compound* rules, as they are termed, care should be taken to convey to his mind a well-defined idea of the relative value of *money*—the different measures of *length*, and their proportion to one another—the relative bulks or sizes of the *measures* of *solidity* and *capacity*—angular measures, or the *divisions of the circle*—*square measure*—and the measure of *time*. The value of money may be easily represented, by placing six penny pieces or twelve halfpennies in a row, and placing a sixpence opposite to them as the value in silver; by laying five shillings in a similar row, with a crown piece opposite; and twenty shillings, or four crowns, with a sovereign opposite as the value in gold; and so on, with regard to other species of money. To convey a clear idea of measures of length, in every school there should be accurate models or standards of an *inch*, a *foot*, a *yard*, and a *pole*. The relative proportions which these measures bear to each other should be familiarly illustrated, and certain objects fixed upon, either in the school or the adjacent premises, such as the length of a table, the breadth of a walk, the extent of a bed of flowers, &c. by which the lengths and proportions of such measures may be indelibly imprinted on the mind. The number of yards or poles in a furlong or in a mile, and the exact extent of such lineal dimensions, may be ascertained by actual measurement, and then posts may be fixed at the extremities of the distance, to serve as a standard of such measures. The measures of surface may be represented by square boards, an inch, a foot, and a yard square. The extent of a *perch* or *rod* may be shown by marking a plot of that dimension in the school area or garden; and the superficies of an acre may be exhibited by setting off a square plot in an adjacent field, which shall contain the exact number of yards or links

in that dimension, and marking its boundaries with posts, trenches, furrows, hedges, or other contrivances. Measures of capacity and solidity should be represented by models or standard measures. The gill, the pint, the quart, and the gallon, the peck and the bushel, should form a part of the furniture of every school, in order that their relative dimensions may be clearly perceived. The idea of a *solid foot* may be represented by a box made exactly of that dimension; and the *weights* used in commerce may be exhibited both to the eye and the sense of feeling, by having an *ounce*, a *pound*, a *stone*, and a *hundred-weight*, made of cast-iron, presented to view in their relative sizes, and by causing the pupil occasionally to lift them, and feel their relative weights. Where these weights and measures cannot be conveniently obtained, a general idea of their relative size may be imparted by means of figures, as under.



*Angular measure*, or the divisions of the circle, might be represented by means of a very large circle, divided into degrees and minutes, formed on a thin deal board or pasteboard; and two indexes might be made to revolve on its centre, for the purpose of exhibiting angles of different degrees of magnitude, and showing what is meant by the *measurement* of an angle by degrees and

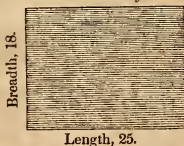
minutes. It might also be divided into twelve parts, to mark the signs or great divisions of the zodiac. From the want of exhibitions of this kind, and the necessary explanations, young persons generally entertain very confused conceptions on such subjects, and have no distinct ideas of the difference between minutes of *time*, and minutes of *space*. In attempting to convey an idea of the relative proportions of *duration*, we should begin by presenting a specific illustration of the *unit of time*, namely, the duration of a *second*. This may be done by causing a pendulum of  $39\frac{1}{4}$  inches in length to vibrate, and desiring the pupils to mark the time which intervenes between its passing from one side of the curve to the other, or by reminding them that the time in which we deliberately pronounce the word *twenty-one*, nearly corresponds to a second. The duration of a *minute* may be shown by causing the pendulum to vibrate 60 times, or by counting deliberately from *twenty* to *eighty*. The hours, half hours, and quarters, may be illustrated by means of a common clock; and the pupils might occasionally be required to note the interval that elapses during the performance of any scholastic exercise. The idea of weeks, months, and years, might be conveyed by means of a large circle or long stripe of pasteboard, which might be made either to run along one side of the school, or to go quite round it. This stripe or circle might be divided into 365 or 366 equal parts, and into 12 great divisions corresponding to the months, and 52 divisions corresponding to the number of weeks in a year. The months might be distinguished by being painted with different colours, and the termination of each week by a black perpendicular line. This apparatus might be rendered of use for familiarizing the young to the regular succession of the months and seasons; and for this purpose they might be requested, at least every week, to point out on the circle the particular month, week, or day, corresponding to the time when such exercises are given.

Such minute illustrations may, perhaps, appear to some as almost superfluous. But, in the instruction of the young, it may be laid down as a maxim, that we can never be too minute and specific in our explanations. We generally err on the opposite extreme, in being too vague and general in our instructions, taking for granted that the young have a clearer knowledge of first principles and fundamental facts than what they really possess. I have known schoolboys who had been long accustomed to calculations connected with the compound rules of arithmetic, who could not tell whether a pound, a stone, or a ton, was the heaviest weight—whether a gallon or a hogshead was the largest measure, or whether they were *weights* or measures of *capacity*—whether a

square pole or a square acre was the larger dimension, or whether a pole or a furlong was the greater measure of length. Confining their attention merely to the *numbers* contained in their tables of weights and measures, they multiply and divide according to the order of the numbers in these tables, without annexing to them any definite ideas; and hence it happens that they can form no estimate whether an arithmetical operation be nearly right or wrong, till they are told the answer which they ought to bring out. Hence, likewise, it happens that, in the process of reduction, they so frequently *invert* the order of procedure, and treat tons as if they were ounces, and ounces as if they were tons. Such errors and misconceptions would generally be avoided were accurate ideas previously conveyed of the relative values, proportions, and capacities of the money, weights, and measures used in commerce.

Again, in many cases, arithmetical processes might be illustrated by diagrams, figures, and pictorial representations. The following question is stated in "Hamilton's Arithmetic," as an exercise in simple multiplication—"How many square feet in the floor, roof, and walls of a room, 25 feet long, 18 broad, and 15 high? It is impossible to convey a clear idea to an arithmetical tyro, of the object of such a question, or of the process by which the true result may be obtained, without figures and accompanying explanations. Yet no previous explanation is given in the book, of what is meant by the *square* of any dimension, or of the method by which it may be obtained. Figures, such as the following, should accompany questions of this description.

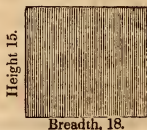
Floor and roof.



Side walls.



End walls.



The idea of superficial measure, and the reason why we multiply two sides of a quadrangular figure in order to obtain the superficial content, may be illustrated as follows. Suppose a square table whose sides are 6 feet long, and another of the form of a parallelogram, 9 feet long, and 4 feet broad, the superficial feet contained in these dimensions may be represented as under— $6 \times 6 = 36$ , and  $9 \times 4 = 36$ .

6

1	2	3	4	5	6
7	8	9	10	11	12
13	14	15	16	17	18
19	20	21	22	23	24
25	26	27	28	29	30
31	32	33	34	35	36

6

9

1	2	3	4	5	6	7	8	9
10	11	12	13	14	15	16	17	18
19	20	21	22	23	24	25	26	27
28	29	30	31	32	33	34	35	36

4

By such a representation it is at once seen what is meant by a *square foot*, and that the product of the length by the breadth of any dimension, or of the side of a square by itself, must necessarily give the number of square feet, yards, inches, &c. in the surface. It will also show that surfaces of very different shapes, or extent as to length or breadth, may contain the same superficial dimensions. In the same way we may illustrate the truth of such positions as the following:—That there are 144 inches in a square foot—9 square feet in a square yard—160 square poles in an acre—640 square acres in a square mile—27 cubical feet in a cubical yard, &c. For example, the number of square feet in a square yard, or in two square yards, &c. may be represented in either of the following modes.

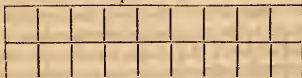
1 Square Yard.



1 Square Yard.



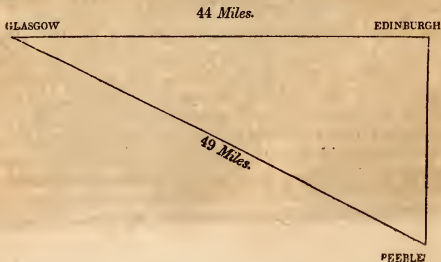
2 Square Yards.



2 Square Yards.

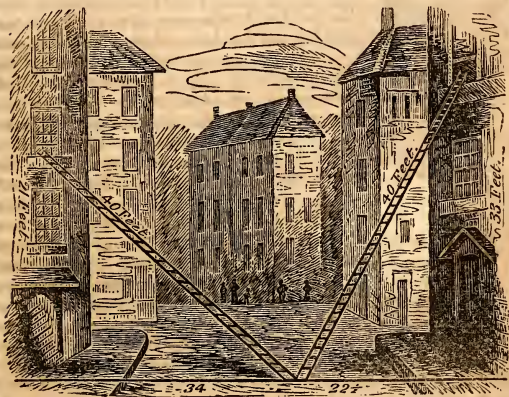


When the dimensions of the mason work of a house are required, the different parts of the building, which require separate calculations, as the side-walls, the end-walls, the gables, the chimney-stalks, &c. should be separately delineated; and if such delineations are not found in the books where the questions are stated, the pupil, before proceeding to his calculations, should be desired to sketch a plan of the several dimensions which require his attention, in order that he may have a clear conception of the operations before him. Such questions as the following should likewise be illustrated by diagrams. "Glasgow is 44 miles west from Edinburgh; Peebles is exactly south from Edinburgh, and 49 miles in a straight line from Glasgow. What is the distance between Edinburgh and Peebles?" This question is taken from "Hamilton's Arithmetic," and is inserted as one of the exercises connected with the extraction of the Square Root; but no figure or explanation is given, excepting the following foot-note. "The square of the hypotenuse of a right-angled triangle, is equal to the sum of the squares of the other two sides." It should be represented as under.





In a similar manner should many other examples connected with the extraction of roots be illustrated. The following question can scarcely be understood or performed, without an illustrative figure, and yet there is no figure given, nor hint suggested on the subject, in the book from which it is taken. "A ladder, 40 feet long, may be so placed as to reach a window 33 feet from the ground on one side of the street; and by only turning it over, without moving the foot out of its place, it will do the same by a window 21 feet high on the other side. Required the breadth of the street?" The following is the representation that should be given, which, with a knowledge of the geometrical proposition mentioned above, will enable an arithmetical tyro to perform the operation, and to perceive the reason of it.

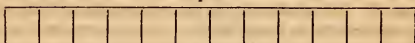


By this figure, the pupil will see that his calculations must have a respect to two right-angled triangles, of which he has two sides of each given to find the other sides, the sum of which will be the breadth of the street. The nature of *fractions* may be illustrated in a similar manner. As fractions are parts of a unit, the denominator of any fraction may be considered as the number of parts into which the unit is supposed to be divided. The following fractions,  $\frac{2}{9}$ ,  $\frac{4}{5}$ ,  $\frac{7}{12}$ , may therefore be represented by a delineation, as follows:

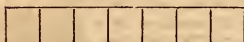
9 parts.

2 parts =  $\frac{2}{9}$ 

12 parts.



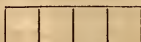
7 parts

=  $\frac{7}{12}$ 

5 parts.



4 parts

=  $\frac{4}{5}$ 

By such delineations, the nature of a fraction, and the *value* of it, may be rendered obvious to the eye of a pupil.—A great many other questions and processes in arithmetic might, in this way, be rendered clear and interesting to the young practitioner in numbers; and where such sensible representations have a tendency to elucidate any process, they ought never to be omitted. In elementary books on arithmetic, such delineations and illustrations should frequently be given; and, where they are omitted, the pupil should be induced to exert his own judgment and imagination, in order to delineate whatever process is susceptible of such tangible representations.

I shall only remark further, on this head, that the questions given as exercises in the several rules of arithmetic, should be all of a *practical* nature, or such as will generally occur in the *actual business* of life—that the suppositions stated in any question should all be consistent with real facts and occurrences—that facts in relation to commerce, geography, astronomy, natural philosophy, statistics, and other sciences, should be selected as exercises in the different rules, so that the pupil, while engaged in numeri

cal calculations, may at the same time be increasing his stock of general knowledge—and that questions of a trivial nature, which are only intended to puzzle and perplex, without having any practical tendency, be altogether discarded. In many of our arithmetical books for the use of schools, questions and exercises, instead of being expressed in clear and definite terms, are frequently stated in such vague and indefinite language, that their object and meaning can scarcely be appreciated by the teacher, and far less by his pupils: and exercises are given which have a tendency only to puzzle and confound the learner, without being capable of being applied to any one useful object or operation. Such questions as the following may be reckoned among this class. “Suppose £2 and  $\frac{2}{3}$  of  $\frac{1}{2}$  of a pound sterling will buy three yards and  $\frac{2}{3}$  of  $\frac{3}{4}$  of a yard of cloth, how much will  $\frac{6}{11}$  of  $\frac{3}{4}$  of a yard cost?” “The number of scholars in a school was 80; there were one-half more in the second form than in the first; the number in the third was  $\frac{5}{3}$  of that in the second; and in the fourth,  $\frac{2}{3}$  of the third. How many were there in each form?”

In some late publication, such as “Butler’s Arithmetical Exercises,” and “Chalmers’ Introduction to Arithmetic,” a considerable variety of biographical, historical, scientific, and miscellaneous information is interspersed and connected with the different questions and exercises. If the facts and processes alluded to in such publications, were sometimes represented by accurate pictures and delineations, it would tend to give the young an interest in the subject of their calculations, and to convey to their minds clear ideas of objects and operations, which cannot be so easily imparted by mere verbal descriptions; and consequently, would be adding to their store of genial information. The expense of books constructed on this plan, ought to be no obstacle in the way of their publication, when we consider the vast importance of conveying well-defined conceptions to juvenile minds, and of rendering every scholastic exercise in which they engage interesting and delightful.

#### SECTION V.—*Grammar.*

Grammar, considered in its most extensive sense, being a branch of the philosophy of mind, the study of it requires a considerable degree of mental exertion; and is, therefore, in its more abstract and minute details, beyond the comprehension of mere children. Few things are more absurd and preposterous than the practice, so generally prevalent, of attempting to teach grammar to children of five or six years of age, by making them commit to memory its definitions and technical rules, which to them

are nothing else than a collection of unmeaning sounds. In most instances they might as well be employed in repeating the names of the Greek characters, the jingles of the nursery, or a portion of the Turkish Alcoran. The following is the opinion of Lord Kaimes on this point:—"In teaching a language, it is the universal practice to begin with grammar, and to do every thing by rules. I affirm this to be a most preposterous method. Grammar is contrived for men, not for children. Its natural place is between language and logic: it ought to close lectures on the former, and to be the first lectures on the latter. It is a gross deception that a language cannot be taught without rules. A boy who is flogged into grammar rules, makes a shift to apply them; but he applies them by rote like a parrot. Boys, for the knowledge they acquire of a language, are not indebted to dry rules, but to practice and observation. To this day, I never think without shuddering, of Disputer's Grammar, which was my daily persecution during the most important period of my life. Deploable it is that young creatures should be so punished, without being guilty of any fault, more than sufficient to produce a disgust at learning, instead of promoting it. Whence then this absurdity of persecuting boys with grammar rules?"

In most of our plans of education, instead of smoothing the path to knowledge, we have been careful to throw numerous difficulties and obstacles in the way. Not many years ago, we had two characters for the letter s, one of them so like the letter f, that, in many cases, the difference could not be perceived. We had likewise *compound letters*, such as ct, fl, fh, &c. joined together in such an awkward manner, that the young could not distinguish them as the same letters they had previously recognised in their separate state; so that, in addition to the ungracious task of learning the letters of the alphabet in their insulated state, under the terror of the lash, they had to acquire the names and figures of a new set of characters, before they could peruse the simplest lessons in their primers. Such characters, it is to be hoped, are now for ever discarded. We have still, however, an absurd practice in our dictionaries and books of reference, which tends to perplex not only our tyros, but even our advanced students, when turning up such works—I mean the practice of confounding the letters I and J, and the letters U and V, which are as distinct from each other as a vowel is from a consonant; so that all the words beginning with J must be sought for under the letter I, and the words beginning with V, under the letter U, causing to every one a certain degree of trouble and perplexity, when searching for words beginning with any of these letters. Most of our schoo

Dictionaries and Encyclopedias are still arranged on this absurd principle, which should now be universally discarded.

In the construction of our books of Grammar for the use of children,—instead of facilitating this study, we have done every thing to render it as dry and intricate as possible. We have definitions, general rules, exceptions to these rules, declensions and conjugations, profusely scattered throughout every part of these scholastic manuals, and a cart-load of syntactical rules and examples, all of which must of course be crammed, like a mass of rubbish, into the memories of the little urchins, although they should not attach a single correct idea to any portion of such scholastic exercises. Nothing can be more simple than the *English verb*, which, unlike the Greek and Latin verb, has only two or three varieties in its termination; yet, we perplex the learner with no less than *six* different *tenses*—the present, the imperfect, the perfect, the pluperfect, the first future, and the future perfect,—while nature and common sense point out only *three* distinctions of *time* in which an action may be performed; namely, the *past*, the *present*, and the *future*, which of course are subject to a few modifications. On the same principle on which we admit six tenses, we might introduce nearly double that number. Hence a celebrated grammarian, Mr. Harris, in a dissertation on this subject, enumerates no fewer than *twelve tenses*. It is quite easy to make a child understand that a man is now striking a piece of iron with a hammer, that he did the same thing yesterday, and will perform the same action to-morrow,—in other words, that an action was performed at some *past* time, is performing *now*, or will be performed at some *future* period; but it is almost impossible to convey to his mind a clear idea of *twelve*, or even of *six*, tenses, although a hundred distinctions and definitions should be crammed into his memory. A disposition to introduce quibbling and useless metaphysical distinctions has been the bane of *theology*, and one of the causes of the divisions of the Christian church. A similar disposition has rendered grammar perplexing and uninteresting to young minds, and prevented them from understanding or appreciating its nature and *general* principles. By attempting too much, in the first instance—by gorging their memories with all the distinctions, modifications, and rules, which grammarians have thought proper to inculcate,—we have produced a disgust at the study, when, by attempting nothing more than they were able clearly to comprehend, we might have rendered it both delightful and instructive. There are, properly speaking, no oblique cases in English nouns, excepting the *possessive* case, and yet, in some

grammars, we have six cases specified, similar to those of Latin nouns; and in almost every book on grammar, three cases at least are considered as belonging to English nouns. On the same principle, we might affirm that there are as many cases as there are prepositions in the language; for every combination of a preposition with a noun forms a distinct relation, and consequently may be said to constitute a distinct *case*. Were it expedient in this place, many such remarks might be offered in reference to the absurdities and intricacies of our grammatical systems, and the perplexing and inefficient modes by which a knowledge of this subject is attempted to be communicated.

In communicating to the young a knowledge of grammar, or of any other subject, that plan which is the easiest and the most interesting should of course be adopted. All intricate and abstruse definitions and discussions ought to be avoided, and nothing attempted but what is level to their comprehensions, and which may be illustrated and explained by *sensible* images and representations. In endeavouring to impart a general idea of the elements of grammar, I would, in the first instance, lead the pupils to a position where they would have a distinct view of an extensive landscape, where they might see either ships sailing, birds flying, windmills in motion, men digging the ground, or working with saws and hammers, carriages moving, or reapers cutting down the corn. I would then inform them (if they are acquainted with numbers,) that there are about fifty thousand words in the English language, but that they may be reduced to about *eight* different *classes*\* or kinds; or, in other words, that all the words they see in the different books that come into their hands, however numerous they may appear, may be arranged into these classes. I would next tell them that one of these kinds of words is called *nouns*, or terms which express the *names* of all kinds of objects, and desire them to point out, in the landscape before them, some of those objects designated nouns. They would find

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\* The words in the English language have generally been arranged into *nine* classes, or "parts of speech;" but it appears almost unnecessary to consider the article and the interjection as distinct parts of speech, particularly the interjection, which is not necessary to the construction of a sentence, being only thrown in to express the emotion of the speaker. It is proper, however, that the nature and use of these words be explained to the young. Perhaps all the words essential to language might be arranged into the four following classes; *Nouns*, *Attributives*, (or *adjectives*), *Affirmatives*, and *Connectives*. Such arrangements, however, are of little importance, provided we convey a clear idea to those whom we instruct of the leading parts of speech which are essential to language, and be careful not to perplex their attention with too minute or unnecessary divisions.

no difficulty in complying with such a requisition, and instantly, "a house, a tree, a ship, a church, a flower, a man, a horse," and similar names, would be cheerfully vociferated. They would next be told that certain *qualities* or *properties* belong to every object; that a house may be *high* or *low*, *large* or *small*, *white*, *gray*, or *red*—a tree, *tall*, *thick*, or *slender*—that a feather is *light*—gold, *heavy*—butter, *soft*, &c.; and that the words, *high*, *low*, *light*, *heavy*, *soft*, &c. belong to that class termed *adjectives*, or words expressive of *qualities*. Some particular objects might then be mentioned, and the pupils requested to point out some of the qualities which they may possess. For example, *Boy*. After two or three qualities that a boy may possess are stated, they would soon apply the adjectives, *good*, *bad*, *lazy*, *diligent*, *tall*, *handsome*, *mischievous*, *beautiful*, and other qualities. A *Table*, *round*, *oval*, *square*, *oblong*, *high*, *low*, *long*, *short*, &c., adding the word *table* to each of these qualities. To diversify this exercise a little, a quality might be mentioned, and the pupils desired to name any objects to which it will apply. For instance, the quality *Round*,—when such answers as the following might be given, "A *hat* is round, a *wafer* is round, a *saucer* is round, a *shilling* is round, the *sun* and *moon* are round." In like manner, *High*, which applies to towers, mountains, trees, the clouds; and *Soft*, which applies to butter, dough, jelly, slime, pudding, snow, &c.

I would next direct their attention to that class of words which express *actions*, and request them to look around upon the landscape, and tell me if they perceive any thing *in motion*, or shifting its position from one place to another; (for motion, either mental or corporeal, is implied in every action.) Should they hesitate in answering this request, an instance or two may be pointed out; but they will seldom be at a loss, and will at once reply—"Ships are moving—birds are flying—the horse is trotting—men are walking—the mason is breaking stones—the trees are waving—the labourer is digging the earth." They may also be told to stretch out their hands, to walk a few steps, to strike the ground with a rod, to look up to the sky, or to perform any other action that may be judged expedient, and then informed, that the words expressive of such actions, as *walking*, *striking*, *breaking*, *flying*, &c. are denominated *verbs*. Having engaged them several times in such exercises, till a clear idea of the nature of a verb is communicated, it will be easy to explain the difference between *active* and *neuter* verbs, and the three tenses, the *past*, the *present*, and the *future*. They may be told, for example, that masons *broke* stones yesterday, and *will break* stones

to-morrow—that James *wrote* a letter to his cousin a few days ago, and *will* probably *write* another in a few days hence—and that birds *flew* through the air last year, and *will fly* in the same manner in the year to come. The *quality* of an action, and the *manner* in which it may be performed, or any *circumstance* that happens to be connected with it, may also be explained and illustrated. Thus, they may be asked, In what manner the clouds move, and the birds fly—*slowly* or *swiftly*? In what manner the labourer performs his work—*slovenly* or *neatly*, *cheerfully* or *heavily*? In what manner the river runs—*smoothly* or *rapidly*? How James behaves during the time of instruction—*attentively* or *foolishly*? How the house to which I point is situated—*pleasantly*, *awkwardly*, or *disagreeably*? They may then be told, that such terms as *slowly*, *swiftly*, *smoothly*, *pleasantly*, &c. which express certain qualities of actions, constitute another class of words, denominated *adverbs*.

Words which express the *relations* in which objects stand to each other, may be next pointed out. They may be directed to observe that a certain house (pointing to it) stands *near* a tower, a river, or a large tree—that a house on the right hand is distant *from* another on the left—that the clouds are placed *above* the earth—that the grass is *under* our feet, and that a certain mansion is situated *upon* the declivity of a hill. Such relations might also be illustrated by desiring one of the pupils to walk *to* a certain point, suppose a tree, and then to return *from* that point to his former position;—or, to place himself in a position *before* the rest of the pupils, and afterwards in a position *behind* them—when the relative positions of objects denoted by the terms *near*, *above*, *to*, and *from*, *before*, and *behind*, may be familiarly explained, and designated by the word *prepositions*. An idea may be given of another class of words, which stand instead of names, by asking such questions as these:—How does that house look among the trees, on the opposite bank of the river? The answer might be, “*It* looks beautifully.” How does that lady walk? *She* walks gracefully. What kind of a scholar is John? *He* is a good scholar. What did two wicked boys do to Arthur a few days ago? *They* struck *him* with *their* fists. By such examples, it will be easy to show that the words *it*, *she*, *he*, stand in the place of *house*, *lady*, and *John*; that *they* and *their* refer to the wicked *boys*, and that *him* stands instead of *Arthur*. They may be then informed, that such words are distinguished by the name *pronouns*; and, by a few more familiar instructions, they may be made acquainted with the nature and use of the nominative, possessive, and objective cases, both singular and plural, by



which they are varied. In a similar way the nature and use of the *article* and of *conjunctions* may be pointed out and illustrated.

The plan now described may be varied, by directing the attention of the young to the objects contained in a parlour or a school-room—or, a large engraved landscape, accurately coloured, containing a considerable variety of objects, and representing various artificers at work, and objects in motion, might be placed before them, and used for the same purpose as a real landscape—or; they may be desired to form an imaginary picture, every one being called upon to specify the objects they wish to be put into the picture, along with their qualities, and the actions and movements they wish to have exhibited. This picture may either be *merely imaginary*, or it may be rudely sketched with a pencil on a sheet of paper. One may desire that an elegant mansion may be placed in it; another, a church with a spire, and *near* it a small cottage; another may wish to see exhibited, a smith hammering his iron, or a few persons fishing in a river; and another, a school and play-ground, a cotton-manufactory, or a steam-vessel sweeping along the river.—The exhibitions at a market or fair, a public procession, boys and girls at play, a festive entertainment, with all its accompaniments, the scenes of a sea-port, or any other scene connected with nature or human society, might be conceived or delineated for this purpose, and grammatical exercises connected with it in the manner now illustrated. I should, however, prefer a real landscape, as it appears on a fine day of summer or autumn, to any other exhibition; as real objects make a more lively impression on the mind than any picture can produce, and the view of a beautiful landscape, in the open air, is attended with the idea of liberty, freedom from formal tasks, and various exhilarating circumstances. And it ought never to be forgotten, that, by connecting the process of education with varied and pleasant associations, we gradually enlarge the sphere of juvenile knowledge, and impress more deeply on the youthful mind the instructions we intended to impart. By a few occasional lessons, in the way of amusement, on the plan now stated, which may be varied in every possible mode, more correct ideas of the parts of speech may be communicated, than what is generally done in a year or two by the dry and abstract modes in which this branch of instruction has usually been conducted.

Such a plan of instruction appears to be suggested by the mode in which we may conceive language to have been originally formed. Were we to suppose man just now created, and placed for the first time on the surface of this globe, his attention would, in the first place, be directed to the various objects which he be-

held existing around him. These he would endeavour, by some means, to distinguish one from another; and, if it were his design to invent a language by which he might hold a communication with other rational beings, his first effort would undoubtedly be, to give them *names* by which the ideas of them might be at any time recalled, when the objects themselves were absent from his view. These form a copious source of words, which must be common to every language formed for the communication of thought among intelligent beings, wherever existing, throughout the immensity of the universe. He would likewise soon discover that every one of the objects around him was endowed with certain attributes or qualities, to express which another class of words or signs would be requisite. In the course of his further survey, he would perceive certain changes, motions, and events, such as the ebbing and flowing of the sea, the rising and setting of the sun, the flight of birds, the movements of quadrupeds, &c. the expression of which would require a class of words distinct from the former. These classes comprehend all the words which can be deemed *essential* to language, or to a mutual interchange of sentiments between rational beings. In the progress of the formation of language, however, other words would be found highly expedient, for the purpose of ease or ornament, for connecting the different parts of a discourse, or to avoid circumlocutions or disagreeable repetitions; and hence the invention of pronouns, prepositions, and conjunctions. If this appears to have been the process by which language was originally formed, it likewise suggests the proper mode by which a general knowledge of the object, use, and component parts of language may be communicated to the young.

With regard to *Syntax*, in many of our initiatory grammars, there are between thirty and forty syntactical rules, many of them long and complex, and accompanied with numerous explanations, distinctions, and exceptions, all of which are intended to be crammed verbatim into the memory of the grammatical tyro, whether he understand them or not, and however ungracious and irksome the task assigned him. Is such a task necessary to be imposed, in the first instance? and, if imposed, will it tend to inspire the pupil with a greater relish for grammatical studies, or render him more accurate in the art of composition? I have no hesitation in answering such questions in the negative. Although all the rules alluded to were admitted to be useful, it would be highly inexpedient to burden and perplex a young person with such exercises, when communicating the first elements of grammatical arrangement, especially when he cannot be supposed to

have a clear conception of the meaning and application of the greater part of such rules. What idea, for example, can a child of six or seven years have of such a sentence as the following, which forms only the *one-fourth* part of the 30th rule of syntax, in Blair's Grammar—"The same adjectives, adverbs, and prepositions, are always understood to apply to their respective parts of speech, when connected by conjunctions; so that, if either of them be changed in the next clause of the sentence, or the mood or tense of the verb be changed, the nominative or its pronoun must be repeated,"—or of the following, which forms another part of the same rule—"All the parts of a sentence should correspond with each other, and a regular and similar construction be carefully preserved throughout; and this corresponding analogy in the construction of sentences constitutes the principal charm of elegant composition."\*

I am fully convinced that, in the first instance, it is quite unnecessary to advert to more than three or four fundamental rules in syntax, in order to direct the young in the general construction of sentences. There is one principal rule, which, if punctually observed, would prevent any egregious blunder from being committed either in speaking or writing—and that is, "*A verb should agree with its nominative in number and person.*" This might be called, with some propriety, *the Rule of syntax*—a rule which is short and simple, which can be easily explained and comprehended, on the observation of which the meaning of a sentence frequently depends, and a rule, in short, which is most frequently violated, even by good writers, especially when their sentences are long and complex. To this rule I would add the following—"Active verbs and prepositions govern the *objective case* of pronouns;" and, in order to prevent such inaccurate expressions as "*more better,*" "*more dearer,*" &c. the rule, "Double comparatives and superlatives are improper," may be added. Exercises might also be given to illustrate the two following rules—"The

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\* Mr. Blair, in his Preface to the Grammar alluded to, says, "A grammar for the use of schools *should not contain any thing superfluous,*" and "every thing should be expressed *in the smallest number of words,*"—which are certainly good maxims, and yet some of his syntactical rules occupy nearly a page. He immediately adds, "Whatever it is desirable young people should know *they must learn by rote*—the memory is the *only faculty* of children of which teachers can properly avail themselves, and it is a vain attempt to address their immature powers of reason and reflection." Such sentiments are rather too antiquated for the nineteenth century. This gentleman, whether his name be *real* or *fictitious*, has succeeded much better in the execution of his "Class-Book," and his "Grammar of Natural Philosophy," than in his "Practical Grammar of the English Language."

past participle should be used after the verbs *have* and *be* ;” and “The verb *to be*, should have the same case after it as before it.” It ought never to be forgotten, that the habit of accurate composition depends more on *practice*, and the study of good writers, than on a multitude of *rules* ; and I appeal to every one who is in the habit of composing, whether, in the moment of committing his thoughts to writing, he ever thinks of the rules of syntax, except, perhaps, some of those now specified. I have known an individual, in the lower walks of life, who had never been taught grammar, nor perused any book on the subject—who wrote essays on physical subjects, which might have been inserted with propriety (and some of them were actually inserted) in respectable scientific Journals. The only inaccuracy which appeared was an *occasional* violation of the first rule of syntax above stated. A more correct idea of the construction of sentences will be conveyed to the young by the occasional remarks of a judicious teacher, during their reading lessons—by exercising them frequently on the rules above stated, particularly the first—in causing them to correct ungrammatical sentences—and by pointing out the inaccuracies which occur in their written compositions,—than by all the formal rules that can be packed into their memories.

All the instructions alluded to above may be imparted without the assistance of any book or manual of grammar, and that, too, almost in the way of amusement. When the pupil has arrived at the age of 13 or 14 years, such books as “Murray’s English Grammar,” and “Irvine’s Elements of English Composition,” may be put into his hands for private perusal, where he will meet with a number of minute remarks and observations on the subject, which may be worthy of his attention. But, at the same time, he may be given to understand, that the careful study of good authors, a clear conception of the subject to which his attention is directed, and the exercise of judgment, taste, and common sense, on every piece of composition, will be of more avail than any system of abstract rules ; and that a breach of some of the rules laid down by grammarians may sometimes be as proper as a strict observance of them. In short, in training children to accuracy, both in grammar and orthoepy, it might have a good effect were care uniformly taken, both in the school and the parlour, to correct every expression in their ordinary conversation that is ungrammatical, or incorrect in their pronunciation—to explain the reasons of the corrections, and to endeavour, on all occasions, to induce them to express their thoughts with propriety and precision. In the schools in Scotland every child should be taught to pronounce the *English* language with accuracy, even

in his common conversation, so that the Scottish language may be extirpated as soon as possible, since it will never again be the language of literature or science.

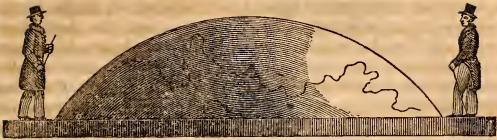
#### SECTION VI.—*Geography.*

Geography is a branch of knowledge with which every individual of the human race ought to be, in some measure, acquainted. It is scarcely consistent with the character of a rational being, surrounded by the immensity of the works of God, to feel no desire to become acquainted with these works, and, particularly, to remain in ignorance of the form, magnitude, component parts, and general arrangements of the terrestrial habitation allotted for his abode. It is equally inconsistent with a principle of benevolence, and with the relations in which he stands to beings of the same nature and destination, to remain altogether unacquainted with the physical and moral condition of other tribes of his fellow-men, and to feel no interest in alleviating their miseries or promoting their improvement. It is even inconsistent with the spirit of religion and the duties of a Christian, to remain in indifference with regard to geographical knowledge, for "the field" of Christian labour and benevolence is "the world" with its numerous tribes of inhabitants, which it is the great object of this science to investigate and describe. As the depositories of Revelation, of "the good things of great joy," which are intended to be communicated "to all people," we are bound to study this subject in all its bearings and relations, and to teach it to our children, and our children's children, that they may feel an interest in the moral condition of the inhabitants of distant lands, and employ their energies in diffusing Divine knowledge, in counteracting moral evils, in abolishing the system of warfare, and preparing the way for a harmonious intercourse among all the families of the earth. This science, therefore, ought to form a subject of study in every seminary devoted to the instruction of the young. Yet it is a fact, that, in the present state of society, we find thousands of our fellow-men almost as ignorant as the horse or the mule, of the arrangements of the world in which they dwell, and of the various tribes of human beings with which it is peopled—as if they had no connection with their brethren of the same family, nor any common relation to the Universal Parent who gave them existence.

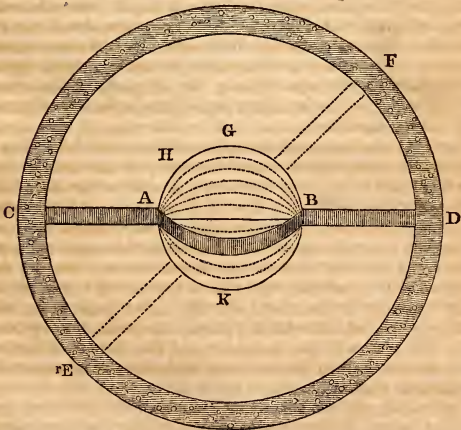
This study, like many other scholastic exercises, has too frequently been conducted in a dry and uninteresting manner, and very inadequate ideas communicated of its grand features and leading objects. Lists of the names of towns, cities, countries

rivers, bays, and gulfs, have been imposed as tasks to the memory, without any corresponding ideas; and the mechanical exercises of copying maps, and twirling an artificial globe, have not unfrequently been substituted for clear and comprehensive views of the leading facts and principles of the science. *Physical* geography has been almost entirely omitted in the initiatory books on this subject; and most of them are constructed on this principle, that the meagre descriptions and details they contain *shall be committed to memory by rote*. In this way, months and even years have been spent, and as little real knowledge of geography acquired, as there is of theology by the common routine of committing to memory the vocables of the "Church Catechism," or the Westminster Assembly's synopsis of Divinity.

In communicating a knowledge of geography, it is requisite, in the first place, to give the young a clear and impressive idea of the *size, form, component parts, and general arrangements* of the earth, considered simply as an object of contemplation, and a part of the creation of God. In stating to a class of pupils that "the earth is round like a ball," the *reasons or arguments* which prove this position should be clearly and familiarly illustrated. If they are near the sea-coast, they should be conducted to the margin of the sea, to observe how the hull of a ship, leaving the shore, disappears, near the horizon, before the sails, and the sails before the topmast; and a telescope should be provided, that the observation may be made with perfect distinctness. They may be informed, at the same time, that a ship disappears from the view, in the same manner, *in all parts of the ocean*; and if so, the ocean must form a part of the surface of a sphere; and if the ocean, with its numerous ramifications of seas, straits, and gulfs, be of a spherical form, the surface of the land must be nearly of the same figure, since it is nearly on the same level as the sea, no part of it rising more than a mile or two above this level, except the peaks of a few lofty mountains. Where there is no convenient access to the sea-coast, or the margin of a lake or river, the same fact may be illustrated by the appearance of a person going over the top of a conical hill,—or any waving tract of ground may be selected, and a little boy directed to walk from the one extremity to the other, over the highest point of it; when it will be perceived, after having passed this point, that the lower parts of his body will first disappear, and that the top of his head will be the last part of him that will be visible, as represented in the following figure.



The pupils may next be made to perceive, that if the earth be round like a globe, we might travel directly east or west, and, holding on in the same direction, without turning back, might arrive at the same point from which we set out; and then be informed, that the experiment has actually been made—that ships, at different periods, have sailed quite round the world, the course of which may afterwards be pointed out on the artificial globe. But, as these voyages have been made only in an easterly or westerly direction, they may be led to understand that, had we no other proofs of the earth's rotundity, this experiment would only prove that the earth is round in one direction, like a cylinder or a drum. The roundness of the earth, *from north to south*, might, at the same time, be explained from the fact, that when we travel a considerable distance from N. to S. or from S. to N., a number



of new stars successively appear in the heavens, in the quarter to which we are advancing, while many of those in the opposite quarter gradually disappear; which could not happen if the earth were a *plane* in that direction, like the longitudinal surface of a cylinder: for, in this case, we should see all the stars of the heavens, from the North pole to the South, on whatever portion of the cylindrical surface we were supposed to be placed. This might be illustrated by surrounding a terrestrial globe, or any other ball, with a large hoop or circle, about twice or thrice the diameter of the globe, on which some of the stars might be represented. This circle might be made either of wood or pasteboard, and the globe within it connected with a moveable plane to represent the horizon, as exhibited in the following figure.

In this figure, the inner circle represents the earth; A, the North pole, and B, the South; and the larger circle, E C F D, a portion of the celestial sphere. It is evident, that if a person be placed at the equator at G, he will see all the stars above the horizon C D, in the hemisphere D F C. If he move to the point H, 45 degrees nearer to the North pole, the moveable plane C D, may be moved in the direction E F, to represent the horizon of that place, when it will evidently appear that he has now lost sight of all the stars situated between F and D, and that the pole-star C, which, in his former position, was in his horizon, is now elevated 45 degrees above it. In a similar manner it might be shown that no such difference in the aspect of the starry heavens could take place, in travelling from South to North, or from North to South, were the earth of the form of a cylinder; and consequently, that the fact above stated proves the rotundity of the earth in that direction.

That the earth, considered as a whole, notwithstanding the irregularities caused by its mountains and vales, is of the figure of a sphere, may be illustrated from the phenomenon exhibited during the progress of an eclipse of the moon. An explanation of a lunar eclipse, accompanied with familiar illustrations, will be requisite to be given, before the proof of the globular figure of the earth be deduced from this phenomenon. Let the flame of a candle or gas-lamp represent the sun, and a wooden ball, supported by a wire, represent the earth; and let a circle, somewhat less than the diameter of the ball, be drawn on a piece of pasteboard, and coloured, to represent the moon. Let them be placed at a moderate distance from each other, and nearly in a straight line, and let the pupils mark the curve of the shadow of the ball on the circle representing the moon, and that there is no body but one of the figure of a *globe* that can project a *circular*



*shadow in every direction* ; for, although a counter or a shilling will cast a circular shadow in *one* direction, yet in every other direction it is either an oval or a straight line. Hence the conclusion is easily deduced, that, if the shadow of the earth falling on the moon is the cause of an eclipse of that orb, and if this shadow, so far as it is seen, is always a portion of a circle, the earth, as a whole, must be nearly of a globular figure. In order to render such explanations clear and impressive—when a visible eclipse of the moon takes place, young persons should be directed to observe such a phenomenon with attention—to mark the figure of the earth's shadow when it first enters on the eastern margin of the moon—before it leaves its western edge—and during the whole of its progress along the disk, if it happen to be a *partial* eclipse of the moon ; and, although they be not directly engaged in geographical studies at the time, yet such observations will afterwards prepare them for understanding such explanations as now suggested. Such minute illustrations, so far from being superfluous or unnecessary, are essentially requisite for producing in the minds of the young a *rational conviction* of the rotundity of the earth. I have known young ladies, and gentlemen too, who had passed through a scholastic course of geography, and yet could assign no other reason for their believing that the earth is globular, than this, "That their teacher told them so, and showed them a representation of it by the artificial globe." Besides, such specific explanations and illustrations tend to exercise the reasoning powers of the young, and to bring to their view a variety of incidental facts and circumstances connected with the subject, and thus their store of general information is gradually increased.

Having, by such methods as the above, produced a clear conviction of the spherical form of the earth, the next step might be to convey an impressive idea of its *magnitude*. For this purpose, let a class of young persons be conducted to an eminence, where they might have a distinct view of a landscape stretching about *eight miles* in every direction. Let their attention be particularly directed to the various objects which compose the scene before them ; let them be directed to consider the vast mass of materials contained in the hills or mountains which form a portion of the view—the millions of labourers, and the number of years which it would be requisite to reduce the whole landscape to a perfect level,—the number of trees and shrubs of every kind contained within the range of their view—the almost innumerable millions of flowers of every hue, stalks of corn, blades of grass, mosses almost invisible to the naked eye, and vegetables of every descrip-

tion, which cover every portion of the landscape—the cattle, sheep horses, dogs, and other quadrupeds, and the multitudes of birds worms, flying and creeping insects, and microscopic animalculæ, which no man can number, comprehended within the limits of their view—the number of houses and human beings in the towns villages, and hamlets, which are scattered around, and the labours in which they are employed—the mass of waters in the rivers, and in that portion of the ocean which lies before them, (if such objects be in view,) and the numerous tribes of fishes which glide through the watery element. Let them be directed to consider the time and exertions which would be requisite to travel to the most distant part of the landscape, to go quite round it, and to cross it in forty or fifty directions, so as to attain a more intimate inspection of the multifarious scenes and objects of which it is composed. Let certain general calculations be made of the *number* and *magnitude* of such objects, of the *motion* of the inanimate parts of nature, of the activities of animated beings, and of the quantity of matter which appears on every hand. Having impressed upon their minds, as clearly as possible, such ideas of the *magnitude* and *variety* of the scene before them, let them be informed that the landscape they are contemplating is about 50 miles in circumference, and that its surface contains 200 square miles; but, that the whole surface of the earth contains more than 196 millions of square miles, and, consequently, is *nine hundred and eighty thousand times* larger than all the objects they behold around them, so that they must conceive 980,000 landscapes as large as the one before them, before they can form an adequate idea of the magnitude of the earth. To impress this idea more deeply, they may likewise be told, that, were they to remain in the station they now occupy, *ten hours* every day, (the time usually allotted for daily labour,) and were a landscape of similar extent to that which they behold, to pass before their view *every hour*, till the whole extent and scenery of the terraqueous globe were brought under their observation, it would require more than *two hundred and sixty-eight years* before they could survey, even in this rapid and imperfect manner, the whole superficial dimensions and variegated scenery of the globe on which we dwell.

Their attention should likewise be directed to the *solidity* of the earth—that it is not a mere superficies, but contains within its bowels an immense and indescribable mass of matter, extending nearly 7900 or 8000 miles *in every direction* between the opposite portions of its circumference, amounting to more than 263 thousand millions of cubical miles. An idea of this enormous mass of materials may be communicated by such illustrations as

he following :—Suppose Mount Etna,—which ranks among the largest *insulated* mountains on the globe, and which contains around its sides 77 cities, towns, and villages, and 115,000 inhabitants,—to be 120 miles in circumference around the base, about 10 miles in circumference near the top, and 2 miles in perpendicular altitude, and considering its figure to be nearly that of the frustrum of a cone, it will contain about 833 cubical miles, which is only the  $\frac{1}{316.756.481}$  part of the solidity of the globe, reckoning it to contain 263,858,149,120 cubical miles ; so that it would require more than *three hundred millions* of mountains, such as Etna, to form a mass equal to that of the terraqueous globe : and were these mountains placed side by side in a straight line, they would extend 12,100,097,574, or more than *twelve thousand millions* of miles ; that is, more than *six times* the distance of Herschël, the remotest planet of our system. And were we to travel without intermission, till we reached the extremity of such a line of mountains, at the rate of 25 miles every hour, (the utmost speed which our steam-carriages have yet attained,) it would require *fifty-five thousand, two hundred and fifty-one years*, before the journey could be accomplished. And, were they arranged in circles, equal to the perimeter of the sun, they would go 4376 times round the circumference of that stupendous globe, and cover a great portion of its surface. Again, suppose that all the inhabitants of the earth were to be employed in removing a mass of materials equal to that of our globe ; suppose all that are capable of labouring to be 200 millions, and that each person removes ten cubical yards in a day, it would require more than 1,970,956,164, or, one thousand nine hundred and seventy millions, nine hundred and fifty-six thousand, one hundred and sixty-four years, before such an operation could be completed ; which is more than 337,550 times the number of years which have elapsed since the Mosaic creation.

It is of some importance, that, by such illustrations, we endeavour to convey to the minds of the young a luminous and *impressive* idea of the magnitude of the globe on which we dwell. For it is the only standard, or *scale of magnitude*, by which we are enabled to form a conception of the bulk of the sun, and some of the more magnificent globes of the solar system, and of the immensity of the universe. If we entertain imperfect and contracted conceptions of the size of our globe, we shall be led to entertain similar contracted views of the celestial orbs, and of the amplitudes of creation. No adequate conception of the magnitude of our world can be conveyed to the young, by merely telling them that it is 8000 miles in diameter, and 25,000 in cir

cumference, and showing them its figure and the divisions on its surface by an artificial globe. For, in the first place, few of them have an accurate conception of the extent of *one* thousand miles, much less of *twenty-five* thousand; and, in the next place, they are apt to fix their attention merely on the *length* of a line or a circle, without considering the *extent of surface* contained in a globe of the above dimensions; and therefore, the number of square miles comprised in the superficies of the earth, amounting to nearly 200 millions, should always be specified, as that which conveys the most correct idea of the amplitude of our globe—and, in the last place, unless an ample prospect be presented to their view, and their attention fixed upon its multifarious objects, while such instructions are imparting, the illustrations of the magnitude of the earth will neither be clear nor impressive. In a private apartment, where the view is confined to the walls of the room, such instructions would lose a considerable part of their effect.

Having thus impressed on the understandings of the pupils clear conceptions of the figure and magnitude of the earth, its leading divisions and *grand natural outlines* should next be presented to view. An eighteen-inch terrestrial globe should be placed before them, on which they should be directed to mark the great divisions of *land* and *water*—that the regions inhabited by man, and other terrestrial animals, lie between two expansive masses of water more than ten thousand miles in length, and one of them nearly the same in breadth, which cover about three-fourths of the surface of the globe—that the northern and southern portions of this watery mass are, for the most part, compacted into a body of solid *ice*; that the other portions move backwards and forwards in different directions by a kind of libratory motion, every  $12\frac{1}{2}$  hours, producing the flux and reflux of the sea; that currents, such as the *gulf stream*, are found in different parts of the ocean, flowing uniformly in the same direction—that the *land* is divided into three principal portions or masses, the Eastern and Western continents, and the territory of New Holland, besides thousands of islands of every form and size, which diversify the surface of the ocean—that lofty ranges of mountains, some of them three or four miles in perpendicular height, run in different directions through these continents, some of them hundreds and even thousands of miles in extent—that hundreds of rivers, many of them above 2000 miles in length, have their rise in these elevated regions, and carry an immense body of waters into the ocean—that the ocean has been sounded with lines nearly a mile in length, when no bottom was found; that it is probable, it is several miles

in depth, and that its bottom is diversified with mountains and vales like the surface of the dry land; that it contains a mass of water sufficient to cover the whole globe to the height of more than a mile and a half; and that, were its caverns drained, it would require more than 20,000 years before they could be filled by all the rivers running into it at their present rate, although they pour into its abyss 13,600 cubical miles of water every year—that the atmosphere surrounds the whole of this terraqueous mass; that by means of this atmosphere and the solar heat, a portion of the waters of the ocean is carried up to the region of the clouds in the form of vapour, and condensed into rain to supply the sources of the rivers, and to water and fertilize the earth—and that by these, and similar arrangements of Infinite Wisdom, the lives and comforts of myriads of animated beings throughout the regions of the earth, air, and ocean, are preserved and perpetuated.

Such general views of the grand features of the globe, when occasionally enlivened with particular details of what is curious and novel to the young, cannot but arrest their attention, and excite their curiosity to acquire more minute information on the subject; while, at the same time, they have a tendency to inspire them with sublime and reverential ideas of that Almighty Being who, “laid the foundations of the earth, who causeth the vapours to ascend, who measureth the ocean in the hollow of his hand, who weigheth the mountains in scales, and taketh up the isles as a very little thing.” After describing such general views, the attention may be directed to various other objects connected with the physical constitution of the globe, such as rocks and insulated mountains, promontories, isthmuses, caverns, icebergs, forests, mines, and deserts—volcanic mountains, and islands that have been raised from the bottom of the ocean by the force of subterraneous agents—lakes, mediterranean seas, fountains, springs, whirlpools, gulfs, and water-spouts—the peculiarities of the different zones—the climates, and the distribution of plants and animals in the different regions of the earth—the atmospherical phenomena in different countries, thunder, lightning, aurora-borealis, the monsoons, trade-winds, sea and land breezes, hurricanes, and tornadoes—the distribution of *temperature* in different parts of the earth—the variety of seasons in the different zones, and the reasons why all the four seasons prevail at the same moment in different countries—the changes which have been produced on the surface of the globe by earthquakes, volcanoes, the action of water, the influence of the atmosphere, and the agency of man—the varieties of the human race, the population of the

globe, and the number of individuals that are daily ushered into existence, and of those who daily retire from the living world. To these views of natural scenery may next be added explanations of maps, and of the different circles on the artificial globe, of the nature of longitude and latitude, the division of the circle into degrees and minutes, the variety of days and nights, the *reasons why the zones are bounded at particular degrees of latitude* by the tropics and polar circles, and the mode by which the circumference of the earth and its other dimensions have been determined. The explanations of *astronomical* geography, such as the causes of the different seasons, the annual and diurnal motions of the earth, and the method of finding the latitudes and longitudes of places, may be postponed till the pupil proceeds to the study of astronomy.

In describing such objects as the above, and other departments of geography, illustrative maps and delineations, such as the following, are requisite:—1. A stereographic projection of the globe on the plane of the meridian, which divides it into the eastern and western hemispheres; and another projection on the plane of the equator, having the poles in the centre, dividing the earth into the northern and southern hemispheres. Without this last projection, which is seldom exhibited in books of geography, the relative positions of countries in Asia, North America, and other regions, cannot be distinctly traced. On both these maps, the *ranges of mountains* which diversify the globe, and all the *rivers* which flow from them, should be particularly delineated, without any other objects or distinctions, except the names of the countries, seas, oceans, rivers, and mountain-chains, in order to present to the young mind, at one view, this grand and distinguishing feature of our globe. For want of such maps on a large scale, accurately delineated, with the mountains and rivers represented in their proportional magnitudes, no accurate nor comprehensive ideas are generally entertained of this noble and interesting feature of the terrestrial surface. Three or four extensive chains of mountains may be distinguished, from which flow numerous ramifications, and which, with some interruptions from the sea, extend nearly round the globe. One of these chains runs through Lapland, Finland, and Northern Russia, including the Ural mountains, sending forth branches in different directions. Another runs along the southern parts of Europe, including the Alps and Pyrenees—Hungary, Persia, Tibet, including the Himalaya, and, stretching in different directions, pass through China, Japan, and the Kurile islands towards Kamtschatka, from which another chain diverges, and establishes a connection with the

grand chain of the American continent. Another ridge runs along the southern hemisphere, through Africa, Paraguay, the islands of the Pacific, and New Holland; and another extensive chain runs from north to south, along the whole length of America, including the Andes, the Rocky and the Blue mountains. The pupils should be directed to trace these ranges, with all their different branches, not only along the continents, but across the oceans, where the tops of the higher ridges appear in the form of islands, their average elevations remaining below the level of the sea.—2. Another delineation should consist of an elementary map, showing the various objects connected with geography: such as continents, islands, peninsulas, isthmuses, promontories, mountains and plains, woods and forests—rivers, lakes, seas, gulfs, friths, straits, and channels—and the manner in which cities, towns, forts, roads, shoals, sand-banks, soundings, sunken rocks, and the direction of the winds, are represented in maps.—3. Delineations showing the proportional length and breadth of the principal rivers on the globe. This might, perhaps, be more distinctly exhibited by a number of rods of different lengths, gradually tapering to a point as the respective rivers diminish in breadth, from their mouths to their sources. Other delineations might represent their lengths, not in straight lines, but with all their curves and windings.—4. A chart or delineation of the comparative size of countries, lakes, and islands; so that the proportional spaces on the globe, occupied by such countries as Russia, China, Great Britain, the United States, &c. may be perceived at a glance. These spaces may be represented either by squares, parallelograms, or circles.—5. An *Isothermal chart*, showing the *climates* and *vegetable* productions of the earth; in which the mean temperature of its different regions, the plants which flourish in them, the length of the longest days and nights, the divisions of the zones, and other particulars, may be distinctly noted.—6. A chart of geographical *zoology*, showing the various tribes and species of animals with which the earth is peopled, and the several regions where the different species abound. The names of the animals might be engraved instead of the names of towns, and if the chart was on a large scale, the *figures* of the most remarkable animals might likewise be engraved.—7. A map of Africa and America, and the Atlantic ocean lying between them, *on the same sheet*, for the purpose of exhibiting, *at one view*, the whole Atlantic, with its islands, and the relative positions of the coasts of Africa and South America. Also, another map, on the same scale, representing the eastern parts of Asia and New Holland on the one hand, and on the

other, the western coast of America, with the Pacific ocean, and its numerous groups of islands which intervene, for the purpose of showing the nearest approach which the old and new continents make to each other, and the relative positions of the islands and countries connected with the Pacific.—8. A map or chart of *Moral* geography, exhibiting the prevailing religion of the several countries, and the moral state of their inhabitants, which might be distinguished, either by different colours or by different shades in the engraving. In this map the countries enlightened by Christianity, and those which are still shrouded in Pagan darkness, might be exhibited at one view; for the purpose of showing to the young what an immense portion of the world is still immersed in heathen ignorance and idolatry, and what exertions are still requisite for enlightening the benighted notions; and for the purpose of stimulating them to bear a part in those philanthropic movements which are now going forward for the enlightening and renovation of the world.—9. Views of cities, public buildings, mountains, caves, grottos, volcanoes, interesting landscapes, and whatever scenes or objects are most striking on the surface of the globe. Some of these views might be exhibited by the optical diagonal machine formerly described.—10. Sets of coloured maps of the quarters of the globe, and its different countries, delineated in the usual way.—11. A projection of the globe *on the horizon* of the particular country where the pupils reside, for the purpose of showing the bearings and distances of places from the country in which they are placed.—12. *Slate globes*, on which the pupil may trace with a pencil the circles of the sphere, the ranges of mountains, the course of rivers, the outlines of continents and islands, and whatever else may tend to familiarize his mind to the general arrangements of the earth. On such globes mistakes may be remedied and inaccuracies corrected by the application of the sponge; and, after the pupil has been for some time accustomed to such delineations, he will soon acquire a clear and comprehensive view of the outlines of the globe, and become familiar with the relative positions of its continents, seas, and islands.—13. Delineations of the *comparative heights* of the principal mountains on the globe—the mountains in the eastern and western hemispheres being arranged in two separate groups. On the same sheet might likewise be delineated, comparative views of the heights of different *ranges*, arranging them into six or seven classes, beginning with views of such mountains as those of Scotland, Wales, and Ireland, which do not much exceed 4000 feet, and gradually proceeding to such as the Cordilleras and the Himalaya, whose summits reach an eleva-



tion of above 20,000 feet.—14. *Models* of particular countries might occasionally be made of wax or other materials, particularly of mountainous regions, for the purpose of exhibiting an idea of the scenery of a country, the windings of its rivers, and the comparative height of its mountains above the general level of its surface. No map can convey an idea of such particulars, or of the general appearance and prominent features of any country, similar to that of a well-executed model. I have seen in the Museum of the University of Edinburgh, several models of the kind to which I allude, of the vales and mountainous regions of Switzerland, in which the position of the towns, the course of the rivers, the lakes, the lines of roads, the vales, the rocks, the forests, and the comparative elevation of the mountains, are exhibited, as if one were looking down upon the country from the clouds. The only objection to such models would be the difficulty of getting them executed, and the consequent expense which would be incurred. But, if one model were accurately executed, others could easily be taken from it, on the same principle as phrenologists take casts of the human skull.

By the assistance of such maps and delineations, and with the aid of a judicious text-book, comprising a comprehensive view of the outlines of physical, mathematical, civil, statistical, and historical geography, an enlightened teacher will be enabled gradually to lead his pupils forward to luminous views of this interesting subject. In describing the different countries, he should give a comprehensive outline of whatever is peculiar to each country, and select, for particular description, whatever interesting objects of nature or art may have a tendency to excite the attention and gratify the curiosity of his pupils, referring them to their larger systems of geography for more minute details. In such descriptions, the details of moral, statistical, and religious geography should occupy a more prominent place than they generally do in our systems of geography and scholastic courses on this subject. The statistics of our own country, of the various states of Europe, and particularly of the United States of America, which are very imperfectly known, and respecting which there exist numerous misconceptions and unreasonable prejudices on this side of the Atlantic, should be particularly detailed. The moral and mental degradation of the heathen world; the missionary stations which have been fixed in different parts of it for counteracting the influence of barbarism and idolatry, and diffusing the light of divine knowledge; the various success which has accompanied such undertakings; and the philanthropic enterprises which are now going forward in different countries for

the moral renovation of mankind, should be depicted to the view of the young with all the vividness and energy which the importance of such subjects demands, in order to allure them to the consideration of such objects, and to secure their endeavours in promoting them. It is a striking and melancholy feature in the records of our race, that almost the whole of history and historical geography is occupied with details of the miseries of mankind, produced by ambition, avarice, and injustice, the tyranny of despots, and the desolations of war; and that scarcely a bright spot can be perceived on the surface of the globe, and amidst the gloomy records of past generations, on which the eye of benevolence can rest with unmingled delight. Hence it has happened, that we have scarcely a history of the operations of pure philanthropy, except in the instance of our Saviour and his apostles. And now, when philanthropic plans have been formed, and benevolent enterprises are carrying on, our geographers and men of science, so long accustomed to blaze abroad the exploits of ambition and malignity, will scarcely condescend to notice or record the operations by which the moral world is beginning to be enlightened and regenerated. This is not what it ought to be, or what we ought to expect from those who are engaged in the diffusion of knowledge. All knowledge should be directed so as to have a moral bearing, and to stimulate the mental activities of the young to those benevolent exertions by which the best interests of their fellow-men, in every land, may be promoted.

Geographical compendiums for the use of schools should be clear and comprehensive in their details, and enlivened with occasional picturesque descriptions of human scenery and of natural and artificial objects, which may be illustrated with neat engravings. They should also abound with questions and exercises of every description connected with the subject, to afford scope for the industry of the pupil, and for the exercise of his judgment and reasoning powers. But, however excellent the plan and details of any school-book may be, it ought by no means to be considered as superseding the more familiar illustrations of the teacher, and the conversational lectures alluded to above. No man can be a successful teacher of this science, but he who has a familiar and comprehensive knowledge of all the subjects connected with it, and who can, at any time, illustrate its principles and facts by *viva voce* descriptions and elucidations, which always make a deeper impression on the young mind than can be produced by the mere perusal of the best treatises. In working the usual problems on the terrestrial globe, (some of which are of little practical importance,) due care should be taken, that the

pupils be not guided merely by the rules given for the respective problems, but that *they understand the reasons* why they turn the globe in this or that direction—elevate the pole to a certain degree above the horizon—or set the horary circle to a given hour. In problems which have a reference to the difference of time at different places, they may be taught to perform the operations by a mental calculation, and to ascertain, in the course of a few seconds, what nations have noon, midnight, morning or evening, at a given hour, or summer or winter, spring or autumn, on a given day or month. In commencing the study of geography, a plan or map of the town or village in which the pupils are taught, along with the adjacent country, and some of its prominent objects, might be laid before them, as introductory to the study and explanation of maps. On this map, they might be directed to attend to the cardinal points of the compass, the boundaries of the town, the streamlets or rivers, ponds or hills, and the bearings of the different streets, lanes, public buildings, and other objects, from each other; and various questions and exercises in reference to such objects might be proposed, which would excite a spirit of observation, and prepare them for understanding maps of countries on a larger scale. A map of the county, and then a map of the state or kingdom, might next form the subject of attention, which would prepare them for the study of the particular quarter of the globe in which they reside, and of all the other countries, seas, and oceans, dispersed over the surface of the earth. This plan is evidently in conformity to the order of nature, although directly opposite to the order generally pursued.\*

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\* Since writing the preceding parts of this work, I have been favoured, through the liberality of a respected literary correspondent in the State of *Connecticut*, North America, with a variety of school-books on *geography* and other subjects, which have an extensive circulation in the New-England States. Among these are the following:—1. Woodbridge's "System of Universal Geography, on the principles of comparison and classification 5th edition, 1833." This work, comprised in a thick 12mo. volume of 500 very closely printed pages, comprehends an immense mass of information on *physical*, *civil*, and *statistical* geography, including descriptions of a great variety of facts in relation to the *geological* structure of the earth. It is illustrated by nearly a hundred engravings of natural and artificial objects; such as sections of rivers, canals, comparative elevation of mountains, cataracts, races of man, geological sections, cities and public buildings, which both enliven and elucidate the descriptions. Appended to this work, is a lucid and judicious compend of "Ancient Geography, as connected with Chronology," including sketches of sacred history, mythology, and the early history of mankind, by Mrs. Willard—a lady who appears to have made considerable researches into the different departments of geographical science, and to have promoted the cause of general educa-

SECTION VII.—*Geology.*

Geology is a science which, of late years, has excited the attention of philosophers, naturalists, and theologians; and, in conse

tion. Both these works are admirably calculated for the higher classes in schools, and abound with a great number of questions and exercises, for stimulating the attention and ingenuity of the young. Had this volume been sparsely printed, according to the fashion that prevailed 20 or 30 years ago, like "Playfair's Geography," and other works, it would have occupied two or three quarto volumes of 1500 pages.—2. Woodbridge's "Rudiments of Geography, on a new plan," 18mo. containing 208 closely printed pages and about 170 cuts, and comprising a very considerable portion of information on the different departments of geography. It may be considered as partly an abridgment of the larger work noticed above, and partly an introduction to it. The cuts, though small, are sufficiently vivid and distinct to convey an accurate idea of the objects they are intended to represent. It has passed through seventeen editions, comprising more than 200,000 copies. Mr. Woodbridge is a corresponding member of the Geographical Society of Paris, and Editor of the American "Annals of Education;" and a gentleman who appears to be quite familiar with all the departments of geographical, physical, and mathematical science. His geographical works are rich in information in respect to every topic connected with his general subject, and have received the approbation of the Geographical Society of Paris, and of many scientific characters on the continent of Europe, particularly Humboldt and Fellenberg.—3. "A Practical System of Modern Geography," by J. Olney, A. M.—an 18mo. of 288 pages, closely printed on a plan somewhat similar to Woodbridge's Rudiments, illustrated with nearly a hundred engravings, and containing a very considerable portion of useful information. This work has passed through fifteen editions.—4. "The Malte-Brun School Geography," by Mr. Goodrich, a large 18mo. volume of nearly 300 pages, and containing about 133 engravings. This work contains a larger quantity of letter-press than the two former, and a great variety of facts in relation to civil and descriptive geography, but is not so full as Woodbridge's volumes in its details of *physical* and statistical geography. Fifteen thousand copies of this work were sold in the space of eighteen months from the date of its first publication. The *Atlases* belonging to these works are beautifully executed, and contain several of the projections I have suggested above, besides sets of maps as usually delineated, along with a variety of useful descriptions and statistical tables. In the Atlas which accompanies Olney's "Practical System," the *population* of the respective towns and cities can be ascertained at a glance, by means of certain characters and figures connected with their names. Hall's "Child's Book of Geography," and Peter Parley's "Geography for Children," each of them containing about a hundred pages, in a square 18mo. size, and embellished with a variety of maps and cuts, appear well calculated to interest the minds of youth, and to convey a general idea of the leading features of the world. Some of the above works, with a few alterations, might be published with advantage in Great Britain. They contain more particular maps and descriptions of the United States than are to be found in geographical works published on this side of the Atlantic. A comprehensive and useful compend of geography for the use of schools, might be compiled from the volumes now mentioned

quence of the researches of its votaries, many striking and important facts in relation to the structure of the earth and the changes it has undergone, have been brought to light. Many of the facts which this science discloses have a tendency to convey to the mind impressions of the wisdom, and particularly of the *power* of the Creator, in those stupendous forces which produced the convulsions and changes which have taken place both on the surface and in the interior strata of the globe. They are likewise applicable to various practical purposes. A minute and circumstantial knowledge of the various facts which have been ascertained by geologists in different countries, may be of extensive use to those employed in mining operations, when searching for coal, fossil salt, or metallic veins, and might prevent many ruinous speculations to which ignorant projectors are frequently subjected. In excavations for the purpose of forming canals, tunnels, and rail-roads—operations which are now going forward in almost every part of the civilized world—a knowledge of this subject could not fail to be highly beneficial to all parties engaged in such projects. Besides, the study of this science is intimately connected with Scripture history and theology, and its facts, when viewed in a proper light, have a tendency to elucidate certain portions of the Sacred writings, and to illustrate the harmony and the connection which subsist between the visible operations of the Creator and the revelations of his word. For these reasons, it might be expedient to communicate to the young a general idea of some of the leading facts connected with geology, without perplexing them with any of the speculations of philosophers, or the theories which have been formed to account for geological phenomena; leaving them to deduce their own conclusions at a future period, when their knowledge of such subjects shall be increased, and their judgment matured.

A brief description might be given, in the first place, of the solid parts of the earth, of the various strata of which they are composed, and of the classifications which geologists have made of the different kinds of *rocks*. These rocks are usually arranged under the following classes:—1. *Primary rocks*, which compose the grand framework of the globe, which form the most lofty mountains, and extend to the greatest depths yet penetrated by man, and below all the other formations. The substances of which such rocks are composed, are granite, gneiss, mica-slate, hornblend, granular quartz, &c. but never contain salt, coal, petrific-

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by selecting the descriptions, exercises, and more interesting portions of each, and combining them into a volume calculated for the meridian of our own country.

tions, or any remains whatever of organized substances; and therefore are supposed to have been formed before the creation of animals or vegetables.—2. *Transition rocks*, which include those rocks that lie over the primitive, and are composed of the larger fragments of the primitive rocks. They contain graywacke, transition limestone, slate, sandstone, &c. Shells are sometimes found in them, but no remains of land animals or vegetables. It is supposed they were formed next after the primitive rocks, and after the creation of some kinds of organized beings.—3. *Secondary rocks*, which lie upon the transition rocks, and appear like deposites, composed of grains which once belonged to primitive rocks. The principal secondary formations are *coal, chalk, secondary limestone, oolite, millstone, grit, &c.* which contain petrifications of animal and vegetable substances.—4. *Tertiary strata*, which consist of beds of *clay, sand, marl*, and the newer limestone deposites. These formations are considered as newer than the secondary, and contain abundance of fossil shells and plants, along with the bones of quadrupeds and fishes.—5. *Volcanic* and basaltic rocks, which owe their origin to volcanic fire, and are sometimes forced up to the surface of the earth in a melted state, by the action of subterraneous heat. The principal volcanic rocks are *basalt, lava, and greenstone*.—6. *Alluvial strata*, which include deposites that are made of broken strata, consisting of sand, mud, clay, pebbles, &c. which are formed by the currents of rivers, and other causes now in operation.

These classifications of rocks and formations might be illustrated by such figures as in the annexed cut, which is taken from Woodbridge's "System of Universal Geography," where Fig. 1. represents the *strata of the earth*, P the primary strata, T transition, S secondary, A Alluvial, B basaltic, V vein, b bed. Fig. 2, represents a section of the earth between latitude 40° and 45° north. In conjunction with such pictorial representations, a cabinet of materials should be procured, containing at least the following: *quartz, mica, talc, feldspar, limestone, argillite*, or slate, *hornblend, gypsum* and *chlorite*, which form what has been termed the *alphabet* of geology. Besides these, specimens should be procured of basalt, gneiss, greenstone, lava, porphyry, graywacke, and other substances mentioned above. About thirty specimens in all are sufficient for illustrating the classes of geology. Without an exhibition of these, in connection with geological descriptions, no definite ideas can be conveyed to the mind of the student on this subject.\*

\* Books on geology have, of late years, increased both in number and in the interesting nature of the discussions they contain. The names of

Fig. 1.

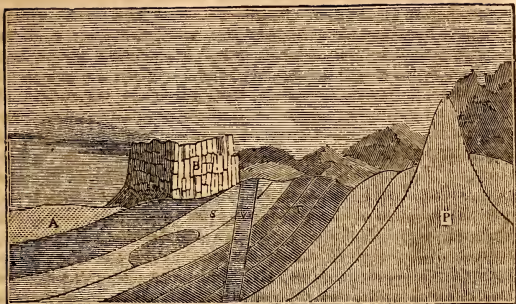


Fig. 2.



SECTION VIII.—*Astronomy.*

Astronomy is a science which has for its object to explain the motions of the heavenly bodies, their various aspects, and the facts which have been ascertained in the planetary system, and throughout the region of the fixed stars. This is a subject of considerable interest and utility. It is intimately connected with geography, navigation, agriculture, commerce, chronology, and other arts and sciences, and has lent its aid to promote their improvement. The study of it is likewise attended with many pleasures and advantages in a moral, intellectual, and religious point of view. It expands the range of the human intellect, and unfolds to our view the most striking displays of the perfections of the Deity, particularly the grandeur of his *Omnipotence*. It sets before us objects of overpowering magnitude and sublimity, and demonstrates the unlimited extent and magnificence of the universal empire of the Almighty. It has a tendency to raise the soul above grovelling pursuits and affections, to inspire hope, reverence, and humility, and to excite to the contemplation of objects far surpassing every thing we behold in this terrestrial scene, and worthy of the dignity of immortal minds. In short, it prepares the mind for the employments of the future world, and demonstrates, that the Creator has it in his power to distribute endlessly diversified streams of felicity, among every order of his intelligent offspring, throughout all the revolutions of eternity. It is a subject, therefore, on which a certain portion of information should be communicated to the young, and to every human being.

In communicating to the young instructions on this subject—instead of commencing with definitions of astronomical terms, and a vague description of the solar system, as is frequently done,—the pupils should be gradually prepared for acquiring a general knowledge of the principles of the science, *by being taught to*

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Bakewell, Macculloch, Delabeche, Buckland, Ure, Lyell, &c. are well known as cultivators of this department of natural science. The new edition of Mr. Lyell's "Principles of Geology," in 4 vols. 12mo. lately published, is perhaps one of the most luminous and attractive works which has hitherto been published on this subject—though perhaps somewhat deficient in what relates to the primary and secondary rocks, and embodying certain statements which some will be apt to consider as scarcely consistent with the records of sacred history. Dr. Comstock, of Hartford, State of Connecticut, has lately published, in a duodecimo vol. of about 340 pages, an interesting work, entitled, "Outlines of Geology," which contains a *popular* and comprehensive view of this subject, and is peculiarly adapted to the instruction of general readers.



observe, with their own eyes, the motions and general phenomena of the heavens. The first object to which their attention might be directed, is the apparent motion of the *sun*. On some clear evening, in the month of June, (in our northern latitude,) they may be placed in a situation where they may behold the setting sun, and be desired to take particular notice of such objects as mark the place of his going down. Next morning, or the first clear morning afterwards, they may be placed in the same situation, and, having first requested them to point to the place where the sun disappeared the evening before, their attention should next be directed to the point of his rising, and to mark the terrestrial objects in the direction of which he appeared to rise. The difference between the points of his setting and of his rising should be particularly impressed upon their minds. On this day, too, about twelve o'clock, they should be directed to attend to the sun's meridian altitude. These observations may either be accompanied with certain appropriate remarks, or the pupils may be left, in the meantime, to ruminate upon them, to consider them simply as *facts*, which may be afterwards adverted to, and to form their own conclusions. Similar observations may be made from the same spot about the 23d September, and particularly about the middle of December, when the direction of the rising and setting sun, his meridian altitude, and the apparent diurnal arc he describes, will appear very different, when compared with the observations made in the month of June. Their attention might next be directed to the phases and motions of the *moon*. About three days after new moon, when the lunar crescent first makes its appearance, they may be directed to mark the *form* of the crescent, the most conspicuous *stars* in its vicinity, and its *apparent distance* from the place where the sun went down. Every clear evening afterwards, the gradual increase of the crescent, its motion among the stars, and the apparent distance it has moved during every successive period, should be particularly marked, till it arrive at the eastern part of the horizon after the sun has set in the west, when it will appear a full enlightened hemisphere. During the months of August, September, and October, when the effect of the *harvest-moon* is apparent, they may be directed to trace the gradual diminution of the full moon, through its different stages of *decrease*, till it assume the form of a half moon or a large crescent. During the months of March or April, their attention may be directed to the difference in the time of its rising on each successive day after full moon, from what takes place during the months of harvest,—in the one case; namely, in harvest, there being only 20 minutes of difference after full moon, in

its rising on each successive day; while in spring, the difference is nearly an hour and a half, which prevents her, at that season, from being seen in the form of a half-moon, during her decrease, till early in the morning;—whereas, in harvest, she may be seen rising in the north-east, in the form of a half-moon, about 8 or 9 in the evening.

They may next be directed to attend to some of the *principal stars*, and the more conspicuous *constellations*, and particularly to the *apparent diurnal motion* of the whole celestial vault. The month of January is perhaps the most eligible season for such observations. About the middle of that month, at eight o'clock in the evening, the most striking and brilliant constellations visible in the northern hemisphere are then above the horizon. The *Pleiades* or Seven stars, and other portions of the constellation *Taurus*, are nearly on the meridian, at an elevation of above 60 degrees. The splendid constellation *Orion*, to the south of *Taurus*, is a little to the east of the meridian; *Canis Minor* to the east, and *Canis Major* to the south-east of *Orion*. Nearly due east, and near the horizon, is the zodiacal constellation *Leo*. To the west of the meridian are the constellations *Aries*, *Pisces*, *Cetus*, *Andromeda*, *Pegasus*, and *Cassiopeia*, which is not far from the zenith. To the north-east is *Ursa Major*, or the Great Bear, sometimes distinguished by the name of the *Plough*, or *Charles's Wain*.—The star *Aldebaran*, or the Bull's eye, is nearly on the meridian, at an elevation of  $54^{\circ}$ , supposing the place of observation to be in  $52^{\circ}$  north latitude. It is distinguished by its *ruddy* appearance. The brilliant star *Capella* is nearly  $32^{\circ}$  north by east from *Aldebaran*, not far from the zenith; and *Rigel*, in the left foot of *Orion*, is about  $27^{\circ}$  south by east of *Aldebaran*, and a little east of the meridian. *Betelgeux* is north-east from *Rigel*, and forms a right-angled triangle with it and *Aldebaran*. The stars *Castor* and *Pollux* are east by north from *Aldebaran*, at a considerable distance from it, ( $45^{\circ}$ ;) and nearly halfway between the zenith and the eastern horizon. Nearly straight south from *Pollux* and east from *Betelgeux*, is *Procyon*. These three stars form a right-angled triangle, the star *Procyon* being at the right angle. Near the south-eastern part of the horizon, and a little elevated above it, is *Sirius*, or the Dog-star, which is generally reckoned the most brilliant fixed star in the heavens. West from *Rigel*, at a considerable distance, ( $46^{\circ}$ ;) and at nearly the same elevation above the horizon, is *Mira*, or the Wonderful star, which changes from a star of the second magnitude, so as to become invisible once in a period of 334 days. The brilliant star *Lyra* is north-north-west, very near the horizon.

The two stars in the Great Bear, called the *Pointers*, are in a direction nearly north-east from Castor and Pollux, but at a considerable distance; they direct the eye to a star of the second magnitude, in *Ursa Minor*, at a considerable distance towards the west, called *Abruccabah*, or the *Polestar*.

Having pointed out these leading stars and constellations, to serve as so many known points in the heavens, the attention might be directed, on a subsequent evening, about six o'clock, to the apparent motions of these bodies, and of the whole celestial sphere. On the evening of January 16th, at six o'clock, the star Procyon will be seen nearly due east, a very little above the horizon; Aldebaran, in an easterly direction, nearly halfway between the meridian and the eastern horizon: Rigel, towards the south-east, a little above the horizon; and Lyra, in the north-west, about 15 degrees above the horizon. Having marked the terrestrial objects which appear in the direction of these stars, they may be viewed, from the same station, about two hours afterwards, when Procyon will be found to have risen a considerable way above the horizon; Rigel, to have moved nearly 30 degrees to the westward; and Aldebaran, to have arrived near the meridian; while Lyra has descended within two or three degrees of the horizon; and Sirius, which was before under the horizon, is elevated about ten degrees above it. At ten o'clock, the same evening, Rigel and Aldebaran will be seen at a considerable distance westward of the meridian; Sirius, within 6 or 7 degrees of it; the star Lyra, near the northern horizon; and the constellation Orion, which in the first observation appeared in the direction south-east by east, will be found to have moved to the *westward* of the meridian. By such observations, it may be shown that the whole starry firmament has an apparent diurnal motion from east to west. While pointing out these apparent motions to the young, it will be proper to direct their attention to the pole-star, which, to a common observer, never appears to shift its position. They may likewise be directed to notice that the stars near the pole appear to move slower, and to describe smaller circles than those at a greater distance from it—that those which rise near the south describe smaller arcs than those which rise farther to the north—that the stars which rise due east, set due west, after an interval of twelve hours—that the stars which rise in the north-east, after describing a large arc of the heavens, set in the north-west, after an interval of about seventeen hours—that all the stars within a certain distance of the pole never appear to rise or set, but describe complete circles above the horizon—that the stars near the pole, such as those in the Great Bear, appear in one part of their course

to move from west to east, and in another part of it from east to west—and that the revolutions of the whole, however different the circles they apparently describe, are completed in exactly the same period of time. These positions may afterwards be more particularly illustrated by means of a large celestial globe, by which it will be seen that all these appearances are the result of one general apparent motion, which, at first view, will appear to exist in the celestial sphere. An idea of the general motion of the stars may be acquired by a simpler process than what we have now described. Let any observer bring a star, in any position between the zenith and southern horizon, into an apparent contact with a tree, spire, or chimney-top, and, in the course of fifteen or twenty minutes, he will perceive that that star and others adjacent to it have moved a little space from east to west. But the observations alluded to above are calculated to give a more satisfactory idea of this motion, and to make a deeper impression on the minds of the young.

The next series of observations might be those which demonstrate the *apparent annual motion of the sun*. For the purpose of exhibiting this motion, the *Pleiades*, or *seven stars*, along with Aldebaran, might be selected as fixed points in the heavens to indicate the progressive motion of the solar orb towards the east. About the middle of January, at eight o'clock in the evening, the *Pleiades* will be seen on the meridian; which observation should be noted down, for the purpose of being compared with a future observation. On the 1st March, *at the same hour*, these stars will be seen nearly halfway between the meridian and the western horizon, while all the other stars, at the same declination, will be found to have made a similar progress. About the 15th April, they will be seen, at the same hour, very near the western horizon; and every day after this, they will appear to make a nearer approach to that part of the heavens in which the sun appears, till, being overpowered by the splendour of his rays, they cease to be visible. From these and similar observations, it will be easy to make the young perceive, that the sun has an apparent motion from *west to east*, through the circle of the heavens, and that the revolution is completed in the course of a year.

They may next be taught to acquire a definite idea of the *measures* by which the apparent distances of objects in the heavens are expressed. To talk to the young, as some are in the practice of doing, of two stars being a foot, a yard, or two yards asunder, is altogether vague and indefinite, unless we are told, at the same time, at what distance the yard or foot is supposed to be placed from our eye. As astronomers divide the circumference of the

celestial sphere into 360 parts or degrees, they may be told, that from any point of the horizon to the zenith are 90 degrees, and, consequently, that from the eastern to the western, or from the northern to the southern points of the horizon, are 180 degrees. And, in order that they may have a definite idea, or something approximating to it, of the extent of a degree, they may be told that the breadth of the moon is about *half a degree*—that the space occupied by the three stars in a straight line in the *belt* of Orion—sometimes distinguished by the name of the *Three Kings*, or the *Ell* and *Yard*—is exactly 3 degrees in length, and, consequently, the distance between any two of them is *a degree and a half*—that the distance between *Castor* and *Pollux* is nearly 5 degrees—between *Dubbe* and *Merah*, the two *Pointers*, in the Great Bear, is  $5\frac{1}{2}$  degrees—and that the space between *Dubbe*, or the northernmost pointer, and the polestar, is about 29 degrees. By familiarizing the mind with such measures, the young will soon acquire a tolerable idea of the distance of any two objects in the heavens, when the number of degrees is mentioned.

All the observations above stated may be made, in the way of an amusement, previous to the time when the pupils are expected to enter on the regular study of astronomy. They may be completed in the course of ten or twelve observations, made at different times, within the space of seven or eight months. They are intended for the purpose of stimulating the young to habits of observation and attention to the appearances of nature around them; so that, in every clear sky, they may learn to make similar observations by themselves, for confirming and amplifying their former views of the motions and aspects of the heavens. Such observations form the groundwork of astronomy, and of all the instructions they may afterwards receive in relation to this science, although they are generally neglected. When problems on the celestial globe are prescribed, and vague descriptions of the planetary system given, previous to having made these observations, the subject is seldom understood, and no clear nor expansive conceptions formed by the young, of the motions, phenomena, and relations of the great bodies of the universe.—It may not be necessary, in the first instance, while making these observations, to attempt any explanation of the phenomena, but merely to impress upon the mind a clear conception of the *apparent* motions and *relative aspects*, of the celestial orbs, as they present themselves to an attentive spectator; leaving the pupil to ruminate upon them till it shall be judged proper to direct his attention to the investigation of the true causes of celestial phenomena.

The pupil's attention might next be directed to the motions of

the planets, and the general phenomena of the solar system. When any of the planets are visible in the heavens, their positions in relation to the neighbouring stars should be particularly noted, so that their apparent motions, whether *direct* or *retrograde*, may be clearly perceived, which, in most cases, will be quite perceptible in the course of a few weeks or months. The direct, stationary, and retrograde movements of Mars and Venus should be particularly attended to, for the purpose of afterwards demonstrating that the annual motion of the earth accounts for the apparently irregular and complicated motions of the planetary orbs. Large diagrams, representing the apparent motions of Mars, Mercury, and Venus, as seen from the earth during the course of several revolutions, with all the apparently irregular loops and curves they appear to describe\*—should be laid before the pupil for his particular inspection, in order that he may perceive the improbability that such motions are real, or that an Infinitely Wise Being, who is the Perfection of Order, would introduce such inextricable confusion into the motions of the most splendid of his works—A common planetarium, which shows by wheel-work, the relative motions of Mercury, Venus, the Earth, and Mars, may be easily made to illustrate these motions, and to solve all their phenomena. Let a circle, two or three inches broad, and of such a diameter as to surround the planets, with a few stars marked on its inside to represent the Zodiac, be suspended on three pillars, so as to enclose the Earth, Mercury, and Venus. Let a wire be fixed by a socket, on the top of the pillar which supports the ball representing the Earth, and let this wire rest on a slit or fork fixed to the top of the pillar which supports the ball representing Mercury. When the machine is set in motion, the wire will point out on the Zodiac the apparent motions of Mercury as seen from the earth. When he passes from his greatest elongation westward to the superior conjunction and to his greatest elongation eastward, the wire will move *eastward*, according to the order of the signs. About its greatest elongation, it will appear stationary, and immediately afterwards will move *westward*, or contrary to the order of the signs, till it arrive at the western elongation, when it will again appear stationary;—so that the pupil will plainly perceive that the direct and retrograde motions of the planets, as seen from the earth, are in perfect accordance with a regular circular motion around the sun as a centre; and that such apparently irregular movements arise from

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\* Specimens of such diagrams may be seen in "Long's Astronomy," vol. i. and in plate 3 of "Ferguson's Astronomy," Brewster's edition.

the motion of the earth, and the different velocities of the planets, when compared with it,—just as the objects around us appear to move in different directions, and with different velocities, when we are sailing along a serpentine river in a steam-boat.

The arguments or considerations which prove that *the Earth is a moving body*, should next be presented to the attention, and illustrated in the most simple and familiar manner of which the subject will admit. The pupil will easily be made to perceive, that, if the earth is at rest, the whole frame of the material universe must move round it every twenty-four hours;—not only the fixed stars, but the sun and moon, the planets and their satellites, and every comet which traverses the firmament, must participate in this motion, while, at the same time, they are moving in another and an opposite course peculiar to themselves. He will perceive, that, in proportion as these bodies are distant from the earth, in a similar proportion will be the *velocity* with which they perform their diurnal revolutions—that the sun behoved to move *five hundred and ninety-seven millions of miles* every day, the nearest fixed star 125,000,000,000,000 of miles in the same time, or at the rate of fourteen hundred millions of miles *every second*, and the most distant stars with a velocity which neither words can express, nor imagination conceive,—and that such motions, if they actually existed, would, in all probability, shatter the whole material frame of the universe to atoms. He may be directed to consider, that such rapid velocities (if they could be supposed to exist) are not the motions of mere points or small luminous balls, but the motions of immense globes, many thousands of times larger than the earth—that a hundred millions of such globes are visible from our abode, besides the myriads that may be hid from human view in the unexplored regions of space—and that it is impossible to conceive how all these innumerable globes, of different magnitudes, at different distances, and moving with different velocities, could be so adjusted as to finish their diurnal revolutions at the same moment, while many of them are at the same time impelled by other forces in a contrary direction. He may be reminded that the Creator, who formed the universe, is possessed of INFINITE WISDOM—that wisdom consists in proportionating *means to ends*, or in selecting the most appropriate arrangements in order to accomplish an important purpose—that to make the whole frame of Universal Nature move round the earth every day, merely to produce the alternate succession of day and night, is repugnant to every idea we ought to entertain of the Wisdom and Intelligence of the Divine Mind, since the same effect can be produced by a simple rotation of the earth in twenty-four

hours ; and since we find that Jupiter and Saturn, and other globes much larger than ours, move round their axes in a shorter period—that in all the other works of Omnipotence, means apparently the most simple are selected to accomplish the most grand and magnificent designs—and that there is no example known to us, throughout the universe, of a larger body revolving around a smaller. When such considerations are fully and familiarly illustrated, the pupil will soon be made clearly to perceive, that the rotation of the earth must necessarily be admitted, and that it will fully account for all the diversity of diurnal motion which appears in the sun and moon, the planets and the stars.

The *annual* revolution of the earth, and its position in the solar system, might be proved and illustrated by such considerations as the following :—that if this motion did not exist, the motions of all the planets would present a scene of inextricable confusion, consisting of direct and retrograde motions, and looped curves, so anomalous and irregular, as to be inconsistent with every thing like harmony, order, or intelligence—that Mercury and Venus are observed to have two conjunctions with the sun, but no opposition ; which could not happen unless the orbits of these planets lay *within* the orbit of the earth—that Mars, Jupiter, and the other superior planets, have each their conjunctions with and oppositions to the sun, which could not be unless they were *exterior* to the orbit of the earth—that the greatest elongation of Mercury from the sun is only about 20 degrees, and that of Venus 47 ; but if the earth were the centre of their motions, as the Ptolemaic system supposes, they might sometimes be seen 180 degrees from the sun, which never happens—that some of the planets appear much larger and brighter at one time than at another, on account of their different distances from the earth ; but, on the other hypothesis, their brilliancy should be always the same—that Mercury and Venus, in their superior conjunctions with the sun, are sometimes hid behind his body, and in their inferior conjunctions sometimes appear to pass across the sun's disk, like round black spots which would be impossible according to the Ptolemaic system ;—and, in short, that the times in which the *conjunctions, oppositions, stations, and retrogradations* happen, are not such as they would be if the earth were at rest, but precisely such as would happen, if the earth move along with all the other planets, in the stations and periods assigned them in the system which has the sun for its centre. From such considerations, when properly explained, the annual motion of the earth, and its relative position in the system, may be clearly demonstrated, and the pupil made to perceive the beauty and harmony of the celestial motions, and



The necessity of having the great source of light and heat placed in the centre of the system. For as the sun is intended to cheer and irradiate surrounding worlds, it is from the centre alone that these agencies can be communicated, in a uniform and equable manner, to the planets in every part of their orbits. Were the earth the centre, and the sun and planets revolving around it, the planets when nearest the sun, would be scorched with excessive heat, and when farthest distant, frozen with excessive cold.

There is another consideration by which the earth's annual revolution and its position in the system are demonstrated;—and that is, that the planets Mercury and Venus, when viewed through good telescopes, are found to assume *different phases*, in different parts of their orbits; sometimes appearing gibbous, sometimes like a half-moon, and at other times like a crescent, and a full enlightened hemisphere, which could never happen if they revolved round the earth as their centre, and if the earth was not placed in an orbit *exterior* to that of Venus. I have sometimes illustrated this argument, with peculiar effect, by means of an *equatorial telescope*, and a common *planetarium*. By the equatorial telescope, with a power of 60 or 80 times, most of the stars of the *first* magnitude, and some of those of the *second*, may be seen even at noonday. Venus may be seen by this instrument, in the day-time, during the space of nineteen months, with the interruption of only about thirteen days at the time of her *superior* conjunction, and three days at the time of her *inferior*, so that the phase she exhibits may be seen almost every clear day. Having placed the Earth and Venus in their true positions on the planetarium, by means of an Ephemeris or the Nautical Almanac, I desire the pupil to place his eye in a line with the balls representing these planets, and to *mark the phase of Venus* as seen from the earth—whether a crescent, a half-moon, or a gibbous phase. I then adjust the equatorial telescope for Venus, if she is within the range of our view, and *show him the planet with the same phase in the heavens*. This exhibition never fails to gratify every observer, and to produce conviction. But it can seldom be made, if we must wait till the planet be visible to the naked eye, and capable of being viewed by a *common* telescope; for it is sometimes invisible to the naked eye, for nearly one half of its course from one conjunction to another. Besides, the phases of this planet are more distinctly marked in the day-time, when near the meridian, than either in the morning or evening, when at a low altitude, in which case it appears glaring and undefined, on account of the brilliancy of its light, and the undulating vapours near the horizon, through which it is seen. As actual observa-

tions on the planets in the heavens make a deeper and more convincing impression on the mind of a young person, than mere diagrams or verbal explanations, I consider an equatorial telescope, in conjunction with a celestial globe and an orrery, as essentially necessary to every teacher of astronomy; as, independently of its use, now hinted at, it is the best and most comprehensive instrument for conveying an idea of the practical operations of this science. It may be made to serve the general purposes of a transit instrument, a quadrant, an equal altitude instrument, a theodolite, an azimuth instrument, a level, and an accurate universal sundial. It serves for taking the right ascensions and declinations of the heavenly bodies, and for conveying a clear idea of these operations. It may be made to point to any phenomena in the heavens whose declination and right ascension are known; and, in this way, the planets Mercury, Herschel, Ceres, Pallas, Juno, and Vesta, a small comet, or any other body not easily distinguished by the naked eye, may be readily pointed out.\*

The cause of the *variety of seasons* may next be explained and illustrated. It is difficult, if not impossible, by mere diagrams and verbal explanations, to convey a clear idea on this subject; and therefore, some appropriate machinery must be resorted to, in order to assist the mind in forming its conceptions on this point. The difficulty is, to conceive how the sun can enlighten the North Pole without intermission, during one half of the year, and the South Pole during the other, while the poles of the earth never shift their position, but are directed invariably to the same points of the heavens. This is frequently attempted to be illustrated by means of a brass hoop with a candle placed in its centre, and a small terrestrial globe carried round it, having its axis inclined to the brass circle, which is intended to represent the orbit of the earth. But this exhibition requires some dexterity to conduct it aright, and after all is not quite satisfactory. An orrery, having all the requisite movements by wheel-work, and where the Earth moves with its axis parallel to itself and inclined to the plane of the ecliptic, is the best instrument for illustrating all the variety of the seasons. When such a machine cannot be procured for this purpose, its place may be supplied by a neat little instrument, called a *Tellurium*, which has been manufactured for many years

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\* A small Equatorial, having the Horizontal, Declination, and Equatorial circles about six inches diameter, surmounted with a twenty-inch achromatic telescope, with magnifying powers of from 30 to 80 times, may be procured for about fifteen or sixteen guineas, which will serve every general purpose in teaching astronomy.

past by Messrs. Jones, Holburn, London, and may be purchased for about thirty shillings. This instrument consists of a brass ball representing the sun—which may be occasionally screwed off, and a lamp substituted in its place—an ivory ball representing the earth, having the circles of the sphere drawn upon it, a small ball representing the moon, and about eight wheels, pinions, and circles. It exhibits the annual motion of the earth, and the moon revolving around it, with its different phases, the cause of eclipses, the retrograde motion of the moon's nodes, and the inclination of its orbit to the plane of the ecliptic. The earth is moveable on an axis inclined  $23\frac{1}{2}$  degrees to the ecliptic, and its axis preserves its parallelism during its course round the sun. The seasons are exhibited on this instrument as follows:—the index, which points out the sun's place and the day of the month, is placed at the 21st March, the time of the vernal equinox, and the north and south poles of the earth are placed exactly under the *terminator*, or boundary between light and darkness. When the machinery is moved by the hand till the index points to the 21st June, the time of the summer solstice, then the North Polar regions appear within the boundary of light, and the South Polar within the boundary of darkness. Turning the machine till the index points to September 23d, both poles again appear on the boundary of light and darkness. Moving it on to December 21st, the Arctic circle appears in darkness, and the Antarctic in the light. During these motions, the earth's axis keeps parallel to itself, pointing uniformly in the same direction. This exhibition is quite satisfactory and convincing; the only objection to the instrument is, that it is *small*,—about eight or nine inches diameter—and, consequently, will admit only four or five individuals at a time to inspect its movements with distinctness.

A full and specific description should next be given of all the facts connected with the solar system—the distances and magnitudes of the sun and planets—their annual and diurnal revolutions—the solar spots—the belts and satellites of Jupiter—the rings of Saturn—the phases of Venus—the spots of Mars, and the mountains and cavities of the Moon. After which some details might be given of the facts which have been ascertained respecting comets, variable stars, double and treble stars, new stars, stars once visible which have disappeared, and the numerous *nebulae* which are dispersed through different regions of the heavens. The pupils should now be gratified with a view of some of these objects through good telescopes. A telescope, magnifying about 30 times, will show the satellites of Jupiter, the crescent of Venus, the solar spots, and the rugged appearance of the Moon.

With a magnifying power of 60 or 70, the ring of Saturn, the belts of Jupiter, the shadows of the lunar mountains and cavities, and all the phases of Venus, may be distinguished. But the views of these objects obtained by such magnifying powers are unsatisfactory. No telescope should be selected for this purpose less than a  $3\frac{1}{2}$  feet Achromatic, with powers varying from 40 to 180 or 200 times.\* A power of 150 is a very good medium for inspecting all the more interesting phenomena of the heavens. With this power, distinct and satisfactory views may be obtained of the solar spots, the phases of Mercury, Venus, and Mars, the belts, and sometimes the spots of Jupiter, and the shadows of his satellites, the ring and some of the moons and belts of Saturn, the spots of Mars, the minute hills and cavities of the moon, several of the double stars, and many of the most remarkable *nebulae*. To perceive distinctly the *division* of Saturn's ring, requires a power of at least 200 times. In exhibiting such objects to the young, especially when the lower powers are used, some attention is requisite to adjust the instrument to distinct vision, as their eyes are generally more convex than the eyes of persons advanced in life, and those who are short-sighted will require an adjustment different from that of others. Unless this circumstance be attended to, their views of celestial phenomena will frequently be unsatisfactory and obscure. In exhibiting the surface of the moon, the period of half-moon, or a day or two before or after it, should generally be selected; as it is only at such periods that the shadows of the mountains and vales, and the circular ridges, can be most distinctly perceived. At the time of *full* moon, its hemisphere presents only a variegated appearance of darker and brighter streaks, and no shadows are discernible; so that, from the telescopic appearance of the full moon, we could scarcely determine whether or not its surface were diversified with mountains and vales.

Previous to exhibiting the moon through a telescope, it may be proper to give the observers an idea of some particular objects they will see, on which their attention should be fixed, and from which they should deduce certain conclusions. For, a view of the moon, for the first time, through a powerful telescope, is apt to overpower the eye, and to produce a confused and indistinct perception. As one of the peculiarities of the lunar surface consists in the numerous cavities, and plains surrounded with circu-

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\* An Achromatic telescope of this description, with an object-glass, 45 inches focal distance, and about three inches diameter, with 4 or 5 magnifying powers, with a brass tube mounted on a brass tripod, may be purchased in London, for 25 guineas.

lar ridges of mountains, and insulated mountains rising from a level surface—an idea of the shadows and circumstances by which these objects are indicated should be previously communicated. This may be done by means of a saucer, the top of a small circular box, or any other object which may represent a plain surrounded by a circular ridge. In the middle of any of these objects may be placed a small peg to represent a mountain. Then placing a candle at the distance of a foot or two, so as to shine obliquely upon the objects, the inside of the circular dish farthest from the candle will be seen enlightened, while a considerable portion of the bottom will be covered by the shadow thrown upon it by the side next the candle, and the shadow of the peg will be seen verging towards the enlightened side. This previous exhibition will give them an idea of the form of some of the mountains and vales on the lunar surface, and enable them to appreciate the nature of those striking inequalities which appear near the boundary between the dark and enlightened parts of the moon. Other objects which diversify the moon's surface may be represented and illustrated in a similar manner, and sufficient time should be allowed to every observer for taking a minute inspection of all the varieties on the lunar disk. The *solar spots* may be viewed with ease, by interposing a coloured glass between the eye and the image of the sun; but, in looking through the telescope in the ordinary way, they can be perceived by only *one* individual at a time. In order to exhibit them to a company of 30 or 40 persons at once, the image of the sun may be thrown on a white wall or screen. I have generally exhibited them in the following manner. To a  $3\frac{1}{2}$  feet Achromatic telescope, I apply a *diagonal eye-piece*, which has a plain metallic speculum placed at half a right angle to the axis of the telescope. By this eye-piece, after the room has been darkened as much as possible, the image of the sun and his spots is thrown upon the roof of the apartment, which forms a beautiful circle of light, and exhibits all the spots which then happen to diversify his surface. His apparent diurnal motion is also represented, along with the motions of any thin fleeces of clouds which may happen to cross his disk. In this way, too, the proportional magnitudes of the spots may be measured, and compared with the diameter of the sun, and, of course, their *real magnitudes* ascertained.

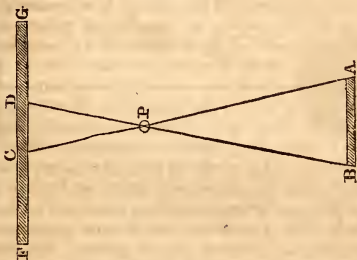
In illustrating the phenomena of the planetary system by means of orreries, planetariums, and lunariums, great care should be taken to guard the young against the false and imperfect conceptions of the magnitudes and distances of the planets, which such instruments have a tendency to convey. No orrery, of a portable

size, can represent, at the same time, both the proportional distances and relative magnitudes of the different planets. Even those large machines designated *Eidouraniums* and *Transparent Orreries* afford no correct views of these particulars; and some of them convey very erroneous and distorted conceptions of the relations of the solar system, where it is the chief design to dazzle the eye with a splendid show. In some of these exhibitions I have seen the stars represented as if they had been scattered through different parts of the planetary system.—An orrery representing the proportional distances and magnitudes of the sun and planets would require to be more than three miles in diameter; and, even on this scale, Jupiter would be less than 3 inches diameter, the Earth a quarter of an inch, or about the size of a small pea, and Mercury only about the dimensions of the head of a small pin, while the sun would require to be represented by a ball 30 inches in diameter—in which case all the planets would be invisible from the centre of the system. To correct, in some measure, the erroneous ideas which a common orrery is apt to convey, the magnitudes and distances should be *separately* represented. Suppose a celestial globe, 18 inches in diameter, to represent the Sun, Jupiter will be represented by a ball about  $1\frac{4}{5}$  inch diameter, Saturn by one of  $1\frac{2}{3}$  inch, Herschel by one of about  $\frac{3}{4}$  inch, the Earth by a ball of  $\frac{1}{6}$  inch, or somewhat less than a small pea, Venus by a ball of nearly the same size, Mars by a globule of about  $\frac{1}{12}$  inch, Mercury by a globule of  $\frac{1}{15}$ , and the Moon by a still smaller globule of  $\frac{1}{24}$  inch in diameter. These three last might be represented by three different sizes of pin-heads. When balls of these sizes are placed adjacent to an 18-inch globe, and compared with it, an impressive idea is conveyed of the astonishing magnitude of the sun, which is 500 times greater than all the planets, satellites, and comets, taken together. The *proportional distances* may be represented as follows. At one end of a table 9 feet in length, fix a ball upon a pillar to represent the sun; at 2 inches from the sun's ball, place another to represent Mercury, at  $3\frac{1}{2}$  inches, Venus; at 5 inches, the Earth; at  $7\frac{1}{2}$  inches, Mars; at 25 inches, Jupiter; at  $47\frac{1}{2}$  inches, or about 4 feet, Saturn; and, at 95 inches, or about 8 feet from the sun's ball, place one to represent Herschel. This will convey a pretty correct idea of the *proportional distances* from the sun of the principal primary planets. The distances of Ceres, Pallas, Juno, and Vesta, might likewise be represented, if judged expedient; but as their orbits are more eccentric than those of the other planets, and some of them cross each other, they cannot be accurately represented. When orreries or telescopes cannot be procured for exhibiting the

celestial motions and phenomena to which I have alluded, some of these objects, such as the rings of Saturn, the belts and moons of Jupiter, the phases of Venus, the Moon, and some of the constellations, may be represented in a dark room by means of the *phantasmagoria*. But the representations made by this instrument form but a rude and paltry substitute for the exhibitions presented by the orrery and the telescope, and need never be resorted to, except for amusement, where these instruments can be obtained.

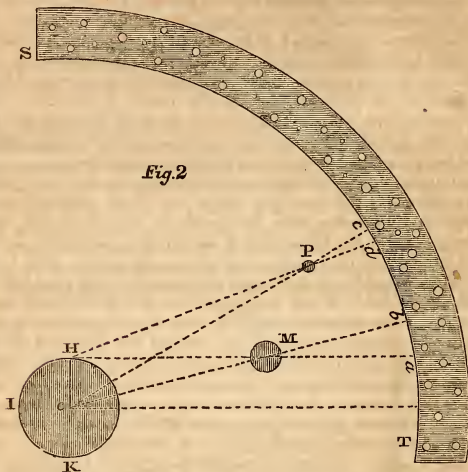
It might next be expedient to communicate to the pupil an idea of the nature of a *parallax*, to prepare him for understanding the mode by which the distances and magnitudes of the heavenly bodies are ascertained. This might be done by fixing a pole or staff, with a pointed top, in a garden or large area, opposite a wall or hedge, *FG*, Fig. 1, and, desiring one of the pupils to take his station at *A*, and another at *B*, and to direct their eyes to the points on the wall which appear in a line with the top of the pole, when the one stationed at *A* will perceive it to coincide with the

Fig. 1.



point *C*, and the other stationed at *B* will perceive it at *D*. They may be told that *CD* is the *parallax*, or the difference of the apparent place of the pole *P*, when viewed from the positions *A* and *B*, which is measured by the angle *CPD*; and that, if the distance between *A* and *B* were measured, and the number of degrees or minutes in the angle *CPD* or *APB* ascertained, the distance between the pole and any of the stations can be easily determined. This may be easily applied to the case of the heavenly bodies by means of such a diagram as Fig. 2, where *HIK* represents the Earth, *M* the Moon, *P* a planet, and *ST* a quadrant of the starry heavens. It is evident, that, if the moon be viewed from the surface of the earth at *H*, she will appear in the

heavens at the point  $a$ ; but if she be viewed from the centre  $C$ , she will be seen at the point  $b$ , the angle  $a M b$  being the angle of parallax. This angle being found, which is the same as the



angle  $H M C$ , and the base line  $H C$ , or the earth's semidiameter being known, which is nearly 4000 miles—the length of the line  $H M$ , or the distance of the moon, can be easily determined. It may be proper also to state that the *farther* any heavenly body is distant from the earth, the *less* is its parallax. Hence the parallaxes of the sun and planets are all much less than that of the moon, which is the nearest celestial body to the earth. Thus, the parallax  $c d$  of the planet  $P$  is less than that of the Moon,  $M$ , and the same principle likewise holds true with respect to all terrestrial objects. This subject may soon be rendered quite plain to the pupil, by familiar illustrations, in connection with a few instructions on the nature and properties of triangles, and the first principles of trigonometry.

I have been somewhat particular in some of the hints thrown out above, because it is of some importance that the young should have clear and impressive conceptions of every object presented to their view, in every step of their progress on this subject, and



not depend merely on the assertions or the positions announced by their teachers; and because such a train of observations and experimental illustrations has seldom been attended to, in attempting to convey to the juvenile mind a popular view of the leading facts of astronomy. After the pupil has acquired a knowledge of the subjects to which I have adverted, an intelligent teacher will find little difficulty in gradually unfolding to him the doctrines and facts in relation to solar and lunar eclipses—the tides—the form of the planetary orbits—the nature of refraction—the divisions of time—the mensuration of the earth—centrifugal and centripetal forces—the circles of the celestial sphere—and various other particulars connected with astronomical science.

In illustrating the principles and exhibiting the objects of astronomy, the pious and intelligent teacher will have frequent opportunities of impressing upon the minds of his pupils the most sublime ideas of the Perfections of the Creator, and of the Extent and Grandeur of his Empire, and of inspiring them with Love, Admiration, and Reverence; and such opportunities ought never to be neglected. When descanting on the number and magnificence of the celestial worlds, he may very appropriately take occasion to impress them with the idea of the *littleness* of this earth, and its comparative insignificance, when placed in competition with the numerous and more resplendent worlds and systems which compose the universe; and, consequently, with the folly and madness of ambition, and of all those warlike schemes and ferocious contentions, of which our world has been the melancholy theatre. He may occasionally expatiate a little on the folly of *pride*, and its inconsistency with the character and circumstances of man, when we consider his comparative ignorance, and the low station which he holds in the scale of creation—and the reasonableness of cultivating a spirit of *humility* in the presence of that Almighty Being whose “glory is above the heavens,” and “whose kingdom ruleth over all,” when we consider, that, when compared with the myriads of more exalted intelligences that people the universe, we are only like a few atoms in the immensity of space. He may direct their attention to the infinitely diversified scenes of grandeur and felicity which the universe must contain, since its range is so extensive and its objects so magnificent; and to the evidence which these facts afford, that the Creator has it in his power to gratify his rational offspring with new objects, and new sources of enjoyment, during every period of infinite duration.—In short, he may excite them, from such considerations, to aspire after that more glorious state of existence where the works of Omnipotence will be more fully un-

folded, and to cultivate those holy principles and dispositions which will qualify them for mingling in the society and engaging in the employments of the heavenly world. Such instructions, when amalgamated with Christian views and motives, could not fail of producing a beneficial impression on the susceptible hearts of the young, which might, in some measure, influence their conduct and train of thought through all the remaining periods of their lives.\*

#### SECTION IX.—*Experimental Philosophy and Chemistry.*

The object of Natural and Experimental Philosophy is to investigate the phenomena of the material world, in order to discover their causes, and the laws by which the Almighty directs the movements of the universe; and to apply the observations and discoveries we make to useful purposes in human life, and to expand our views of the perfections and operations of the Cre-

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\* The most celebrated writers on Astronomy are Long, Ferguson, La Caille, Martin, O. Gregory, Vince, Herschel, Robison, La Lande, La Place, Biot, and various others. Popular works on this subject, which may be put into the hands of young persons, are such as the following:—Ferguson's "Gentleman and Lady's Astronomy"—Martin's "Gentleman and Lady's Philosophy," Vol. 1.—Bonnycastle's "Introduction to Astronomy"—Mrs. Brian's "Astronomy"—"The Wonders of the Heavens"—Gregory's "Astronomical Lessons," &c. But none of these works are adapted to the purpose of teaching. The best treatise of this kind I have seen, calculated to be a text-book for an intelligent teacher, is a work entitled "The Geography of the Heavens," by *Elijah H. Burrit*, A. M., lately published at *Hartford, State of Connecticut*. This volume comprises 342 closely printed pages, large 18mo., and several appropriate wood-cuts. It contains a very full and lucid description of all the particulars respecting the different constellations and principal stars, the general principles of astronomy, the facts connected with the solar system, problems, astronomical tables, and almost every thing that can be deemed interesting to the general student. Every page contains *Questions*, as exercises for the judgment of the pupil. It is accompanied by a large and beautiful Atlas, 16 inches by 14, containing 7 Planispheres, or Maps of the Heavens: 1. The visible heavens in October, November, and December. 2. Do. in January, February, and March. 3. Do. in April, May, and June. 4. Do. in July, August, and September. 5. The visible heavens in the North Polar Regions for each month of the year. 6. Do. in the South Polar Regions. 7. Planisphere of the whole heavens on Mercator's projection. "The first four maps are so constructed, that the pupil in using them must suppose himself to face the south, and to hold them directly over head, in such a manner that the top of the map should be towards the north, and the bottom towards the south." In the construction of these maps, and in the composition of the work, the latest discoveries have been carefully inserted. This work, since its first publication in 1833, has had an extensive sale in the United States, and been introduced into many respectable seminaries.

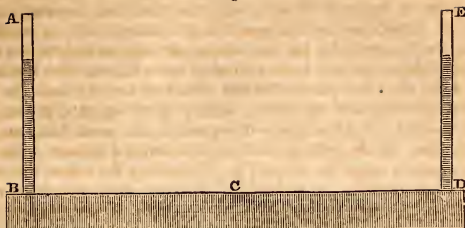
ator. This department of study has generally been divided into the following subordinate branches, *Mechanics, Hydrostatics, Hydraulics, Pneumatics, Meteorology, Acoustics, Optics, Electricity, Galvanism, and Magnetism.* This is a subject, the popular and experimental parts of which may be rendered highly entertaining and instructive to the minds of the young. But, however important the subject in all its branches may be to the regular scientific student, it would be inexpedient to attempt conveying more than a *general view* of the more *popular* parts of it to young persons from the age of ten to the age of fourteen, although many of the experiments connected with it may, with propriety, be exhibited even to children of an earlier age, in order to excite a taste for the study of natural science. Experimental illustrations of the subjects of Natural Philosophy sometimes require an extensive apparatus, which cannot be procured but at a considerable expense; but there are many interesting experiments, illustrative of scientific principles and facts, which can be performed with very simple apparatus, and at little expense; and all that I propose, under this article, is to suggest a few of those experiments which almost every teacher may have it in his power to perform.

In the department of *Mechanics*,—illustrations might be given of the *mechanical powers*, which are generally arranged under the heads of the *lever*, the *pulley*, the *wheel* and *axis*, the *inclined plane*, the *wedge*, and the *screw*. A simple apparatus for illustrating these powers could easily be constructed by an ingenious mechanic, at a trifling expense, and might be rendered conducive both to the entertainment and instruction of the young. In particular, the nature and power of the *lever*, and the principle on which it acts, should be minutely explained, by experimental illustrations, and by showing its effects in the common operations of life. A long bar of iron or hard wood might be erected on a steady fulcrum, and placed in the area adjacent to the school, which might serve both for amusement and for illustrating the power of the lever. This bar might be divided into feet or half feet, or any convenient number of equal parts, and so constructed that any of those parts might be placed upon the fulcrum. By such a lever the different powers to be applied at different distances from the fulcrum, when a weight is to be raised, might be familiarly illustrated. A seat or swing might be fixed at one end of the beam, on which a boy might sit, while some of his companions, towards the other end, applied different powers or weights at different distances from the fulcrum, as a counterpoise; which would suggest various calculations respecting the powers requisite

to be applied in any given case, according to the distance from the point of support. It will tend to excite their interest in this subject, when they are informed that scissors, pincers, snuffers, oars, the balance, the *see-saw*, doors turning on hinges, the rudders of ships, cutting knives fixed at one end, and the bones of the arm, are all so many different kinds of levers; and that the operations of quarrying stones, raising great weights, poking the fire, rowing a boat, digging the ground, and such like, are all performed on the principle of this mechanical power. Similar contrivances might be adopted for illustrating the *wheel* and *axle* and other powers. A knowledge of the mechanical powers may be useful to every individual, whatever may be his trade or profession in future life, but particularly to those who may afterwards engage in the arts of carpentry, architecture, mining, engineering, and other operations where a knowledge of the mechanical powers is essentially requisite; and the impressions made upon their minds in early life by familiar illustrations of these powers, would tend to facilitate their study of such objects when they became the more particular objects of their attention.

The fundamental principles of *Hydrostatics* and *Hydraulics* might be familiarly illustrated by a variety of simple experiments, some of which might be rendered extremely amusing. That fluids press in all directions—that their pressure is in proportion to their perpendicular height—that a small quantity of a fluid may be made to counterpoise any quantity, however great—that a fluid specifically lighter than another will float upon its surface—that the surface of all fluids which communicate with each other will be on the same level—that the velocity with which water spouts from holes in the side of a vessel, is in proportion to the square root of the distance of the holes below the surface of the water:—These, and similar positions, along with the principles on which syphons, jets, and artificial fountains act, can be illustrated with an apparatus which every intelligent teacher, if he has the least share of mechanical ingenuity, can easily construct for himself, with the assistance of glass vessels, which are to be found in almost every family. To show that water will find its level, and rise to the same height in tubes which have a communication, an instrument similar to the following, Fig. 1. may be constructed:—A B and E D are two tubes which have a communication with each other by means of the tube B D; if water is poured into the tube A B, it will run through the tube B D, and stand at the same elevation in the tube E D. To save expense, the tube B D may be made of wood, and plugged up at both ends; and the glass tubes A B, E D, fixed into it at each end with ce-

Fig. 1.



ment; and if B D be made flat on its under part, it will stand on a table without requiring any support. An instrument to show that a small portion of water will counterbalance a large quantity, may be made as follows:—A B, Fig. 2. is a vessel which may

Fig. 2.

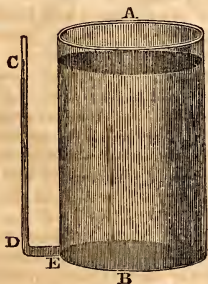


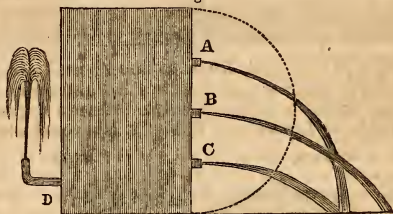
Fig. 3.



be either square or round, and which may be made either of wood or tin-plate; C D is a glass tube of a narrow bore, cemented into the short tube E, which communicates with the large vessel; if water be poured into either of these, it will stand at the same height in both, which proves, that the small quantity of water in the tube C D, balances the large quantity in the vessel A B, and illustrates what has been termed the *hydrostatical paradox*. Jets and fountains may be represented and illustrated by such an instrument as Fig. 3. where A B is the reservoir, and C D E a tube connected with it, bent at right angles at D; when these are fill.

ed with water—the finger having previously been pressed upon the opening F—as soon as the finger is removed, the water rises in a jet, nearly to the height of the fountain, A B. A jet may likewise be produced by the instrument represented, Fig. 1. by plugging up the tube E D, and opening a hole at C, when a jet will arise after the tubes are filled with water. To show the different quantities and velocities of water spouting at different distances from the surface of a reservoir, such a vessel as that represented, Fig. 4. may be used. The water will issue from the

Fig. 4.



orifice at C with greater velocity, and consequently in greater quantity than at B or A; if the orifice C be four times as deep below the surface as the orifice A, it will discharge twice as much water in a given time as A, because 2 is the square root of 4; if the orifice B be in the centre of the column of water, it will project the water to the greatest horizontal distance. The vessel here represented may be made either of wood or of tin-plate, and if a bent tube be inserted at D, and the holes A B C shut up, it may serve to exhibit a *jet d'eau*. The *cup of Tantalus*, the *fountain at command*, the *hydraulic dancers* and *divers*, and other entertaining devices might also be exhibited, and accompanied with explanations of the principles on which they act. By such means, several of the leading principles of hydrostatics might be easily impressed upon the youthful mind, and would doubtless be found of practical utility in future life, provided the teacher is careful to show, by familiar examples, how they explain many of the phenomena of nature and operations of art.

The science of *Pneumatics* affords scope for many curious discussions and experiments respecting the air and atmospherical phenomena, which may be rendered interesting to the young. In illustrating the pressure, elasticity, and other properties of the atmosphere, the assistance of the air-pump, with its usual appa-

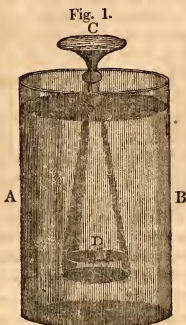
ratus, is highly desirable; as, without it, some of the most interesting experiments on this subject cannot be performed. But where this instrument, on account of its expense, cannot be procured, various useful and entertaining experiments may be exhibited by means of a simple apparatus which almost every one can procure. For example, the *pressure* of the atmosphere may be proved to the conviction of every one by such simple experiments as the following:—The common experiment of filling a wine-glass with water, covering its mouth with a piece of paper, and then inverting it, is quite decisive of the atmospheric pressure; for the paper underneath, instead of being convex by the pressure of the water within, is *concave*, by the pressure of the atmosphere from without; and no other cause can be assigned why the water is supported in the glass. Another simple experiment, where no paper is employed, proves the same fact: Take a glass tube, two or three feet long, with a narrow bore; put one end of it into a vessel of water, put your mouth to the other end, and make a deep inspiration till the air is drawn out of the tube, when the water will rush to the top of the tube; then place your thumb on the top to prevent the access of air from above, and when the other end of the tube is taken out of the water, the column of water will be suspended in the tube by the atmospheric pressure, although the lower end of it is open. When the air is sucked out of the tube, a vacuum is produced, and the external air, pressing upon the surface of the water in the vessel, forces it to the top of the tube; the thumb being applied prevents the air pressing the water down, and the atmospheric pressure on the bottom prevents the water from running out. The same fact is proved by the following experiment: Let a piece of burning paper be put into a wine-glass, so as to rarify or exhaust the air, and while it is still burning, press the palm of the hand against the mouth of the glass, when it will adhere with a considerable degree of force, by the pressure of the atmosphere on the bottom and sides of the glass. This experiment may be varied as follows: Pour a certain quantity of water into a saucer; invert a wine-glass over a piece of burning paper or burning brandy, and, after holding it a short time in the flame, place it in the saucer, when the water will rush up into the glass in consequence of the atmospheric pressure, as it did in the glass tube when it was exhausted of its air by suction. These and similar experiments, which every one may perform, are as decisive proofs of the atmospheric pressure as those which are performed by means of the air-pump. Such experiments, when conducted by intelligent teachers, may easily be applied to the explanation of the causes of certain natural and

artificial processes, such as the firm adherence of two polished surfaces—the action of a boy's sucker in lifting large stones—the operation of *cupping*—the process of a child's sucking its mother's breast—the effects produced by cements—the rise of water in pumps—the firm adhesion of snails and shell-fish to rocks and stones—the action of syphons—what is termed *suction*, as when we take a draught of water from a running stream—the fact, that a cask will not run, in certain cases, unless an opening is made in its top—and many similar processes, some of which will be found of considerable practical utility.

The *elasticity* of the air may be proved by such experiments as these:—Take a bladder, and fill it with air by blowing into it, and then apply a force to the sides of it, so as to compress it into a smaller space; when the force is removed, it immediately expands and fills the same space as before. This experiment proves, not only the elasticity of air, but that, though invisible, it is as much a *material* substance as wood or iron; for no force can bring the sides together, without breaking the bladder, although the parts of an empty bladder may be squeezed into any shape. The same thing is proved by the following experiment: Open a pair of common bellows, and then stop the nozzle, so that no air can rush out—and no force whatever can bring the parts together, without bursting the leather, or unstopping the nozzle. That heat increases the elasticity of air, may be shown, by placing before a strong fire a bladder with a small quantity of air, when the small portion of air will expand, till the bladder appear quite full and ready to burst. These experiments may be applied to the explanation of such phenomena as the following:—Why the compressed air between the liquid and the cork, in a bottle of beer or ale, bursts forth in the form of froth when the cork is drawn—why fishes, in consequence of their *air-bladders*, are enabled to rise and sink in the water—and why the carcase of a man that has been drowned, in a few days rises and floats on the surface for a short time, and then sinks to rise no more. The *compressibility* of air may be shown, by taking a glass tube which is open only at one end, and of course full of air, and plunging the open end into a vessel of water, when the water will be seen to have risen to a small height, near the bottom of the tube which proves that the air which filled the whole length of the tube is compressed by the water, into a smaller space. In a similar way the principle of the *diving-bell* may be illustrated. Let A B fig. 1, represent a large tumbler or drinking-glass, which may be nearly filled with water. Place a piece of cork on the surface of the water, and over the cork an ale-glass C D, with its mouth downwards,



then push the glass perpendicularly down towards the bottom of the tumbler, and the cork will appear swimming a little above the bottom; plainly indicating that there is no water above it in the ale-glass, which is prevented from entering by the resistance of



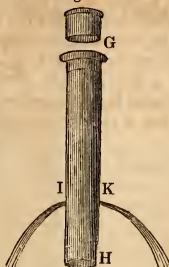
the air within. The water in the tumbler may represent the water of a river or of the sea; the ale-glass may represent the diving-bell, in which a person may sit with safety in the depths of the sea without touching the water, provided fresh air be supplied. A small quantity of water will be found to have entered the ale-glass, and the deeper it is plunged in any vessel the higher will the water rise within it. At the depth of 33 feet, where the pressure of the atmosphere is doubled, a diving-bell will be half filled with water—at the depth of 66 feet, it will be two-thirds filled—at the depth of 99 feet, it will be three-fourths filled, and so on in proportion to the depth; which shows the propriety of having this vessel in the form of a *bell*, that the perpendicular height of the water may be as little as possible. The following simple experiment illustrates the pressure of the atmosphere in a mode somewhat different from those already stated. Procure a tin vessel about six or seven inches long, and three in diameter, having its mouth about a quarter of an inch wide, as E F, Fig. 2. In its bottom make a number of small holes, about the diameter of a common sewing-needle. Plunge this vessel in water, and when full cork it up, so that no air can enter at the top. So long as it remains corked, no water will run out—the pressure of the atmosphere at the bottom preventing it; but as soon as it is uncorked, the water will issue from the small holes in the bot-

tom, by the pressure of the air from above. The same experiment may be made by means of a tube, seven or eight inches

Fig. 2.



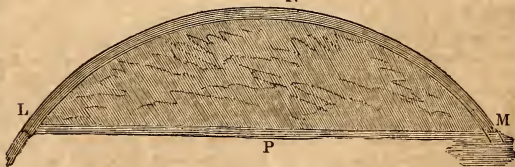
Fig. 3.



long, and about three-fourths of an inch diameter, having two or three small holes in its bottom; and another tube, G H, Fig. 3, of the same dimensions, having a small hole in each side, I K, will illustrate the *lateral* pressure of the atmosphere—the water being retained when it is corked, and running out when the cork is removed. It will likewise illustrate the lateral pressure of water and other liquids.

Several amusing experiments may also be performed by means of *syphons*, when concealed in drinking-cups and other vessels; and the utility of the principle on which they act may be illustrated in certain practical operations. For example, their use may be shown in conveying water over a rising ground. In Fig. 4, let M represent a pond or pool of water, in a quarry or

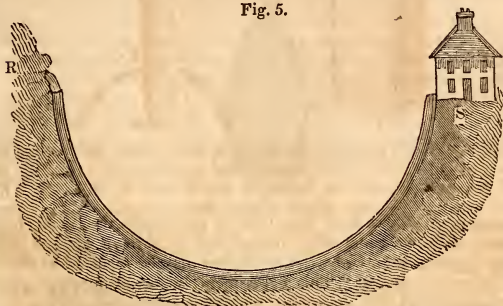
Fig. 4. N



other situation, which is wished to be drained, and where there is no declivity or lower ground adjacent to which the water can be conveyed—it may be carried over the rising ground M N, by means of the syphon M N L; provided the perpendicular elevation N P

above the level of the pool M, does not exceed thirty-two feet, for to that height only will the water rise in the syphon by the pressure of the atmosphere; and provided that the end of the syphon at L descends a little way beyond the level of the pool at M,—in which case, when the syphon is filled, the water will rush out at L, so long as any remains in the pond. In the same way may be shown how a cask of liquor may be decanted by a syphon placed in a hole made in its upper side. The use of the syphon might likewise be shown when placed in a reverse position, as in Fig. 5, when it may be applied to the purpose of conveying water

Fig. 5.

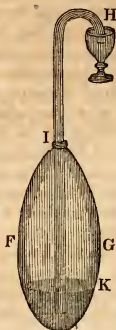


from a fountain at R, along a hollow or valley to a house, S, at the same height on the other side of the valley; and however deep or broad the valley may be, the water may in this manner be conveyed, provided the syphon is sufficiently strong near its lower parts to sustain the perpendicular pressure of the water.

The following simple and interesting experiment might be exhibited to show the effects of the *expansion* of air. Procure a common Florence flask, F G, Fig. 6, and pour into it a large wine-glassfull of water; then take a tube, I H, bent at the top, H, like a small syphon, and fasten it *air-tight* into the mouth of the flask, I, so that its bottom may be immersed in the water at K, but not touching the bottom of the flask. Then immerse the flask into a vessel of very hot water, when, in consequence of the expansion of the air in the flask, the water at K will be forced up into the tube I H, where it is received into a wine-glass at H. Holding the wine-glass, into which the water is now received, at the end of the tube, as represented in the figure, take the flask out of the hot water, and plunge it into another vessel full of cold

water, and the water in the wine-glass will be thrown back into the bottom of the flask, by the pressure of the atmosphere on its

Fig. 6.

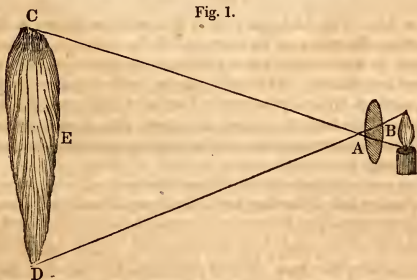


surface at H. The flask may then be again immersed in the hot water, when the water at its bottom will be thrown up into the wine-glass as before, and the operations may be repeated as often as judged expedient. This experiment, when dexterously performed, seldom fails to produce a pleasing effect upon the spectators, especially when the water is tinged with a *red* colour, by means of the sulphuric or any other acid dropped into an infusion of red cabbage.\*

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\* In arranging and performing such simple experiments as those above stated, it is expedient that the teacher or operator should know how to cut phials and glass tubes, and to form syphons. The neck of a common phial may be cut off, so as to form a tube, by slightly indenting a portion of the circumference with the sharp edge of a common file, and then, with the point of a hot iron, beginning at the indentation, go round the circumference of the phial, and the head will at once be separated from the body. Otherwise, tie a thread which has been steeped in turpentine or spirits of wine, firmly round the mouth of the phial, then set fire to it, and the operation is performed. In the same manner, long glass tubes may be cut into any lengths. If the tubes be of a small diameter, it is only requisite to indent them with a file at the point where they are intended to be cut, and then, holding one end of the tube in the left hand, give a blow with the right on the other end, and the tube will snap asunder.—To bend a glass tube into the form of a syphon: Put the tube through the bars of a common grate, when the fire is burning clear; let the part of the tube which is to be bent be in the centre or hottest part of the fire; take hold of the tube at both

The science of *Optics* affords scope for many delightful and interesting experiments; but some of its instruments are very expensive. I shall therefore state only a few simple exhibitions and experiments which can be made at a trifling expense. Before the teacher can illustrate any of the principles of this science by experiment, it will be requisite that he provide himself with a few convex lenses, some of short and others of pretty long focal distances. For example, double or plano-convex glasses,  $\frac{1}{2}$  inch, 1 inch, 3 and 4 inches, focal distance, which may be made to illustrate the construction of a compound microscope, as I have elsewhere shown in my work, "On the Improvement of Society." Also lenses, from 3 to 6 or 8 feet focus, to illustrate the construction of a telescope, and the nature of a camera obscura; and two or three concave mirrors for illustrating some of the phenomena of *reflection*. The principle on which a *compound* microscope, a *solar* microscope, and a magic lantern or *phantasmagoria*, are constructed, may be shown by one easy experiment. Let A, Fig. 1, represent a convex glass, suppose six inches focal distance, and B the flame of a candle. Hold the glass, A, at a little more than six inches from the candle, and on an opposite wall will



be formed a large magnified image of the candle, C E D. This image will be inverted, and larger than the flame of the candle in proportion as the distance A E, from the glass to the wall, ex-

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ends, and when it begins to melt near the middle, gently bend it with both hands, in the form which is wanted, and then remove it from the fire. A little experience will render such operations quite easy and efficient for the purpose intended. If a small bend only at one end of the tube is required, that end may be put into the fire till it begin to melt, then take hold of it gently with a pair of tongs, and bend it in the form required with the right hand.

ceeds the distance A B, from the glass to the candle. Suppose the distance A B to be exactly 6 inches, and the distance A E to be 7 feet or 84 inches, then the image of the candle will be magnified in the proportion of 6 to 84, or 14 times. In this experiment the candle represents the *object* to be magnified in a compound microscope, A the object-glass, and C D the image formed by the lens, which is magnified a second time by the eye-glass of the microscope. In reference to the *solar* microscope, the candle represents the small object to be magnified, and C D its magnified image on a white wall or screen; and in reference to the *magic lantern*, or phantasmagoria, the candle represents the figures painted on the sliders, A the convex lens which throws the image of the figures on a screen, and C D the magnified image of the painted figures. In all these instruments, the principle on which the objects are magnified is precisely the same; the size of the image is always in proportion to its distance from the lens by which it is formed; but as the image is enlarged it becomes less brilliant and distinct, and therefore there is a proper medium which must be fixed upon as to the distance between the lens and the screen on which the image is thrown; but a skilful teacher will always know how to modify such circumstances.

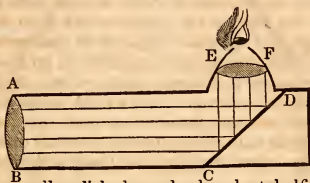
The nature of a *telescope* and of the *camera obscura* may be illustrated as follows:—Fix a lens of 4, 5, or 6 feet focus, in a hole made in a window-shutter; darken the room, so that no light can enter but through the lens.\* If its focal distance be 5 feet, or 60 inches, a white screen placed at that distance will receive the image of the objects without, opposite the glass, where they will be beautifully depicted in all their forms, colours, and motions, in an inverted position, forming a kind of living picture. This exhibition never fails to excite the admiration of the young. If now, a lens, about 2 inches focus be placed 2 inches beyond the image thus formed, and the screen removed—in looking through this lens, the objects will appear magnified in the proportion of 2 inches to 60, that is, 30 times; and as the image was inverted, so the object, as seen through the glass, will appear as if turned upside down. This is perhaps one of the best modes of explaining the principle of a refracting telescope, and the reason why the object appears inverted, when viewed with a single eye-glass. The same thing may be partly shown by a common telescope.

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\* A lens is a round piece of glass, ground either concave or convex. All lenses that magnify objects, are *convex*, or thicker in the middle than at the edge, such as common magnifiers, reading-glasses, and the glasses used in microscopes and telescopes, except the Galilean perspective, in which the eye-glass is *concave*.

Having taken out all the eye-glasses, except the one next the eye, adjust the telescope to distinct vision, and all the objects seen through it will appear as if turned upside down. The manner in which the image is reversed by the other eye-glasses, and the object made to appear upright, might then be explained. Objects might likewise be exhibited through a telescope, as appearing *in different positions and directions*. This is effected by means of a *diagonal eye-piece*, which is constructed in the following manner: Let A B, Fig. 2, represent a convex glass about 2 inches focal distance; C D a plain metallic speculum, of

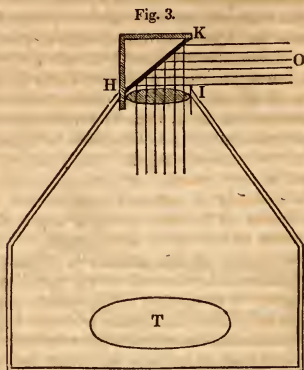
Fig. 2.



an oval form, well polished, and placed at half a right angle to the axis of the tube; and E F, another convex lens, 2 inches focus. The centre of the speculum may be about  $1\frac{1}{4}$  inch from A B, and about  $\frac{1}{2}$  inch from E F. The rays proceeding from the lens A B, and falling upon the speculum, are reflected in a perpendicular direction to the lens E F, where they enter the eye, which looks down upon the object through the side of the tube. When this eye-piece is applied to a telescope, with the lens E F on the upper part of it, we look down upon the object as if it were under our feet. If we turn the eye-piece round in its socket a quarter of a circle towards the left, an object directly before us in the south will appear as if it were in the *west*, and turned upside down. If from this position, it is turned round a semicircle towards the right, and the eye applied, the same object will appear as if it were situated in the *east*; and if it be turned round another quadrant, till it be directly opposite to its first position, and the eye applied from below, the object or landscape will appear as if suspended in the atmosphere above us. Such experiments, when accompanied with proper diagrams, and an explanation of optical principles, may easily be rendered both entertaining and instructive.

A camera obscura, on a larger scale, and on a different plan from that alluded to above, might be erected on the top of every school-house, which is constructed with a flat roof, as formerly

suggested. Fig. 3 contains a representation of a wooden building, on the top of which is a large convex lens H I, about 10 or



12 feet focal distance. At half a right angle to this lens is a plain speculum, by which the rays of light from the objects O are reflected downwards through the lens, which forms a picture of all the objects before the speculum, on a round white table, T, in all their colours, motions, and proportions. If the speculum be made to revolve, the whole of the surrounding landscape may be successively depicted on the table. When the lens is of a long focal distance, as from 10 to 15 or 20 feet, it produces a pretty powerful telescopic effect, so that objects may be distinctly perceived at a considerable distance, and individuals recognised on the picture at the distance of a mile or more. Wherever there are objects in motion, such as ships sailing, birds flying, smoke ascending, crowds of people moving to and fro, or boys and girls engaged in their amusements; this exhibition always affords a high degree of satisfaction. It might occasionally be used, not only as an illustration of optical principles, but also as a reward for diligence and good behaviour.

In connection with the above, representations might be given of natural and artificial objects as exhibited by the *phantasmagoria*. Discarding the ridiculous and childish figures which were formerly used in the common magic lanterns, opticians have now constructed sliders which exhibit representations of the telescopic



appearances of the heavenly bodies, the different constellations, the motions of the earth and moon, and various objects connected with botany, mineralogy, and zoology; and such objects, when exhibited in this manner, are calculated to produce both instruction and amusement. The solar microscope in particular, (or the *oxy-hydrogen*, if it can be procured,) should be occasionally exhibited to the young, to convey to them some ideas of the wonderful minuteness of the atoms of matter, and the admirable mechanism displayed in the structure of vegetables and the bodies of animals, particularly in those myriads of animalculæ which are invisible to the unassisted eye. Such animalculæ may be procured almost at any season, but particularly during the summer months, by infusing in separate open vessels, small bits of grass or hay, leaves of flowers, or other vegetable substances, when, after a week or ten days, animalculæ of different kinds, according to the nature of the substances infused, will be perceived in vast numbers, by the aid of the microscope, in every drop of the infusion. A compound microscope is perhaps as good an instrument as any other for giving a steady and satisfactory view of such objects; and the only objection to its use for a school is, that only *one* individual can see the object at a time. When a teacher is not furnished with an instrument of this kind fitted up in the usual way, he may, with little trouble, construct a compound microscope, by means of the eye-piece of a common pocket achromatic telescope, which may be purchased for one guinea, or less. The eye-pieces of such telescopes contain four glasses arranged on a principle somewhat similar to that of the glasses of a compound microscope. If we screw off one of these eye-pieces, and look through it in the usual way, holding the object end about a quarter of an inch distant from any small object, such as the letters of a printed book, it will appear magnified about ten or twelve times in length and breadth; remove from the tube the third glass from the eye, which is the second from the object, and look through it in the same manner, holding it more than an inch distant from the object, and it will appear magnified more than twenty times in diameter, or above 400 times in surface. If, by means of small pasteboard tubes, or any other contrivance, we attach the glass that was taken out of the outside of the object-glass of the eye-piece, so as to be nearly close to it, we shall have a magnifying power of nearly forty times; or, if we substitute for these two object-glasses a single glass of about a half-inch focal distance, we shall form a pretty good compound microscope, magnifying above forty times in diameter, and 1600 times in surface, which will afford very pleasing views of various ob-

jects in the animal and vegetable kingdoms. The magnifying powers now stated will differ somewhat in different eye-pieces, according to their lengths and the focal distances of the glasses of which they are composed. The tube of the eye-piece thus arranged, may be occasionally fitted into a pasteboard tube supported by three pillars, in which it may be moved up or down for adjusting it to distinct vision, and the object placed underneath and properly illuminated. These hints are suggested on the score of economy, for those who have no regular microscopic apparatus.

Various amusing experiments besides the above might be exhibited to the young, such as the *optical paradox*, an instrument through which objects may be seen, although a board or other opaque body be interposed between the eye and the objects—the *prism*, which, in a dark room, separates the primary colours of the solar rays—the *multiplying glass*, which makes one object appear as if there were ten, twenty, or thirty—the *burning glass*, which, by means of the sun's rays, sets on fire dark coloured paper, wood, and other inflammable substances—and *optical illusions* produced by the various refractions and reflections of light in water, combinations of plane mirrors, and by concave speculums. A concave mirror, about 5 or 6 inches diameter, and 10 or 12 inches focus, which may be procured for about half-a-guinea or 15 shillings, is of great utility for a variety of exhibitions. 1. When held at nearly its focal distance from one's face, it represents it as magnified to a monstrous size. 2. When held in the solar rays, directly opposite the sun, it collects the rays into a focus before it, so as to act as a powerful burning-glass, and in this way a hole may be burned in a thin board. 3. When hung at an elevation of about 5 feet, and a person placed opposite to it, at 6 or 7 feet distant, he will see his image hanging in the air in an inverted position, between him and the mirror, and if he approach a little nearer the mirror, and hold out his hand towards it, the image will appear to do the same, as if about to shake hands, and if he stretch his hand still nearer the mirror, the hand of his image will appear to pass by his hand, and approach nearer his body. 4. Such a mirror is of use in explaining the construction of a *reflecting* telescope. When it is held opposite to a window, the image of the sash and of the objects without the window will be seen depicted in its focus on a piece of white paper held between it and the window, which represents the manner in which the first image is formed by the great mirror of a reflecting telescope;—and the manner in which the small speculum of a Gregorian reflector forms the *second* image, may be shown by hold-

ing the mirror at a little more than its focal distance behind a candle, and throwing its magnified image upon an opposite wall, in the same way as the lens, fig. 1, p. 239, by refraction, produced the enlarged image C D. 5. If a bright fire be made in a large room, and a very smooth, well-polished mahogany table be placed at a considerable distance near the wall, and the concave mirror so placed that the light of the fire may be reflected from the mirror to its focus on the table—a person standing at a distance toward the fire, but not directly in the line between the mirror and the fire, will see an image of the fire upon the table, large and erect, as if the table had been set on fire.

Various illusions and deceptions have been produced by means of concave mirrors. Pagan priests are supposed to have rekindled the Vestal fire by this instrument; and with the same instrument, on a large scale, Archimedes is reported to have burned the Roman fleet. When the mirror is concealed from the view of a spectator by certain contrivances, he may be easily deceived and tantalized with a shadow instead of a substance. He may be made to see a vessel half full of water inverted in the air without losing a drop of its contents. He may be desired to grasp what appears a beautiful flower, and, when he attempts to touch it, it vanishes into air, or a death's-head appears to snap at his fingers. He may be made to behold a terrific spectre suddenly starting up before him, or a person with a drawn sword, as if about to run him through. An exhibition of this kind was some time ago brought before the public, which was effected by a concave mirror. A man being placed with his head downwards, in the focus of the mirror, an *erect* image of him was exhibited, while his real person was concealed, and the place of the mirror darkened; the spectators were then directed to take a plate of fruit from his hand, which, in an instant, was dexterously changed for a dagger or some other deadly weapon.—It may not be improper occasionally to exhibit such deceptions to the young, and leave them for some time to ruminate upon them till the proper explanations be given, in order to induce them to use their rational powers in reflecting on the subject, and particularly to teach them to investigate the causes of every appearance that may seem mysterious or inexplicable, and not to ascribe to occult or supernatural causes what may be explained by an investigation of the established laws of nature; and to guard them against drawing rash or unfounded conclusions from any subject or phenomenon which they have not thoroughly explored, or do not fully comprehend.

Having enlarged much farther than I originally intended on the preceding departments of Natural Philosophy, I have no space

left for suggesting any hints in relation to electricity, galvanism, and magnetism. If the teacher is possessed of an electrical machine and a galvanic apparatus, and is acquainted with his subject, he has it in his power to exhibit a great variety of very striking experiments which can never fail to arrest the attention of the juvenile mind, and prepare it for entering on explanations of some of the sublimest phenomena of nature. But without these instruments very few experiments of any degree of interest can be performed in relation to these subjects. The illustration of the phenomena of *magnetism* requires no expensive apparatus. Two or three small, and as many large bar magnets—a large horse-shoe magnet, a magnetic compass, and a few needles, pieces of iron, and steel filings, may be sufficient for illustrating the prominent facts in relation to this department of philosophy. But as I have already thrown out a few hints on this subject in the lesson on the *Sagacious Swan*,\* it would be needless to enlarge.—My only reason for suggesting the above hints and experiments is, to show that any teacher, at a very small expense, may have it in his power to illustrate, in a pleasing manner, many of the most interesting and practical truths connected with natural philosophy. Most of the apparatus alluded to above could be procured for two or three pounds, provided the experimenter apply his hands and construct a portion of it himself, which he can easily do when the materials are provided. In regard to philosophical apparatus of every description, were there a general demand for it from all classes of the community, it might be afforded for less than one half the price now charged for it, as certain portions of it might be constructed of cheaper materials than are now used; as *elegance* in such instruments is not always necessary for *use*; as competition would reduce their price to the lowest rate, and as there would be no necessity for great profits when the manufacturers were certain of a quick and extensive sale.

*Chemistry*.—Chemistry, in its present improved state, is a science so interesting and useful, so intimately connected with the knowledge of nature, the improvement of the useful arts, and with every branch of physical and practical science, that an *outline*, at least, of its leading principles and facts should be communicated to all classes of the young. The distinguishing properties of the *simple substances*, such as oxygen, nitrogen, carbon, hydrogen, chlorine, iodine, sulphur, and phosphorus—particularly oxygen, nitrogen, carbon, and carburetted hydrogen, should be

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\* See page 154.

minutely described, and illustrated by experiments, and their extensive influence in the system of nature particularly detailed. The laws of chemical affinity—the nature and properties of *heat*, its radiation and expansive power, and the effects it produces on all bodies—the composition and decomposition of water, the nature of crystallization, the properties of earths, metals, acids, and alkalis, the nature of combustion, chemical action and combinations, the component principles of animal and vegetable substances, and various other particulars, may be impressed upon the minds of the young, and rendered familiar by a variety of simple experiments which can be easily performed. Many of the most important and luminous facts of this science may be exhibited by the aid of a few Florence flasks, glass tubes, common phials, tumblers, wine and ale glasses—of which I intended exhibiting some specimens, had my limits permitted. In the meantime I refer the reader to Accum's volume entitled "Chemical Amusements," which contains a perspicuous description of nearly 200 interesting experiments on this subject, with an explanation of the *rationale* of each experiment. Griffin's *Recreations in Chemistry*; Thomson's, Turner's, Parkes', Graham's and Donovan's treatises, or any other modern system of chemistry, may also be consulted.\*

#### SECTION X.—*Mathematics.*

A knowledge of certain departments of the mathematical sciences is essentially requisite for understanding many of the discussions and investigations connected with natural philosophy, astronomy, geography, and navigation, and for various practical purposes in the mechanical arts; and, consequently, ought to form

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\* Notwithstanding the numerous excellent treatises on natural philosophy and chemistry which have been published of late years, we have scarcely any books on these subjects exactly adapted for the use of schools. Blair's "Grammar of Natural Philosophy," and "Conversations" on the same subject, by Mrs. Marcet, contain a comprehensive view of the leading subjects of natural philosophy, which may be recommended to the perusal of young persons; but they are scarcely adapted to the purpose of teaching. Dr. Comstock of America, formerly mentioned, (page 210,) lately published a "System of Natural Philosophy," for the use of students and preceptors, which has already passed through *nine* editions. This volume contains about 300 closely printed pages, and above 200 wood-cuts, and comprises a popular and scientific illustration of the "Properties of Bodies, Mechanics, Hydrostatics, Hydraulics, Pneumatics, Acoustics, Optics, Astronomy, Electricity, and Magnetism," with questions in the margin of every page for exercising the judgment of the student. It is calculated for being an excellent text-book in colleges and academies; but would require to be somewhat reduced and simplified, to adapt it to the use of common schools

a portion of every course of general education. During the first stages of elementary instruction, a knowledge of the names and some of the properties of angles, triangles, squares, parallelograms, trapezoids, trapeziums, circles, ellipses, parallels, perpendiculars, and other geometrical lines and figures, may be imparted, on different occasions, by way of amusement, as is generally done in infant schools, which would prepare the way for entering on the regular study of mathematical science. The usual method of teaching mathematics is to commence with the "Elements of Euclid," proceeding through the first six, and the eleventh and twelfth books, and afterwards directing the attention to the elements of plane and spherical trigonometry, conic sections, fluxions and the higher algebraic equations, in which the attention of the student is chiefly directed to the *demonstration* of mathematical propositions, without being much exercised in practical calculations. This is the *scientific* method of instruction generally pursued in colleges and academies, and if youths of the age of fourteen or fifteen were capable of the *attention* and *abstraction* of angelic beings, it would likewise be the *natural* method. But a different method, I presume, ought to be pursued in schools chiefly devoted to popular instruction. After the pupil has acquired a competent knowledge of arithmetic, let him be conducted through the different branches of *practical geometry*, including the mensuration of surfaces and solids, artificers' work and land-surveying, exhibiting occasionally a demonstration of some of the rules, in so far as he is able to comprehend it. After which, a selection should be made from Euclid, (chiefly from the first book,) of those propositions which have a *practical* bearing, and which form the foundation of practical geometry and the operations of plane trigonometry. These, which might be comprehended within the limits of thirty or forty propositions, should be arranged into a kind of system, which might be divided into propositions relating to *quadrilateral* figures, *triangles*, *circles*, and *conic sections*. The demonstrations of these should be clear and explicit, and as simple as the nature of the subject will admit, and the steps of the demonstration of each proposition should be thoroughly understood before proceeding to another. At the same time, the bearing of the truths demonstrated upon the several practical operations of geometry, and their general utility, should be distinctly pointed out as the teacher proceeds in his demonstrations; and the pupil, having previously been occupied in calculations relating to geometrical figures, will be enabled to *appreciate* such demonstrations, and will feel a greater interest in such exercises than he would otherwise do, were he to consider them as relating merely to *abstract truths* which have

no useful tendency. He might next proceed to the statements and calculations connected with the different cases of plane trigonometry, applying them to the mensuration of all the cases of terrestrial heights and distances, and to the determining of the distances and magnitudes of the heavenly bodies and the altitude of the lunar mountains.

This is the whole course of mathematical instruction I would deem it necessary to communicate *in the first instance*;—and, with a knowledge of the practical operations of geometry and trigonometry, and of the principles on which they are founded, the pupil would be enabled to understand all the prominent parts of useful science to which mathematical principles are applicable, and to apply them to the practical purposes of life. If he feel a peculiar relish for mathematical investigations, or if his situation or profession in future life require an extensive knowledge of the higher departments of this study, he can easily prosecute, at his leisure, such studies to any extent, on the foundation of what he had previously acquired. When a young person, of the age of twelve or fourteen, commences the study of “Euclid’s Elements,” or any similar work, he is at a loss to conceive what useful purpose can be served by fixing his mind on squares, parallelograms and triangles, and pestering himself in demonstrating their relations and proportions. After encountering some difficulties, he perhaps acquires a pretty clear conception of the demonstrations of the first and most simple propositions; but as he proceeds in his course, the propositions become more complex and difficult to be conceived, and the steps of the demonstration more tedious and complicated; he forgets the conclusions formerly deduced, his mind becomes bewildered, and, in too many instances, he follows his preceptor in the dark, relying more on his authoritative assertions than on a clear perception of the force of his demonstrations; his ideas become confused, and he loses all relish for the study, because he cannot perceive the practical purposes to which such abstract speculations can be applied. This, it may be affirmed, is the case with more than one-half of those who attempt the study of pure mathematics at an early age, without having previously been exercised in the practical operations of the science. It is for this reason I would recommend a short course, or outline of practical geometry and trigonometry before proceeding to the demonstration of theorems, or the more abstract parts of mathematical science. So far as my experience goes, I have uniformly found, that those who had been well exercised in the different branches of mensuration, and the practical parts of trigonometry, previous to their entering on a course of pure

mathematics, have acquired a relish for such studies, and become eminent proficient in them; while their fellow-students, who had no previous experience in practical calculations, lagged far behind them, and seldom entered into the spirit of such subjects. I could point to several individuals of this description, who ultimately attained the highest mathematical prizes bestowed at the colleges and academies at which they attended.

#### SECTION XI.—*Physiology.*

This is a department of knowledge which has never yet been introduced into any seminary, as a branch of general education. It is somewhat unaccountable, and not a little inconsistent, that, while we direct the young to look abroad over the surface of the earth and survey its mountains, rivers, seas, and continents, and guide their views to the regions of the firmament, where they may contemplate the moons of Jupiter, the rings of Saturn, and thousands of luminaries placed at immeasurable distances,—that, while we direct their attention to the structure and habits of quadrupeds, birds, fishes, and insects, and even to the microscopic animalculæ in a drop of water—we should never teach them to *look into themselves*, to consider their own corporeal structures, the numerous parts of which they are composed, the admirable functions they perform, the wisdom and goodness displayed in their mechanism, and the lessons of practical instruction which may be derived from such contemplations. An intelligent writer in the “*American Annals of Education*,” has justly remarked—“The person who should occupy a dwelling seventy, eighty, or a hundred years, and yet be unable to tell the number of its apartments, or the nature and properties of any of its materials, perhaps even the number of stories of which it consisted—would be thought inexcusably ignorant. Yet, with the exception of medical men, and here and there an individual belonging to the other professions, is there one person in a thousand who knows any thing about the elementary materials—the structure or even the number of apartments in the present habitation of his mind?” It is not because this study is either uninteresting or unaccompanied with mental gratification, that it is so generally neglected; for to “*know ourselves*,” both physically and intellectually, is one of the first duties of man, and such knowledge has an extensive practical tendency, and is calculated to gratify the principle of curiosity, and to produce emotions of admiration and pleasure. “Does it afford no pleasure,” says the writer I have now quoted, “to study the functions of the stomach and liver, and other organs concerned in changing a mass of beaten food, perhaps some of



the *coarser vegetables*, into blood?—of the heart, and arteries, and veins, which convey this fluid, to the amount of three gallons, through all parts of the body once in four minutes?—of the lungs, which restore the half-spoiled blood to its wonted purity, as fast as it is sent into them, and enable it once more to pursue a healthful course through its ten thousand channels?—of the brain and especially the nerves, which by their innumerable branches spread themselves over every soft part of the human system (and some of the harder parts) which they can possibly penetrate, in such numbers that we can nowhere insert the point of the finest needle without piercing them?—of the skin, every square inch of which contains the mouths or extremities of a million of minute vessels? Is all this, I say, uninteresting? Is there no wisdom displayed in the construction of so complicated, and yet so wonderful a machine, and endowing it with the power of retaining an average heat of 96 or 98 degrees, whether the surrounding atmosphere be heated to 100 degrees or cooled to 32, or even to a much lower point? Is there, moreover, no mental discipline involved in the study of physiology?—\*

The evils arising from ignorance of the corporeal functions and of the circumstances by which they are impaired, are numerous and much to be deplored. From ignorance of the structure and functions of the digestive organs, parents, in many instances, allow their children to eat and drink every thing they desire, and to gorge their stomachs, till diseased action of the organs connected with digestion necessarily ensues, accompanied with the other disorders which generally follow in its train. To the same cause is owing the practice of administering to infants, cordials, elixirs, laudanum, and *spirituous liquors*—a practice in which no person will indulge who is acquainted with the laws which regulate the functions of the corporeal frame, and which has a tendency not only to injure the individual, but to perpetuate a degenerated race through successive generations. From ignorance of the nature of *perspiration*, and the *functions of the skin*, children are permitted to wallow in dirtiness and filth, to remain moist, cold, and benumbed, and to pass days and even weeks without being washed or receiving a change of linens; by which they are, sooner or later, subjected to cutaneous and inflammatory disorders. Ignorance of this subject has likewise led to those awkward at-

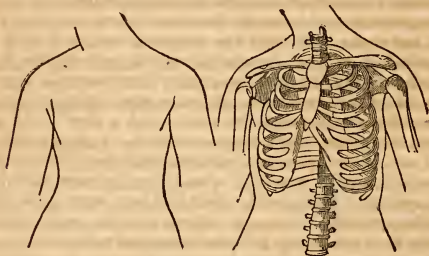
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\* Mr. Alcott, "American Annals of Education," for September, 1833,—a journal which is conducted with admirable spirit by Mr. Woodbridge, and which contains a variety of valuable communications, and much important statistical information, respecting the improvements going forward in Europe and America, in connection with the subject of education.

tempts, particularly on the part of the female sex, to remodel the human frame, as if they could improve the mechanism and symmetry devised by Infinite Wisdom. Hence the derangement of the physical system produced by laced stays, strait jackets, corsets, and other absurd articles of dress, by which the ribs are compressed, the spine bent out of its place, and the free expansion of the lungs prevented; the consequences of which are,—diseases of the breast, shortness of breath, external callosities, defective digestion, tubercles of the lungs, and a tendency to pulmonary consumption. The following figures show how such unnatural practices tend to distort even *the very bones*, as well as

Fig. 1.

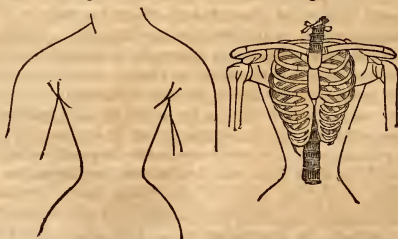
Fig. 2.



the muscular part of the body. They are taken from No. 58. of the "Penny Magazine." Fig. 1. is an outline of the celebrated statue of the Venus de Medicis, which is considered as the most beautiful and symmetrical model of a fine female figure. Fig. 2. is the skeleton of a similar figure, with the bones in

Fig. 3.

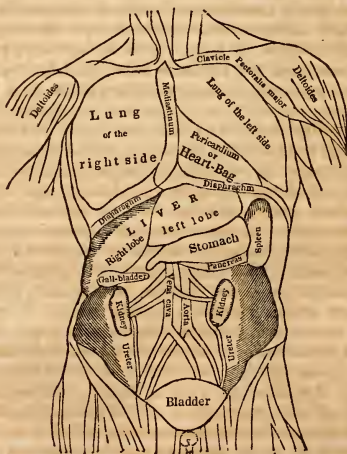
Fig. 4.



their natural position. Fig. 3. is an outline of the figure of a modern fashionable lady, after it has been permanently *remodelled* by stays. Fig. 4. is a skeleton belonging to such a figure as No. 3. From these figures it appears that the size of the chest belonging to figures 3 and 4, is obviously *much less* than that of figures 1 and 2, and consequently, the parts which it embraces must be *unnaturally* compressed, to the injury of symmetry and beauty, as well as to the impeding of the vital functions.

But it will naturally be asked, How shall we find means to communicate a knowledge of physiology in common schools? A thorough knowledge of this subject, such as a regular medical practitioner requires, cannot be communicated in such seminaries, nor would it be necessary, or even expedient, to make the attempt. Human subjects could not be dissected before the eyes of the young, nor would it be proper to accustom them to witness such operations. A *general* knowledge of the parts of the human frame, of their relative positions, and of the functions they perform in the animal system, is all that is requisite to be imparted; and there are several modes by which such a view of the mechanism of the human body may be exhibited. 1. It is well known that the skill of the anatomist, combined with that of the modeller, has enabled him to construct a model or representation of the human system. This model, which has been sometimes called a *mannikin*, or artificial man, is formed with so much skill and ingenuity as to exhibit the principal veins and arteries, the nerves, the muscles, the lungs, liver, stomach, kidneys, and most other parts, nearly as distinctly as they appear in the real human subject. Such a model, could it be procured, would answer all the purposes of *general* instruction. The only valid objection that could be made to its introduction would be, the *expense* with which it would be necessarily attended. 2. An idea of the form and position of those parts connected with the vital functions, which are contained within the *thorax* and *abdomen*, may be obtained by dissecting some of our domestic quadrupeds. Although the mechanism of these animals is somewhat different from that of man, yet the organs contained in the cavity of the breast and abdomen are essentially the same, though differing in some minute particulars—are placed nearly in the same relative positions, and perform the same or similar functions as in the human system. As hares, rabbits, and other quadrupeds are frequently slaughtered for food, and as dogs and cats sometimes require to be killed, opportunities might be taken of dissecting such animals, and showing the forms and positions of those parts which most nearly resemble those of the human subject. I recollect, when young

having received my first clear ideas of the form and position of the lungs, heart, liver, kidneys, stomach, &c. from the dissection of a *cat*, of which the anatomical figures I had in my power to inspect, could afford no accurate or satisfactory conception. 3. Dried preparations of certain parts of the human body—portions of the muscular parts, such as the heart, liver, &c. preserved in spirits—skulls, and detached portions of the skeleton—might be occasionally procured, which might serve for the illustration of particular functions. 4. Where such objects as the above cannot be procured, some general and useful ideas on this subject may be communicated by means of *large coloured anatomical plates*. These are found necessary to accompany every course of anatomical dissection; and, although they cannot convey the same accurate ideas which may be obtained by a direct inspection of the human subject, yet none will deny that a very considerable degree of useful information may in this way be obtained, especially with the assistance of a teacher who can explain, with simplicity and clearness, the several organs and functions of the animal system. Supposing a person knew nothing of the internal parts of the human body, it is evident, that, from such a figure as



the preceding, an idea might be obtained of the relative situations of the lungs, the heart, the diaphragm, the liver, the gall-bladder, the pancreas, the stomach, the kidneys, and various other parts, and much more so from a variety of separate figures delineated on a large scale, and coloured after nature. There would be no necessity for exhibiting or describing any other parts or organs but those which are common to both sexes, so that there would be no room for objections on the score of indelicacy. The female sex, however, as well as the male, ought to be instructed in this science; for, as females have the physical education of children more immediately under their control, it is of vast importance to the human race at large, that they should be endowed with that knowledge of the functions of the human frame, which will enable them to conduct such education with intelligence and discretion. There is no department of science, moreover, in which a pious and intelligent teacher has a better opportunity of directing the minds of his pupils to the *evidences of design*, and of descanting on the wisdom and benevolence of the Creator, than when describing the mechanism of the human frame. In the various articulations of the bones, in the construction of the venous and arterial system, in the process of respiration, in the circulation of the blood, in the muscular and nervous systems, in the motion of the heart, in the mechanism of the eye and the ear, in the construction of the spine, the hand, the skull, and other parts of this admirable machine, the Divine Wisdom and benevolence shine conspicuous; and, when clearly exhibited to the young, must impress their minds with the truth that they are, indeed, "*fearfully and wonderfully made*," and that they ought to consecrate the temple of their bodies for "a habitation of God through the Spirit."

One great practical end which should always be kept in view in the study of physiology is the invigoration and improvement of the corporeal powers and functions, the preservation of health, and the prevention of disease. For this purpose frequent instruction, illustrated by examples, should be imparted in relation to *diet and regimen*. The young should be instructed in the laws of the animal economy, and the sources of diseases; the practices which induce certain disorders, and the means of counteracting them; the functions of the skin, lungs, stomach, and bowels; the nature and importance of insensible perspiration, the means of regulating it, and the evils which flow from its obstruction; the rules which should be observed in bathing and swimming; the importance of pure atmospheric air to the health and vigour of the animal system, the circumstances by which it is deteriorated, and the means by which its purity may be preserved; the neces-

sity of *cleanliness*, in respect to the hands, face, neck, and other parts of the body, and to the clothes, linens, blankets, sheets, and household furniture, and the rules which should be attended to for preserving the person and dwelling from filth and noxious effluvia; the articles most proper for *dress*, and the mode of constructing it so as not to impede the vital functions; the proper use of *food* and *drink*, and especially the moral and physical evils which flow from *intemperance*, and the frequent use of ardent spirits; the *exercise* and *rest* requisite for body and mind, the means by which they may be duly proportioned, and the evils which arise from *immoderate* exertion either of the mental or corporeal powers;\* the improvement of the organs of sensation, particularly the organs of vision, and the treatment requisite for preserving them in health and vigour. Instructions on these and similar topics, when occasionally illustrated by striking facts and examples, could scarcely fail to exert a powerful and beneficial influence on the minds of the young, on the families with which they are connected, on society at large, and even on succeeding generations. That such information has never yet been regularly communicated in our schools and seminaries, reflects disgrace on our scholastic arrangements, which are frequently directed to objects of far inferior importance. Till such instructions be generally communicated, in connection with other portions of useful knowledge, man will never rise to the highest dignity of his physical and intellectual nature, nor enjoy the happiness of which he is susceptible even in the present state.

#### SECTION XII.—*Logic, or the Art of Reasoning.*

Logic may be defined to be “that art or branch of knowledge which has for its object *the investigation of truth*, and the best method of communicating it to others;” or, in other words, the art of employing our rational faculties in the best manner in searching after truth and duty on any subject. Although all men have essentially the same mental faculties, yet there is a great difference in respect to the *vigour* of these faculties in different individuals, according to the *improvement* they have received, and the objects to which they have been directed. The improvement of the reasoning powers, and the manner in which they have been exercised by the wise and learned in Europe, America, and other parts of the civilized world, have raised them almost as high in the scale of intelligence above the Hottentots, the African negroes, or the inhabitants of New Holland or Nootka Sound, as

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\* See Appendix.

those savages are superior to the beasts of the forest or the fowls of heaven. The acquisition of truth, in relation to all those subjects which are connected with the present and future happiness of man, is obviously a matter of the highest importance. By the proper application of our reasoning faculty we become acquainted with the properties and relations of the objects around us in this lower world, and the distances, magnitudes, and *real* motions of the celestial bodies, and the purposes for which they appear to have been created. By the same means we acquire a knowledge of the perfections of God, the principles of Natural Religion, the evidences of Divine Revelation, the improvements of art, and the discoveries of science. By the cultivation of reason we discover our duty to God and to our fellow-creatures, either from the light of nature or from the study of Revelation, and learn to distinguish truth from falsehood, and good from evil; and to apply the truths we thus acquire to the direction of our moral conduct, to the promotion of human happiness, and to the invigorating of our hopes of eternal felicity.

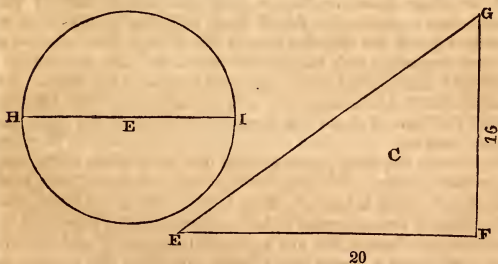
It is therefore a matter of considerable importance, that, at an early period, the reasoning powers of the young be directed, both by precepts and examples, in their inquiries after truth, and guarded from the influence of false principles and fallacious reasonings, by which errors have been propagated, prejudices promoted, truth obscured, and the improvement of the human race prevented.—Were this subject to be illustrated in all its extent, it would be requisite, in the first place, to give a description and analysis of the intellectual powers, which are the means or instruments by which we are to pursue our discovery after truth. In the second place, to exhibit an arrangement and classification of the objects in nature to which these powers are applied. In the third place, to illustrate the most successful method of applying our natural powers in the investigation of truth; and lastly, to explain the best method of communicating the truth to others, when discovered. Under the *first* head, it would be requisite to enter into the discussion of the faculties of sensation and perception, attention, consciousness, memory, conception, abstraction, imagination, judgment, taste, the moral faculty, and other powers; or, according to the phrenological system, the *knowing* and *reflecting* faculties, the moral sentiments, and the animal propensities—which may be considered as so many different modes of the operation of mind. Under the *second*, a brief view might be given of the peculiar characteristics of *mind* and *matter*, and a more particular survey of the sciences, or the knowledge which men have acquired respecting the objects of human thought, which might be arranged

under the three following heads:—1. *History*, comprehending sacred, prophetic, and ecclesiastical history; literary history, including the history of philosophy and the arts; civil history, including particular history, general history, memoirs, antiquities, and biography; also, geography and chronology, which have been denominated the *Eyes* of history; *natural* history, including mineralogy, botany, and general zoology, meteorology, geology, and the facts which relate to the heavenly bodies.—2. *Philosophy*, including ontology, the mathematical sciences, pure and mixed; natural and revealed theology, *esthetics*, or the science of our feelings and emotions; ethics, logic, political economy and legislation; natural philosophy, chemistry, physical astronomy, medicine, the physiology of plants, human and comparative anatomy, &c.—3. *Art*, including the *fine* arts, as poetry, oratory, painting, architecture, gardening, &c.; the *liberal* arts, as practical logic, practical geometry, practical chemistry, surgery, &c. and the *mechanical* arts, as dyeing, weaving, clock and watch making, &c. Under the *third* head might be illustrated the different kinds of *evidence*, as the evidence of intellection, of sense, of testimony, of analogy, &c. and the means by which evidence on any subject may be most successfully obtained; which would include a discussion of the modes of reasoning by syllogism, induction, analysis, and synthesis—of the sources of error, and of the *dispositions* and *circumstances* among mankind from which errors and fallacious reasonings arise—a subject which would require to be illustrated with considerable minuteness from the facts of history, and the circumstances which exist in the present state of the human race. Under the *fourth* head might be included—1. A general view of the different means which men have employed for communicating their thoughts to each other.—2. An explanation of the nature of arbitrary signs, and the principles of universal grammar.—3. An enumeration and description of the different qualities of *style*, and the best method of constructing a discourse on any subject.

To a class of young persons, about the age of fifteen or sixteen, a popular illustration of some of the above topics might be attended with many beneficial effects, particularly in inducing upon them habits of reasoning and reflection, and guarding them against the influence of prejudices, and sophistical arguments and reasonings. Although it would evidently be injudicious and premature to attempt such discussions in primary schools, yet a judicious teacher, well acquainted with the science of mind and the nature of evidence, might occasionally illustrate certain parts of this subject, particularly in teaching the young to reason with propriety



on any familiar objects or incidents with which they are acquainted. It may be laid down as an axiom, that *from the earliest dawn of reason children should be accustomed to exercise their reasoning faculty on every object to which their attention is directed, and taught to assign a reason for every opinion they adopt, and every action they perform.* Without troubling them with explanations of the various forms and moods of syllogisms, they may be taught the nature of reasoning, and the force of arguments, by familiar examples taken from sensible objects with which they are in some measure acquainted. Logicians define reasoning to be *that power which enables us, by the intervention of intermediate ideas, to perceive the relation of two ideas, or their agreement or disagreement.* This might be illustrated to the young by such examples as the following:—Suppose there are two tables, A and B, which cannot be applied to each other, and we wish to know whether A be longer or shorter than B; we endeavour to find an “intermediate idea,” or measure, namely, a three-foot rule, and apply it, first to table A, and then to table B. We find that A measures thirty-six inches, coinciding exactly with the three-foot rule, and that B measures only thirty-four inches; therefore, the inference or conclusion, at which we wished to arrive, is evident, that table A is longer than table B. Again, suppose we would know whether the space contained in the triangle C, be equal to, or greater or less than that contained in the circle E; we cannot apply these figures to each other in



order to determine this point; we must therefore search for an intermediate idea which will apply to both. We fix on a square—a square foot for example, and from the length of the base, E F, and the perpendicular F G, in the triangle C, we find the

number of square feet to be 160. Having the length of the diameter of the circle,  $HI$ , we find that there are likewise 160 square feet contained within its circumference; and therefore the conclusion is evident, that the space contained within the triangle  $C$  is equal to that contained in the circle  $E$ . This example, reduced to the form of a syllogism, would stand thus: Any two figures which contain the same number of square feet are equal to one another; but the triangle  $C$  contains the same number of square feet as the circle  $E$ ; therefore the space contained in the triangle  $C$  is equal to the space contained within the circle  $E$ .

Again, the sun appears to be only a few inches in diameter, and as flat as the face of a clock or a plate of silver. Suppose it were inquired how we may determine that the sun is much larger than he appears to be, and whether his surface be flat or convex, or of any other figure,—the pupil may be requested to search for intermediate ideas, by which these points may be determined. One idea or principle, which experience proves, requires to be recognized, that *all objects appear less in size, in proportion to their distance from the observer*. A large building, at the distance of twenty miles, appears to the naked eye only like a visible point; and a dog, a horse, or a man, are, at such a distance, altogether invisible. We find, by experience, that when the sun has just risen above the horizon in the morning, he appears as large as he does, when on our meridian at noon-day; but it can be proved, that he is then nearly 4000 miles (or the half diameter of the earth) nearer to us than when he arose in the morning; therefore, the sun must be at a great distance from us, at least several thousands of miles, otherwise he would appear much larger in the one case than in the other, just as a house or a town appears much larger than when we approach within a mile of it than it does at the distance of eight or ten miles. It is known that the inhabitants of Great Britain, and those who live about the Cape of Good Hope, can see the sun at the same moment; and that he appears no larger to the one than to the other, though they are distant in a straight line more than 5000 miles from each other. We also know, from experience, that when we remove 50 or a hundred miles to the west of our usual place of residence, the sun appears, at his rising, just as large as he did before; and though we are removed from our friends several hundreds or even thousands of miles, they will tell us that the sun uniformly appears of the same size, at the same moment as he does to us. From these and similar considerations, it appears, that the sun must be at a very considerable distance from the earth, and consequently his *real* magnitude must be much greater

than his apparent, since all bodies appear less in size in proportion to their distance. If the distance of the sun were only 4000 miles from the earth, he would appear *twice* as large when he came to the meridian, as he did at his rising in the east; if his distance were only 100,000 miles, he would appear  $\frac{1}{25}$  part broader when on the meridian than at his rising—but this is not found to be the case; consequently, the sun is *more* than 100,000 miles distant, and therefore must be of a very large size. Supposing him no farther distant than 100,000 miles, he behoved to be nearly a thousand miles in diameter, or about the size of Arabia or the United States of America.

To determine whether the sun be *flat* or *convex*, we must call in to our assistance the following ideas. *Every round body which revolves around an axis, perpendicular to the line of vision, without altering its figure or apparent dimensions, is of a convex or globular shape;—and, Every object which appears of a circular shape near the centre of such a body, will assume an oval or elliptical form when it approaches near its margin* This might be illustrated by fixing a circular patch on a terrestrial globe, and turning it round till it appear near the margin. By means of the telescope, it is found that there are occasionally spots upon the sun, which appear first at the eastern limb, and, in the course of about 13 days, approach the western limb, where they disappear, and, in the course of another 13 days, reappear on the eastern limb; which shows that the sun revolves round an axis without altering his shape. It is also observed that a spot, which appears nearly circular at his centre, presents an oval figure when near his margin. Consequently, the sun is not a flat surface, as he appears at first sight, but a globular body.—Again, suppose it was required to determine whether the sun or the moon be nearest the earth. The intermediate idea which requires to be recognised in this case is the following. *Every body which throws a shadow on another is nearer the body on which the shadow falls than the luminous body which is the cause of the shadow.* In an eclipse of the sun, the body of the moon projects a shadow upon the earth, by which either the whole or a portion of the sun's body is hid from our view. Consequently, the moon is interposed between us and the sun, and therefore is nearer to the earth than that luminary. This might be illustrated to the young by a candle, and two balls, the one representing the moon and the other the earth, placed in a direct line from the candle.—In like manner, were it required, when the moon is eclipsed, to ascertain whether at that time the earth or the moon be nearest to the sun, it might be determined by the same process of reason-

ing; and, on the same principle, it is determined that the planets Mercury and Venus, when they transit the sun's disk, are, in that part of their orbits, nearer the earth than the sun is.

Such reasonings as the above might be familiarly explained, and, in some cases, illustrated by experiments; and the pupil occasionally requested to put the arguments into the form of a syllogism. The reasoning respecting the bulk of the sun may be put into the following syllogistic form:—

All objects appear diminished in size in proportion to their distances.

The sun is proved to be many thousands of miles distant, and consequently, diminished in apparent size.

Therefore the sun is much larger in reality than what he appears.

The two first propositions are generally denominated the *premises*. The first is called the *major* proposition, the second the *minor* proposition. If the major proposition be doubtful, it requires to be proved by separate arguments or considerations. In the above example, it may be proved, or rather illustrated, to the young, by experiment—such as placing a 12-inch globe, or any similar body, at the distance of half a mile, when it will appear reduced almost to a point. If the *minor*, or second proposition be doubtful, it must likewise be proved, by such considerations as suggested above; or by a strictly mathematical demonstration, if the pupils are capable of understanding it. But, in the present case, the arguments above stated are quite sufficient to prove the point intended. When the premises are clearly proved, the conclusion follows as a matter of course. Similar examples of reasoning may be multiplied to an almost indefinite extent, and, in the exercise of instructing the young, they should always be taken from *sensible objects* with which they are acquainted.

As it would be quite preposterous to attempt instructing young persons, under the age of twelve or thirteen, in the abstract systems of logic generally taught in our universities—it is quite sufficient for all the practical purposes of human life and of science, that they be daily accustomed to employ their reasoning powers on the various physical, intellectual, and moral objects and circumstances which may be presented before them; and an enlightened and judicious teacher will seldom be at a loss to direct their attention to exercises of this kind. The objects of nature around them, the processes of art, the circumstances and exercises connected with their scholastic instruction, their games and amusements, the manner in which they conduct themselves towards each other, their practices in the streets or on the highways, and the general

tenor of their moral conduct, will never fail to supply topics for the exercise of their rational faculties, and for the improvement of their moral powers. In particular, they should be accustomed, on all occasions, to *assign a reason for every fact they admit, and every truth they profess to believe*. If, for example, they assert, on the ground of what they read in books, or on the authority of their teachers, that "the earth is round like an artificial globe," they should be required to bring forward the proofs by which this position is supported, so that their knowledge may be the result, not of authority, but of conviction. In like manner, when they profess to believe that the earth moves round its axis and round the sun—that the atmosphere presses with a weight of fifteen pounds on every square inch of the earth's surface—that a magnet will stand in a direction nearly north and south—that water presses upwards as well as downwards—that it is our duty and interest to obey the laws of God—that we ought to exercise justice between man and man—and that children should obey their parents and teachers,—they should be taught to bring forward, when required, those experiments, arguments, and reasonings, by which such truths are proved and supported.

As an illustration of some of the modes of reasoning to which I allude, the following story respecting the celebrated French philosopher, *Gassendi*, may be here introduced. From his earliest years he was particularly attentive to all that he heard in conversation, and was fond of contemplating the scenes of nature, particularly the magnificence of a starry sky. When only seven years old, he felt a secret charm in the contemplation of the stars, and, without the knowledge of his parents, he sacrificed his sleep to this pleasure. One evening a dispute arose between him and his young companions, about the motion of the moon, and that of the clouds when they happened to be impelled by a brisk wind. His friends insisted that the clouds were still, and that it was the moon which moved. He maintained, on the contrary, that the moon had no *sensible* motion, such as they imagined, and that it was the clouds which appeared to pass so swiftly. His reasons produced no effect on the minds of the children, who trusted to their own eyes rather than to anything that could be said on the subject. It was, therefore, necessary to undeceive them by means of their eyes. For this purpose Gassendi took them under a tree, and made them observe that the moon still appeared between the same leaves and branches, while the clouds sailed far away out of sight. This exhibition, of course, was convincing, and at once settled the dispute.

The principle, or "intermediate idea," which Gassendi recog-

nized, in this case, for proving his position, was the following, although he could not at that time express it in words:—*When*



*Gassendi demonstrating the motion of the clouds.*

*motion appears in the case of two bodies, we ascertain which is the moving body, by causing one of them to appear in a straight line with an object which is known to be fixed.* This principle is of considerable practical utility. By means of it we ascertain, when we see a number of ships in a river, or narrow arm of the sea, which of them are in motion or at rest, by comparing their positions or motions with a fixed point on the opposite shore. When looking at the wheels, pinions, and other parts of a piece of machinery, we can, on the same principle, perceive which parts are in motion and which are at rest, which the eye at first view cannot determine; and, in the same way, the real and apparent motions of the planets in the heavens are ascertained, by

comparing them with the position of the stars, which may be regarded as so many fixed points for directing the astronomer in his investigations. The principle above stated, therefore, was the *major* proposition in Gassendi's reasoning, and the *minor* proposition was the following:—"When we bring a tree, which is a fixed object, in a direct line between our eye and the moon, she appears for a few seconds to have no sensible motion, while the clouds have passed away." Therefore the conclusion follows that "the motion which was the subject of dispute was not in the moon, but in the clouds."

Subjects might occasionally be prescribed in schools, for the purpose of exercising the reasoning powers of the young, and proving the truth of certain positions. Suppose it were proposed as an exercise, *to prove that air exists, although it cannot be seen*,—a certain time might be allowed for every one to think and to converse on the subject, when some one or other of the following proofs, though in different words, would probably be stated

1. Take a rod, and make it pass rapidly through what appears empty space, and you will hear a sound and feel a slight resistance.
2. Take a large fan or umbrella, and push it forcibly from you, and you will feel a considerable resistance, and hear a sound, and a person opposite will feel a certain impression made on his face.
3. Take a *very large* umbrella, and stand on the top of a stair or building 15 or 20 feet high, and you may jump from such a position while holding it stretched, *and gradually* descend to the ground without injury.
4. Plunge a glass jar into a vessel of water, with its mouth downwards, and only a very small quantity of water will enter the glass, which shows that there is something in the glass which excludes the water; and this is the reason why we cannot fill a vessel with water by plunging its orifice downwards.
5. Take a smooth cylindrical tube, shut at one end, and fit a plug exactly to its open end, and no force whatever can push it to the bottom of the tube, which shows that there is some invisible substance that prevents it.
6. Open a pair of common bellows, and shut up the nozzle and valve-hole, and it will be impossible to bring the boards together, in consequence of the resistance of an invisible substance within.
7. Take a telescope, of a high magnifying power, and look through it to distant objects, in the forenoon of a hot summer-day, and you will see the air undulating about the objects like the waves of the sea. All which circumstances show that there is *a material*, though invisible substance around us, which *resists a force, produces a sound, excludes other bodies* from occupying the same

space, and whose *undulations*, in certain circumstances, may be rendered *visible*.

Again, suppose it were required to prove the following position, that "it is highly expedient that the whole community should enjoy the benefits of an intellectual and religious education," such arguments as the following might be brought forward. 1. Such an education invigorates the faculties and enlarges the capacity of the mind. 2. It presents to the view objects of delightful contemplation, which exercise the rational powers, and contribute to the happiness of the individual. 3. It prepares the young for acting an honourable and upright part in society. 4. It qualifies them for the several professions in which they may afterwards be employed. 5. It tends to undermine foolish and superstitious notions, and to prevent diseases and fatal accidents. 6. It prepares the mind for a rational contemplation of the works of God, and of his perfections as therein displayed. 7. It fits them for taking a part in the elective franchise of their country. 8. It prepares them for understanding the Scriptures, and for receiving profit by their attendance on the ordinances of religion. 9. It qualifies them for advancing the cause of useful knowledge, and for promoting the reformation and improvement of their species. 10. It tends to the prevention of intemperance, tumults, crimes, and all those vices and evils which result from ignorance; and lead to the practice of the Christian virtues. 11. It prepares the soul for the employments and the felicity of the heavenly world, &c.—Again, suppose the question, "Is it the duty and interest of all men to love one another?" to be given as an exercise of thought and reasoning. Independently of the positive command of God in relation to this duty, such considerations and arguments as the following might be brought forward. Men ought to love one another—1. Because they are all brethren of the same family, descended from the same original pair, and formed by the same Almighty Parent. 2. They are possessed of the same bodily organization, and the same moral and intellectual powers. 3. They are subject to the same wants and afflictions, and susceptible of the same pleasures and enjoyments. 4. They inhabit the same world, and breathe the same atmosphere. 5. They are dependent upon each other for their comforts, and connected by numerous ties and relations. 6. To all of them God distributes his bounty, without respect of persons. causing his sun to cheer and enlighten them, and his rains to descend and fructify their fields. 7. They are all animated with *immortal* spirits, and destined to an eternal existence. 8. The exercise of kindness and affection would unite, in one harmonious



society, men of all nations, and diffuse happiness through the heart of every human being. 9. It would promote the universal practice of equity and justice between man and man, and prevent all those litigations, contentions, and animosities, which have so long disturbed and demoralized the world. 10. It would "turn wars into peace to the ends of the earth," and promote a delightful intercourse between all the kindreds and tribes of human beings, wherever dispersed over the surface of the globe, &c.

In prescribing such exercises as the above, the teacher would require, in the first instance, to suggest some of the leading arguments, in order that the pupils may perceive the nature of the mental process in which they are called to engage; and when they had leisure to think on the subject, some of them would doubtless bring forward some proofs or considerations of their own, though perhaps expressed in homely language. At any rate, an exercise of this kind, prescribed once or twice every week, could scarcely fail to sharpen the faculties of the young, to induce habits of rational thinking, and to promote both their moral and intellectual improvement.

It would likewise be of considerable utility to set before them *the springs of false judgment*, or the sources of error—the false conclusions which arise from *prejudices*, or preconceived opinions—the nature of *sophistical reasonings*, and the means of guarding against their influence. The following are *specimens* of the prejudices to which I allude:—1. *We are apt to judge of persons or things merely from their external appearance.* A picture of no value, daubed with bright and glaring colours, is frequently admired by the vulgar eye; and a worthless book, splendidly printed and adorned with flashy engravings and elegant binding, is prized and extolled by a superficial thinker. From such a prejudice we are apt to conclude that a man is happy who is encircled with wealth and splendour, and that he who is covered with coarse or ragged garments has neither knowledge nor comfort, and is unworthy of our regard. Hence the Jews rejected the Saviour of the world, and the Corinthians despised the Apostle Paul.—2. Another prejudice arises from *not viewing an object on all sides—not considering all the circumstances connected with it, and not comparing all the aspects in which it may be contemplated.* Thus, when we view a *cone* placed at a great distance from the eye, we are apt to imagine it a plain *triangle*, and if its base were placed at right angles to the line of vision, we should conclude that it was nothing else but a plain *circle*. Thus, a round plate, when placed obliquely at a considerable dis-

tance from the eye, appears as an *oval*; and with its edge turned towards us, as a *line*. Thus, the sun and moon, though globular bodies, appear *flat* to the naked eye. Thus, the rings of Saturn appear sometimes like *narrow*, and sometimes like *broad ellipses*, sometimes like *straight lines*, and sometimes like a *narrow shade*; so that a comparison of all these different aspects was necessary before it could be inferred that these singular phenomena were in reality *rings*. Hence, at their first discovery by the telescope, they were considered as two small globes attached to the planet.—3. Another source of error arises from *the impressions made on the mind in infancy*, and from *not comparing the intimations given by one sense with those of another*. Children are apt to imagine that *books* are unpleasant things, and that learning and religion are drudgeries, when they have been driven to such tasks by the force of the scourge. They imagine the sky touches the distant hills, and that the stars are not risen till the sun be set. From this source we are apt to conclude that the air has no weight, because we do not feel its pressure; that the earth is at rest, because we do not feel its motion; that the planets and stars are only a few miles distant; and that a vessel at anchor is in motion when we pass her swiftly, when sailing in a steamboat.—4. *Our disposition to account for every thing on one or two principles*. To this cause may be ascribed the disposition of some late philosophers to account for almost every phenomenon on the principle of *electricity*. Having traced its agency in producing thunder and lightning, they went so far as to attribute to its sole operation the phenomena of earthquakes, volcanoes, winds, rain, and even the various fluctuations of the animal spirits. To form a world, Epicurus required only a mass of hooked atoms moving in a certain manner; and Des Cartes, from observing that light bodies were moved round in a whirlwind, formed the idea of an immense vortex, or whirlpool in the heavens, to account for the motion of the planets round the sun.

5. *The passions and affections lead to numerous sources of error*. Love induces a mother to think her own child the fairest and the best. Intense hope and desire make a few days as long as so many weeks. The fear of the torture, of the galleys, or of a painful death, has induced multitudes to believe the grossest absurdities of the Romish church. Envy misrepresents the condition and character of our neighbour, and makes us believe that he is much worse than he really is. Above all, *self-interest* induces many to swallow almost any opinion, and to vindicate every practice, however corrupt and absurd. Hence the most glaring abuses in church and state have been vindicated, in the

most barefaced manner, by those who derive their emoluments from a system of corruption. It is from a spirit of selfishness, too, that we set up our own opinions in religion and philosophy as the tests of orthodoxy and truth; and from the same principle has arisen the antichristian practice of *persecution*—a practice as unreasonable as that of the tyrant, who, having a bed exactly fitted to his own size, stretched men of low stature on the rack till they were drawn out to the length of his bed, and cut a portion of the legs off any one whom he found too long for it. Who ever had recourse to violence and torture to prove the truths of *geometry*?—6. *Our disposition to rely on the authority of others.*

We are apt, without sufficient inquiry, to rely on every thing we have been taught by our parents and teachers. An author of great respectability frequently drags thousands into mistakes and erroneous theories, merely by the splendour and authority of his name. For more than a thousand years the philosophers and divines of Europe were led into many egregious errors by a reliance on the authority of *Aristotle*; a quotation from his writings was considered as a proof of any position, and useful discoveries were long rejected because they did not quadrate with the opinions of the Grecian philosopher. Luther, Calvin, and Knox were pious men and eminent reformers, and their peculiar opinions are not unfrequently imbibed by their followers, merely on the authority of their names. This is an error into which those are apt to fall who never apply their powers to rational investigations, and who are too indolent to think for themselves.

The above and similar sources of error might be illustrated to the young by numerous examples and circumstances; and rules and cautions given by which they might be enabled to guard against their pernicious influence in the sciences, in religion, in politics, and in the ordinary affairs of life. A brief view might likewise be given of the doctrine of *Sophisms*, and the means by which they may be detected; of which the following are specimens:—1. *Accounting for a phenomenon or fact by assigning a false cause*, or taking an *accidental* conjunction of things for a *necessary connection*. We fall into this error, when from an *accident* we infer a *property*, when from an *example* we infer a *rule*, when from a *single act* we infer a *habit*. Astrologers commit this error when they deduce the cause of the various events in the lives of men from the different aspects of the stars and planets. We reason on this sophism when we construe the appearance of a comet or an eclipse of the sun as predicting the fate of princes, the revolution of nations, or the infliction of pestilence or famine; or when it rains at the new or full moon, and we infer that the

moon is the cause of it; or when a person is in misery or distress, and we conclude that he must needs be a heinous sinner.

—2. *When we draw a conclusion from a premise which is only true by accident.* We fall into this error when we reason against any thing because of the wrong use which has been made of it; as when we reason against printing, because it has sometimes been employed for raising sedition and promoting immorality; against reading the Bible because it has sometimes led to heresy; against Christianity, because it has been the accidental occasion of contentions and persecutions, which do not flow from the Gospel, but are mere *accidental circumstances*, with which it has been sometimes attended. Other sophisms are such as the following: Mistaking the question or point to be proved—the *Petio Principii*, or begging the question—imperfect enumeration—reasoning in a circle—concluding from what is true of a thing in its divided state, as if it were true in its compound state—ambiguity of words, and using them in different senses—with several others.

Of all the species of false reasonings, there is none more common than that of introducing into an argument propositions that are either false or doubtful, or taking for granted facts which have never been satisfactorily ascertained. In this way a false conclusion may be *legitimately* deduced, after such facts or propositions are admitted. Against this fallacious mode of reasoning the young should be carefully guarded, both in their own reasonings, and when listening to those of others; and habituated to scan every proposition or assertion, and ascertain its truth before admitting it into any chain of argument. In the speeches that were lately delivered in parliament in opposition to the Reform Bill, this species of reasoning was one distinguishing characteristic, when those orations had any show of argument. Fictions were brought forward as facts, vague and unfounded assertions were uttered with all the pomp of confidence and authority, and the idea of *revolution*, in its most horrid aspects, was substituted in place of *salutary reformation*, so that the haranguer would have required to have been stopped at almost every other sentence, till he had substantiated the truth of his premises. Such, however, is not unfrequently the way in which our representatives in parliament, the members of our corporations, and vast assemblages of our citizens at public meetings, are hurried along by a bold and impudent declaimer, and induced to *cheer* the sophister who is leading them on to the admission of a falsehood, and to the approbation of measures subversive of human improvement.

It is therefore of vast importance to society, that the young be

early trained to the proper use of their rational faculties—that they be accustomed to *entertain clear and well-defined ideas* on every subject—that they be enabled to appreciate the strength or weakness of arguments—that they feel the importance of prosecuting *truth* and *duty* in every department of learning—and that frequent exercises on important subjects be prescribed for stimulating their reasoning powers. It is lamentable to reflect on the deficiency and weakness of the great mass of mankind in this respect. On the most trifling grounds they will yield their assent to hundreds of propositions, most of which they do not understand. They will obstinately adhere to their preconceived opinions in the face of the strongest and most convincing arguments. They will swallow, without the least hesitation, the most absurd and extravagant notions; while all the reasonings we can bring forward will not convince them of the reality of truths and facts which have been clearly demonstrated. So wedded are they to the opinions they had first imbibed, that we might almost as soon attempt to teach a snail or a tortoise the truths of geometry as convince them that the earth turns round its axis, and that it is possible to determine the exact distance of the moon; while, at the same time, they will talk, with the utmost assurance, of the most abstruse mysteries which lie beyond the reach of the human understanding. This representation does not apply merely to the lower, but even to many in the higher ranks of society; and such a state of things has been productive of many injurious effects, in relation to the best interests of mankind. It has been the cause of most of the wars and commotions which have desolated the earth, and of the prevalence of those systems of tyranny, slavery, and injustice, which still so generally prevail. It has led to all the persecutions that have ever disgraced the church or the world. It has produced hundreds of foolish controversies in the visible church, either with respect to comparatively trifling opinions, or to those subjects which lie beyond the grasp of the faculties of man; and has dissevered Christian society into a number of discordant sectaries. It has prevented the improvement and happiness of the human race, and is the cause of all the ignorance, prejudices, intemperance, and vice, which appear among all ranks of society; for if men were to cultivate their intellectual powers aright, and apply them to rational purposes, few or none of these evils would abound in the world.

But it is deeply to be regretted, that in all ages, and even in the present age, legitimate reasoning has been for the most part thrown aside, and diabolical arguments substituted in its stead. When men have been unable to confute their antagonists by the

force of arguments, they have had recourse to "club law," and have knocked down their opponents and all their reasonings, by the application of guns and bayonets, and every species of *physical* force. Louis XIV. of France, like most of his compeers, was so convinced of the strength of this mode of reasoning, that he engraved upon his great guns the following inscription: "*Ratio ultima Regum*," that is, the *Logic* of princes—or, the *last argument* of kings. In this mode of arguing, fifty thousand disputers are frequently arranged on each side of a question, and that party which can handle their swords and muskets with most dexterity, and blow the skulls and limbs of their antagonists to atoms, and slash their bodies to pieces, are always reckoned, by their leaders, *the most expert logicians*. There is another mode of reasoning which has been frequently used with disputants, and that is, *arguing by torture*, in which the argument is sometimes screwed up to such a pitch as to make the refractory disputant confess his belief in any proposition, however wild and extravagant. A mode of arguing nearly akin to this is the application of whips, sabres, gibbets, dungeons, musket-balls, fire and fagots. In this way the Romish Church reasoned with the Hussites and the Waldenses; and with the same weapons confuted every Protestant who dared to call in question the infallibility and the supreme authority of the Roman Pontiff. In this way Queen Mary and her bishops argued with 277 clergymen, gentlemen, tradesmen, and women, when, for adhering to Protestant doctrines, they were delivered over to be devoured by the fires of Smithfield. It was in the same way that Claverhouse and his "bloody bands" reasoned with the Scottish Covenanters, when he hunted them across moors and mosses, and massacred them in cold blood; and that the Star Chamber reasoned with the Non-conformists of England, when all their arguments were confuted by fines, racks, and imprisonment. It is in this way that Nicholas of Russia has argued with the brave Poles, when vindicating their liberties—when he sent them chained, like wild beasts, to wander along frightful deserts, and to perish in the forests of Siberia; and in the same way do all *mobs* reason, when they furiously demolish the houses, the manufactories, or the churches of their opponents. On the same principles do those men reason, who deprive their fellow-citizens of the right of being eligible to certain civil offices, and attempt to degrade them in the eyes of the public, because they nobly assume the right to think for themselves, and to worship God according to their consciences.—But, of all the arguments which have been tried, to produce conviction, there is none more powerful than the influence of *gold*. This is an argument of so much

force and efficacy, that none but a few stubborn minds have been capable of resisting it. It is possessed of the most wonderful properties—in a moment it enlightens the understanding, wins the affections, removes every doubt, silences every objection, clears up every difficulty, banishes every scruple, and generally causes the most sturdy logician to give up his point, and bend to its power. In short, it is an *intermediate idea*, or major proposition, which will lead to almost any conclusion. By this argument the wisdom of the wise, and the understanding of the prudent, have been more quickly and effectually refuted than by all the wisdom of Solomon, or by all the reasonings of philosophy; and its powerful effects are to be seen in our own land, and in every nation under heaven.

Such have been the modes of reasoning which have most generally prevailed in the world. O! foolish and infatuated reasoners! Is it not high time to undermine your logical principles and systems, to build on a new foundation, and to train the rising generation in such a manner, that they may employ their mental powers in accordance with the dictates of reason and the word of God?

#### SECTION XIII.—*Natural Theology.*

Natural Theology is that branch of knowledge which proves and illustrates the attributes of the Deity from the works of nature—a study which is open to all the inhabitants of the earth, and from which they may derive impressive views of the existence, the perfections, and the incessant agency of that Great Being who made and who governs the universe. “For, the invisible things of God, even His eternal Power and Divinity, are, when duly attended to, clearly seen by the things that are made,” and have been so in all ages, “from the creation of the world;” so that, “even the heathen nations are without excuse,” if they neglect to trace in those works the being and attributes of their Creator, and refuse that tribute of reverence and obedience which is due to His perfections. This is a study in which the young should be early initiated. It lies at the foundation of the religion of the Bible; for the inspired writers take for granted that we know the evidences of the existence of the Divine Being, and of some of the attributes with which he is invested, and direct us to the contemplation of the works of his hands, as proofs and illustrations of the truths they unfold. “Lift up thine eyes on high, and behold Him who hath created these orbs: stand still, and consider the wondrous works of God. Great is the Lord, and of great power; His understanding is infinite. His works are

manifold, and in wisdom He hath made them all." In exhibiting the works of God to the young, in performing experiments to illustrate their properties, and in describing the laws and mechanism of the material world, every opportunity should be taken of directing them to the displays of power, benevolence, wisdom, and intelligence, which these works exhibit. It should be deeply impressed upon their minds, that it is the highest and noblest end of science, to mark the evidences of wise and benevolent design, and to trace the incessant agency of our Creator in all our surveys and investigations of the works of creation—without an attention to which, the mere knowledge of natural facts is an acquisition of a comparatively trivial nature.

An intelligent teacher can seldom be at a loss to direct the attention of his pupils to this subject; for there is no part of the scenery of nature in which a discerning eye will not perceive the most evident traces of benevolent design and infinite intelligence, not only in the exquisite mechanism of animated beings, but in the structure of vegetables and minerals, and the general arrangement of the earth, the waters, and the atmosphere. The adaptation of the solid parts of the globe for the habitation of man and other terrestrial animals—the adaptation of the waters of the ocean and of the rivers to the purposes of commerce, and for the abode of countless multitudes of organized beings—the colouring thrown over the canopy of heaven, and over the landscape of the earth—the process of evaporation, and the innumerable benefits it confers—the agency of the atmosphere, the wonderful properties of its component parts, and its extensive influence in the animal and vegetable kingdoms—the solar light, and the infinity of beautiful effects it produces—the thousands of diversified objects which delight the eye in the natural embellishments of creation—the harmony and order, the grandeur and sublimity, of the celestial motions—the arrangements of the planetary system, and the provision made for securing its perpetuity—the relation of man to the agencies of external nature, as the action of water, air, light, heat, electricity, &c.—the *proportion* between the body of man, and the objects and living beings around him—the mutual relations which subsist between animals and vegetables, and their co-operation in promoting the same design—the adaptation of almost every vegetable to the support of some species of animals—the power of vegetables to reproduce and continue their species, and the *variety* of admirable means by which it is effected—the various methods employed to disperse the seeds of plants over the surface of the globe, and to adorn it with vegetable beauties—the adaptation of plants to the different climates, and to the necessities of



their respective inhabitants—the admirable structure of their seeds, roots, leaves, and sap-vessels, particularly as discovered by the microscope in transverse sections of plants, &c—their important uses in the system of nature, and the numerous beauties and varieties which they spread over the face of our terrestrial creation; particularly, the curious and admirable mechanism displayed in the construction of animated beings, from the microscopic animalcula, ten hundred thousand times less than a visible point, to the elephant and the whale—the organs of mastication, deglutition, digestion, and secretion, all differently contrived, according to the structure of the animal and the aliments on which it feeds—the eyes of insects, and the thousands of transparent globules of which they consist—the metamorphoses of caterpillars and other insects, and the peculiar organization adapted to each state of their existence—the numerous beauties and minute adaptations in the wings, feet, probosces, and feathers, of gnats and other insects—the respiratory apparatus of fishes, and the nice adaptation of their bodies to the watery fluid in which they pass their existence—the construction of birds, their pointed bills to penetrate the air, their flexible tails serving as rudders, the lightness, strength, and tenacity of their feathers, and the whole structure of their bodies adapted to the air in which they fly, and the food by which they are sustained—above all, the wonders of the human frame, the numerous parts of which it is composed, the hundreds of bones and muscles, the thousands of veins, arteries, glands, nerves, and lymphatics, the millions of scales and pores in the skin, the heart with its ventricles and auricles, the brain with its infinity of fibres, the lungs with their millions of vesicles, the organs of sense, with their multifarious adaptations and connections, and the harmonious movements, adjustments, and adaptations of all these parts to the system of external nature and to the promotion of the happiness of man,—these, and thousands of similar objects, adaptations, and contrivances, will afford ample scope for expatiating on the Power, Wisdom, and Intelligence, of the Almighty Creator, and on the Benevolent contrivances which appear throughout every part of the universal system; and were specimens of some of the objects now alluded to exhibited to the young, it could not fail of arresting their attention, and inspiring them with admiration of the wonderful works of God.

We have comparatively few books on this subject. Derham's "Physico-Theology," Ray's "Wisdom of God in the Creation," Nieuwentyt's "Religious Philosopher," Paley's "Natural Theology," Lesser's "Insecto-Theology," and several other works, contain a number of valuable fragments illustrative of the being

and perfections of God from the works of Nature. But we have no complete or comprehensive system of Natural Theology; and the works now alluded to, however valuable and worthy of being perused, are not adapted to the capacities of the young. We require a comprehensive compend on this subject, for the use of schools, in which the descriptions and reflections should be as much as possible divested of the technicalities of science, and which should be illustrated with numerous engravings. The best treatise of this kind I have yet seen, is "The Youth's Book of Natural Theology," by the Rev. T. H. Gallaudet, lately published at Hartford, Connecticut. This work is clear and explicit in its descriptions, and, for the most part, level to the comprehension of the juvenile mind. But its illustrations are chiefly confined to the human body and the parts and functions of animals. It is thrown into the form of Dialogues, which has a tendency to render it interesting for the private perusal of the young; but a work on this plan is not so well adapted to serve the purpose of a text-book for public seminaries.\* By means of instructions on this subject, the young would be prepared for the study of *Christian Theology*, and would be qualified to appreciate the beauty and sublimity of those descriptions, given by the inspired writers, of the agency of God in the economy of nature.

Having enlarged to a greater extent than I originally intended on the preceding departments of knowledge, I shall do little more than barely mention several other branches which should occasionally form the subject of instruction in all our schools. These are such as the following:—*Natural History*, including not only a description of animals, but likewise of the most interesting facts connected with the earth, the waters, and the atmosphere; such as earthquakes, volcanoes, ice-islands, caverns, cataracts, natural bridges, glaciers, boiling springs, the phenomena of thunder, lightning, aurora-borealis, parhelia, luminous arches, fiery meteors, whirlwinds, water-spouts, &c. The objects connected with natural history should be among the first that are presented to the view of the young, and they should be introduced as subjects of attention throughout every period of their subsequent education, as they form the groundwork of our physical knowledge and investigations.—*Botany* is another pleasing subject on which sketches might be occasionally given, and which might be illus-

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\* The reader is respectfully referred, for some illustrations of this subject, to "The Christian Philosopher," particularly to Chapters i, ii, and iv, and to the author's volume "On the Improvement of Society," &c. Section vi, "On the Influence of Knowledge in promoting Enlarged Conceptions of the Attributes of the Deity."

trated by the shrubs and flowers connected with the garden belonging to the seminary, formerly described. Microscopic views of the seeds and farina of flowers, the vessels and ramifications of the small leaves of minute plants and flowers, the prickles on the leaves of nettles and other shrubs, transverse sections of plants, displaying the beautiful arrangement of the sap-vessels, and similar objects, should be exhibited, and the attention directed to the fine polishings, the numerous minute vessels compressed into the smallest space, and the other exquisite pieces of Divine workmanship connected with the process of vegetation.—*Mineralogy* is another department of nature, on which a few instructions might be given, wherever there are *specimens* to illustrate the descriptions. But descriptions of metals or minerals, without presenting to view the metallic substances described, will be of little avail.—Sketches of *Political Economy*, illustrating the principles of commerce and manufactures, and other topics connected with this subject, might be given to the advanced pupils, as soon as they are able to enter into the spirit of such disquisitions. In such sketches, noble and liberal views should be inculcated; the selfishness and antipathies of nations, and the inconveniences and absurdities of those restrictions which one nation imposes upon another, should be strongly reprobated; and a spirit of good-will and generosity enforced towards other nations and communities, considered as members of the same great family to which we all belong. In connection with this subject, they should be taught something of the civil and criminal laws of their country, of the duties of magistrates, and of their own duties as subjects; of the form of government under which they live, and of their social rights and privileges. Of no less importance to all classes, particularly to the lower, are instructions on *Domestic Economy*—including directions and rules respecting orderliness and cleanliness in dwellings—the best modes of cooking victuals—the proper nursing and management of children—the rearing and treatment of domestic animals—the economy of bees—the cultivation of gardens, and the best mode of rearing culinary vegetables—the decoration of their houses, areas, and flower-plots, and whatever else has a tendency to promote health and comfort, especially among the working classes of society. In short, instructions in *Vocal Music* should be occasionally interspersed with the other scholastic exercises, and church tunes and airs, adapted to some beautiful or sublime pieces of poetry, might be sung, at convenient seasons, in unison, by all the pupils. The words adapted to the different airs should be calculated to convey instruction, and to raise the soul to some interesting or sublime

objects. All such vulgar and debasing ideas as are generally interwoven in our popular songs, and which are little else than a compound of sensuality and selfishness, should be carefully discarded. A good organ or other musical instrument might be used for leading the vocal strains. Music, both vocal and instrumental, has long been too frequently prostituted to the most worthless purposes; it is now high time that it should be consecrated to moral objects, and to the celebration of the perfections and the works of the Most High.

In addition to the mental exercises now alluded to, pupils of every description should be daily employed in *bodily* exercises, for invigorating their health and corporeal powers. Every school should have a play-ground for this purpose, as extensive as possible, and furnished with gymnastic apparatus for exercising the muscular activities of the young of both sexes. Swings, poles, hoops, see-saws, pulleys, balls, and similar articles, should be furnished for enabling them to engage with spirit and vigour in their amusements. In walking, running, skipping, leaping in height, length, or depth, swinging, lifting, carrying, jumping with a hoop or a pole, they will not only find sources of enjoyment—when these exercises are properly regulated to prevent danger and contention,—but will also strengthen and develop their corporeal energies, and invigorate their mental powers. All imitations, however, of war and military manœuvres should be generally prohibited; as it is now more than time that a martial spirit should be counteracted, and checked in the very bud,—and those who encourage it in the young need not wonder if they shall, ere long, behold many of them rising up to be curses instead of benefactors to mankind.—They might, likewise, be occasionally employed in making excursions, in company with their teacher, either along the sea-shore, the banks of a river, or to the top of a hill, for the purpose of surveying the scenes of nature or art, and searching for minerals, plants, flowers, or insects, to augment the school museum, and to serve as subjects for instruction. If every school had a piece of ground attached to it for a garden, and for the cultivation of fruit-trees, potatoes, cabbages, and other culinary vegetables, children of both sexes, at certain hours, might be set to dig, to hoe, to prune, to plant, to sow, to arrange the beds of flowers, and to keep every portion of the plot in neatness and order. Such exercises would not only be healthful and exhilarating, but might be of great utility to them in after life, when they come to have the sole management of their domestic affairs. They might also be encouraged to employ some of their leisure hours in the construction of such *mechanical* con-

trivances and devices as are most congenial to their taste. If, instead of six or seven hours' confinement in school, only five hours at most were devoted to books, and the remaining hours to such exercises as above mentioned, their progress in practical knowledge, so far from being impeded, might be promoted to a much greater extent. Such exercises might be turned, not only to their physical and intellectual advantage, but to their *moral* improvement. When young people are engaged in their diversions, or in excursions along with their teacher, their peculiar tastes, tempers, and conduct towards each other are openly developed; they act without restraint, they appear in their true colours, and a teacher has the best opportunity of marking the dispositions they display. He can therefore apply, at the moment, those encouragements and admonitions, and those Christian rules and maxims, by which their characters and conduct may be moulded into the image of Him "who hath set us an example, that we should walk in his steps." The incidents and the atmospheric phenomena which may occur on such occasions, will also supply materials for rational observations and reflections, and for directing the train of their affections, and the exercise of their moral powers; and no opportunity of this kind, for producing useful impressions upon the young, should be lost by a pious and intelligent instructor.

Thus I have endeavoured, in the preceding pages, to exhibit an outline of some of those branches of knowledge, in which every individual of the human race—the *female* sex as well as the male—should receive a certain portion of instruction. Hitherto the female sex have been sadly neglected; their education, where they have not been altogether overlooked, has been more showy than substantial; and they have been generally treated as if they were not possessed of the mental powers requisite for acquiring all the useful branches of science. Without entering into the question, Whether the female character possesses the same degree of intellectual energy as that of the other sex? it may be affirmed, without the least hesitation, that, when their education is properly directed, they are capable of acquiring every branch of knowledge which can improve or adorn the human mind. We have numerous examples to corroborate this position. It is sufficient to mention the names of Mrs. Barbauld, Miss Aitken, Miss Edgeworth, Mrs. Wakefield, Mrs. Hemans, Mrs. More, Mrs. Marcet, Miss Taylor, Miss Landon, Mrs. Somerville, Mrs. Willard, Mrs. Phelps, &c. which are only specimens of many others, most of whom are still alive and actively employed, both in Britain and America, in instructing their own sex and society at large, and

in promoting the interests of general knowledge. The female sex possess *essentially* the same intellectual faculties as the male, whatever may be said as to the *degrees* of vigour in which the primitive powers exist. But even in respect to the *degree* of acuteness and energy of the female intellect, we have examples of individuals who, without the advantage of an academical education, have explored the system of the universe, composed commentaries on the Newtonian philosophy, and prosecuted the most abstruse mathematical investigations; and I have no hesitation in asserting, that academical honours should be conferred on such accomplished females, no less than on the other sex who have enjoyed more opportunities of improvement.\* Females have more in their power than the other sex in forming the tastes and dispositions of the young, and in giving them those impressions in early life which may be either beneficial or injurious to society. They are the more immediate guardians and instructors of the rising generation during the first stage of their existence, and upon the discretion and intelligence they display in superintending the evolution of the youthful mind, will, in a great measure, depend the intelligence and the moral order of the social state to which they belong. Their influence is powerful, not only on the tastes and manners of society, but on the moral *principles* and *characters* of mankind. Besides, they are beings destined for immortality, and equally interested as the other sex in all that is awful or glorious in the revelations of Heaven; and therefore ought to have their minds enlightened in every branch of knowledge which may have a beneficial influence on their present conduct and their future destiny. Till more attention is paid to the cultivation of the female mind, among all ranks, society cannot be expected to make an accelerated progress in the course of moral and intellectual improvement.

In specifying the preceding branches of knowledge as subjects in which all classes of the young should be instructed, I do not mean to insinuate, that, in the first stage of their education, such subjects are to be studied in regular courses, as in academies and universities, though at a future period this plan may be adopted.

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\* Mrs. Somerville has lately been elected member of the Literary and Philosophical Society of Geneva, the first time an honour of the kind was ever conferred a female. An American paper states, whether truly or not I cannot determine, that "The Legislature of *Indiana* have chartered a college, to be called The Christian College, in which degrees are to be conferred on both males and females. There are to be degrees of *Doctress* of Natural Science, of English Literature, or Belles Lettres, of Fine Arts, and of Arts and Sciences." However ludicrous this may appear to some, I can see no impropriety in following out such an idea.

While they are learning English reading, composition, writing, arithmetic, and other branches, illustrations may be given of the more interesting and popular parts of the physical sciences,—which will tend to give them a *relish* for such subjects, and to prepare them for entering on the more particular study of such branches of knowledge, at a period when their faculties are more matured. Nor ought it to be objected, that, in this way, young persons would only receive a smattering of learning, which would puff them up with vanity, and do them more harm than good. If every portion of knowledge communicated to them, however detached and insulated, be clearly explained and illustrated, and thoroughly understood, it must necessarily be *useful*, either in expanding their views, or in its practical applications. For example, if, by certain pneumatical and hydrostatical experiments, they are made to perceive clear proofs of the atmospheric pressure, and its operation in the case of *siphons*—if they are made to see, by similar experiments, that, on this principle, water may be conveyed either over a rising ground, or along a valley to an opposite hill,—this single fact, clearly understood, might be of considerable use to them on many occasions, even although they were unacquainted with all the other principles and facts connected with pneumatical science. The great object to be attended to is, to convey, on every subject, a clear and well-defined idea to the young, and to guide them to the *practical* application of knowledge.

There is a line of Mr. Pope which has been hackneyed about for a century past, which is in every body's mouth, and which is generally misapplied, when an allusion is made to this subject—

“A little learning is a dangerous thing.”

How such a sentiment came to be almost universally quoted and admired, I am at a loss to divine. It is a proposition which cannot be supported by any mode of reasoning with which I am acquainted, and is itself “a dangerous thing,” if by learning is understood the acquisition of any portion of useful knowledge. Every one must acquire “a little” portion of knowledge, or learning, before he can acquire a larger share. A child must acquire the knowledge of the letters and elementary sounds, before he can read any language with fluency—and must form some idea of the objects immediately around him, before he can acquire an accurate conception of the subjects and scenes connected with geography. If the proposition be true, that “a little learning is dangerous,” then it should follow, that a very great

portion of learning, or knowledge, must be *much more* dangerous. If it be dangerous for a boy to know that the earth is 25,000 miles in circumference, and to be able to prove that it is round like a globe, then Newton and Bacon must have been extremely dangerous individuals, whose knowledge extended to an almost unlimited range. If a little learning is dangerous, then absolute ignorance and destitution of all ideas must be the safest and the happiest state of human beings. But how can even "a little" knowledge be dangerous? Suppose a young person to have read only the Gospel of Luke, and to have acquired a knowledge of all the facts it records—would he be less happy in himself, or more dangerous to society, on this account, because he had little acquaintance with the other portions of Scripture? or, would he have been better to have read nothing at all? Or, suppose he had been instructed in the fact, that foul air of a *deadly* nature, is frequently to be found at the bottom of old wells, and that it is requisite to send down a lighted candle to determine this point before a person attempts to descend into such places,—would the knowledge of such circumstances be dangerous to him, because he is not acquainted with the properties of all the other gases, or with the whole system of chemistry? Would an acquaintance with a portion of geography, suppose the States of Europe, be dangerous to any one, because he had not minutely studied all the other quarters of the globe? or would a knowledge of hydrostatics be useless, because he was unacquainted with several other branches of natural philosophy? Such conclusions are obviously absurd, and therefore the proposition under consideration is absolutely untenable. The persons who most frequently reiterate this sentiment are those who are opposed to the universal education of the lower orders, and to the general diffusion of knowledge. I know no class of men to which such a sentiment will apply, except, perhaps, to a few *pedants* who have got a smattering of Greek and Latin at a grammar school or a college, without any other substantial acquirement, and who pique themselves on this account, as if they were elevated in point of knowledge far above the vulgar throng.

But although I have admitted, that, during the first stage of instruction, only a few fragments of knowledge would be communicated, yet before the course is finished, a very considerable portion of all that is really useful in the sciences might be imparted to the young. Suppose that, on an average, every child is able to read with tolerable fluency by the time he is arrived at the age of seven or eight, and that the course of instruction for every



member of the community shall be prolonged till he arrive at the period of fourteen years—in the course of six or seven years, a summary view of all the more interesting principles and facts connected with the sciences above specified, might be communicated, even supposing that half a year were exclusively devoted to each. But there would be no necessity for restricting the pupil to one branch of knowledge at a time. While, at one hour, he was receiving instructions and witnessing experiments in natural philosophy or chemistry, during other hours of the day he might be prosecuting arithmetic, algebra, geometry, or composition. Thus, during little more than the time usually spent in acquiring a knowledge of Latin and Greek, a very considerable portion of useful knowledge might be acquired, which would expand the range of the juvenile mind, increase its sources of enjoyment, and lay a broad foundation for future usefulness and improvement. And I trust there are few, in modern times, who will hesitate to admit, that the knowledge thus acquired would be infinitely preferable, in point of utility, to all the scraps of classical literature usually picked up, during the same period, at our grammar schools.—But why, it may be asked, should such an extent of knowledge be communicated to the *lower orders* of mankind? I answer, in a few words, Because they are rational beings, furnished by their Creator with faculties capable of acquiring it; because it will increase their enjoyments and render them more useful in society; because it will tend to prevent vices and crimes and to raise their souls above the degrading pleasures of intemperance and sensuality; because it will render them more expert in their mechanical professions; because it will fit them for becoming improvers of the arts and sciences, and for taking a part in all those movements by which society may be improved and the world regenerated; and because they are beings destined to immortality, and therefore ought to be instructed in every department of knowledge which has a bearing on the future world to which they are advancing, and which is calculated to prepare them for its pleasures and its employments. But, as I have already written a volume chiefly in relation to this point, it would be unnecessary, on the present occasion, to enlarge.

## CHAPTER VII.

*Moral and Religious Instruction.*

IN the preceding sketches I have taken for granted, that during the whole process of education, the attention of the young should be directed to the manifestations of the Divine attributes in the works of nature—the fundamental principles of Christianity—the rules of moral action—and the eternal world to which they are destined. These are subjects which should never be lost sight of for a single day, and which should be interwoven with every department of literary and scientific instruction. In a particular manner it should be deeply impressed upon the minds of the young, *that the instructions they receive, and the studies in which they now engage, are intended*, not merely to qualify them for the business of the present life, but likewise to *prepare them for the felicities and the employments of the life to come*. This is one of the ends of education which has been glaringly overlooked in most of our initiatory schools, and particularly in the arrangements connected with a *fashionable* education—a circumstance which seems to indicate, that the superintendents of such an education either do not believe the doctrine of a future state, or view it as a matter of little importance, or consider that no specific training is requisite to qualify a depraved human being for engaging in the sublime contemplations and exercises of the heavenly world.—Having occasionally adverted to this subject in the preceding discussions, I shall, at present, offer only a few general remarks.

On all occasions, the young should be frequently reminded, that they are *dependent creatures*, who derived their existence from an Almighty Being who is without beginning and without end—that their daily comforts and all their powers and faculties are bestowed by Him, and are the effects of his unbounded Goodness—that, though invisible to mortal eyes, he is present in all places, and that they are every moment surrounded by his immensity—that his presence and agency are seen in the solar light, the majestic movements of the heavenly orbs, the succession of day and night, the ebbing and flowing of the sea, the falling rain, the winds, the lightnings, the rolling thunders, and in every movement within us and around us—that though we could climb the heights of heaven, or descend to the centre of the earth, we should still be within the range of his omniscient eye—that his eye penetrates through the dark night as well as through the clear day—that he knows every thought and purpose that is formed in our hearts—that he beholds, at the same moment,

whatever is taking place, in every part of the world, and throughout all the regions of the universe, among all the tribes of mankind, and among all the hosts of angels—that his dominion extends over thousands of worlds, and that his universal government shall endure for ever—that he is good to all, and that his kindness extends to the birds of the air, the fishes of the sea, and even to the smallest insect that crawls on the ground—that he is “righteous in all his ways and holy in all his works,” unchangeable in his purposes and faithful to his word—that to this Great Being we are all accountable for every thought, word, and action—and that there is a day approaching when “he will judge the world in righteousness, and render to every one according to his works.”—Such characteristics of the Divine Being should be illustrated, in so far as is practicable, from *sensible objects*,—His *goodness*, from the numerous creatures He has brought into existence, and the ample provision He has made for all their necessities,—His *wisdom*, from the numerous adaptations which are found in our own bodies, and in the elements around us,—His *power*, from the vast bulk of this world, and of the planetary orbs, and the amazing rapidity of their motions,—His *justice*, from the judgments inflicted on wicked nations,—His *faithfulness*, from the accomplishment of promises and prophecies, as recorded in the history of the world,—and His *love* and *mercy*, in “sending His Son into the world to be the propitiation for our sins.”

In attempting to explain the attributes of the Deity, and to impress the minds of the young with a deep sense of his universal presence and agency, it is not necessary that they should commit to memory complex and technical definitions and descriptions of the Divine perfections. Such exercises, unaccompanied with specific and familiar illustrations, can produce no clear and well-defined conceptions of the objects to which they refer; and when mere words are crammed into the memory unconnected with ideas, they must produce a hurtful effect, and lead the young to rest in the *form* of knowledge without the *substance*. Besides, every memorial task in which the *ideas* connected with the words are not clearly perceived is always accompanied with a *painful* effort. As all our ideas on every subject are originally derived from the objects of sense, so it is by sensible illustrations alone that we can convey to any mind whatever, distinct conceptions of the character and attributes of the Almighty. Although a definition of any of the Divine perfections may be stated to the young, yet it is chiefly by *examples* illustrative of the subject, that a clear and comprehensive idea of it can be conveyed. For example, suppose it were intended to explain what is meant by

the *wisdom* of God, we might tell them in the words of one author, that "Wisdom is that whereby the soul is directed in the skilful management of things, or in ordering them for the best,"—or, in the language of another, that "The wisdom of God is that perfection by which he selects and adopts the most proper means for accomplishing good or important ends:" but such definitions, simply announced, would convey no definite conception of the thing intended. We must produce objects, or examples, in which wisdom is displayed, and describe them in the most minute and familiar manner. We must illustrate, in the first place, what is meant by the wisdom of men, by producing a clock, a watch, a planetarium, a microscope, a ship, or similar machine—pointing out the *object* intended to be accomplished by such instruments or machines, and directing the attention to the *means* employed, and the harmonious co-operation of every part in accomplishing the end intended. In a watch, for instance, the object is, to point out the hour of the day. The means employed to effectuate this purpose are—a coiled elastic spring, communicating its action to the *fusee*, thence to a series of wheels and pinions, the teeth of which apply to each other, conducting the motion to the balance, and thence to the indexes which point out the hour and minute. The proper position and arrangement of all these parts, the size and shape of the whole, the number of teeth they respectively contain, the materials of which they are constructed, the connection of one part with another, and the harmonious co-operation of the whole to produce the respective motions of the hands, indicate *wisdom* and *design* in the contriver of such a machine, in his selecting the proper means to accomplish the purpose intended. In a similar manner, the wisdom of the Creator must be illustrated by selecting, out of the many thousands of instances within and around us, a few examples, which should be particularly described and elucidated. For example, the admirable structure of the *eye*, the different humours of which it is composed, for the purpose of forming an *accurate* picture of every object on the retina—the apparatus for the contraction and dilatation of the pupil, to adapt it to different degrees of light—the muscles by which the ball of the eye may be easily moved in every direction, and preserved in perfect steadiness—the bony socket in which it is lodged to secure it against accidents—the *lid* which likewise defends it against injuries, wipes off the superfluous moisture, and covers it during the hours of sleep—with many other curious contrivances, all adapted to the nature of *light*, and to the purpose of producing vision in the most easy and delightful manner, showing the most admirable selection of means to bring into full effect the end pro-

posed. In like manner, the curious structure of the ear, and the adaptation of all its parts for receiving impressions from the undulations of the atmosphere—the different articulations of the bones, according to the movements they are intended to produce—the adaptation of the air to the *lungs*, and the vesicles of the lungs to the nature and properties of the atmosphere—the proportioning of the size of man to that of the plants and animals which exist around him—the structure of the various animated beings, and the diversity of organization which exists among them, exactly adapted to their various wants and modes of existence—the gradual approaches of light and darkness—the harmony and order of the celestial motions—and similar examples, when particularly explained and illustrated, will convey clear ideas of what is meant by the *wisdom* of God, and the manner in which it is displayed in the scenes of creation; and in no other way can we impart clear and well-defined conceptions on such a subject. And, when once a clear conception of this attribute of the Deity is impressed upon the mind by such examples, it may be applied to *moral* subjects, and illustrated from the moral dispensations of God towards our race, as recorded in the Sacred History, and in the general history of the world.

Again, suppose we wish to explain the *Infinity* or *Immensity* of the Divine Being, it is not enough to say that “God is without all bounds or limits;”—we must endeavour to illustrate the idea by sensible representations, in so far as they are capable of assisting our conceptions on the subject. It may be laid down as a principle, that “Wherever God *acts*, there *he is*, and that there is no part of the universe in which we do not perceive the exertion of an agency which, either mediately or immediately, proceeds from the Deity.” The motions of the moon and the planets, the ebbing and flowing of the sea, the gentle breeze, the impetuous whirlwind, the process of vegetation, the movements of animals, the motions of our fingers and eyelids, the pulsation of our hearts, and every other agency within and around us, are sensible evidences of the presence and incessant operation of the Almighty. And although we were to wing our flight beyond the limits of this sublunary sphere, there is no part of space with which we are acquainted, in which we should not find ourselves surrounded with the emanations of *light*, the action of *gravitation*, and the influence of *caloric*, and other agencies with which we are at present unacquainted.—With regard to the idea of *infinity*, in so far as a partial conception of it can be conveyed, we must likewise have recourse to *sensible* objects and illustrations. We must endeavour, in the first place, to communicate an ample and impres-

sive idea of the extent of the globe on which we dwell, by such methods as stated under the article *Geography*. We may next endeavour to give the pupil an idea of the distance of the moon; then of the distance of the sun, which is placed 400 times farther from the earth; then of the distance of the nearest star, which is two hundred thousand times farther from us than the sun; then to the remotest stars visible through the best telescopes, whose distance is immensely greater; and then to the boundless regions of space, which extend in every direction, beyond all that is visible to the eye of mortals. Time must be allowed for the mind to pause and dwell with particularity on each of these dimensions, and on the immense magnitude of the numerous objects contained within them, till it is lost and overpowered in the immensity of the prospect; and then be informed, that all this magnificent scene is but a *small portion*—only like a drop to the ocean—of the infinity of space, which is filled with the Divine presence, and in which the Deity continually operates. Without such illustrations, all the definitions or metaphysical descriptions that may be given, will convey no impressive conceptions of the immensity of God—they will be only words without meaning, and the semblance of knowledge without the substance. It is on a principle of this kind that the Psalmist conducts his description of the Omnipresence of the Deity in the 139th Psalm—“Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there; if I descend into *hades*,” or the invisible regions of the earth, “behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.” When the inspired writers display the character and attributes of the Deity, they do not perplex us with definitions and abstract descriptions, but direct us to his visible operations in Nature and Providence, as descriptive of his character and perfections; and this circumstance must be considered as suggesting the proper mode of illustrating his attributes, either to the young, or to any other class of individuals.

In connection with such instructions as the above, the juvenile mind should be directed to the *History of the Divine dispensations*, as recorded in the Old and New Testaments. It is a striking fact, that the greater part of the Revelations of Heaven is communicated in a *historical* form. Had the limited views of man been adopted, as to the *mode* of a communication from heaven, it would have been thrown into the form of an artificial system of propositions or doctrines, similar to some of our metaphysical compends of theology. But “He who knoweth our frame,”

and who is the Source of intelligence, has selected the historical form as the most proper mode of conveying instruction on those subjects which have a reference to our present and everlasting happiness. This mode of instruction is evidently attended with many and peculiar advantages. It is calculated to arrest the attention, to influence the affections, to awaken the power of imagination, to carry conviction to the mind, to render truth and duty more level to the understanding than abstract doctrines or precepts, and to make a deeper impression upon the memory than any other mode of instruction. Besides, the Sacred history, in a particular manner, is remarkable for its beauty and simplicity, the dignity of its style, and the fidelity and impartiality with which its narrations are conducted. It delineates, with an unerring pencil, the true characters of men, traces the invisible springs of human actions and events, relates with uniform fidelity the faults of the most eminent and illustrious saints, and exhibits examples of vicious characters to be shunned, and of virtuous characters, blended with certain imperfections, as models for our general imitation. Above all, it embodies virtue in its most amiable and sublime form, in the account which it gives of the life, transactions, and sufferings of Jesus Christ, who is set before us a *perfect* pattern of universal holiness.

The young should, therefore, be early directed in the study of all those portions of Sacred history which are most congenial to their feelings and level to their comprehension;—particularly the history of the creation and the fall of man—the circumstances which attended the universal deluge—the destruction of Sodom—the lives of Abraham, Isaac, Jacob, Joseph, Moses, and Samuel—the deliverance of the Israelites from Egypt, and the leading events which befel them in the wilderness, and in the land of Canaan—the life and transactions of Elijah and Elisha—the deliverances of Jonah, Daniel, Shadrach, Meshech, Abednego, Peter, and Paul—the circumstances which attended the birth, the transfiguration, the crucifixion, the resurrection, and ascension of Jesus Christ—the preaching of the gospel by the Apostles, and the various persecutions and success which attended their labours—together with every similar detail in the history of the Bible, that may be calculated to arrest the attention of the juvenile mind.—In connection with the *facts* which these histories record, all the essential *doctrines* of religion are clearly stated, and its *precepts*, or the true principles of human action, are powerfully, though in some cases silently, inculcated. Thus religion is exhibited, not merely as a creed or a series of abstract propositions to be believed, but in an *embodied form*, in which the doctrines and duties

of Christianity are connected with a train of events, incidents, and sensible objects, and with the delineation of characters and moral actions, which form so many links of *association* between doctrine and practice which cannot be dis severed. It is evident, then, that the mode in which Revelation has been communicated to man is intended as a *model* to direct us in imparting religious instructions to the young, or to any other class of society. And, when we substitute, *in the room of the Scriptures*, catechisms, or any other abstract compends of divinity, however orthodox, we virtually declare, that the wisdom of man is superior to the wisdom of God, and that the plans devised by erring mortals are to be set in competition with the plan of *inspired* men, who derived their instructions immediately from the Divine Spirit. Besides, the instructions on religion derived from such compilations, even when understood, (which they seldom are,) are received by the young merely on the authority of the authors or compilers, and can never produce such a thorough and rational conviction of their truth and obligation, as if they were delivered in the language of men who derived their instructions and commission immediately from Heaven. In deviating from the plan of Divine Revelation, numerous disputes and dissensions have arisen in Christian society. Almost all the controversies and dissensions which have taken place as to the manner of conducting Sabbath schools, have arisen from such a circumstance as this—Shall the words of a certain *Catechism*, whether understood or not, be crammed into the memories of all the pupils? With one party it is of little consequence although the same leading *truths* be communicated in scriptural or other language, unless the precise vocables of the formulary they approve of be strictly adhered to and committed to memory, as if they were the immediate dictates of inspiration. Hence a sectarian spirit has been engendered, contentions and wranglings have been introduced, the advantages which might have been derived from the study of the pure oracles of heaven prevented, and the religious improvement of the young sacrificed to party rancour and hostility.

It appears to me unnecessary, in the first instance, to perplex the minds of young persons with a great variety of doctrinal opinions, such as are generally inculcated in most of our Confessions and Catechisms. It is only requisite that a few of the fundamental and leading doctrines of Christianity be exhibited, such as the moral attributes of the Deity—the fall of man, and his consequent depravity—the necessity of a Saviour—the love of God in sending his Son into the world to be a propitiation for our sins—repentance towards God, and faith towards our Lord



Jesus Christ, the necessity of being renewed in the spirit of our minds, and of prosecuting the path of universal holiness—the connection of the present state with the future, and the important realities of the eternal world. These, and similar truths intimately connected with them, should be specifically illustrated, and deeply impressed upon the mind as the first principles or axioms of the Christian system. In conjunction with these, some of the leading moral precepts of the Bible should be particularly inculcated, and illustrated by appropriate examples, such as—“Thou shalt love the Lord thy God with all thy heart—Thou shalt love thy neighbour as thyself—Whatsoever ye would that men should do to you, do ye even so to them—Love your enemies, do good to them that hate you—Bless them who curse you—If thine enemy hunger, feed him, if he thirst give him drink—Let love be without dissimulation—Live peaceably with all men—Be not desirous of vain glory—Recompense to no one evil for evil—Put on *humbleness of mind*, meekness and long-suffering—Forbear one another, and forgive one another, if any man have a quarrel against any: as Christ forgave you, so also do ye—Put away *lying*, and speak every man truth with his neighbour—Children, obey your parents—Be followers of Christ who did no sin, neither was guile found in his mouth, and who hath left us an example that we should walk in his steps.” Such Christian precepts, frequently brought to the view of the mind, and familiarly illustrated by examples derived from Scripture, and from common life, could not but make an impression on the young, far more beneficial than if it were possible to cram into their memories all the definitions, distinctions, and dogmas of metaphysical theology. Such heavenly injunctions, when clearly explained, come home to the understanding and the feelings; they are recognised as the pure dictates of the Spirit of God; and although there were no other precepts presented to view but those I have now stated, a full recognition of such heavenly principles, in all their practical bearings, would, ere long, completely regenerate the world, and cause righteousness and praise to spring forth before all nations.

In endeavouring to teach young persons the *morality* of the Bible, and to imbue their minds with its holy principles, it is not enough that its precepts be announced, and that they be accustomed to *recite* them. They should be pointedly applied to every moral incident that may occur, and to whatever tempers or dispositions may be displayed in their conduct. *Every time a vicious disposition manifests itself, a Christian precept should be applied to counteract it.* Is a boy, for instance, taking revenge on

his companion for an injury either real or supposed, such precepts as these should be pointedly addressed to him:—"Recompense to no man evil for evil.—Avenge not yourselves, but give place to wrath.—Bless them that curse you, and pray for them that despitefully use you." Does he manifest a proud and overbearing disposition? Apply such divine maxims as these:—"God resisteth the proud, but he giveth grace to the humble.—A proud heart is an abomination to the Lord.—Though God is high, he hath respect to the lowly; but the proud he knoweth afar off.—Put on humbleness of mind, meekness and long suffering; and let each esteem another better than himself." Does a principle of envy, hatred, or malice, manifest itself? Those passages of Scripture which condemn such dispositions should be brought forward and illustrated:—"Let all bitterness, and wrath, and clamour, and evil-speaking, be put away from you, with all malice.—The works of the flesh are hatred, strife, envies, murders, &c.—He that hateth his brother is a murderer.—If a man say, I love God, and hateth his brother, he is a liar.—Where envy and strife is, there is confusion and every evil work." The tendency of such dispositions, and the dreadful consequences which frequently result from them, should be illustrated by such examples as these:—The brothers of Joseph envied and hated him, and under the influence of these diabolical affections, would have murdered him, if the providence of God had not prevented.—Ahab envied Naboth, and caused him to be put to death.—Haman hated Mordecai, and caused a gallows be prepared for his destruction, on which he himself was hanged.—The Jews, from hatred and "envy," delivered up Jesus to the Roman governor to be crucified. In like manner it may be shown, that all the wars, contentions, and persecutions, which have convulsed and desolated the world, are the natural results of envy and hatred and that the indulgence of such principles *unfits* the soul for the enjoyment of eternal life.

There can scarcely be a doubt, that the best mode of impressing the minds of the young with the moral principles of Christianity is, to exhibit the operation of these principles in real life and to point out specifically those dispositions and modes of conduct which are directly opposed to the precepts laid down by our Saviour, and to the example he has set before us. For this purpose, a watchful eye should be kept on their conduct, and on the temper it displays. Even the most minute ramifications of their conduct should be strictly inspected; and those looks and gestures words and actions, which may at first sight appear trivial or indifferent should not be altogether overlooked; for, in many in

stances, they manifest the existence of an evil principle ready to burst forth into action, and which should be carefully counteracted. There are a great many dispositions of this kind which are daily manifested in families, and at public seminaries, which are either altogether overlooked, or considered as the mere ebullitions of youthful frolic or amusement, which, nevertheless, involve principles altogether inconsistent with the dictates of inspiration, and with the harmony and order of the intelligent universe. And if such evil principles be not destroyed in the bud, they will "grow with their growth, and strengthen with their strength," till they appear in all their noxious luxuriance in the active scenes of social life. The following are some of the practices to which I allude:—Tossing away hats and caps, calling nicknames, tearing books, acting deceitfully in making bargains, pinching and scratching, boxing and fighting, taking delight in teasing and vexing one another, mocking at natural defects and infirmities, valuing themselves on account of the finery of their dress, taking revenge of injuries, envying their companions on account of their acquirements and the approbation bestowed upon them, manifesting a spirit of pride and domination, mocking the aged, the lame, or the blind, wanton cruelty towards the inferior animals, or encouraging them to fight with each other, injuring trees, shrubs, or flowers, cutting or hacking walls, tables, or any useful piece of furniture, equivocating when giving evidence in relation to any fact,—and many similar practices, which are too seldom counteracted by the proper application of Christian principles. In particular, the practice of boxing and fighting, and every other revengeful action, should be reprobated and condemned with the utmost firmness and decision, as subversive of every principle that pervades the Christian system. That such practices have abounded at our public schools, and still too much abound, is a disgrace to our character as a professing Christian people, and to those who have the superintendence of the morals of the young. The practice of *pilfering* should likewise be promptly checked, and a strict regard to honesty and uprightness encouraged and enforced. However trifling the value of the article—although it should be only a pin, a gooseberry, a pea, a marble, or a cherry-stone, no one should be allowed to interfere with it, if it is claimed as the property of another; for it is not the value of the article, but the *principle* of the action, which demands our consideration. Above all, *lying* should be represented in such a light as to be held in universal abhorrence; and the importance of *truth*—which is the bond of society, and the basis of the intelligent uni-

verse—should be illustrated and enforced by every scriptural and rational consideration.

For the purpose of illustrating the principles of moral action, and of applying the precepts of Christianity to particular cases of delinquency, it might be proper to set apart a portion of one day in the week for inquiring into moral conduct, whether blameable or praiseworthy. Cases of this description would be known to the teacher, and others would be brought forward by the young people themselves. A particular case should be stated in all its circumstances, and the attention of the whole school directed to it. Suppose a boy has been convicted of *falsehood*—having sauntered about the fields in company with some idle companions, when he should have been at school, and having afterwards informed his parents that he was then regularly attending on his instructions. The precepts of the Word of God which bear against falsehood, should, in the first place, be brought forward,—such as, “Thou shalt not bear false witness.—The Lord hateth a lying tongue.—Lie not one to another.—Putting away lying, let every man speak truth with his neighbour.—All liars shall have their part in the lake which burneth with fire and brimstone.” The dismal consequences which would follow, if truth were universally violated, might next be stated. All confidence among intelligent beings would be completely destroyed; there could be no friendship nor affectionate social intercourse—no improvement in knowledge—no seminaries of learning, no villages or towns could be reared, nor fields cultivated—every one would shun the society of his neighbour, and we could become acquainted with nothing but what we ourselves had seen or experienced. The happy effects which would result from a universal adherence to truth might then be illustrated; and a narrative or two might be read, exemplifying the importance of truth, and the mischievous effects of falsehood. Abundance of such narratives will be found, both in civil and in sacred history, and they should always be at hand for illustrating and enforcing instructions of this kind. The delinquent should then be reasoned with on his conduct, and admonished with such *seriousness* and *mildness* as may tend to convince him that you have his best interests at heart. In like manner should all other kinds of delinquencies be publicly investigated, and the opposite virtues explained and inculcated. When a youth has been found frequently guilty of committing the same fault, after repeated admonition, it may be proper that punishment of some kind or other be inflicted upon him. Corporeal punishment, however, will seldom have any good effect. Few cases, I presume, will be found, where either young or old have been *whipped* into the

paths of wisdom and holiness. The punishment selected should be such as has a tendency to excite reflection on the evil of the offence, and to lead to penitence. Till repentance and amendment be clearly manifested, the delinquent should be banished from the play-ground, and from all the usual sports and associations of his companions, that he may feel ashamed of his conduct; and when he has given full satisfaction to his teacher and his school-fellows, let him be cordially received into favour, and reinstated in his former privileges. This is the principle which the Apostle Paul lays down with respect to the members of Christian Churches:—"Withdraw yourselves from every brother that walketh disorderly." And I see no reason why the same principle may not be applied to accomplish the same end in the case of the juvenile members of public seminaries. It is to be understood, however, that it is only those faults which are publicly known that should be publicly investigated,—those which are known only to the teacher and the delinquent should be discussed in *private*, in the manner now suggested, or in any other way that circumstances may dictate.

Actions which are praiseworthy should likewise be publicly noticed, and mentioned with due commendation. If any young person has rescued a little girl from the hands of wicked boys who had been maltreating her, and conducted her safely home—if he has shared a morsel of his bread with a hungry fellow-creature—if he has found a toy, a book, a pocket-handkerchief, or a piece of money, and restored it to the owner—if he has showed kindness to the blind or lame—if he is attentive to his learning, and obedient to his parents and instructors,—such examples of virtuous conduct should receive their due meed of praise, and be exhibited as patterns for imitation, and those Christian precepts which enjoin them brought forward and inculcated. Commendation animates and encourages the minds of children, and when it is merited should never be withheld. At the same time, they should be reminded, that when they have done all that they were commanded, they have done nothing more than what was their duty to do; and, that no services of ours, however praiseworthy, can be *meritorious* in the sight of God; that such actions, however, are *essentially necessary* as evidences of a renewed nature and of our subjection to the authority of God—that they promote our own comfort and the happiness of others—and that they prepare us for the employments and the society of heaven, where all the Christian virtues will be displayed in perfection without any mixture of evil.—Were such instructions and illustrations of moral principle, as now suggested, regularly attended to, and

every disposition and action of the young submitted to the test of Christian principle, there can scarcely be a doubt that the most beneficial results would soon appear, and the moral state of society be improved far beyond what we have ever yet experienced. But, if we are remiss in our attention to the best interests of the young, and refuse to bring into full operation a rational system of moral and religious instruction, we have no right to complain of the vicious dispositions of the rising generation, or the licentiousness and depravity of general society.

In recommending to the young the study of the Scriptures, every requisite direction and assistance should be afforded to guide them in their researches into the oracles of God. When reading the historical parts either of the Old or the New Testament, maps of Palestine, and of the adjacent countries, should be put into their hands, that they may be enabled to trace the journeyings of the Israelites in the wilderness, the relative positions of the twelve tribes in the land of Canaan, the travels of Jesus Christ and his apostles, and the situations of the principal cities, towns, mountains, rivers, lakes, and seas, mentioned in the Bible. To assist their conceptions of the Jewish tabernacle and temple, plans of these buildings should be presented, along with figures of the altar of burnt-offering and of incense, the ark of the covenant, the table of show-bread, the golden candlesticks, the brazen laver, and other sacred utensils. To illustrate the antiquities of the Jews and other eastern nations, their customs, buildings, &c. sketches should be given of their *manners* and *customs*, arts, sciences, vegetable productions, and peculiarities of climate, which are frequently alluded to by the sacred writers, and which should be illustrated by engravings in so far as they tend to convey ideas on the subject. They should be taught to acquire clear conceptions about every thing they read, and, when they meet with difficulties or obscurities, never to rest satisfied till they receive the requisite explanations. When they read a description of any scene or transaction, such as the Israelites passing through the Red Sea, or assembled around Mount Sinai—our Saviour teaching the multitudes from a ship on the Lake of Gennesaret—or Paul standing on Mars hill, addressing the people of Athens—they should be instructed *to represent in their imagination the various objects which compose the scene* as delineated by the historian, whether mountains, rivers, seas, corn-fields, buildings, or assembled multitudes, which would tend to connect with sensible objects the moral instructions to be derived from such narratives. In forming such pictures of imagination they might be assisted by the teacher selecting parts of those scenes

in their own country with which they are acquainted, and leading them to imagine the objects and transactions recorded in the Bible as passing immediately before them amidst the scenery with which they are familiar; or by presenting before them accurate engravings of the natural and artificial objects connected with Judea and other eastern countries, in so far as they can be procured. In this point of view, it is much to be regretted, that almost all the pictorial illustrations of our "Family Bibles" are absolutely worthless and worse than useless, omitting almost every thing that is instructive and consistent with fact, and introducing silly and fictitious scenes, full of anachronisms, inconsistencies, and violations of costume, which have no other tendency than to convey a degrading and distorted conception of the scenes recorded in sacred history. Above all things, the young should be directed to consider, that every transaction recorded in Scripture is intended to produce an intellectual and a *moral* effect, either to display the perfections of God, the character of his moral government, the safety and happiness of those who put their trust in him, the evil tendency of disobedience to his laws, or the path of duty in which we ought to walk in the various circumstances in which we may be placed. "All Scripture is profitable for doctrine, for correction, for reproof, and for instruction in righteousness;" and therefore the study of no portion of sacred history should be discontinued, till its moral instructions be clearly perceived and applied. Questions and exercises of various kinds, in relation to scriptural facts, doctrines, and duties, should be prescribed, to excite the attention, and direct the judgment of the young in their investigation of divine subjects; but as we have now various little books calculated to direct the juvenile mind in such exercises, it is needless to dwell on the subject.

It might not be improper to have a *text-book* or two, selected from Scripture, and interspersed with occasional remarks, tending to elucidate certain passages and events. We have class-books for schools, the greater part of which is selected from plays, novels, farces, and *Pagan* historians and moralists. And why should we not have a text-book selected from the oracles of inspiration, which contain a *greater variety* of sublime and important matter than is to be found in any other source of information? Such a text-book might comprise selections on such topics as the following:—*Subjects which tend to expand our intellectual views of the Deity, and of the universe he has created*—comprising descriptions of the Majesty and Supremacy of Jehovah, the eternity of his existence, his universal presence and agency, his love, faithfulness, and immutability, his unbounded goodness, the

wisdom and rectitude of his moral government, and the care he exercises over every order of his creatures—the existence of angels, and the offices they perform under the Divine administration—the immortal destiny of man, and the prospects opened to the righteous of eternal felicity in the future world. Selections in reference to the *affections* and *the duties incumbent upon persons in the different relations of life*. In this department those duties and affections which are *peculiarly christian*, should stand prominent, such as humility, lowliness of mind, love to enemies, doing good to those who hate us, striving against sin, loving our neighbour as ourselves, cultivating heavenly desires and affections, &c. *Selections addressed to the taste and imagination*—embodying the beauties of history, poetry, and eloquence, which are profusedly scattered throughout the sacred writings. *Selections of biography*, including the lives of Jacob, Joseph, Moses, Elijah, Hezekiah, Daniel, John the Baptist, the Apostle Paul, &c. These, along with selections on *various other subjects*, might be illustrated with critical remarks, extracts from works on Eastern manners and customs, descriptions of modern Palestine, and the adjacent countries, the accomplishments of Scripture prophecies, as recorded in history, anecdotes of young persons, the lives of true Christians, the judgments which have befallen persecutors and apostates, the progress of Christianity through the world, and the benign effects it has produced on the state of society. Such a work, if judiciously arranged and executed, and studied with care, could not but produce a beneficial influence on the taste and affections of the young, and lead them to admire and venerate the oracles of heaven. It is, doubtless, one cause of the low state of Christianity, and of the influence of Pagan maxims in general society, that such text-books have never yet been introduced into our seminaries of education.

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## CHAPTER VIII.

### *Sabbath Schools.*

OF late years these institutions have rapidly increased, both in Great Britain and in the United States of America, and, if properly conducted, are calculated to produce a highly beneficial effect on the religious improvement of the rising generation. In a preceding part of this volume I offered a few strictures on the mode in which some of these institutions were formerly conducted; and, although the evils there complained of still exist to



a certain extent, I am happy to say, that in many of these schools a more rational and efficient system is now beginning to be adopted. The teachers, many of whom are men of piety and intelligence, are now convinced of the futility of mere memorial exercises, and are beginning to address the *understanding* and the *affections* of their pupils, so that they may be enabled to enter into the spirit and meaning of the truths inculcated. Still, however, I am decidedly of opinion, from all that I have ever witnessed in these institutions, that the system of religious instruction is far from having reached its highest pitch of improvement, and that it is susceptible of being carried to a degree of perfection which it has never yet attained. The evils and defects which adhere to the system as it exists in most of our Sabbath school institutions, are such as the following:—1. The memory is still too much exercised and burdened with the retention of words, while a corresponding degree of attention is not paid to the exercise of the rational faculty. 2. *Religious instruction is too much confined as to the range of its objects and illustrations.* Instead of confining it chiefly to a few propositions in regard to what are termed the fundamental doctrines of the gospel, it should extend to the whole range of objects comprised within the compass of Divine Revelation, and to all the illustrations of those objects which can be derived from history, geography, the sciences, and the works of nature. 3. Discussions on systematic theology too frequently usurp the place of pointed moral instructions addressed to the affections and the conscience. 4. Catechisms and other human formularies are too frequently set in competition with the instructions to be derived directly from the Scriptures. 5. Many of the teachers, however pious and well intentioned, are deficient in that degree of biblical and general knowledge which all religious instructors ought to possess. This last circumstance I consider as one of the greatest deficiencies in our Sabbath school arrangements, and therefore shall offer a few remarks on the subject.

It is generally admitted, that a professor of any science, such as chemistry, ought to be acquainted not only with all its principles and facts, but with those subjects, such as natural history, experimental philosophy, and physiology, with which it stands connected. It is also admitted, that the religious instruction of the adult population, in order to be respectable and efficient, requires that the ministers of religion be trained to all those branches of knowledge which tend to prepare them for their office, and that they be men not only of piety, but of talent and intelligence, and found qualified by their superiors for the duties they undertake

And can we suppose, that either the literary or the religious tuition of the *young*, can be intelligently or efficiently conducted by men who are comparatively ignorant, and who have undergone no previous training for such an office? On the contrary, I have no hesitation in asserting, that instructors of youth ought to have as much information on every subject as is usually judged necessary for a respectable minister of the gospel, and even more than many of this class actually possess. Besides, they ought to possess not only *clear conceptions* of every portion of knowledge they wish to impart, but also of the best modes in which it may be communicated with effect to the juvenile mind. It requires even more information and greater powers of mind to simplify knowledge, and render it perspicuous to the opening intellect, than to convey it to the understandings of those who are advanced in years. The man who wishes to act as an intellectual and religious instructor, should, if possible, acquire a comprehensive view of the whole of the revelations of Heaven, and of the collateral subjects with which they are connected—of the leading facts of ancient and modern history—of the scenery of nature in all its varied aspects—of the operations of the Creator which are displayed in the “firmament of his power,” and of human nature as exhibited in all the scenes and relations of social life. For it is from these, and similar sources, that he is to derive his *illustrations* of divine subjects; and unless such subjects be illustrated by sensible scenes and objects, no clear and distinct ideas can be communicated to the young, nor any deep impressions made upon their hearts. The instructor of the young must have the faculty of ascertaining the *range of thought* possessed by his pupils—of *adapting his instructions* to that range of thought—and of rendering the ideas they have already acquired subservient for increasing their number, and for opening a wider field of intellectual vision. For this purpose, his imagination must roam over the whole circle of his own knowledge, to select objects, events, scenes, circumstances, and similes, adapted to the comprehension of his pupils, and calculated to expand their views, and to illustrate the particular subject to which their attention is directed. He must sometimes extend his views to the histories of ancient times, both sacred and profane, to the circumstances which attended the accomplishment of ancient prophecies, and to the doctrines, maxims, and precepts of the Bible—sometimes to the knowledge he has acquired of the earth, the ocean, or the atmosphere, the animal and vegetable creation, or the glories of the heavens—and sometimes to the state of barbarous nations, the persecutions of the church, the lives of good men, the progress of the gospel

among unenlightened tribes, the scenes of domestic life, or the wars and revolutions of nations. Circumstances, incidents, anecdotes, descriptions, and similes, derived from such sources, he will find expedient, and in some cases necessary, to be brought forward for explaining and illustrating many portions of Divine Revelation. And therefore, were it possible for a teacher to be a man of *universal knowledge*, so much the more qualified would he be for imparting religious instruction, provided he had the art of *simplifying* his knowledge, and rendering it subservient to moral improvement. If religious instruction, indeed, consisted in nothing more than prescribing *tasks*, and hearing children recite catechisms, psalms, hymns, and passages of Scripture, any man, however ignorant, who had been instructed in the art of reading, might be considered as qualified for such an office;—and hence, I have seen men, pious and well-meaning perhaps, but ignorant of almost every branch of knowledge, and without any *clear ideas* on the subject of religion, appointed as Sabbath school teachers, who did nothing more than take the Psalm-book or Catechism into their hands, and put on their spectacles to see that the youngsters repeated their prescribed tasks with tolerable correctness. But if the great object of religious instruction is, or ought to be, the communication of clear ideas respecting the attributes of God, the principles of his moral government, the variety and immensity of his works, the history of his providential dispensations, the plan of his redemption, and the way in which its blessings are to be obtained, the principles of moral action, and the rules of duty he has prescribed, and whatever tends to display the riches of his grace and the glories of his universal kingdom—in so far as such subjects can be imparted to the youthful mind—then it is evident, that a religious instructor ought to be a person endowed with as much general and Biblical knowledge as he can possibly acquire.

In throwing out the above remarks it is by no means intended to insinuate, that no good has been effected in Sabbath schools where the teachers were comparatively ignorant; as I believe many good impressions have been made upon the youthful mind by pious and well-meaning men whose range of information was extremely limited. But it is evident, at the same time, that were such instructors more enlightened than they have generally been, a much greater degree of important instruction would be communicated, and a more powerful moral impression made upon the heart.

It is consistent with the dictates of reason and the general practice of mankind, that every man should be trained for the

profession he adopts, and be found qualified for any office before he enter on the performance of its duties. And is the religious instruction of the young a matter of so trivial importance, that such a rule should be set aside in appointing teachers to Sabbath schools? If not, then every one who wishes to devote himself to the religious tuition of the rising race, should be regularly trained in all those branches of sacred knowledge which are requisite for rendering his instructions fully efficient for the purpose intended. It should likewise be ascertained whether he be of a communicative turn of mind, and has acquired a facility of imparting ideas to the youthful understanding; and for this purpose his qualifications should be tried by experiment, by placing under his superintendence, for a few days, the instructions of a religious seminary. Every one found duly qualified for the office should receive a certain pecuniary compensation, as well as the teachers of other seminaries, provided he chooses to accept of it. Hitherto our Sabbath schools have generally been taught *gratis* by the benevolent individuals who have devoted themselves to this service, and if duly qualified instructors can be found who will give their services without remuneration, no objection, of course, can be brought against such labours of love; but it is nothing more than equitable, that every man who devotes his time and the energies of his mind to any object, should receive a fair compensation for his exertions, especially when he is under obligation to cultivate his intellectual powers, and to pass through a course of training for this purpose.

The departments of knowledge to which religious instructors should devote their attention are such as the following:—1. *Sacred History*, or, in other words, the Records of the Divine dispensations, as contained in the Old and New Testaments. For elucidating certain portions of this history, unravelling difficulties, answering objections, and explaining various circumstances connected with the Jewish worship and economy, the perusal of such works as Horne's "Introduction to the study of the Bible," Shuckford's "Connection of Sacred and Profane History," and *Stackhouse's "History of the Bible,"* particularly the last, will be found of great utility in expanding our views of the revelations of Heaven, and of the facts connected with the moral government of God. For illustrating the history of the Jews and surrounding nations, from the time of the prophet Malachi to the birth of Christ—a period of more than four hundred years, during which many of Daniel's prophecies were accomplished—the First Book of "The Maccabees," Josephus' "Antiquities," and his "History of the Wars of the Jews," and Prideaux's "Connection of the

History of the Old and New Testament," will be found particularly useful.—2. *Ancient History and Geography.* The history of such nations as the Egyptians, Assyrians, Babylonians, Medes and Persians, is so interwoven with the sacred history and the predictions of the prophets, that a knowledge of it is, in many instances, necessary for understanding the descriptions and allusions of the inspired writers. Millot's "Elements of General History," part i. and "Rollin's Historical Works," particularly his "Ancient History," will afford the most satisfactory information on this subject. In connection with the history of ancient nations, *ancient geography* should be particularly studied, for the purpose of acquiring clear ideas of the boundaries and divisions of the Land of Palestine, and of the relative positions of the countries that lie adjacent to it, which are so frequently alluded to in the history both of the Old and New Testaments. Without some knowledge of this subject we can have no clear conceptions of many interesting circumstances recorded in the writings of the Prophets and Evangelists, and must frequently read their narratives without ideas. *Maps*, on a large scale, of the countries to which I allude, are of course indispensably requisite, when engaging in this study; and such maps should be hung up in every Sabbath school, and referred to, for illustrating the narratives of the sacred historians. Well's "Sacred Geography," and his "Set of Maps of Ancient Geography," and similar works, will afford the requisite information on this subject.—3. *The circumstances connected with the fulfilment of ancient prophecies.* The accomplishment of prophecy is recorded either in the sacred history itself, in the annals of civil and ecclesiastical history, in the present state of the nations and the events passing under our daily observation,—or it is to be looked forward to in the prospects which will open on future generations. Hence the necessity of being acquainted with the *history of the Church and of the nations*, and with the political and religious movements now going forward throughout the world, if we wish to trace the faithfulness of God in the accomplishment of the predictions of his word. Such works as Newton's "Dissertations on the Prophecies," and Keith's "Fulfilment of Prophecy," and his "Signs of the Times," will direct the mind to many interesting views on this subject.

4. Another subject which deserves the attention of religious instructors, is, *Biblical Criticism and interpretation.* As the Scriptures form the groundwork of all religious knowledge, it is of importance to ascertain that the copy or edition which we use approaches as nearly as possible to the original; and when we are satisfied on this point, it is equally important to determine the

rules by which the different portions of the Bible are to be *interpreted*, according to the subjects on which they treat. This includes an inquiry into the *literal* meaning of words, and the *figurative* sense in which they are frequently used—the scope of the writer—the parallel passages—the sources of poetic imagery, or the objects whence the sacred writers derive their figurative representations—the principles of symbolical language—and a knowledge of the *localities* in which the writers were placed, and the *historical circumstances* to which they allude. On this subject many voluminous works have been written; but the general reader may, perhaps, be sufficiently gratified by the perusal of such volumes as Carpenter's "Scripture Difficulties," and his "Popular Lectures on Biblical Criticism and Interpretation."—5. *The manners and customs of the Eastern nations.* The manners, customs, arts, and sciences of the Hebrews, and the natural and artificial scenery with which they were surrounded, exerted a powerful influence upon their literary productions—even upon those which were dictated by inspiration. Without a knowledge of these it is impossible, in many instances, to unravel the sense of the inspired writers, to perceive the beauty and emphasis of their compositions, or to feel the full force of their narratives and allusions. For the elucidation of this subject we are now furnished with a variety of interesting works, of which the following are specimens:—Paxton's "Illustrations of Scripture;" Harmer's "Observations on certain passages of Scripture;" Taylor's "*Fragmenta*," appended to Calmet's Dictionary; Burder's "Oriental Customs;" Carpenter's "Scripture Natural History;" and the reports of certain modern travellers, such as Burckhardt, Buckingham, Legh, Dr. Jowet, and the American Missionaries. In the first six volumes of "The Modern Traveller," compiled by Mr. Conder, almost every thing will be found requisite for the illustration of the physical geography, climate, seasons, &c. of Judea, and the surrounding countries. An occasional reference to such subjects for the elucidation of Scripture, could not fail of exciting the attention and improving the understandings of the young.

6. *The study of the system of Nature*, or the material works of God, as displayed throughout the earth and the starry firmament. To these works the inspired writers, on numerous occasions, direct our attention, as evidences of the Power, Wisdom, and Goodness of Jehovah, and of his superintending Providence. They should therefore be studied with care and contemplated with an eye of intelligence, as illustrative of the perfections of the Deity and of the declarations of his word. There is nothing to

which young people listen with more attention than to familiar discourses upon the wonders of creation, when they are delivered in a clear and distinct manner, and made level to their capacities; and when the works of God are brought into immediate connection with the truths of his word, a more powerful impression of these truths, on the principle of association, will be made upon the mind. For example, when we describe the immense mass of water in the caverns of the ocean; the lofty ranges of mountains; the flaming volcanoes; the magnitude of our globe; the rapid motion with which it flies through the voids of space; or the immense number and size of the celestial orbs—and bring these objects in connection with such passages as these: “He holdeth the ocean in the hollow of his hand; he hangeth the earth upon nothing; he meteth out the heavens with a span; and taketh up the isles as a very little thing—Great is our Lord, and of great Power, his understanding is infinite—Great and marvellous are thy works, Lord God Almighty:” &c.—when these passages are at any time recalled to mind, the objects which illustrate them will naturally occur; and, when the objects themselves are directly contemplated, the mind will revert to the dictates of inspiration with which they were formerly associated. For the purpose of acquiring some general knowledge on this subject, religious instructors should peruse some of the popular works which have been lately published on the subjects of Natural History, Geography, Astronomy, Experimental Philosophy, and Chemistry, such as those formerly recommended, and particularly those works which treat of Natural Theology, and the connection of science with religion.\*—Besides the above departments, the Sabbath school teacher should study with particular attention *human* nature in all its varieties and modes of operation. He should learn to contemplate, with the eye of a Christian philosopher, the dispositions of mankind, as displayed in their social intercourses, the scenes of public and domestic life, the various modes in which the principle of evil operates, and the practices, whether good or bad, which prevail either in Christian or in general society. From such sources he will derive many home illustrations of the effects of sin, and of the manner in which Christian principle should operate in all the ramifications of human society. He should likewise study some of the best works on the “Evidences of Christianity”—a system of Divinity such as “Dwight’s Theology”—and, above all other branches of knowledge, he should study with the utmost care the discourses of

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\* See p. 276.

our Saviour, as reported in the Evangelists, and the *practical parts* of the writings of the Prophets and Apostles, which, in religious instructions, are too frequently thrown into the shade.

In teaching Sabbath schools, a practice which is not uncommon should be carefully avoided—and that is, *addressing long-winded discourses to young people*, most part of which they do not understand. I lately visited a school in a neighbouring town, containing from 80 to 100 catechumens. Among these were about 20 young persons, chiefly females, from the age of 16 to the age of 24; the rest were children from 7 to 12 years of age. After the *repetition* of texts, psalms, catechisms, and passages of Scripture, more than an hour was consumed in some crude dissertations, in a preaching style, on the meaning and references of some passages in the prophecies of Isaiah, which none of the younger persons could possibly understand; and only about a dozen general questions, for the sake of form, were put to the younger class, to which the answers, “yes,” or “no,” were chiefly required. It seemed as if the chief aim of the teacher had been to recommend himself to the attention of the adult part of his audience, while the children were sitting in a state of apathy, playing with their fingers, and eagerly wishing to be gone. Such a conduct is quite preposterous, and tends to frustrate the great object of such institutions. No address to young people should be continued beyond five or ten minutes at a time, unless the subject be extremely interesting and the attention exclusively fixed upon it. The method of teaching by *Interrogatories*, and interspersing occasional remarks on the different topics, will be found in general the best mode for keeping alive the attention of the young.

Sabbath schools should not be considered as confined to the children of the poor, or of those who are inattentive to the spiritual interests of their offspring, but as embracing the instruction of all classes of society. It is indeed a duty, from which no parent can be exempted, to impart instruction to his children in the principles of religion, and “to train them up in the nurture and admonition of the Lord.” But, without neglecting this duty in private, their children might derive important *additional* instruction by attending a public religious seminary. If the system of religious instruction were once improved, and carried to that pitch of perfection of which it is susceptible; and, if that superior intelligence and wisdom, which we hope ere long to see displayed in the department of religion, were to pervade all the details of juvenile instruction, I have no hesitation in asserting that the children of the most learned and intelligent of the community would derive



much advantage from attending such seminaries of instruction. Nor should such seminaries be confined to young persons under 12 or 14 years of age, as they too frequently are; but schools should be organised, adapted to persons from the age of 15 to the age of 20, and upwards, in which they may be trained in the higher branches of knowledge connected with religion, and thus be enabled to take more expansive views of the revelations of Heaven, that they may be "thoroughly furnished for the performance of every good work." For the instruction and superintendence of such schools, the study of those departments of sacred knowledge referred to above, will be found an indispensable qualification. In order that properly qualified teachers may be obtained for such seminaries, colleges or academies might be established for their instruction. Evening lectures on the different branches of sacred knowledge and popular science, accompanied with various other mental exercises, might be delivered two or three times every week, to which all might have access who wish to devote themselves to the religious instruction of the young. Various discussions might likewise be entered into relative to the best modes of communicating knowledge and impressing divine truths upon the heart; and *experiments* in the art of instruction might be occasionally tried, by collecting a number of children for this purpose, and observing the effects which different instructors and different modes of teaching produce upon their affections and understandings. In the meantime, before such systems of instruction be established, it might be expedient for the teachers of Sabbath schools in large towns, to meet once a week or once a fortnight for mutual instruction, and for discussing the various subjects connected with their official duties. A library might be formed of the best books connected with Sacred History, Theology, and general information, to which each of them might have access for the purpose of private study. By such means the knowledge of our teachers would be enlarged, their interest in carrying forward improvements kept alive, and the system of religious instruction would gradually approximate towards perfection. To guide the teacher in his selection of books on Sacred Literature, he may be referred to the Rev. E. Bickersteth's "Christian Student," which contains lists of books in the various departments connected with the study of Divine revelation, interspersed with a variety of judicious remarks.\*

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\* Sabbath school teachers will derive much useful instruction from the writings of Mr. Jacob Abbott, Principal of the Mount Vernon School, Boston, particularly his "Young Christian," and "*The Teacher, or Moral In-*

## CHAPTER IX.

*Schools for Young Persons, from the age of fourteen to the age of twenty and upwards.*

It is one of the grand defects of our present system of education, that it is considered as terminating about the period when our youth arrive at the age of fourteen or fifteen years. Prior to this period, little more than the *rudiments* of knowledge can be communicated, even where education is conducted on an intellectual plan. The whole period of our existence should be considered as the course of our education; and there is no portion of human life of more importance in this respect than that which intervenes between the age of fourteen and the age of twenty. At this period, the rational powers are advancing towards perfection, and are capable of acquiring clear and expansive views both of scientific truths and of scriptural doctrines. At the same time the moral powers and propensities are beginning to arrange themselves on the side either of virtue or of vice; and, in the great majority of instances, the character of the future man depends on the intellectual views and the moral habits, which are then formed. It is therefore a matter of the utmost importance, that the human mind, at this interesting period, should be properly directed as to its views of truth and of duty, and guarded against the temptations and allurements which might turn it aside from the paths of rectitude. It is somewhat unaccountable, that this important period in the life of man—so pregnant with blessings or curses to society—should have been almost overlooked in the view of the Christian philanthropist, and that no specific arrangements have been made to promote moral and intellectual instruction during its continuance. About the age of fifteen the greater part of those who have enjoyed a common education are employed as apprentices or servants. At this period, new passions begin to operate, and new pursuits engage their attention. They mingle with new associates, are frequently exposed to vicious indulgences, and, in many instances, are set free from the restraints of their parents and guardians. If, in such circumstances, no rational or

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fluences employed for the Instruction of the Young." He should also peruse "The Mother at Home," and other works of the Rev. John S. C. Abbott, of Worcester, America, formerly recommended. In the process of teaching, the books published by Mr. Gall, on the "Lesson System," will frequently be found of great utility. But, it ought never to be forgotten, that no plans we may adopt, and no books, however good in themselves, can be a substitute for the scriptural knowledge and general information of the teacher.

religious instruction is regularly imparted, they will be apt, as so frequently happens, to be led away by their vicious companions, and their sensual appetites, into the paths of folly and intemperance. Hence the propriety of establishing institutions, and arranging a system of instruction adapted to the wants and the circumstances of this interesting portion of our population.

The *subjects* to which the attention of this class of young persons should be directed might be such as the following:—1. The *Physical sciences*, as Geography, Astronomy, Natural History, Experimental Philosophy, and other subjects more particularly noticed in the preceding pages. The illustration of these subjects might occupy a wider range, and the topics connected with them be more fully discussed than in the primary schools to which I have already adverted.—2. *Logic*, or the art of reasoning. This subject might be treated in a popular manner, and the various kinds of reasoning and of sophisms illustrated from the sciences, historical facts, the phenomena of nature, and the conduct of men in general society. One great object in such discussions should be, to teach the pupils to habituate themselves to clear ideas and conclusive reasonings on every subject—and to expose the false principles and sophistical reasonings by which princes, statesmen, clergymen, and others, have supported tyranny, slavery, oppression, and abuses of every description in church and state, and by which deists and sceptics have attempted to undermine the fabric of Christianity. If properly illustrated, there are few subjects more important than this to young men when entering on the active scenes of life. But we have no system of logic, with which I am acquainted, in which the subject is treated in the popular and practical manner to which I allude.—3. *Practical Mechanics* and the useful arts—including discussions on the various applications of *steam*—rail-roads, canals, and machinery of different kinds—the processes connected with the different arts, the improvements of which they are susceptible, and the experiments that require to be tried in order to carry them to perfection.—4. *Ethics*, or a system of moral philosophy founded on the principles and precepts of Revelation—or, in other words, a system of practical Christianity, explaining the duties incumbent upon men in the various relations of life, and illustrating them from the facts connected with the scenes of history and of common life. In the discussion of this subject, the following topics, among others, would require to be particularly illustrated:—The true foundation of moral action, or the *principles* which form the basis of the moral order of the universe—the *laws* which God has promulgated in his word for the regulation of human conduct—the

*reasonableness* of these laws, and their indispensable necessity and obligation—the *happiness* to which the observance of them uniformly leads—the *misery* which is necessarily consequent on their violation—and the *confusion* which would arise throughout every part of the social system were these laws reversed or universally violated. The history of all nations, both savage and civilized—the facts related in the history of the Bible—the narratives of voyagers and travellers—and the scenes of public and domestic society,—would furnish appropriate illustrations of such topics.—5. The *Evidences of Christianity*—illustrations of *Sacred History and Geography*—explanations of *Scripture difficulties*, and of the accomplishment of prophecies—elucidations of Christian facts, doctrines, and precepts—and other topics connected with the great objects of religion and the realities of another world,—should hold a *prominent place* among all the other departments of instruction. Such instructions are essentially requisite, if we wish to see mankind rising in the scale of intellectual and religious improvement, and if we wish to behold vice and intemperance banished from our streets, and harmony and happiness throughout every department of the moral world.

Such subjects as the above might be varied according to circumstances, and elucidated, in more or less detail, according to the ages, capacities, or pursuits of the pupils; but, in every instance, the chief portion of instruction should have a particular bearing on their moral and religious improvement. Three or four days in the week, from eight to half-past nine o'clock in the evening, might be devoted to such studies and exercises,—and the same apartments which are used for the instruction of the junior classes might serve as places of meeting for engaging in the discussions to which I allude, so that no additional expense would be requisite for such accommodations. Every arrangement in such seminaries should be adapted to the conveniency of apprentices, journeymen, shopkeepers, clerks, labourers, and all others who are employed in active labour, or other professional duties, during the day;—at the same time, persons of every rank and of every age may be invited, when public discussions take place, or public lectures are delivered. Similar institutions might be established for the improvement of the female sex, in which instructions in natural history, logic, morality and religion, similar to those suggested above, might be imparted, together with all those useful and ornamental branches of knowledge which are peculiarly adapted to the stations and relations they occupy in society. In certain cases, where public lectures on physical or moral subjects are delivered, arrangements might be made for the attendance of

persons of both sexes, which, under certain regulations, would tend to enliven the scenes of instruction.

Such institutions have never yet been established, so far as I know, in any part of the civilized world; nor can we hope for their establishment, till the influence of *avarice* be in some measure undermined—till our shops and manufactories be shut up at more early hours than they now are, and till our labourers, shopkeepers, and artisans, have more leisure to devote to the cultivation of their moral and mental powers. Many of our manufactories are kept open till between the hours of eight and nine in the evening; and our grocery stores, and other shops, till near the hour of midnight; so that, from seven in the morning till near eleven at night, our apprentices have scarcely two hours of leisure, even for their meals. Such long hours of labour, during which many of the working classes are obliged to toil from day to day, tend not only to retard the progress of the human mind, but to reduce mankind to a species of slaves, or mere animal machines; leaving them scarcely any reasonable portion of their existence, either for cultivating their intellects, or for preparing for the world to come. On this subject I shall afterwards offer a few remarks.

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## CHAPTER X.

### *Qualifications of Teachers, and Seminaries for their Instruction.*

To all that is stated in the preceding pages, it will likely be objected, that we have few teachers possessed of the talent and information requisite to carry the plans I have proposed into effect. It is indeed much to be regretted, that an opinion has long prevailed, that the most slender qualifications are sufficient for a teacher, and that little preparation is requisite for conducting a common school. If a man is unfortunate in trade, enfeebled in body, or disinclined to manual labour, it is considered that he may still be sufficiently qualified for a teacher, after having spent four or five months at a seminary of education. If he can read his mother-tongue, write a good text-hand, and has acquired a tolerable knowledge of arithmetic and book-keeping, he is considered as fully warranted to set up the trade of a teacher; and if in addition to these he has acquired some knowledge of Latin and French, he is viewed as moving in the higher rank of instructors. Such opinions, indeed, are now beginning to be reckoned as somewhat antiquated, and many of our teachers are rapidly rising in the scale of intelligence; but it is, at the same time, a fact, that many

of our parochial and other schoolmasters are possessed of few qualifications besides those now stated. On the Continent, till lately, the office of schoolmaster, in country villages, was considered one of the lowest employments in society. Even in Prussia, about the middle of the last century, "All that was required of their schoolmasters, who were chiefly mechanics, was, to be able to read, say the catechism, sing tolerably a few well-known psalm-tunes, and to write and cipher a little. Numbers of shepherds, employed in summer time in keeping sheep, during winter assume the office of teachers of youth. The nobility used generally to bestow the place of schoolmaster (if it was at their disposal) on their valets or grooms, as a reward for past services."\* In many instances the offices of village barber, fiddler, and schoolmaster, were conjoined in the same person.

It may be affirmed, without the least hesitation, that there is no office in general society more honourable and important than that of an instructor of the young, and none on which the present and future happiness of the human race so much depends. But, in consequence of the circumstances now stated, the office has been rendered inefficient for the great purposes of human improvement, and the teacher himself degraded from that rank which he ought to hold in the scale of society. It is not a little unaccountable, that, in this country, no *seminaries* have ever yet been established for training young men for the office of teachers, so that the important ends intended by a system of education may be fully accomplished. A watchmaker, a smith, a mason, a carpenter, or a weaver, serves an apprenticeship of from four to seven years, before he is considered qualified to exercise his profession. A clergyman generally undergoes a course of training for eight or nine years, before he is licensed to perform the functions of the sacred ministry. Even a menial servant, a stable-boy, a cook, or a laundry-maid, must devote a certain portion of time and attention before they are considered as qualified for such occupations. But the office of an instructor of youth is frequently assumed at random. If a man *imagines* he can execute such an office, and publishes an advertisement of his intention, he is believed to be qualified for what he undertakes, although, perhaps, he has never applied his mind to investigate the principles on which instruction should be communicated, nor the objects which education should embrace. Such an *anomaly* in the state of civilized society, in regard to a matter of such vital importance, is a disgrace to the character of an enlightened age, and ought

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\* Report of the Primary Normal School at Potsdam, by F. L. G. Striez.

no longer to exist. If we had right views of all the important objects which a system of moral and intellectual education should embrace, and its extensive effects upon all ranks of society, in relation both to the present and the future world, we should at once admit, that an instructor of youth should be a man possessed of almost universal knowledge, conjoined with a high degree of moral probity and fervent piety.

How then, it may be asked, are we to proceed in elevating the teachers in the scale of intelligence, and thus laying a sure basis for an efficient education? The first arrangement, which is obviously requisite, is to establish seminaries or *colleges* for their instruction. In these *Preceptorial Colleges*, as they might be called, such branches as the following might be taught.—1. Arithmetic, Drawing, Algebra, and the Mathematical sciences, particularly those which are more immediately applicable to practical purposes.—2. Grammar, Logic, History, and Christian morals.—3. Natural History, Natural Philosophy, Geography, Astronomy, Chemistry, Physiology, and Vocal and Instrumental Music.—4. Natural Theology, the Evidences of Christianity, Sacred History, Christian doctrines and duties.—To teach these sciences with effect, three or four Professors would be required. They should be taught, not merely by lectures, but by regular examinations and numerous exercises connected with the several topics of discussion; and, where the subjects admit of it, by experimental illustrations. The course should be as popular in its plan and illustrations as the nature of the subjects treated of will admit, and all the discussions should, if possible, be made to bear upon matters of practical utility. Of course, all abstract metaphysical disquisitions, intricate mathematical questions and theorems which are more curious than useful, and all theological speculations respecting mysteries and questions which are beyond the reach of the human faculties to resolve—should be carefully avoided. The great object of these instructions should be, not to make the students *profound* mathematicians, philosophers, or divines—but to communicate to them a clear and comprehensive view of all those subjects of a practical nature which are level to the comprehension of the bulk of mankind, which may present to them objects of delightful contemplation, and which may have a bearing on their present and future happiness. In connection with these subjects, instructions and exercises should be given in *the art of communicating knowledge*, and on the various modes which may be employed to excite the attention, and to convey clear and well-defined ideas to the understandings of the young. The plan and routine of teaching, the various evolutions requisite

for preserving order in a school, the divisions of time, the arrangement of classes, the moral treatment of the youthful mind, the punishment of offences, the best methods of impressing upon the heart the truths of religion and the rules of morality, the method of using the different class-books, and every thing else which has a relation to moral and intellectual tuition—should be explained and illustrated in minute detail.

For the purpose of exercising the students in the practical application of these instructions, *two schools should be connected with every Preceptorial College*—one for the *primary* and the other for the *higher branches* of education. Over these schools the professors, though not constant or regular teachers, should be invested with a special superintendence and control. Under their direction, each student, in turn, should be appointed to engage in the business of instruction, so as to reduce to practice the philosophy of teaching. Remarks on the manner in which he executes his office, may be made in private, and hints by which he may be enabled to correct any of the errors or defects into which he may have fallen. These remarks should have a reference not only to the mode of communicating knowledge, but likewise to the moral dispositions displayed towards the children, and the treatment they receive. While a proper degree of respect and authority is maintained, the young teacher should be taught to address his pupils in the language of kindness and affection, as a father does his children, and to avoid every thing in his manner that has the appearance of being boisterous or domineering. Besides being occasionally employed in scholastic teaching, the students should be frequently exercised in *the art of composition*, and, at certain distant intervals, in delivering lectures of their own composition, to the rest of the students, on any physical or moral subject they may choose to select. This practice would tend to prepare them for becoming public lecturers on the different branches of useful knowledge, in the districts where they might afterwards be appointed as teachers. All the public exercises of the students, both in learning and in teaching, should be commenced with *prayer*, and a recognition of the superintendence and agency of the Divine Being, and the business of the day concluded in the same manner—a practice which, in this country, has almost fallen into disuse, especially in those seminaries devoted to the promotion of a fashionable education. In short, the whole system should be considered as chiefly of a moral and religious nature—having for its main and ultimate object, not merely the communication of literary and scientific knowledge, but the promotion of moral order and happiness among mankind, and their



preparation for the felicities and employments of the world to come. Such a noble object can only be obtained by impressing such views on the minds of the rising teachers, and training them up to habits of universal benevolence and of Christian piety and devotion, that, in their turn, they may communicate the same habits, feelings, and affections, to young immortals over whose instructions they may be afterwards called to preside.

Every candidate for the office of schoolmaster, previous to being received into such a college or seminary, should be strictly examined as to his mental powers and natural capacity for acquiring and communicating knowledge, his moral principles and conduct, and his leading motives and aims in wishing to devote himself to the office of an instructor. It should be understood that he has previously acquired the elements of a common education—can read his native language with some degree of correctness, can write a tolerably good hand, and has acquired a knowledge of the leading rules of arithmetic. For it would be inexpedient to spend much time in such elementary instruction, except in the higher departments of arithmetic, and in demonstrating its fundamental rules. No candidate should be under eighteen or above thirty years of age. From eighteen to twenty-four would, perhaps, be the most eligible period for admission. The course should continue at least three years; and if the student can afford the time and expense, it may be expedient to extend it to four years. About eight or nine hours every day might be employed in public and private studies—and ten months every year, allowing a vacation of a month about midsummer, and another of the same length about Christmas. During the period now specified, under the direction of zealous and enlightened professors, a far greater portion of *substantial and practical knowledge* might be accumulated than is generally acquired at our universities, in a course of instruction extending to more than eight years. Examinations should take place, at least once a-week, to ascertain the progress made by every student, and the degree of attention he bestows on the several branches of study. After having passed through the usual course of instruction, a more minute and extensive examination should be appointed of all the candidates for the office of schoolmaster, on all the branches of instruction, both theoretical and practical, to which their attention had been directed. Those who are approved should receive a certificate, or *license*, signed by all the professors, specifying the progress they have made, and their qualifications for the art of teaching—which certificate should be considered as a sufficient guarantee to secure their admission as teachers into any

vacant schools for which they may apply. Those who are found deficient in qualifications may be recommended to remain another year, or other period, to revise their studies. The teachers who had been inducted into office, previous to the arrangements now supposed, should be enjoined, or at least requested, to attend two months every year at the Preceptorial College for three or four years in succession, in order to finish their education in all those branches which are considered as necessary for an accomplished instructor.

The proper training of teachers lies at the very foundation of a moral and intellectual system of education ; and no class of men but those whose minds are furnished with a large stock of general knowledge are capable of carrying it into effect. It may be laid down as a general principle, that no man can communicate to others knowledge of which he himself is not possessed ; and consequently, whatever knowledge it may be judged necessary to impart to the great mass of society, must previously exist in the minds of those who are appointed to instruct them. Even the lowest class of schools, such as infant schools, and the details of primary instruction, require men of general knowledge as superintendents and teachers. For it requires more care and attention, more experience and sagacity, and a more intimate acquaintance with the principles of human nature, to direct the opening intellect *in its first excursions* in the path of knowledge, than to impart to it instructions respecting any particular science in after-life. An infant-school teacher, for example, should be intimately acquainted with the facts of sacred history, with general history, with physical and geometrical science, with the phenomena of nature, and the processes of the arts, with human nature in its different aspects, and with the scenes of domestic life. For, it is from these sources that he is to derive those facts, exhibitions, descriptions, and illustrations, which are requisite to excite the attention, to interest the affections, and to gratify the curiosity of the infant mind. He must tell them stories borrowed from sacred and civil history—he must describe the appearances of nature—he must perform entertaining experiments—he must tell them of other countries, and the manners of their inhabitants—he must describe the conduct of bad children and of good, and have a story at hand to illustrate his descriptions. He must *vary all his descriptions*, experiments, and anecdotes, as much as possible, so that new scenes and subjects may be gradually opening on their view, to prevent that satiety which a frequent repetition of the same topics would necessarily produce. It is evident, then, that

no one but a person possessed of extensive knowledge is qualified fully to accomplish such objects.

It is an egregious mistake to imagine, that *the knowledge of a plan* of teaching, or of the *mere routine* of a system of education, is all that is requisite for conducting the instruction of children. This is an error which of late has been too frequently acted upon, and which threatens to strike at the foundation of many of our infant schools. A young man, or a young lady, who has acquired only the elements of a common education, and who has never been in the practice of teaching in any seminary, is sent for six weeks to an infant school, *to learn the system*, and to witness its movements; after which, they are considered as properly qualified, and inducted as superintendents of infant seminaries, without much attention being paid to the range of information they possess. I am aware, indeed, that several worthy persons of this description have conducted these institutions with considerable energy and success, especially when they entered with vigour into the spirit of their office, and felt ardent desires for their own further improvement. But it would be dangerous to the existence and utility of such institutions to recognise such a practice as a general rule,—although in their first establishment, necessity compelled their patrons to select as teachers, pious and discreet persons, however deficient in general information. For the reasons hinted at above, I am clearly of opinion, that an infant school teacher should be instructed in all the branches of knowledge to which I have already referred as requisite for other instructors; and on this ground chiefly I rest my hopes of the permanency and efficiency of the system of infant training which has been lately introduced. In short, if the world is ever to be thoroughly enlightened and regenerated—if men of all nations and of all ranks are to be raised to the dignity of their moral and intellectual natures, and fitted for “glory and immortality,” it is *essentially requisite* that teachers of every description, whether superintending infant, parochial, or Sabbath schools, or any other seminaries, be men of decided piety, of the highest moral attainments, and possessed of *as large a measure of useful knowledge as mortals can acquire*. And, although we may not be able to procure persons endowed with such high qualifications for another generation or two, yet nothing short of such an elevated standard should be ultimately kept in view. Such characters, of course, would occupy a rank and station in society far more respectable and elevated than they have ever yet attained, and be looked up to as the directors of the intellectual and moral faculties, and the best friends and benefactors of the human race.

Four preceptorial colleges, at least, would require to be established in Scotland, and about six times that number in England, for the training of teachers. Much expense would not be requisite in their erection, excepting what behoved to be laid out in the purchase of a library, a museum, and a philosophical apparatus; which articles would be indispensable in such a seminary, and the more extensive the better. In the meantime, as a temporary expedient, arrangements might be made for establishing such a system of instruction in the different universities and colleges which already exist; as the same class-rooms presently used for the different departments of academical instruction, might, without much inconvenience, at separate hours, be devoted to the system of instruction now proposed. The principal country in which such seminaries have yet been established, is the Kingdom of Prussia, where they are designated by the name of *Normal Schools*. In 1831 there were thirty-three of these schools in full operation, containing from 40 to 100 pupils; that is one Normal school for every 385,660 souls; the population of Prussia according to the latest census, being 12,726,823. From these seminaries are furnished almost all the masters of the public schools, elementary and intermediate, in the kingdom. The annual expense of these establishments is 110,553 thalers, or £16,583, of which the state contributes £13,260. M. Victor Cousin, in his voluminous and somewhat tedious "Report on the state of public instruction in Prussia," states a variety of minute details in reference to the economy and regulations of these schools, but affords us no clear idea of the *manner* in which the different branches of knowledge are taught to those who are intended to be the future teachers of primary and burghal schools. Although these institutions are, doubtless, the most respectable and efficient that have hitherto been established in any country, yet the range of instruction is not so extensive as that to which I have alluded, nor is the office of a teacher placed in that elevated rank which it ought to hold in society. Teachers in Prussia are still considered as belonging to a grade inferior to that of ministers of the gospel, and are placed partly under their superintendence. But if teachers were once endowed with all the knowledge and qualifications to which I have adverted, they ought to be regarded as moving in a station equal to that of the most dignified clergyman.

## CHAPTER XI.

*On the Practicability of Establishing Seminaries for Intellectual Education.*

To any new proposals for the improvement of society, however just or rational, numerous objections from different quarters are generally started. Difficulties are magnified into impossibilities, and a thousand prejudices are mustered up against innovations on established practices, and in favour of existing institutions. In attempting to establish such seminaries as now proposed, the most formidable objection would be founded on the difficulty of obtaining pecuniary resources adequate to their erection and endowment; and, it is frankly admitted, that a very large sum of money, reckoned not by thousands, but by *millions* of pounds, would be requisite for their establishment and support. A rude idea of the requisite expenditure will perhaps be conveyed by the following statements.

It may be assumed as a fact, that the number of children in any State, from the age of two to the age of fifteen years, is about *one-third* of the whole population; at least this proportion cannot be materially different from the truth. We find that in the States of Massachusetts, Maine, and Connecticut, North America, there is *one* out of every four of the population attending a seminary of instruction. In the State of New York, the proportion of pupils to the whole population is as 1 to 3.9, a greater proportion than is to be found in any other country of the civilized world. The ages of the children attending these schools is, in all probability, from four or five to fifteen or sixteen years; for I presume that the children attending infant schools are not included in this enumeration. But although they were, it is well known that infant schools have not yet been multiplied to such an extent as to furnish instruction for one-fifth of the children who would require to attend these institutions. We may therefore fix on *one-third* as the proportion of the population that requires to be instructed at infant schools, and the higher seminaries of education. This position being assumed, the number of schools required in any city or country may be at once determined. Suppose, for example, we fix on a town of a medium size, such as Dundee, we can easily ascertain the number of seminaries requisite for the instruction of its juvenile inhabitants. The population of Dundee is about 48,000; the one-third of which is 16,000, or the number of individuals that require instruction. Suppose 80 scholars, at an average, to attend each school, there would require to be no

less than 200 seminaries erected to supply adequate instruction for such a town. Of these, 50 would be requisite for *infant instruction*, and 150 for the instruction of children from the age of six to the age of fifteen, in the higher branches of education specified in the preceding part of this work. According to a statement made in Parliament, by Mr. Colquhoun, in June, 1834, there is only *one-fifteenth* of the population of this town at present receiving the rudiments of a common education; so that, instead of 16,000 receiving instruction, there are only 3200, and instead of 200 schools, averaging 80 children in each, there are only 40 schools\* on an average, containing the same number, which is only *one-fifth* of the number of schools which require to be established. *In order to supply Dundee with proper education*, a large building has lately been erected at an expense of about £10,000, which is called "*The Dundee Seminaries*," where about 200 or 300 children receive education. The expense was supplied partly by subscriptions, and partly by funds belonging to the town; and the whole of this sum has been expended merely to afford accomodation for the children of 100 or 150 genteel families! while the great mass of the population has been entirely overlooked. There is no law against the children of the middling and lower classes attending that seminary; but the fees demanded amount, in their case, to an absolute prohibition. With the same sum of money, *ten* commodious seminaries, capable of containing accomodation for 200 pupils each, or 2000 in all, might have been established. It has never yet been stated to the public, *on what principle* education is to be conducted in these seminaries—whether it is to be conducted on the *old system*, or whether a plan of intellectual instruction is to be prosecuted—a most important matter, which ought to have been determined before a stone of the building was laid, or even before a plan of it was selected. For the plan and arrangements of any building intended for intellectual instruction ought to be materially different from those of others, and to have conveniences and arrangements peculiar to itself. But the erection of an expensive and *splendid building*, as an ornament to a commercial town, seems to have been an object of far greater importance in the view of the Committee of Education, than the arrangement of an efficient plan of moral and intellectual tuition. Such are the principles and views of many in this country who profess to be the patrons of education!

Let us now consider the number of seminaries which the whole

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\* There is a greater number of schools in Dundee than the number here stated, but the average attendance of scholars is only 43 in each school.

of Scotland would require. The population of Scotland, according to the census of 1831, is nearly 2,400,000, the one-third of which is 800,000. Supposing, as before, 80 children at an average in every school, there would be no less than 10,000 schools required for the efficient instruction of all the youth from two to fifteen years of age—of these 2500 would be infant schools. According to Mr. Colquhoun's statement, "the number of parishes in Scotland is 907, and the parochial schools of Scotland at this moment, 1005;" so that, in Scotland it would be requisite to establish *ten times* the number of schools that presently exist, in order to the efficient instruction of the whole population. On the supposition that there are about 1000 private schools, besides the parochial, or two schools, at an average, for every parish, there would still be required 8000 additional schools, or *five times* the number presently existing. Taking the population of England at 14,000,000, the number of children to be educated will be 4,666,666, and the number of schools, allowing 80 for each, 58,333, or nearly six times the number of schools required for Scotland; so that in the whole island of Great Britain there would require to be established *sixty-eight thousand three hundred and thirty-three schools*.\*

Let us now consider the expenses which would be incurred in the erection of such schools. Estimating the expense of each school at £1000, that is, about £700 for the building and playground, and £300 for maps, views, library, apparatus, museum, &c. the neat cost of the schools for Scotland would be *ten millions* sterling. But, if infant schools, wherever they are required, were to be connected with the other schools, so as to be under the same roof, the former on the ground flat and the latter on the upper,—a building consisting of two stories, with suitable accomodation for both departments, could, I presume, be erected for the sum of £700. In this case, the number of erections would be reduced to 7500; and the whole expense would amount to £7,500,000. On the same plan, the number of school-houses required for England would be reduced to 43,750, and the expense would be £43,750,000; that is, about *fifty-one millions* for the whole of Great Britain. If we suppose, what is not improbable, that the number of infant schools, instead of bearing a proportion to the other schools as one to three, as here supposed, would require to bear a proportion of one to two, or half the number of the other schools, the number of school-houses would be reduced to 6666

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\* On the same data, the number of schools required for the United States of America would be above 54,000.

for Scotland, and the expense to £6,666,000; and for England, to 38,889 schools, and the expense to £38,889,000; so that the whole amount of expenditure for both divisions of the island would be about 45½ millions.

This will appear, in the eyes of many, a most prodigious sum—a sum which we can never hope to realize. It is admitted that the sum is great; but nothing in proportion to the magnitude and importance of the object intended to be accomplished—which is nothing less than to raise the great mass of our population from degradation and misery—to irradiate their minds with knowledge—to inspire them with moral principle and holy affections—to render them happy in this world—and to prepare them for the noble enjoyments of the life to come;—in short, to strike at the foundation of every moral evil—to counteract the principles of vice and criminality of every kind—and to make the moral world, in all its departments, move onward in harmony and order. Surely, if such objects could be accomplished, we need not grudge the expenditure even of a hundred millions of pounds. And such objects will never be accomplished, nor will the moral world be ever thoroughly improved, till such a system of moral and mental tuition as we have faintly sketched, be universally established. We sometimes talk about the approaching Millennium, and look forward to it as if it were to be introduced by some astonishing miracle, similar to that which caused the chaotic mass at the Mosaic creation to be enlightened, and reduced to beauty and order. But such views are evidently fallacious, and contrary to what we know of the general plan and tenor of the Divine government; and they have no other tendency but to unnerve our energies, and to damp our exertions in the cause of human improvement. Throughout the whole range of the Divine dispensations recorded in Scripture, we can point out no miracle that was ever performed, where the operation of the established laws of nature, and the ordinary powers of human agents, were adequate to accomplish the end intended. Man, under the present dispensation, is “a worker together with God,”—in accomplishing his purposes; and, under the agency of that Almighty Spirit which “moved upon the face of the waters” at the first creation, is able to accomplish all that is predicted respecting the Millennium,—provided his *rebellious will* were subdued, and his moral energies thoroughly directed to this grand object. It is owing to the sin and rebellion of man that this world has undergone such a melancholy derangement, both in its physical and moral aspect; and it will be by the moral and mental energies of man, when properly directed by the Divine Spirit, that the chaotic mass of the



moral world will be reduced to harmony and order, and the wastes and barren deserts of the physical world adorned with fertility and rural and architectural beauty, so that "the wilderness and the solitary place will rejoice and blossom as the rose." It is one chief ingredient in the happiness of man, and an honour conferred on him, that he is selected as an agent, under God, for bringing about such a glorious consummation; and there is no man that ought to assume the name of a *Christian*, who is not ready to exert his activities, and to sacrifice a considerable portion of his wealth in this service.

Under the Old Testament economy, the pious Jews brought forward to the service of God their tithes and free-will offerings, their bullocks and rams, and "the first fruits of their increase." When Solomon had dedicated the temple, he offered a sacrifice of 22,000 oxen, and of 120,000 sheep; and when Hezekiah set himself to purify the worship of God, and to promote reformation in Israel, he gave to the congregation a thousand bullocks, and seven thousand sheep—the princes gave a thousand bullocks and ten thousand sheep—and the common people "brought in abundance, the first fruits of corn, wine, and oil, and honey; and of all the increase of the field, the tithe of all things brought they in abundantly, and laid them in heaps upon heaps," for four months in succession, so that Hezekiah was astonished at the voluntary liberality of the people, "and blessed the Lord and his people Israel." When the tabernacle in the wilderness was about to be reared, "both men and women, as many as were willing-hearted, brought bracelets and ear-rings, and rings, and tablets, all jewels of gold; and every man that offered, offered an offering of *gold* unto the Lord. Every man with whom was found blue and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that had silver and brass and shittim-wood for any work of service, brought them. All the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue and purple, and scarlet, and of fine linen. And the rulers brought onyx stones, and stones to be set, for the ephod and for the breast-plate. Every man and woman brought a willing offering to the Lord, till they had much more than enough for the service of the work which the Lord commanded to make."\* These offerings were, doubtless, emblematical of the exertions which would be made, and of the costly offerings which would be brought forward for rearing the fabric of the New Testament church. But what

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\* See Exod. xxxv. 21—30, &c.—2 Chron. vii. 5, xxx. 24, and xxx. 5—8

are all the offerings which have been hitherto received for this purpose, compared with the offerings now stated, or with what is requisite to accomplish this grand object! One of the offerings above stated as made by Solomon is equivalent to more than five hundred thousand pounds of British money, which is more than the amount of the funds of the British and Foreign Bible Society, and all its auxiliaries, during the first ten years of their operation. Christians do not seem to have yet recognised their duty, to devote a certain portion of their substance to the service of God and the improvement of man. The pitiful sums hitherto devoted to these objects, compared with what is expended in gratifying pride, and ambition, and luxury, is a libel on the Christian world. If we had right views of the grandeur and importance of such objects, instead of contributing sixpences, shillings, and guineas, we should behold wealthy Christians devoting hundreds, and even thousands a year, to the improvement of society and the advancement of the interests of religion; and all this could be done by thousands in our country, without depriving themselves of a single comfort or sensitive enjoyment.

Let us consider, for a moment, the sums we have expended in madness and folly, in the pursuits of ambition and the desolations of war—and we shall then be able to determine whether it be not in our power to raise 40 millions of pounds for the improvement of society. It has been calculated, that, out of 127 years, commencing with 1688, and terminating in 1815, England spent 65 years in war, and 62 in peace. The war of 1688, after lasting nine years, and raising our expenditure in that period 26 millions, was ended by the treaty of Ryswick, in 1697. Then came the war of the Spanish succession, which began in 1702, was concluded in 1713, and absorbed  $62\frac{1}{2}$  millions of British money. Without noticing the wars of the Pretender in 1715 and 1745, the next was the Spanish war of 1739, settled for at Aix-la-Chapelle in 1748, after costing 54 millions. Then came the seven years' war of 1756, which terminated with the treaty of Paris, in 1763, in the course of which we spent 112 millions. The next was the American war of 1775, which lasted eight years, in which crusade against the liberties of mankind, we expended no less than 186 millions. The French revolutionary war began 1793, lasted nine years, and exhibited an expenditure of 464 millions. The war against Buonaparte began in 1803, and ended in 1815. During those twelve years of extravagance and carnage, we spent the enormous sum of 1159 millions!! 771 of which were raised by taxes, and 388 by loans. In the war of 1688 we borrowed 20 millions; in the war of the Span-

ish succession,  $32\frac{1}{2}$  millions; in the Spanish war of 1739, 29 millions; in the seven years' war, 60 millions; in the American war, 104 millions; and in the revolutionary war, 201 millions;—so that the sums borrowed in these 7 wars, during 65 years, amounted, in all, to above 834 millions. During the same time, we raised by taxes 1499 millions—forming a total expenditure of 2333 millions! which is equal to about £100 for every man, woman, and child in Scotland, or about £600 for every family; and which would be sufficient to establish a system of education, such as we have described, for a population of about 820 millions; or, in other words, for all the inhabitants of the globe. Thus we see, that when ambition and revenge are to be gratified, when tyranny is to be supported, when the human race is to be slaughtered by millions, and when all the arts of mischief and destruction which the demon of war has devised, are to be brought into operation—there is no want of funds to carry such schemes into effect. During the war with Buonaparte 40 millions would have been considered as a mere *item* in the national expenditure, amounting to little more than the war taxes of a single year. And shall it ever be said that such a sum cannot now be raised for counteracting moral evil and human misery, and training our population to “glory and immortality?” That *man who would oppose such a grant*, whatever rank he may hold in society, *ought to be branded as an enemy to his species*. It was but the other year that *twenty millions* were granted for the emancipation of our colonial slaves, and scarcely a voice was lifted up against it; and there is not an individual at this moment that can say that he personally feels any part of the burden. It requires only that a similar sum be doubled in order to set in motion a machinery which would, ere long, promote the renovation of the British population, and, ultimately, of all the inhabitants of the globe.

Let us consider, farther, a few more items of our expenditure, which might be saved and appropriated to purposes of human improvement. We have, for example, a *pension list*, the amount of which, for the last half century, would more than accomplish all the objects to which I allude. This list includes the names of many hundreds, nay *thousands* of individuals, who never performed the least service for the benefit of their country, and yet have been permitted to devour thousands, and even millions, of the wealth of the nation. A considerable proportion of these individuals are *ladies*, connected with the nobility and gentry, no one of whom ever wrote a treatise on any subject, promoted a useful invention, or handled a single musket in defence of their country. One of these ladies, since 1823, has pocketed more than £10,000,

another, since 1803, above £16,000; another, since 1784, above £28,000; and two ladies, belonging to the same family, £28,096. One family, consisting of four individuals, one of whom is a lady, since 1787, has swallowed up no less than £86,000 of the national resources; and two individuals, belonging to another family, the sum of £60,816. About a dozen individuals, belonging to seven or eight families, have consumed no less than £280,000, wrung from a nation ground down under the load of excessive taxation. What, then, would be the amount of *all the sums* which have been expended on the *thousands* of individuals whose names have been recorded in the pension list during the last 50 years. And, be it remembered, that most, if not all, of these persons are possessed of independent fortunes, are connected with the higher circles of society, and scarcely a dozen of them have performed a single action that entitled them to such remuneration—while many worthy individuals, men of science and philanthropy, who have promoted knowledge and the best interests of society, have been left to pine in poverty, and to pass their lives in an inglorious obscurity.—Another item which might be saved, and devoted to the purpose of mental improvement, is the immense sums which have been expended in *electioneering contests*. In some instances, no less than *forty thousand pounds* have been expended by a single family in endeavouring, for selfish purposes, to obtain for a friend a seat in Parliament, which were wasted in promoting bribery, perjury, broils, contentions, rioting, and drunkenness. In the late elections (January, 1835) we have reason to believe that several millions have been expended. Supposing that there were only 550 contested elections—that only two individuals were opposed to each other—and that the average expense of each candidate amounted to £3000, the whole sums wasted in this manner would amount to *three millions three hundred thousand pounds*. In one or two instances it is asserted, that the expenses incurred by a single candidate were no less than twelve and fifteen thousand pounds.—The expenses, too, connected with *sinecure offices*, which have been bestowed on wealthy individuals, would be nearly sufficient to pay the annual interest of the sum requisite for establishing all the institutions to which I have adverted. It has been calculated, that the incomes of only eleven persons connected with the “Peel and Wellington ministry,” along with some of their friends—derived from sinecures, places, and pensions—amount to about £88,000 per annum, besides their official salaries as ministers of the crown. The Duke of Wellington alone—including pensions and interest of grant—is said to cost the country £33,104 a year.—Almost all the money expended in elections

might be saved, if proper laws and regulations were adopted, and if electors were uniformly *permitted* to act as rational beings, and to vote according to the dictates of their consciences; and if only half the expenses usually incurred on such occasions were devoted to nobler objects, it would form an important *item* in the expenses requisite for establishing philanthropic institutions. As to sinecures, either in church or state, it is nothing short of barefaced robbery of the national wealth, and an insult offered to an enlightened people, that such offices should exist; and, particularly, that they should be bestowed on those who are living in splendour and luxurious abundance.

Besides the savings which might be made in the public expenditure, there is a still greater sum which might be saved from various *items* in the private establishments of wealthy individuals, which might be devoted to national improvements. The saving of a single bottle of wine a-day, would amount to £50 a-year; the discarding of an unnecessary servant, to nearly the same sum; keeping four horses instead of six, would be a saving of at least £60; and discarding a score of hounds would save more than a hundred pounds a-year. There are thousands in our country, who in this way could save £500 a year, to be devoted to rational and benevolent purposes, without feeling the least diminution of their sensitive enjoyments. There are hundreds of thousands in the middle ranks of life who could save £20 a-year, by discarding *unnecessary* luxuries, in regard to houses, furniture, food and clothing, and feel themselves just as comfortable as before; and there are many more among the lower ranks who could save several pounds every year, which are now wasted either in folly or intemperance, and find themselves richer and more comfortable at the close of the year than at any former period. Let us suppose, what is perhaps not far from the truth, that there are 50,000 individuals, or the  $\frac{1}{320}$  part of the British population, who, at an average, have incomes of £3000 per annum, and could devote £300 a-year to public purposes—some much more, and some less; this would amount to *fifteen* millions a-year. There may next be reckoned about 200,000 with incomes, at an average of £300 per annum, who could devote a similar proportion, namely £30 per annum; which would amount to *six* millions. Supposing the population of Great Britain to be 16,000,000, and that only one-fourth of this number, namely 4,000,000, have it in their power to devote a certain portion of their income to the purposes alluded to, there would still remain 3,750,000 of the lower classes, who might be supposed, on an average, able to devote *one guinea* a-year to the same objects

which would amount to nearly four millions. So that *twenty-five* millions of pounds might be raised *annually* for literary, philanthropic, and religious purposes, without any one feeling the loss of any sensitive enjoyment, but, on the contrary, enjoying the purest gratification in beholding improvements going forward, and the plans of benevolence gradually accomplishing. Passing many other considerations of this kind, the only other item of expenditure I shall notice is, that which is spent in the purchase of *spirituous liquors*, which are for the most part devoted to the purposes of *intemperance*. According to an estimate made by Mr. Buckingham and the Committee appointed by Parliament to investigate the state of intemperance, it appears, that, within the limits of Great Britain and Ireland, there is a loss sustained by the use of ardent spirits amounting to nearly "*fifty millions sterling per annum!*" It is stated, that, in the city of Glasgow alone, the sum expended in intoxicating drinks "is nearly equal to the whole amount expended on public institutions of charity and benevolence in the entire united kingdom." This item alone would be more than sufficient for all the purposes of philanthropy and of universal improvement. I shall only add farther, that, were all the *bishoprics* in England reduced to £2000 a-year, the balance would furnish several hundred thousands of pounds a-year which might be devoted to educational purposes; and both religion and education would be promoted by such an arrangement. Still, our bishops would have more than double the income of the Protestant bishops on the Continent, and would likely perform more substantial services than they now do to the cause of religion. Conversing lately with an intelligent Prussian gentleman on this subject, he informed me that the clergy in Prussia of the same rank with vicars and rectors in the Church of England, have an income of from £100 to £250, reckoned in British money; and that the salaries of the bishops are only from £300 to £500, and that they are far more actively engaged in the services of the church than the bishops of England.

Thus it appears, that there is, in reality, no want of resources for establishing an efficient system of moral and intellectual education on the most splendid and extensive scale. Instead of forty millions in all, we could raise forty millions per annum, and would ultimately be gainers by such a sacrifice, in the diminution of crime, the protection of property, the progress of improvement, and the increased physical and mental powers of our population. We have the *power* and the *means* to promote the reformation of society, and even the renovation of the world at large, if we had the *will* to apply them. But this is the grand *desideratum*. To

attempt to convince some of our dukes and marquises, our bishops and squires, our fox-hunters, horse-racers, and fashionable gamblers, that it is their duty to contribute of their abundance for such an object, would be as vain as to beat the air, to speak to the hurricane, or attempt to interrupt the dashings of a cataract by the breath of our nostrils. But there is one class of the population to which I would address myself with some hopes of success—namely, members of the Christian Church on whom Providence has bestowed a considerable portion of wealth and influence. Many of these have already come forward with a noble liberality in the cause of missions and of general philanthropy; and they require only an additional stimulus to excite them to still more liberal exertions in the cause of human improvement. But the generality of Christians seem to have forgotten the Divine declaration, “The silver is mine, and the gold is mine, saith the Lord of hosts,”—and that a goodly portion of the wealth which God hath bestowed upon them, ought to be *directly* consecrated to his service. The church itself has hitherto been too remiss on this point, and has not been careful to enforce upon the consciences of its members, their indispensable obligation to devote their treasures to the promotion of religion and of public improvement. How many nominal Christians do we see living under the influence of that “*covetousness* which is idolatry,”—hoarding up hundreds and thousands of pounds, for the purpose either of avarice or ostentation, or under pretence of providing fortunes for their families, while it is with the utmost difficulty that a single guinea can be squeezed from their pockets for any object of benevolence or public utility? Almost every one seems to reason, like the Duke of Newcastle, that he has a right “*to do what he pleases with his own*,” not considering that he is responsible to God for the use he makes of his riches, and for every shilling he withholds from his service.

Under the Mosaic economy, the Jews were enjoined to devote a *tenth part* of their substance to the Levites and the Priests, or, in other words, for the purpose of supporting education and the worship of God; for the Levites were the principal instructors of the people. Under the Christian dispensation, the same proportion, if not more, ought to be voluntarily offered for carrying forward those plans which have a tendency to promote the honour of God and the good of mankind. In certain cases, where a wealthy individual has no family of his own, I conceive it is his bounden duty to devote at least the one-half of his riches to such purposes. Till such views and practices become more general among Christians, we must still look forward to a *distant* period

for the arrival of the Millennium. For the purpose of hastening the approach of this glorious era, we are told, in ancient prophecy, that the "kings of Tarshish and of the isles, shall bring presents, and offer gifts"—that "the flocks of Kedar and the rams of Nebaioth," shall be brought as acceptable offerings to the altar of God,—that "the glory of Lebanon, the fir-tree, the pine-tree, and the box together, shall beautify the place of his sanctuary,"—and that, "they shall come on camels and dromedaries, and bring *gold* and incense, and show forth the praises of the Lord." Such offerings are expressions of our gratitude to God for the bounties of his providence and the riches of his grace, and of our desire to co-operate with him, in bringing into effect the purposes of his will and the predictions of his word; and no one who is indifferent to such objects ought to assume the character of a follower of Jesus. And, let Christians remember, that by carrying forward such a system of education as that to which I refer, they are using the most efficient means for promoting the extension of the gospel. For the gospel can never be universally understood or appreciated till the young be universally educated. It is owing to the want of education, and the ignorance and vicious habits that result from it, that multitudes refuse to enter within a place of worship, and when they do come, are incapable of fixing their attention on religious objects, or of understanding the truths delivered.

In the above statements and remarks, I have taken for granted, that the government of this or of any other country, might afford, from the national funds, a grant of money adequate to the establishment of all the institutions to which I have alluded—whether infant schools, Sabbath evening institutions, seminaries for the higher branches of moral and intellectual instruction, or preceptoral colleges for the training of teachers. But although no government were to feel the least interest in such institutions, it is *in the power of the people*, and within the range of the *means* they actually possess, to establish them, independently of any extraneous support. This, I trust, will appear from the considerations stated in the preceding paragraphs. Let a general "agitation" be excited on this subject—let the *importance* of it be clearly proved and illustrated—let the *necessity* of doing something more than has hitherto been done in this respect be fully established—let a *conviction* be deeply impressed upon the minds of the influential classes of society, of the *utility* of such exertions for counteracting immorality and crime, for improving the social state of human beings, and preparing them for future felicity—let societies be formed and subscriptions entered into for this



purpose—and let a few seminaries of the description referred to, be erected in different districts of the country,—and I have little doubt that a spirit of improvement in this respect would ere long pervade the mass of the community. Although many would stand aloof, and even spurn at such movements, yet I trust there is still as much virtue, and liberality, and philanthropy among us, as would lead to no inconsiderable exertions in the advancement of society in knowledge and religion. For my own part, I have no hesitation in pledging myself to devote one-fifth of my annual income, in the first instance, and *one-tenth* of it every year afterwards, for the promotion of the objects now stated; provided three hundred individuals in this or any other country, shall come forward and pledge themselves to dedicate a similar proportion of their incomes to the furtherance of the same object.\* Such is the importance I attach to the subject and the plans under consideration; and I feel confident, from the improvements now going forward and in agitation, that something more extensive and efficient in this respect than has ever been attempted, will, ere long, be accomplished. There is a certain people, at whom many of our British grandes and newspaper critics are disposed to sneer, and upon whom they affect to look down with a certain degree of contempt, who, I am confident, will be the first to move forward in this work of improvement. They have already made an advance in education beyond that of any other civilized nation, but their system is not yet perfect, nor universally extended. The subject, however, is exciting among them almost universal attention, and whenever a hint for farther improvement is given, it will, I doubt not, be eagerly seized upon, and speedily reduced to practice. They have lately undermined, to a great extent, the

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\* To prevent misconceptions, it may be proper to state, that the author's income, like that of Goldsmith's "country clergyman," has, for eight years past, scarcely exceeded "forty pounds a-year," exclusive of the house in which he lives; but should it be increased in future years, the same proportion shall be allotted for the object now specified, and a similar proportion shall be deducted from whatever profits he may derive from the publication of the present volume, or any other that may succeed it. Three hundred gentlemen whose incomes average £200 a-year, could, in the first instance, furnish a sum to commence with, amounting to £12,000, and every succeeding year, a sum of £6000 to carry forward their operations; so that, in the course of ten years, £66,000 would be raised, which would be sufficient to establish nearly seventy seminaries, with their libraries, apparatus, and museums. However romantic it may appear to some to expect such sacrifices, the sums now specified are nothing more than what were paid as a *tax* on such incomes during the late war with France; and they are now solicited only in the shape of a voluntary donation.

cause of *intemperance*, and they have it now in their power to consecrate the millions of dollars which were formerly spent in degrading sensuality, to the furtherance of education, and the cause of national improvement.\* If Britain does not soon arouse herself from her slumbers and move forward in the cause of education, it will be degrading to the rank she holds in the civilized world, to reflect, that she is far excelled in this respect by a republic on the one hand, and a despotical government† on the other. The only grant of money that was ever directly given by the British Parliament for the promotion of education, was £20,000, which was conceded by the House of Commons in 1833; and Mr. Colquhoun stated, in 1834, that "the utmost that Scotland required (ultimately) for the supply of education, was a provision of £60,000 per annum." The proposal of such *pitiful sums* for so grand and extensive an object, is little short of an insult offered to the cause of education, and plainly indicates the imperfect and limited views which are still entertained on this subject. Some of our members of Parliament, when they talk of education, appear to mean nothing more than giving the mass of the community a few general instructions in reading, writing, and arithmetic, according to the old inefficient system which has so long prevailed. The only gentleman who has broached this topic in the House of Commons, and who appears to entertain clear and comprehensive views on the subject of education, is Mr. Roebuck; but, unfortunately, his proposals and his luminous exposition of this subject, seem to have been, in a great measure, unappreciated and neglected.

Supposing seminaries established to the extent which the population of any country requires, a difficulty still remains to be surmounted; and that is, How we shall be enabled to induce parents and guardians of all ranks to send their children to the different schools appropriated for their instruction? It would certainly be eligible, in the first instance, to try the effects of *moral suasion*—to represent to reluctant parents, in the most affectionate manner, the utility and importance of rational and moral instruction, both to themselves and to their offspring—the beneficial effects that would accrue to them even in the present life, and the moral certainty that they would be directed in the path which leads to happiness in the life to come;—and, in every instance, where poverty, or a disinclination to pay the fees, stood in the way, the

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\* Here I allude to the *Northern* States of America, particularly to Pennsylvania, New-York, New-Jersey, Massachusetts, Connecticut, and Maine.

† Prussia.

children should be educated free of expense to the parents. For this purpose, about ten millions more, for Great Britain, would require to be annually raised, for defraying the charge of educating the children of the poor, and affording salaries for the teachers in every case where salaries are required. Few parents would be found who would perseveringly resist the force of such arguments. But, should moral suasion be insufficient for this purpose, a law might be passed, as in Prussia, rendering it imperative on every parent to have his children, of a certain age, regularly attending an appropriate seminary. Such a law would not require to be rigidly enforced beyond the period of a generation, or even a period of twenty years. For the children, once thoroughly trained in morality and religion, and in all the branches of useful knowledge formerly specified, when they arrived at manhood, and had families of their own, would require no persuasion or extraneous excitement to induce them to give their offspring all the education that can possibly be obtained. The advantages they themselves have experienced from instruction, and the relish for knowledge they have imbibed, would be instead of a thousand arguments to impel them to seize upon every mean of instruction within their reach; and any individual who reasoned or acted otherwise, would be considered as a *phenomenon* in society. Ignorance and its usual accompaniments, obstinacy and self-conceit, are the chief obstacles which prevent rational arguments from producing their effect, and which render compulsory measures, in certain cases, expedient. But when a community has once become thoroughly enlightened and moralized, the path of duty is clearly perceived to be the path of interest and of happiness, and compulsory enactments are rendered unnecessary.

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## CHAPTER XII.

### *On the Utility of establishing Seminaries for universal Education.*

VARIOUS insulated remarks on this topic have been interspersed in the preceding pages, and "the advantages which would result from a more general diffusion of knowledge among all ranks," have been illustrated in a separate volume.\* I shall, therefore, in this place, advert to only two or three additional considerations.

I. The establishment of schools for universal instruction, while

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\* "The Improvement of Society by the Diffusion of Knowledge," first published in 1833, of which two editions have been published in Scotland, and four or five in America.

it counteracted ignorance, and improved the intellect—*would tend to the prevention of crime*, and might ultimately extirpate those dispositions and affections which led to it.

It was lately stated in the *Times* newspaper, as the result of a moderate calculation, that there are 50,000 thieves and pick-pockets in and about London. According to the statement of an intelligent person, who acted several years as the teacher of the boy-prisoners in Newgate,—there are above fifty committals to this prison every week, on an average, or nearly 3000 in the year. The persons committed, of course, are not all new offenders, as the same individuals frequently return again. But, although on this account we subtract two or three hundreds from this sum, the black catalogue swells to a dreadful amount when we add to it the number of prisoners committed to the penitentiaries, correction houses, and other jails of the metropolis. The trials at the Old Bailey average 2550 in the year, and they are said to be hurried forward with appalling rapidity; the average time given to each case being only eight minutes and a half; though many cannot occupy two, three, or at most five minutes, as the average time now stated includes trials that will last a day, and others that occupy several hours. According to a Report of a Committee of the House of Commons, there were confined in prisons and bridewells, during seven years, ending in 1831, 122,000 persons accused of crimes, or at the rate of 17,428 per annum. Of these, 85,000 were *convicted* of the crimes laid to their charge, so that 12,142 was the average amount of the yearly convictions. It has been estimated, in regard to juvenile delinquency, that more than 1500 boys, in London alone, are employed in thieving, picking pockets, and committing all kinds of petty depredations. It is also found, that crimes, so far from diminishing, are, in this country, regularly increasing. From the Report of a late Committee of Parliament, it appears, that, during the last 14 years they have increased in the proportion of *twenty-four to ten*, that is, they have been far more than *doubled* in the course of that short period.

These statements exhibit a frightful view of the extent and the progress of crimes. Nor is it to be wondered at, when we consider the present state of education, and the manner in which it is conducted—the principles on which our penal code has been constructed, and the manner in which our criminal laws are executed. Our penal code, throughout all its departments, is deeply imbued with the spirit of *revenge*. To produce *pain* and *disgrace* to the criminal appears to be its principal object; and, in the great majority of instances, it has the effect of *hardening* and *rendering*

more desperate the persons whom it ought to have softened and reformed. To reform the criminal, to cure him of the moral disease which led him into crime, to impart appropriate instruction to his mind, and to prepare the way for his restoration to society as a renovated character, are circumstances which seem to have been entirely overlooked in the arrangements connected with our criminal legislation. In this respect a dreadful infatuation seems to have seized upon our legislators, implying a deficiency both of wisdom, of humanity, and of benevolence. When certain species of crime are on the increase, laws still more severe are enacted, and put in execution with all the pomp and rigour of authority and revenge. If whipping and imprisonment, toiling at the tread-wheel, labouring in the hulks, and transportation beyond seas, are insufficient to arrest the progress of crime, then *executions* without number are resorted to, in order to sweep the culprits at once from the face of the earth. One enactment after another issues from the source of power; one law comparatively mild is cancelled, and another more severe substituted in its place; a severe punishment is sometimes modified and rendered less severe. the sentence of death is commuted into transportation for life, and a year's labour at the tread-mill for seven years' transportation. Every year new enactments, laws, and regulations, with alterations and modifications of former laws, issue from the legislative department of government; but all is of no avail to stop the progress of immorality and crime. Nor need we wonder at such a result; it is precisely such as we ought to expect from such a mode of legislation as now exists. Our state physicians act nearly in the same manner as the quack, who, instead of striking at the root of a sore which is undermining the constitution, covers it over with a slender skin, and leaves the internal *virus* to gather strength till it break out in incurable ulcers, throughout every part of the system. They attempt to lop off the twigs and branches from the tree of crime, while they leave the root and the trunk to break forth afresh in still greater luxuriance. No efficient *preventive* system has yet been arranged to strike at the root of crime, to prevent its growth, and to make the machinery of society move onward with smoothness and harmony. And, so long as preventive measures are overlooked, and moral training neglected, the severest laws that can be framed will be altogether inefficient to counteract the criminal propensities of the human heart.\*

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\* America is almost the only country where a considerable degree of attention has been bestowed on this subject. The inhabitants of the United States are greatly in advance of European governments in this respect, hav-

Our legislators and political quacks tell us, that the design of severe punishments is to deter others from the commission of crimes. But even this object they are altogether insufficient to accomplish; for it is well known, that in those countries where punishments are most appalling and severe, crimes are the most frequent. Even the dreadful punishment inflicted in Russia on the pirates and robbers who infested the banks of the Wolga, who were hung alive on hooks fastened into their ribs, and left to pine away in agonizing torture, for days together, and in hundreds or thousands at a time, was insufficient to put a stop to the robberies it was intended to prevent, and it has been lately abolished. If we compare the crimes committed under some of the despotical governments of Europe, with those committed in the United States, where the laws are comparatively mild and equitable, we shall find that there are *much fewer* crimes committed in the latter case than in the former. That capital punishments have little influence in deterring from criminal practices, appears from the circumstance of robberies being frequently committed among the crowds assembled during the time of an execution. The following example, extracted from "The Schoolmaster in Newgate," will illustrate our position:—"One morning a boy," who appears to have been previously in the habit of pilfering, "came into his father's room, and seeing nothing to eat for breakfast but bread and butter on the table, he said, 'What! nothing for breakfast? Ah! wait a bit.' He then went out, and in a quarter of an hour came back with rump steaks and a pint of rum, besides having money in his pocket. He had gone out, and stolen a piece of Irish linen from a shop on Ludgate Hill, took it to a buyer of stolen goods, and bought the articles he had brought home, all in the short space of fifteen minutes; and this was not an uncommon thing for him to do, although his parents were not in need. The boy was at length transported, when he was only fourteen years of age. He subsequently detailed to me all his practices, and how he got into crime. His parents resided in a court running out of the Old Bailey, and *he had witnessed every execution which had taken place during his short career.* So much for the effect of executions, as supposed to deter from crime;—indeed *most of the boys*

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ing established systems of penitentiary discipline, on enlightened principles, —connected with regular labour and religious instruction—in Auburn, Sing-Sing, Weathersfield, Pittsburg, and other places, which have already been attended with the most beneficial effects. Of course, several defects still attach themselves to these establishments; but the plan lately proposed by Mr. Livingston, Secretary of State at Washington, promises to carry such penitentiaries in their principle and operation very near to perfection.

*engaged in crime appear to have a great pleasure in attending executions.*" The author adds, "These boys are capable of receiving impressions, and are as susceptible of sentiments of gratitude as any lord's son, if the proper treatment were used to draw them out. It is only by cultivating the best feelings of our nature, that any human beings can be improved; all other systems are fallacious, and founded on gross error." The same author informs us, that "There are *whole families* who had never any other calling but that of *theft*—ay, hundreds of such families are now in being in London who have continued the same course, some for twenty, thirty, or forty years. One old woman said, last year, when her seventh son was transported, 'Ha! I know not what I shall do, now poor Ned is going; he was a good lad to me; and though I say it, he was as good a hand at his business as any in London.' 'O, then, he was brought up to business,' I replied. She rejoined, 'God bless you, no! I thought he had told when you made his brief that ours was a right sort of *cross family*;' adding, 'and so was their father's father, and good ones they all were; now there's little Dick, my eldest son's boy; but I think he'll never make the man his father did—he's dull; besides, he's not old enough quite for any good business yet.' Some of these pathetic mothers will, when warmed with the *cream*, speak of the numbers which have fallen in their families with as much pride and exultation as a Spartan mother of old used to do, when numbering her sons who had fallen in their country's cause. The increase of these families is daily going on, through intermarriages, and other ramifications of family connections; and thus, in a great measure, is the problem solved, as to the increase of crime. This is an epitome of the history of the poor in London and its environs, which might have been given of them forty years ago, and will apply, for ages to come, unless the legislature grapple with the subject at once." Such facts evidently show, that neither severity of punishment, nor any other arrangement yet made by our legislators, is adequate to arrest the progress of crime, and to promote the reformation of society.

The *deficiency of education* in our country, as well as the inefficiency and absurdity of our penal enactments, will account for the increase of crime. Instead of one out of four of the population, attending instruction, it is estimated that in England only one out of sixteen, in Scotland one out of ten, and in Ireland but one out of eighteen, are receiving scholastic instruction, which, in most cases, is miserably deficient; "every miserable garret or hovel in which weakness or decrepitude ekes out a wretched subsistence, by abusing the title of teacher—being dignified with

the name of a school." But let us come to particulars. According to the "Report of the British and Foreign School Society," for 1833, it is intimated that in the Metropolis alone, above 150,000 children are growing up without education. In one village, containing 272 families, consisting of 1467 persons, only 562 were found able to read. In other districts, villages are pointed out containing 1000, 1500, or 2000 inhabitants, without any efficient school. Whole families are described as having reached maturity, without any member of them being able to read a single letter; in short, that many thousands of children are growing up in utter ignorance, not only of the elements of learning, but of all moral and religious obligations. In the town of Nottingham, it is asserted, in a circular lately published, that above a *thousand* children of an age suitable for school, are growing up in total ignorance. From a canvass lately instituted by the Committee of the Herefordshire Auxiliary Bible Society, it appears that out of 41,017 individuals visited only 24,222, or little more than one-half, were able to read.\* In the Report of the British and Foreign School Society, for 1831, is the following statement: "Debasing ignorance prevails to an extent which could not be credited, were it not verified by the closest investigation. The facts which have been elicited respecting the moral and intellectual state of those counties which have been disgraced by riots and acts of incendiarism, are truly affecting, and yet they are but a fair representation of the actual state of our peasantry. Out of nearly 700 prisoners put on trial in four counties, upwards of *two hundred and sixty* were as ignorant as the savages of the desert—they could not read a single letter. Of the whole 700, only 150 could write, or even read with ease; and nearly the whole number were totally ignorant with regard to the nature and obligations of true religion." In the reports of the same Society for 1832-3, it is stated, "In September, 1831, out of 50 prisoners put on trial at Bedford, only four could read. In January, 1833, there were in the same prison between 50 and 60 awaiting their trials, of whom not more than *ten* could read, and even some of these could not make out the sense of a sentence, though they knew their letters. At Wisbeach, in the Isle of Ely, out of 19 prisoners put on trial, only *six* were able to read and write, and the capital offences were committed entirely by persons in a state of the most debasing ignorance.

Not only in England, but even in *Scotland*, we shall find a glaring deficiency in the means of education. In Glasgow, at

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\* Edinburgh Review, No. 117, Oct. 1833.



the last census, there were, between the ages of 5 and 15, 46,000, that is, between one-fourth and one-fifth of the population at an age to receive education. But, in point of fact, it is found that there are only *one-fourteenth* at school, or 14,285, reckoning the whole population at 200,000; consequently there are 31,715 children absent from the means of instruction, who ought to be attending them; and it is found that there are about 6000 living by crime, a large proportion of whom are young. In the Abbey parish of Paisley, which contains nearly one-half of the whole population, only *one-twentieth* attend school. In this town there are 3000 families among whom education does not enter, and where children are growing up wholly untaught. "In Perth, the proportion attending school is under one-fifteenth; and in Old Aberdeen only *one twenty-fifth*. As to the country districts, in the 132 parishes in the counties of Banff, Elgin, and Aberdeen, the average of the whole is one-eleventh; and there are instances of one-twelfth, one-thirteenth, one-fifteenth, and one-twentieth, in the other parishes, taken indiscriminately over the south and central parts of Scotland. In a parish in the county of Berwick, the proportion at school is one-fifteenth; in a parish in the county of Dumbarton one-thirteenth; and, lest it should be surmised that this deplorable state as to education exists only in manufacturing parishes, where a dense population has recently arisen, it is proper to state, that several of these instances are in *rural* parishes; the two worst instances—those in the counties of Banff and Aberdeen—being entirely *country* parishes. In the 143 Highland parishes, out of 500,000, there are 83,000 who cannot read, and have no means of learning; and there are 250,000 who cannot write."\* Such is the deplorable deficiency of education even in Scotland, which has been so much lauded on account of its parochial establishments, and the intelligence of its population; and therefore we need not wonder that, even here, immorality and crime have of late been on the increase.

What is the remedy, then, which will counteract, and ultimately subvert the moral evils to which we have adverted? I answer, without the least hesitation—*Intellectual, Moral, and Religious instruction, universally extended*—not the *form* of education without the *substance*, not merely pronunciation, cyphering, and conning memorial tasks, not merely committing to memory, formulas, catechisms, speeches, psalms and hymns; but the imparting of *clear and comprehensive ideas* on all those

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\*The above facts are abridged from Mr. Colquhoun's statements in Parliament respecting education in Scotland—who deserves no little praise for the labour and attention he has bestowed on the subject.

subjects on which man is interested as a rational, social, and immortal being. There has never yet been a complete and efficient system of education, of this description, established in any country under heaven; the improvements lately introduced in the United States, Prussia, Wirtemberg, Bavaria, and other places, being only approximations; and hence society, in such countries, though greatly meliorated, is not yet half moralized or reformed.—That such a system of instruction, universally established and judiciously conducted, would raise the tone of moral feeling, and counteract criminal propensities, no sane mind will presume to call in question. We find, from the facts above stated, that *ignorance and crime are intimately connected*—that those who rendered themselves amenable to the laws of their country, had been allowed to grow up without instruction—and that “the capital offences were committed entirely by persons in a state of the most debasing ignorance.” Indeed *all* the cases stated, may be considered as cases of absolute ignorance; for although some of the criminals alluded to, “knew their letters, *they could not make out the sense of a sentence* ;” and the bare circumstance of being able to *read*, or, in other words, to *pronounce the sounds* of words and characters, is unworthy the name of education, though it is too frequently dignified with this appellation.

If ignorance, then, with all its usual debasing accompaniments, be one of the chief sources of crime, we have only to remove the *cause* in order to prevent the *effect*. Wherever the mind has been *thoroughly* enlightened and *judiciously* trained from infancy in moral habits, the tendency to criminal practices has been at the same time subdued. “Train up a child in the way he should go, and when he is old he will not depart from it.” I question if a single instance can be brought forward inconsistent with this position.\* This likewise holds true in the case of nations as well as individuals—in proportion to the *extent* and the *efficiency* of the means employed. In Ireland, there is more crime than in England, and in England more than in Scotland; and this is corresponding to the proportion of the means of instruction in the respective countries. In the Northern States of America, particularly New England, where almost the whole population is well educated, there is perhaps less crime and misery than in any other country in the world.† In regard to New York, it is worthy

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\* See page 117.

† In reference to the city of Boston, the Capital of New-England, Mr. Stuart, in his “Three years in North America,” has the following remarks:—“This city is clean and well paved, and seems to be not only entirely free of beggars, but of any population that is not apparently living comfort-

of remark, in this point of view, that there was no conviction for murder or any other capital offence, in that State, comprising two millions of inhabitants—during the year 1832. The number of schools in New York, that year, was 9270; the number of scholars about 500,000, besides those attending academies and colleges; and the total expenditure for common schools the same year, 1,126,486 dollars, or £250,329; which is more than *four times* the sum which Mr. Colquhoun says Scotland would require

able. I did not observe a single individual in the streets of this city who was not well apparelled, nor an individual of what we call the lower orders.”—“At Boston there is not the semblance of idleness and filth among the people anywhere. All are, or seem to be, in the full enjoyment of the necessaries of life; and all busy, active, and employed. What a contrast, in these respects, between this city and the city of Dublin, which, in July, 1827, I saw crowded with beggars almost naked, even in the heart of it; and, on the arrival of a mail-coach in Sackville Street, scrambling for the few halfpence which the passengers threw among them.”—In 1830, the number of schools in Boston was 235, of which 80 were public, and 155 private schools, besides about a dozen academies and classical schools, several of which are exclusively devoted to *female* pupils. The total expense of the schools in 1829, for tuition, fuel, books, &c. 196,829 dollars, or about £43,739, which is more than double the grant for education voted by parliament in 1833, to be distributed over the whole of Britain.—Where education is so general and well-conducted, almost every individual is a reader. Hence the number of publications in Massachusetts, Connecticut, &c. exceeds that of any other country. In Boston, there are regularly published 10 daily newspapers, 7 twice a-week, and 26 weekly, being 43 in all—besides Magazines, Reviews, and Religious and Literary Journals of various descriptions; of which there is *one* published every half year, 7 every quarter, 5 every two months, 3 every fortnight, 22 monthly, and nine annually, including 6 almanacs; being in all, 47 periodicals, in a city containing only 62,000 inhabitants. These periodicals, it is evident, would never be published and sold, unless the inhabitants at large were universally given to reading.—And where a habit of reading useful publications is general, the hydra of *Crime* will seldom lift up its heads—the mind being preoccupied with nobler pursuits. As an evidence of the immense quantity of literary works distributed in these States, I was lately informed by a literary correspondent in Connecticut, that one of the printers in Hartford, the capital of that State, containing only 8000 inhabitants—had printed, during the year 1833, of *Geographies alone*, great and small, no less than 200,000 copies.—The general state of education in Massachusetts is as follows: The whole number of towns in the State is 305, and the whole population 610,014. The population of 99 towns, from which returns were lately made, is 201,681. Of these 57,866 attended public or private schools, which is equal to the proportion of 1 to 3½; or three times the number in proportion to the population of those attending schools in Scotland. In addition to which it ought to be considered that the education in New-England is far more efficient and comprehensive than in this country.—The above statements are selected from the “American Quarterly Register” for May, 1833, and the “American Almanac” for 1834.

for the supply of education, although its population exceeds that of New York by 400,000. In Prussia, since an improved system of education was established in that country, it is found that crimes have been greatly diminished, and that newspapers, magazines, and other publications, have, in many places, increased more than tenfold. Were we possessed of accurate statistical statements of the progress of education and of crime in the different countries of Europe and the States of America, I have no doubt it would clearly appear, that crime is regularly diminished nearly in proportion to the progress of an enlightened and *efficient* education. But let no one presume to affirm that the inhabitants of any country are *educated*, when little more than the *form* of instruction is imparted, and where less than *one-fourth* of the population is actually instructed.

Had I not already dwelt too long on this topic, it might have been shown, that the *expense of punishing crime*, and the losses of property to society in consequence of its prevalence, *would be more than sufficient to support an efficient national education*. It has been estimated, that the expenses attendant on the imprisonment, the conviction, and the punishment of criminals, will average more than a hundred pounds for each individual. According to a statement formerly made, there are yearly committed to jail 17,428 persons accused of crimes. At £115 for each, the annual expense of the whole would amount to more than *two millions*. If we add to this the interest of the money expended in the erection and repair of jails, penitentiaries, bridewells, bulks, and houses of correction—the salaries of jailors, judges, bailiffs, and all the other officers connected with criminal courts, together with the fees of pleaders, attorneys, &c. we shall have at least other *four millions*. If we were to make a rude estimate of the loss of property sustained by criminal depredations, the amount would be enormous. “I have been assured,” says “The Schoolmaster in Newgate,” “that £200 and even £300 in a week, has been obtained by one man and a boy, merely by abstracting the money in shops which is kept in tills and desks.” But supposing, on an average, only £120 *per annum*, as the amount of depredation committed by each thief and pickpocket—the number of such characters in London being estimated at 50,000, the loss sustained by such depredations will amount to *six millions*; and if we reckon the depredations in all the other parts of the kingdom to amount only to the same sum, we shall have *twelve millions* of loss sustained by depredations on property. The police establishment in London costs above £200,000 a-year; and if we take into account the expenses connected with all the other

police establishments of the nation, which may be reckoned at seven times that sum, we shall have an amount of £1,400,000 on this head:—whereas, less than one-fifth of that sum would be sufficient for the preservation of order among a *renovated* population. Many other items might have been stated, but the above sums, amounting to nearly *twenty millions*, would be more than sufficient for carrying forward a system of national education on the most ample and splendid scale. It is therefore madness in the extreme to attempt any longer to repress crime by such a machinery as has hitherto been employed, while we neglect the only efficient means by which its operations may be controlled, and its principle extirpated. The very principle of *economy*, if no higher motive impel, should induce us to alter our arrangements, and to build on a new foundation. It was lately said to the public of Edinburgh, with great propriety, when solicited to contribute to the erection of a school,—“Give your *pence* to infant schools,” (I may add, to well conducted seminaries of all descriptions,) “and save your *pounds* on police establishments, jails, bridewells, transportations, and executions.” In this way we should be enabled, at the same time, both to improve society, and to increase our national resources.

II. Such an education as now proposed, universally extended, would improve the mental faculties, and *raise the character of man far beyond the level to which it has hitherto attained*. During almost the whole of the past periods of this world’s history, the human faculties have been seldom exerted with vigour, except for the purpose of promoting mischief, procuring the means of animal subsistence, or indulging in childish and degrading amusements. Even in the present *enlightened age*, as it has been termed, what are the pursuits which fascinate and absorb almost the whole attention of the higher classes of society? Horse-racing, fox-hunting, prize-fighting, gambling, duelling, coach-driving, “steeple chases,” slaughtering moor-fowl “o’er hill and dale,” masquerades, theatrical amusements, and dissipations of all kinds. And what are the employments of a great proportion of the lower ranks, besides their stated occupations? Cock-fighting, gambling, sauntering about the streets, indulging in drunkenness, licentiousness, and cruel sports and diversions—while they remain in ignorance of all that is grand and beautiful in the Creator’s works, and feel no relish for intellectual enjoyments. Even the acquirements and pursuits of professed *Christians* are far inferior to the standard of intelligence and morality which religion prescribes; for we behold, even among this class, ignorance of most subjects with which every rational and religious being

ought to be acquainted, combined with hatred of all religious sects but their own, with wealth-engrossing dispositions, and "covetousness, which is idolatry."

What a pitiful picture of ignorance and degradation would the inhabitants of this world present to the view of intelligences of a higher order! Were an inhabitant of the planet Saturn to wing his flight to this globe of ours, and were he capable of communicating his sentiments in language intelligible to man, we should expect to learn from him a minute detail of the history and geography of the globe to which he belonged, of the peculiar phenomena of nature in that region, of the various aspects of the moons, the diversified appearances of the magnificent rings which encircle that world, and descriptions of the different scenes of nature, the operations of art, the sciences cultivated by its inhabitants, and the plan of God's moral government among them; and, doubtless, our curiosity to become acquainted with the physical and moral arrangements of another world, would be abundantly gratified. But where an inhabitant of our globe, from among the *lower* or even from among many of the *higher* classes, to be transported to one of the planets, what account could *he* give of the arts and sciences, of the history, statistics, and natural scenery of our world? What could *he* say of its continents, rivers, islands, oceans, and volcanoes; its mountain scenery, and the properties of its atmosphere, of the variegated surface of the moon, and the peculiarities of its motions, of the history of its inhabitants, or the progress they had made in knowledge? What description could *he* give of the arts and inventions of modern times, of the construction of the instruments by which we view distant objects, and by which we penetrate into the scenes invisible to the unassisted eye, of the principle of air-balloons, steam-engines, air-pumps, mechanical powers, electrical machines, or galvanic batteries? Above all, what could he tell them of the moral dispensations of the Creator towards our world, and of what is contained in the revelations of his word? He could perhaps tell them that there were hills, and rivers, and four-footed beasts, and men that were employed in killing each other; but could convey no precise idea of any thing in which this world differed from that to which he had been transported. He would be looked down upon with pity as a kind of *lusus naturæ*, unworthy of the name of a *rational* being. Of 800 millions of men that people our globe, there are at least 750 millions of this description, who could give little more information respecting the peculiarities of our world to the inhabitants of another planet,

than they could receive from an elephant or a beaver, if such creatures had the faculty of communicating their ideas.

Such is the present character of the great majority of this world's population—and how is it to be elevated to a standard befitting a rational and immortal intelligence? Only by the universal extension of such an education as that, the outlines of which we have faintly sketched. The communication of *knowledge* is the first part of that process by which the human character is to be raised and adorned, as *light* was the first agent employed in the arrangement of the material creation; and this knowledge must, in every instance, be conjoined with religious principle and moral conduct, otherwise it will only prove the intelligence of demons. Man, although, in one point of view, he is allied to the beasts of the field, in another, he is allied to superior natures, and even to the Deity himself; and therefore ought to be rendered fit for associating with such intelligences—for receiving from them communications of knowledge and felicity, and for imparting to them similar benefits in return. If man is destined to a future world, as we profess to believe, he will, doubtless, mingle with beings of various orders during that interminable existence which lies before him; and his *preparation* for such intercourses will, in a great measure, depend on the training he receives, and the principles he imbibes, during his sojourn in this sublunary sphere. There is no *essential* difference between men on earth, and the highest created beings in any region of the universe, but what consists in the degree of *knowledge*, and the degree of *holiness*, or moral perfection, which they respectively possess. When man is endowed with a competent measure of these qualifications, he is fitted for the highest degree of social enjoyment, both in this life and in the world to come; and therefore, in so far as we refuse to lend our aid to the cause of universal instruction, or set ourselves in opposition to it, we do every thing in our power to debase the character of our fellowmen, to prevent them from rising in the scale of intelligence, and to interpose a barrier to their present and future happiness.

I might likewise have shown the utility of universal education, from the tendency it would have to induce the mass of mankind to lend their aid in promoting every scheme which tends to advance the improvement of the social state of man; the cultivation of the soil, the forming of spacious roads and foot-paths, canals, rail-roads, and bridges; the universal illumination of towns, villages, and the country at large, by gas-lights and other contrivances; the establishment of expeditious conveyances in

every direction by sea and land; and the carrying forward to perfection the various arts and sciences. But as I have elsewhere adverted a little to some of these objects, I shall only add, in the meantime, that *the value and security of property in any country, depend, in a great measure, upon the intelligence and morality of its population.* If the whole mass of society were thoroughly enlightened and moralized, we should no longer hear of "strikes" taking place among workmen, of servants embezzling the property of their masters, or of combinations being entered into in opposition to the interests of their employers. Every man's house would be his castle; and we should lie down to rest in the evening in perfect security from the incendiary, the insidious pilferer, and the midnight depredator. This security has already been partially felt in those countries where an enlightened education is general. Mr. Stuart, when describing the New England States, remarks, that "robberies very seldom happen in that country, and that the doors of houses are frequently left *unlocked* during night"—the inhabitants having little fear of either depositions or annoyance from their neighbours.

III. Intellectual and religious education, universally extended, in combination with every other Christian exertion, would be more efficient than any other arrangement hitherto made for hastening the approach of the *Millennium*. That a period is about to arrive, when knowledge, holiness, and joy, shall distinguish the inhabitants of the world in a degree far surpassing what we have yet experienced, is clearly predicted in the oracles of inspiration. By these oracles we are informed, that "*All the ends of the world* shall remember and turn to the Lord, and all the kindreds of the nations worship before him"—that "the earth shall be full of the knowledge of Jehovah, as the waters cover the seas,"—and that "all shall know him, from the least to the greatest,"—that "the glory of the Lord shall be revealed, and all flesh see it together,"—that "the heathen shall be given to Messiah for his inheritance, and the uttermost ends of the earth for his possession,"—that "all kings shall fall down before him, all nations serve him, and the whole earth be filled with his glory,"—that during the continuance of this happy era, "wars shall cease to the ends of the earth, and the nations shall delight themselves in the abundance of peace,"—that "the earth shall yield her increase, and be fat and plenteous,"—that the inhabitants "shall build houses and inhabit them, and plant vineyards and eat the fruit of them, and shall *long enjoy* the work of their hands,"—that "they shall go out with joy and be led forth in peace,"—that "there shall be nothing to hurt or destroy," and



that "righteousness and praise shall spring forth before all nations." In what manner, then, may we conceive that such predictions will be accomplished? Are we to suppose that, by one appalling act of Omnipotent power, the wicked will at once be swept from the face of the earth, and that the physical aspect of our globe will be instantly changed and renovated by the same Almighty energy, as at the first creation? Or, are we to conclude, that this auspicious era will be introduced in consistency with the established laws of nature, and by the agency of human beings, under the influence and direction of the Divine Spirit? For the former supposition we have no evidence whatever in any of the intimations given of this event in the Scriptures, and it would be inconsistent with all that we know of the by-past operations of the Divine Government; as might be clearly shown, by an induction of facts and arguments of various kinds, were this the proper place to enter into such a discussion. If, then, we admit the latter conclusion, it will follow, that the Millennium will be introduced by a concentration of the moral and intellectual energies of mankind directed to this great object—by following out those plans which are calculated to promote the renovation of the world—by the consecration of a far greater proportion of our treasures for this purpose than has ever yet been thought of—and by directing our eyes to the Supreme Disposer of events for that wisdom which is "profitable to direct us" in all our arrangements, acknowledging Him as the original source of all our activities, and who alone can render them successful.

What, then, are those means by which the moral world may be renewed "in knowledge and holiness, after the image of Him who created it?" Undoubtedly the *efficient* training of the young from the earliest period of infancy to the age of manhood, is one of the first and most important steps to the thorough renovation of the world—a subject which has hitherto been egregiously trifled with, and almost overlooked, in our Christian arrangements. We have all along laid too much stress upon the mere *preaching* of the gospel, or, in other words, the delivery of a piece of human composition to a mixed multitude, the one-half of whom are unprepared by previous instruction either to understand or to appreciate its truths; and hence the comparatively feeble effects which have been produced on the moral characters of men; hence the confused conceptions entertained of Divine truth; and hence it happens, in certain cases, that the truth delivered rebounds from the heart like a ball of cork from a wall of adamant, because it has not been previously prepared for its reception; and, to palliate our remissness and inactivity, we have sometimes had the pre-

sumption to ascribe this effect to the withholding of Divine influence. Let it not, however, be imagined that I mean to discourage the preaching of the gospel. No: nothing is farther from my intention. Let the gospel be proclaimed still more extensively, and with far more energy and pathos than have ever yet been displayed; and let missionary exertions, and every other Christian activity now in operation, be carried forward with still greater vigour. But let our chief attention be directed to the *preparation* of the minds of the young for the reception of the truths of religion—to invigorate their rational powers and their principles of action, and to counteract, on the first appearance, every evil propensity,—and then we may expect that the “Word of God” will soon run like a mighty river through the world, and “have free course and be glorified,” enlightening the understanding, purifying the affections, and “bringing into captivity every thought to the obedience of Christ.” An intellectual, moral, and religious\* education, universally extended, constitutes the *essence* of the Millennium; it is one of its chief characteristics, and will form the foundation of all the happiness which will then be enjoyed; for it is one of the distinguishing circumstances connected with that period, that “all shall know Jehovah, from the least to the greatest.” But how can we expect that the superstructure can be reared, if the foundations be not laid, or that “the desert will rejoice and blossom as the rose,” while the hand of industry is never applied to root up the briars and thorns, and to cultivate the soil?

Is it inquired, *when* we may expect the Millennium to commence? I reply, *just when we please*. Are we *willing* that it should commence in the present age? We have the *means* in our power, if we choose to apply them. In the course of *forty years* from this date the Millennium might not only be commenced, but in a rapid progress towards the summit of its glory,—*provided we are willing at this moment to concentrate all our moral and intellectual energies, and to devote all our superfluous wealth, or at least a tenth part of it, to the furtherance of this object*. Nay, in the course of half that period, we should have a generation rising up

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\* In this and various other parts of this work, I have used the words *moral* and *religious*, in compliance with common usage, as if they conveyed distinct ideas. But I conceive that the ideas they express are so intimately connected that they can never be separated. There can be no true morality but what is founded on religion, or the principles of Christianity; and religion can have no real existence but as connected with the *morality* of the Bible—the promotion of which, in principle and conduct, is the great object of all the revelations of Heaven.

in knowledge and holiness, far superior to any race which has appeared in the world during the ages that are past. For, were we just now to commence a universal system of infant instruction, and continue the course through all the higher departments formerly specified—in the course of twenty years all the children who are now about two years of age (if continued in life) would have arrived at the age of *twenty-two*, in an enlightened and moralized state, and would form the most numerous and influential portion of the population, and give a tone to all ranks of society. Even the *physical aspect* of the globe, within the course of another century, might be *renovated*, and adorned with every thing that is beautiful and sublime. The wealth that has been expended in the madness of *warfare*, even by *civilized* nations, during a century past, had it been appropriated to philanthropic improvements, would have been sufficient to have cultivated all the desolate wastes of our globe, to have made its wildernesses like Eden, and its deserts “like the garden of the Lord,”—in short, to have transformed it into something approaching to a terrestrial paradise. We have it in our power to accomplish all this in the century to come, if we are *willing* to devote our energies and our treasures to the purposes of philanthropy and general benevolence.

But, is it of any avail to address the majority of our fellow-men on this subject? No: we might as soon speak to the tides and currents of the ocean, and expect them to stop at our command, as to expect that the current of licentiousness, folly, ambition, and avarice, in which three-fourths of mankind are carried headlong, will stop its course, and diverge into the channel of religion, philanthropy and beneficence. But I trust there is still a select band of Christian philanthropists who only require to be convinced of the necessity of extraordinary exertion, and to receive an additional stimulus, in order to excite them to a godlike liberality. What sacrifice would it be to a man who has £500 a-year to devote annually £100 to the purposes of religious and intellectual improvement? to another who has £1000 a-year to devote £300, and to another who has £10,000 to allot £4000 *annually* for the same object? It would not deprive any one of them either of the necessaries or of the luxuries of life, or of any thing that contributes to comfort, honour, or sensitive enjoyment. It is now high time that the *sincerity* of a profession of Christianity should be tried by the test of pounds, shillings, and dollars. We have beheld numerous instances of ministers and others aspiring after the highest stations and the largest salaries, in order to increase their incomes. Let us now see what sacrifices they will make of the wealth which God has given them for

the purpose of promoting his glory in the world. Let us see whether God or Mammon, whether the promotion of the best interests of mankind or "the lust of the flesh and the pride of life," rule supreme in their hearts. That man who refuses to come forward with his wealth, when it is proved to be requisite for the purposes alluded to, ought not to assume the name of a *Christian*. He has never felt the influence of that divine maxim of our Saviour, "It is more blessed to *give* than to receive." He virtually declares, that "laying up treasure on earth," providing fortunes for his family, keeping up a certain rank in society, and living in luxurious abundance, are matters of far greater importance than the approach of the Millennium and the regeneration of the world. If a man is in doubt with respect to the existence of religious principle in his soul, I know not a better test than this, by which to try the sincerity of his Christian profession: Is he willing, at the call of God, to give up a portion of his possessions to His service, and even "to forsake all" to prove himself "a follower of Christ?" There is a certain class of religionists who are continually whining about the low state of religion, and the wickedness that prevails among all ranks; and there is another class who are frequently talking about the *calculations* that have been made respecting the *predicted period* of the "latter-day glory;" but when you ask any of these classes to put their hands in their pockets, in order to supply means for improving society and hastening the approach of that glory, they will rebound from you as the north-poles of two magnets rebound from each other, and will tell you, with an air of apathy and spiritual pride, 'that the spirit is not yet poured out, that man can do nothing of himself, and that God's time is not yet come.' If Christians were universally to act upon such views, the predicted glory of future ages would never be realized. "It is not for us to know the times and the seasons which the Father hath reserved in his own power;" but we know that it is our *present duty* to consecrate to the service of God and the good of mankind all the powers and faculties with which we are invested, all the energies we are capable of exerting, and all the treasures not essential to our comfort, to carry forward the building of the Spiritual Temple, and to "prepare the way of the Lord."

In short, it is now more than time that true Christians were rising above the false maxims of the world, the calculating spirit of commerce, the degrading views of the sons of avarice, and the pursuit of earthly honours and distinctions, and acting in conformity to the noble character by which they wish to be distinguished. Let them come forward in the face of the world, and

declare by their conduct, and their noble generosity, that while they enjoy and relish the bounties of the Creator, they despise the vain pageantry of fashionable life, with all its baubles, and are determined to consecrate to rational and religious objects all the superfluities of wealth which have been hitherto devoted to luxury and pride. Every Christian hero should be distinguished in society (whether he be sneered at or applauded by the men of the world) by his determined opposition to worldly principles and maxims—by his abhorrence of avarice—by his active exertions in the cause of philanthropy—and by the liberal portion of his substance which he devotes to the cause of education and religion; and the Church ought to exclude from her pale all who refuse, in this way, to approve themselves the disciples of Jesus. Better have a Church composed of a select band of a hundred “right-hearted men,” ardent, generous, and persevering, than a thousand lukewarm professors, who are scarcely distinguishable from the world, and who attempt to serve both God and Mammon. Such a select band of Christian heroes, in different parts of the Universal Church, “shining as lights in the world, in the midst of a perverse generation,” and exerting all their influence and power in counteracting ignorance and depravity, and promoting the diffusion of every branch of useful knowledge, would do more to prepare the way for the approach of the Millennium, than ten times the number of a mixed multitude of professing Christians who are sunk into a state of apathy, and have little more of religion than the name. Their influence would be *powerful* in every circle in which they moved—they would make the rich professors of religion ashamed of their parsimony and their indolence—they would induce the lukewarm Christian either to come cheerfully forward with his wealth and influence, or give up the profession of religion altogether, and take his stand at once among the men of the world; and they would stimulate the young generation around them to consecrate the vigour of their lives to such holy activities. They would doubtless be sneered at by the licentious, the avaricious, and the gay; and even by the proud and wealthy ecclesiastic, who has never imbibed the spirit of a *Neff* or an *Oberlin*; but every one who is conscious that “his witness is in heaven, and his record on high,” will look down with a becoming indifference on the scorn of such men, and “hold on his way rejoicing.”—“Who, then, is a wise man among us, and endowed with knowledge,”—“to whom God hath given riches, and the power to use them?”—let him come forward with his stores of knowledge and his treasures of wealth, and dedicate them to the service of the Most High; and bring along with him a few

more congenial minds to embark in the same undertaking, and great shall be his reward. "For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

It is said, that when the town of Calais, after a siege of twelve months, wished to surrender to Edward III. he demanded that six of the most considerable citizens should be sent to him, carrying the keys of the city in their hands, bareheaded and barefooted, with ropes about their necks, to be sacrificed to his vengeance. This cruel demand threw the inhabitants into a state of unutterable consternation, and they found themselves incapable of coming to any resolution in so distressing a situation. At last, one of the principal inhabitants, Eustace de St. Pierre, stepped forth, and declared himself willing to encounter death for the safety of his friends and companions; another, animated by his example, made a like generous offer; a third and a fourth presented themselves to the same fate, and the whole number was soon completed. Shall such a sacrifice as this, extending even to life itself, be cheerfully made; and shall we not find as many Christians in every town willing to sacrifice the third, or fourth, or at least the tenth part of their property for the good of mankind, and the regeneration of society? The offerings, in ancient times, for the service of God, far exceeded any thing that has yet been attempted under the Christian economy. The gold and silver alone, offered for the rearing of the tabernacle, amounted to upwards of £300,000 of the present value of British money, besides the brass, the shittim wood, the linen, the embroidered curtains, the oynx stones and jewels, and the regular *tithe* which every Israelite annually paid of all that he possessed. When the temple was about to be erected, David, along with his princes and captains, contributed no less than 108,000 talents of gold, and 1,017,000 talents of silver, which amounted to more than 900 millions of pounds sterling; and the expense of the sacrifices offered on this occasion amounted to several hundred thousand pounds.—1 Chron. xxii. 14.—xxix. 3—9. These offerings were a tribute of gratitude to God, the original bestower of every enjoyment; and hence, David, when he blessed the Lord before all the congregation, declared, "All things come of thee, and of *thine own have we given thee*. All this store we have prepared to build an house for thy holy name cometh of thee, and *is all thine own*." The *tithes*, or tenth of their income, were designed as an acknowledgment that they had received their estates from his free gift, and held them by no other tenure but his bounty. They were a kind of *quit-rent* annually paid to the Great Pro-

prietor of the soil, for the maintenance of his worship, and the instruction of the people. And why should not the estates of Christians be viewed in the same light, and a similar portion of them be devoted to the same purpose? The tenth of the incomes of the inhabitants of Britain would annually amount to *many millions*; yet all that has been collected by the British and Foreign Bible Society, the most popular of all our religious institutions, during thirty years of its operation, is only about *two millions* of pounds. Notwithstanding, however, the general apathy which exists on this subject, I am disposed to indulge the hope, that, ere long, thousands of Christians in different parts of the Church, will come cheerfully forward and consecrate, not merely a tenth, but in many instances, *one-half* of their substance, for carrying forward the designs of Providence for the reformation of the world. Such offerings are nothing more than what is requisite for accomplishing this grand object; and when such a spirit of liberality becomes general in the Christian Church, we may confidently expect that the happy era is fast approaching, when the light of divine truth shall shed its radiance on every land—when “The glory of Jehovah shall be revealed, and all flesh shall see it together—when the wilderness and the solitary place shall be made glad, and when righteousness and praise shall spring forth before all nations.”

The inhabitants of New England, I am confident, will be among the first to set such a noble example to every other nation. From small beginnings, they have advanced more rapidly in religious and intellectual improvement than any other people under heaven; but they have not yet attained the *acme* of improvement, “neither are they already perfect;” but “must press forward to the mark,” without “looking back” with self-complacency on the advancement they have hitherto made, and “stretch forwards towards those things which are before.” There are, perhaps, few circumstances in the history of mankind more remarkable than the landing of the persecuted *pilgrims* of New England on the rock at Plymouth, and the important consequences which have been the result of the settlement of that small and distressed colony. About a hundred individuals, driven from their native land by the demon of persecution, landed at that point, near the middle of winter in 1620, with prospects the most dismal and discouraging—fatigued by a long and boisterous voyage—forced on a dangerous and unknown shore on the approach of the most rigorous season of the year—surrounded with hostile barbarians, without the least hope of human aid—worn out with toil and suffering, and without shelter from the rigour of the climate; so

that, in the course of three or four months, forty-six of their number were carried off by mortal sickness. Yet this small band of Christian heroes laid the foundation of all the improvements in knowledge, religion, liberty, agriculture, and the arts, that distinguish the New England States; which now contain a population of nearly two millions of souls. Through their instrumentality, and that of their successors, "the wilderness has been turned into fruitful fields," hundreds of cities and towns have been founded, colleges and splendid temples have been reared, civil and religious liberty established on a solid basis, the education of the young, and mental and moral improvement, promoted to an extent beyond that of any other nation upon earth. These circumstances, furnish a proof of what a small body of persevering and well-principled men can achieve in the midst of difficulties and discouragements, and a powerful motive to excite us to engage in every holy activity. And I trust, the descendants of these pilgrims, animated by their noble example, will rise to still greater heights of intelligence and virtue, till knowledge become universal—till moral evil be completely undermined—till "righteousness run down their streets like a river," and till the influence of such moral movements be felt among all the families of the earth.

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### CHAPTER XIII.

#### *Principles on which a National System of Education should be established.*

In attempting to establish any new system, however excellent, many obstacles and impediments present themselves, arising from the feelings, interests, and preconceived opinions of mankind. In establishing such a system of education as we have described, one great obstacle would arise in this country from the interests and conflicting opinions of religious sectaries. Religion, which was intended by its Author to introduce harmony, and to promote affection among mankind, would, in all probability, be brought forward to interrupt the noblest efforts of benevolence in the cause of universal instruction. Every sectary would be apt to insist on its peculiar dogmas being recognised, and especially those which are more directly patronised by the State would prefer a double claim for the superintendence and control of all the arrangements connected with the education of the young. Such conflicting elements and party interests have already prevented the establishment of institutions which might have proved beneficial to the



rising generation, and would, doubtless, mingle themselves with any future discussions or deliberations that might take place on this subject.

In the year 1820-21, Mr. Brougham (now Lord Brougham) introduced a Bill into the House of Commons, entitled, "A Bill for better providing the means of education for his Majesty's subjects," which was imbued with a spirit of illiberality and intolerance which would have disgraced the darkest ages of the Christian era. The following were some of its leading provisions. "1st, No person is capable of being elected as *Schoolmaster* by the Parish, who does not produce a certificate *that he is a member of the Church of England, as by law established.*" In this sweeping regulation, it is roundly declared, that, among all the six or seven millions of respectable Dissenters; that, among all that class of men who have descended from the congregations formed by Baxter, Owen, Watts, Doddridge, and a host of other illustrious Divines, renowned for their sterling piety and learning, that, among the whole of that class of men who, for the last forty years, have shown more disinterested zeal and activity for the instruction of the poor than any other class in the British empire! there is not a single individual that deserves to be entrusted with the education of youth! and for no other reason than because they have dared to think for themselves, and refused to submit to ceremonies and ordinances which are not appointed in the word of God. In another regulation, power is given to the clergyman of the parish "to call before him the person chosen by the parish, and to examine him touching his fitness for the office, and if he shall not approve of the person chosen, he may reject his appointment" as often as he pleases, without assigning any reason, save his own will and pleasure, and *from this decision there was to be no appeal!* which rendered nugatory, and little short of a mere farce, the previous election made by the qualified householders of the parish. After the teacher was supposed to be approved of and fixed in his situation, a set of arbitrary regulations and restraints were imposed upon him by "the rector, curate, or other minister of the parish." "He may at all times enter the school, examine the scholars, question the master touching his government of the school: may direct, from time to time, *what portions of Scripture shall be read, either for lessons or for writing in the school,* which direction the master is hereby required to follow." The teacher was also enjoined "to use select passages [of the Bible] for lessons, whereby to teach reading and writing, and shall teach no other book of religion without consent of the resident minister of the parish where such school is held, *and*

*shall use no form of prayer or worship in the said school except the Lord's Prayer, or other select passages of the Scriptures aforesaid.*" Such regulations and injunctions reduced the teacher to something very little superior to a mere machine, or to a slave in the hands of a clerical despot. He was every day liable to be degraded and insulted in the presence of his scholars, whenever a haughty clergyman took it into his head to enter the school, and to display his magisterial and consequential airs. By the regulations enacted in this Bill, the *children* of Dissenters were likewise degraded. For, although they were to be *permitted* to attend the schools to be established, yet they were to be *distinguished*, in many respects, as *speckled birds*, different from those of the immaculate churchman, and compelled "to learn the liturgy and catechism of the Church, and to attend the Divine service of the Church of England," unless their parents "*proved themselves to be Dissenters from the Established Church*, and notified the same to the master." Such is only a *specimen* of the spirit and enactments which pervaded "Brougham's Education Bill;" enactments repugnant to the views of every liberal mind, and pregnant with bigotry and intolerance. It was a fortunate circumstance that the bill never passed the House of Commons; otherwise, it might have prevented the establishment of a liberal and efficient system of education for a century to come.\*

It is to be hoped, that, in any future deliberations on this subject, a more noble and liberal spirit will be displayed in the arrangements connected with education. Indeed, no efficient system of national instruction can be established on an exclusive or sectarian principle. Persons of all religious denominations ought to be eligible as teachers, visitors, superintendents, and members of school-committees, on the sole ground of their intelligence, piety, and moral conduct—and of the knowledge they have acquired of the true principles of education, and the mode in which they should be applied. As, in every country, numerous classes are to be found differing in sentiment respecting subordinate points in

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\* Lord Brougham has displayed more enlightened views on the subject of education, in his speech delivered in the House of Lords, on the 21st of May, 1835, and the resolutions founded upon it, than he did in his "Education Bill" of 1821, or even in 1833, when he declared, that there are sufficient means of education in England, and that "he had become a convert to the opinions of those who thought it would be unwise to disturb a state of things which produced such admirable results." It is to be hoped, for the good of the nation, that his lordship's suggestions will soon be carried into effect: and that the principles on which a national system of education is established, will be such as to meet the approbation of an enlightened and religious public.

religion, it could not be expected that they would come forward either with voluntary subscriptions, or submit, without reluctance, to be taxed for such establishments, if any particular sectary were to be invested with the sole superintendence, and all others excluded from a share in the deliberations and arrangements connected with their operation. Such an arrangement would be an act of glaring injustice to the parties excluded, since they have an equal right of management on the ground of their subscriptions, or of the taxation to which they would be subjected; it would foster invidious distinctions between the different parts of the same community; it would tend to prevent independence of thinking on religious subjects, and to promote a spirit of hypocrisy and sycophancy in inducing persons to sacrifice the dictates of conscience to the emoluments of office; it would throw into a state of unmerited degradation a large portion of the most respectable characters in Christian society—for eminent piety, intelligence, and benevolence, are not confined to any section of the Christian church;—it would nourish a spirit of alienation among the different portions of religious society, which has too long rankled in the human breast; it would prevent some of the most worthy and enlightened characters from coming forward as candidates for the office of instructors; it would interpose a barrier to that harmony and affection which should subsist among all ranks and denominations of society; and would ultimately frustrate, to a very great extent, the grand objects which an enlightened education is intended to accomplish. Nothing but a spirit of selfishness and ambition, of bigotry and intolerance, inconsistent with the harmony of society and the principles of our holy religion, will again attempt to establish education on such illiberal and exclusive principles. In this point of view, we cannot avoid reprobating an attempt which is now making by certain individuals to extend the system of parochial schools, so that there shall be no occasion for teachers of any other description. We object to this object on the following grounds: 1. Because it is assumed that the education generally imparted in parochial schools, and the plan on which instruction has usually been communicated, are to be considered as patterns of excellence, and, consequently, require only to be more generally extended. In the preceding pages, we have endeavoured to show, that, in common with most other schools in this country, the parochial system is miserably defective and inefficient as to the great objects which an enlightened education ought to embrace; and, in proof of this, we need only appeal to the ignorance and vice which have hitherto prevailed, and still prevail, among the great mass of the population. That parochial schools have

been, on the whole, of considerable advantage to Scotland, none will deny. But they have not produced the one-tenth part of the moral and intellectual effects they might have done, had they been established on a more liberal and enlightened basis; and, consequently, were the system to be extended, it would tend to prevent, for an indefinite period, the establishment of a more enlightened, comprehensive, and efficient system of moral and intellectual instruction. Besides, there is not one out of a hundred of the parochial school-houses furnished with the apartments, apparatus, and other accommodations, requisite for carrying forward a plan of intellectual instruction. 2. We object, on the ground of the *exclusive principles on which parochial schools are conducted*. They are considered as so intimately connected with the established church, that no one but a member of that church is eligible as a parish teacher. Consequently, in attempting to extend the parochial system till it is supposed capable of affording instruction to the whole population, it is virtually declared, that, among all the dissenters in this country, amounting to more than one-third of the population, and whose moral and intellectual character stands as high as that of the other two-thirds, there is not one who ought to be entrusted with the education of youth, however respectable the qualifications he may possess. Those who countenance a principle of this kind have, surely, never studied the principles of religious liberty or of natural justice, nor opened their eyes to "discern the signs of the times." In so far as the individuals alluded to have it for their object to improve the plan of public instruction, and to raise the qualifications of the teachers, we wish them every success; but the community will certainly pause before it gives its sanction to a principle which would deprive nearly one-half of the nation of all interest and superintendence in regard to an object in which they are all equally concerned.

Hitherto, the superintendence of education, both in Scotland and England, has been chiefly entrusted to the clergy; and, at the time when our parochial and other scholastic institutions were established, there was perhaps a propriety in this arrangement; since, at that period, clergymen were almost the only educated persons, and literature was chiefly concentrated in their order. But the case is quite different in the present day, when a liberal education is not confined to any one rank of society, and when *classical learning* is not considered as the most important accomplishment. There is not, therefore, the same reason why the superintendence of education should be *exclusively* entrusted to clergymen, or to any other class of community. We would de-

precate the idea of the education of the general mass of the population being entrusted exclusively either to the established church, or to dissenters of any denomination. Clergymen of all denominations should be considered as eligible, in common with other intelligent individuals, as superintendents and members of Educational Committees; but experience proves that it is dangerous to the general interests of the community to entrust its affairs especially those which relate to education, to any privileged class of society; for in such a case the general good of the public has frequently been sacrificed to the interests or ambition of a party.

One of the chief pretences generally set up for exclusive clerical superintendence, is the promotion of the interests of religion. It is much to be deplored that religion, which was intended to promote "peace on earth, and good-will among men," should so frequently have been used as a pretence for sowing dissensions in society, and violating the principles of natural justice. Whether "pure religion and undefiled" is promoted by attempting to raise one portion of the community and to crush another, and to throw a large body of respectable characters into a state of unmerited degradation, on account of their adherence to the dictates of conscience—is a question which may be safely left to every unbiassed inquirer to decide.—With regard to the *religious* instruction of the *young*, no difficulty could arise from the circumstance of persons belonging to different religious parties having the superintendence of it; since almost every denomination of Christians recognises the *essential* facts, doctrines, and duties of Christianity, which are the only religious topics which ought to be exhibited to the young either in public or in private. The man who, overlooking such subjects, would attempt to expatiate before the young on sectarian points of controversy, ought to be considered as destitute of that prudence and discretion which are requisite for a public instructor. If religion were taught, as it ought to be, directly from its Original Records, instead of being inculcated from human formularies, there would soon be little difference of opinion respecting its main and leading objects. The religion of Heaven has been communicated to us chiefly in the form of historical narrations, unfolding to us the Divine dispensations, in relation to the fall, the recovery, and the renovation of mankind, and embodying certain leading truths and moral precepts, to direct our affections and conduct—the great end of which is, not to engender strife and a spirit of metaphysical speculation, but to counteract moral evil, and to promote union, harmony, and love, among all who acknowledge its authority. There is no believer in revelation that calls in question the facts of Scripture, the per

fections of the Deity it unfolds—the death, resurrection, and ascension of Christ—the immortality of the soul—a future state of punishments and rewards—or the propriety of the moral principles it inculcates. These are the leading topics of revelation; and to insinuate that such subjects cannot be taught directly from the Scriptures themselves, without the aid of human formularies, is nothing short of throwing a reflection on the wisdom of God, on account of the *manner* in which he has communicated his will, and of affixing a libel on the character of the inspired writers, as if their writings were not sufficiently plain and perspicuous.

The efficiency of religious instruction deduced from the Scriptures alone, is clearly proved from the mode of tuition in infant schools. In these schools, religion is taught by familiar descriptions and details of scriptural facts—by illustrations, taken from Scripture and the scenes of nature, of the perfections of God—and by enforcing the moral precepts of the Bible on the young, and showing how they ought to be exemplified in all their intercourses with each other. Now, I appeal to every one who has witnessed the religious knowledge of the children in these schools, and its influence upon their conduct, if this mode of tuition is not infinitely preferable, as to its practical effects, to the usual method of instruction by catechism, or any other formulary. Let us take a number of children at random from any common school, who have learned the “Shorter,” or any other catechism, from beginning to end, and compare their knowledge and feelings in regard to religion with those of the children of a well-conducted infant school, and the superiority of the infant school children will be strikingly apparent, even although they are much younger than the former.—Should parents, however, wish to inculcate upon their children the *peculiar* tenets of the sect to which they belong, they have an opportunity of doing so at *home*, or by means of the pastors belonging to that denomination to which they are attached; but, in public schools, to attempt the inculcation of sectarian opinions, would be equally injurious to the interests of religion and the cause of universal education. This was attempted by the Church of England, in the enactments contained in Brougham’s “Education Bill,” and the same principle led the dignitaries of that church to oppose the Lancasterian system of education, and to patronise that of Dr. Bell, in which the peculiar tenets of the Episcopal church were to be exclusively inculcated.

That Christians of different denominations may cordially cooperate in the arrangements of education, appears from various existing facts. In the Northern States of America, as already noticed, education is far more general than in this country, and

conducted on more rational and enlightened plans; and persons of all denominations in religion co-operate in its superintendence. In the 24th "Annual Report of the Trustees of the Public School Society of New York, for 1829," it is stated, among many other interesting facts, that "The Board of Education consists of members of eight or ten religious denominations, *all acting with entire harmony*"—that "they discharge the important duties of their trust, with a single eye to the public good"—and that they received the sanction of "an independent set of examiners, who have repeatedly inspected the schools, and are acquainted with the operations of the Board"—who express in their Report "their full confidence that the literary, moral, and religious instruction, calculated to fit the young for the duties of life, and to prepare them for the happiness of futurity, is properly attended to, and the school monies strictly and most beneficially applied to their legitimate purposes." This board has the superintendence of "21 schools, with 21 principal and 24 assistant teachers, and 6007 children," the expense of which amounted to 62,000 dollars: besides which there were above 450 private, charity, and other schools in the city of New York.—We know, too, that the "British and Foreign School Society" is conducted on similar principles—its Directors consisting of persons belonging to the established church and the various denominations of dissenters; and the same is the case with the institutions for infant education which have been lately established in many of our populous towns. The hand-bill, announcing the objects of the Model Infant School, Glasgow, which was framed by the Rev. Dr. Welsh, then of St. David's church, states, as one of the objects of this institution, that it is "for the reception of children from the age of two to that of six years, with the view of imbuing their minds with the knowledge of religious truths,"—and that "the plan of communicating religious truths is by the narratives, the precepts, and the plainest announcements of Scripture." In short, the liberal plan now suggested has been adopted in all its extent in the kingdom of Prussia, where a national system of education has been established in which all classes of religionists, whether Protestants or Catholics, have an equal interest, and which, for more than half a century, has been conducted with the greatest regularity and harmony. So that there is no impossibility in persons belonging to different religious persuasions co-operating in the business of education, where there is a sincere desire to promote the improvement of the young, and the best interests of general society.

But should it be found impossible to induce the dominant sec-

in any country to co-operate with dissenters in the arrangements of education, perhaps the following might be the most eligible plan of procedure:—Let the government allot a sum adequate to the erection and endowment of all the schools requisite for an enlightened and efficient system of education—let this sum be divided between churchmen and dissenters, in a fair proportion, according to their respective numbers—and let the application of this sum, and the details respecting the patronage of the schools, the qualifications of teachers, and the mode of instruction, be left to the respective parties, to be arranged as their judgment and circumstances may direct—specifying, however, some of the grand and leading principles on which the schools must be established. A plan of this kind would, indeed, still preserve the invidious distinction between churchmen and dissenters; but it would be infinitely preferable to bestowing the whole patronage and superintendence of education on any one sectary or class of men whatever.—Should government refuse to grant any pecuniary assistance to such an object, dissenters and all others have it in their power, by coming forward, in one grand combination, with *voluntary* contributions, to accomplish this noble design, independently of aid from any power under heaven; provided they are *willing* to make some of those small sacrifices formerly suggested. (See page 350.) And if they *will not* stand forward as bold champions, with their purses in their hands, ready to be delivered up for the support of this good cause, they will declare themselves to be unworthy of the name of *Christians*, or of *lovers of their species*, and will deservedly be deprived of all the advantages, in time and eternity, which might result from the accomplishment of this object, to themselves and to their offspring, both in the present and future generations.

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#### CHAPTER XIV.

##### *Maxims, or First Principles in Education.*

I. *THE idea should go before the word which expresses it—*or, in other words, *A clear and distinct conception of an object should be impressed upon the mind, before the name or terms which express it be committed to memory.*

This may be considered as the first and fundamental principle of intellectual instruction; and, if admitted, the following rule should be strictly adhered to in the business of education:—*Let no passages of any book be committed to memory before the*



*leading ideas they contain be clearly understood.* If this principle were universally introduced into education, it would overturn almost every system of instruction which has hitherto prevailed both in secular and religious tuition. An opposite principle has almost uniformly been acted upon; and hence, catechisms, psalms, hymns, grammar rules, chapters of the Bible, and speeches in the Roman senate, have been prescribed as memorial *tasks*, before any of the ideas contained in them could be appreciated. We may ask, in the name of all that is wise and rational, Of what use is it to stock and overburden the memories of children with a medley of words to which no correct ideas are attached? Although a child could commit twenty catechisms to memory, or could even repeat the whole of the Old and New Testaments, what purpose would it serve, if he did not enter into the spirit and meaning of the truths therein recorded? I have conversed with an individual who could repeat the whole Bible from beginning to end, and yet was entirely ignorant of the meaning of almost every proposition it contained, and its most interesting truths appeared to have made no impression upon his heart. As in the original formation of language, the objects of nature must *first* have been observed and known before words or signs were fixed upon to distinguish them; so, in communicating the elements of thought, the objects of thought must first be recognized and described before the terms and epithets which express their natures and qualities be committed to memory. Instead of obtruding a medley of words before they are understood, upon the memories of the young, they should be made to *feel a desire* for terms to express their ideas; and, in this case, the ideas and the words which express them will afterwards be inseparably connected.

II. In the process of instruction, *Nothing* (if possible) *should be assigned to the young merely as tasks.*

Every thing prescribed for the exercise of the faculties, should be represented both as a *duty* and as a *pleasure*; and if the young *understand* the nature and objects of their scholastic exercises, and the manner in which they should be prosecuted, they will find a pleasure in endeavouring to surmount every apparent difficulty. I once knew a gentleman, the Rector of a grammar school, who on his admission to his office, boasted that he would conduct his school without inflicting any corporal punishment—instead of which he prescribed from twenty to sixty or eighty lines of Virgil or Horace, as memorial *tasks*—and, when not accurately repeated, increased their number. But this practice had no other

tendency than to excite revengeful feelings, and to produce disgust at the process of learning.

III. *Every thing that is cheerful and exhilarating to the young should be associated with the business of education.*

Hence, school-rooms should be spacious, light, and airy—comfortably heated during winter, and erected in delightful and commanding situations. The school-books should be neatly printed, and enlivened with pictures and engravings coloured from nature—amusing and instructive experiments should frequently be exhibited—and the pupils should be occasionally gratified with excursions into interesting parts of the country, to view the beauties of nature and enjoy the bounties of Providence; so that all their scholastic exercises may be connected with delightful associations.

IV. In the practice of teaching, *the principle of Emulation should be discarded.*

By a principle of emulation I mean, the exciting of the young to exertion from the hope of reward when they excel their companions in intellectual excellence, or from the fear of punishment or degradation when they fall beneath them in industry and acquirements. Many teachers have asserted that they could not conduct education with any effect without the aid of this principle. But, whatever effect it may have in an *intellectual* point of view, it almost uniformly produces an injurious effect on the *moral* temperament of the young, on their companions whom they excel, and on their parents and guardians, who are led to form false estimates of their progress and acquirements by the prizes they receive and the places they occupy in their respective classes. One grand end of instruction, which has been too much overlooked, is to cultivate and regulate the moral powers—to produce love, affection, concord, humility, self-denial, and other Christian graces. But the principle of emulation has a tendency to produce jealousy, envy, ambition, hatred, and other malignant passions, and to exhibit intellectual acquisitions as of far greater importance than moral excellence. Besides, it is only *a very few* in every class that can be stimulated to exertion by this principle, and these few are generally of such a temperament as to require their ambitious dispositions to be restrained rather than excited. In the “*American Annals of Education*,” for January, 1833, there is an excellent paper on this subject by Miss C. E. Beecher, of Newport, Rhode Island, a lady well known as an efficient teacher. After enumerating the evils which uniformly flow from the principle of emulation, she states the following motives, as those which she has found “not only *equal*, but *much more efficient*, in reference to all the objects to be gained in education:”—1. *Personal influ-*

ence—endeavouring to gain the esteem, the affection, and the confidence of the pupils,” &c. In this connection she justly remarks, “that *commendation for improvement* needs to be practised much more frequently than reproof for deficiency. 2. By habitual appeals to the *Bible* as the rule of rectitude, and to *conscience* as the judge. 3. By cultivating a love of knowledge for its own sake, that is, for the pleasure it imparts; and also for the sake of the increased good it will enable us to do for our fellow-beings. 4. By efforts to form a correct public sentiment in school, so that it shall be unpopular to do wrong. 5. By appeals to parental influence, and that of other friends. This is accomplished by transmitting frequent accounts both of deficiency and improvement to the friends of the pupils. 6. By cultivating in the pupils a sense of obligation to God, of his constant inspection, and of his interest in all their concerns.” These principles, (which are more particularly explained and amplified in the paper referred to,) she adds, “I have chiefly depended upon during the last three or four years of my experience as a teacher. Every year has added to my conviction of their efficacy, and every year has increased my satisfaction that the principle of emulation has been banished with no consequent evil, and much increase of good.

Mr. Morgan, in his late “Address to the Proprietors of the University of London,” expresses sentiments in accordance with the above. Speaking on the subject of *prizes*, he says, “A prize is the least effectual mode of accomplishing the desired object; it is founded on injustice, inasmuch as it heaps honours and emoluments on those to whom nature has already been most bountiful, and whose enjoyments are multiplied and increasing in a greater ratio than others by the more easy acquisition of knowledge.” “Praise, and invidious comparisons, are only other forms of the same principle, alike fruitful in envy, pride, scorn, and bitter neglect. In the curiosity of children, there is a sufficient and a natural stimulant of the appetite for knowledge, and we live in a world abounding in the means of useful and pleasurable gratifications. All that is required of preceptors is to aid the development of the faculties with affection and judgment.” A *certificate* of diligence and good conduct seems to be all that is necessary to distinguish from the vicious, the idle, and slothful, those who have employed their time and talents in a proper manner.

V. *Corporal punishments should be seldom or never inflicted*—and, when they are determined upon as the last resort, they should be inflicted *with calmness and affection*.

There is something revolting and degrading in corporal punishments, and the necessity of resorting to them generally indi-

cates, that there had been a want of proper training in the earlier stages of life. It is vain to imagine, that children can be *whipped* either into learning or religion; and, if an enlightened and judicious mode of tuition were universally adopted, there would seldom be any necessity for resorting to such a stimulus. But in the modes of teaching which have most generally prevailed, corporal punishments are almost indispensable. In the German "Pedagogic Magazine," for 1833, we are told that "there died lately in *Swabia*, a schoolmaster, who, for 51 years, had superintended an institution with old-fashioned severity. From an average inferred from recorded observations, one of the ushers calculated, that, in the course of his exertions, he had given 911,500 canings, 124,000 floggings, 209,000 custodes, 136,000 tips with the ruler, 10,200 boxes on the ear, and 22,700 tasks to get by heart. It was farther calculated, that he had made 700 boys stand on peas, 600 kneel on a sharp edge of wood, 5000 wear the fool's cap, and 1708 hold the rod,"—amounting in all to 1,421,208 punishments, which, allowing five days for every week, would average above a hundred punishments every day. There is something extremely revolting in the idea of such a series of punishments being connected with learning; and we may justly infer, that, however much classical learning may have been advanced, very little useful knowledge or moral principle was communicated in that seminary. For, a system of moral and intellectual instruction, calculated to *allure* the minds of the young, is altogether incompatible with such Gothic rudeness and severity.\*

VI. *Children should not be long confined in school—and never longer than they are actively employed in it.*—A school ought never to serve the purpose of a prison. If the junior classes are incapable of preparing their lessons by themselves, they should either be provided with some amusing toys or picture books, or be turned out to romp about in the open air, or under a covered shed in rainy weather, and called in when their lessons are to be explained.

VII. *Young people should always be treated as rational creatures, and their opinions occasionally solicited as to certain points and scholastic arrangements.* The *reasons* of the treatment they receive, and of the exercises prescribed, in so far as

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\* Corporal punishments have generally a *hardening* effect on the minds both of young and old. A blacksmith brought up his son, to whom he was *very severe*, to his own trade. The urchin was, nevertheless, an audacious dog. One day the old vulcan was attempting to harden a cold chisel which he had made of foreign steel, but could not succeed. "*Horsewhip it, father,*" exclaimed the youth, "*if that will not harden it, nothing will.*"

they are able to appreciate them, should occasionally be stated, and explained and illustrated.

VIII. *Reproofs should always be tendered with the utmost calmness and mildness.*—When they are uttered in passion, and with looks of fury, they seldom produce any good effect, and not unfrequently excite a spirit of revenge against the reprover.

IX. *One great object of education should be to fix the attention on the subjects we wish to explain and elucidate.*—On the proper exercise of the faculty of attention depends almost all our improvement in knowledge and virtue. Even the *senses* are improved by the exercise of this faculty. Hence the peculiar delicacy of touch observable in the blind, and the quick-sightedness of the deaf; hence the distinct perception of distant objects acquired by sailors, and of delicate and minute objects by watch-makers and jewellers,—in all which cases the attention has been specially directed to particular objects. It was by fixing his attention on the subject, or “continually thinking about it,” that Newton, as he himself declared, discovered the laws of the planetary motions, and was enabled to unfold the true system of the world. Hence the propriety of presenting sensible objects to the view of children—of exhibiting before them interesting experiments, and of having their books adorned with lively and accurate engravings. Hence, too, the propriety of teaching them to notice every object within the reach of their vision, and to mark every minute change that takes place in the form, colour, and situation, of the objects around them, and to give an account of what they may have seen or heard in any of their excursions: all which circumstances have a tendency to induce a habit of *attention*, without which there can be no solid improvement in any department of instruction.

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## CHAPTER XV.

### *Mechanics' Institutions.*

ON these institutions I intended to offer a few particular remarks, and to suggest some arrangements by which they might be rendered more extensively useful than they have hitherto been, both in a moral and intellectual point of view but as this volume has already swelled to a considerable size, I shall confine myself to a very few general observations.

It is now more than twenty years since I had an opportunity of suggesting the establishment of such institutions, under the designation of “*Literary and Philosophical Societies, adapted*

to the middling and lower ranks of the community." The details in relation to this subject, consisting of a series of five successive papers, were published in the London "*Monthly Magazine*" for the year 1814—more than eight years before any mechanics' institutions were organized in this country.\* Although these papers have seldom been referred to, in the history of mechanics' institutions, yet the author is aware that they were the means of suggesting, to certain individuals, the idea of establishing such societies; and, not above a year or two after their publication, a society was organized in the vicinity of London, on the plan and principles suggested in these papers, of which the author was elected an honorary member. Instead of inserting, in this place, the substance of these papers, as was originally intended, I shall merely give a short sketch of their contents.

In the first communication, after a few introductory observations in reference to existing associations, and other particulars connected with the dissemination of knowledge, the following, among many other advantages, were pointed out as likely to flow from the extensive establishment of such institutions:—1. They would serve to unite and concentrate the scattered rays of genius, which might otherwise be dissipated, and enable them to act with combined vigour and energy in the discovery and the propagation of useful knowledge. 2. They would tend to promote the rapid advancement of general science; for if the labours of those societies which already exist have produced a powerful effect on the progress of science, much more might be expected were their number increased to eighty or a hundred fold. 3. They would have a tendency to produce an extensive diffusion of rational information among the general mass of society, particularly among those in the inferior walks of life, by which the narrow conceptions, superstitious notions, and vain fears, which so generally prevail, might be gradually removed, and a variety of useful hints and rational views suggested, which would tend to elevate and ennoble the mind, and promote domestic convenience and comfort. 4. They would induce a taste for intellectual pleasures and rational enjoyment, in which those hours generally spent in listlessness, foolish amusements, and the pursuits of dissipation, might be profitably employed, and, consequently, the sum of

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\* See "*Monthly Magazine*," vol. xxxvii. for April and July, 1814, pp. 219, 507, and vol. xxxviii. for August and September, 1814, pp. 23, 121, and for January, 1815, p. 503. These communications occupy more than 22 closely printed columns, and contain several minute details in relation to what should be the *leading objects* of such institutions, and the *means* by which they might be established.

general happiness augmented. 5. If properly conducted, they could not fail of producing a benign influence on *the state of morals* and of general society. As vice is the natural offspring of ignorance, so true virtue can only flow from elevated and enlightened principles; and, where such principles exist, their operation, in a greater or less degree, will always appear. The habits of order, punctuality, and politeness, which would prevail in such associations, would naturally be carried into the other departments of life, and produce their corresponding effects. The frequent intercourse of men of different parties and professions, associated for the purpose of promoting one common object, would gradually vanquish those mutual prejudices and jealousies which too frequently exist even in cultivated minds, and a liberal, candid, and humane spirit, would be cherished and promoted. Society would thus acquire a new polish, and wear a different aspect from what it now exhibits in the inferior ranks of life; more especially, *if the means now suggested be combined with the operation of Christian principles.*

The other communications illustrated the arrangements and regulations requisite in the operation of such institutions, particularly in relation to the following circumstances.

1. *The Admission of Members.*—In regard to this circumstance, the two following extremes should be guarded against—the indiscriminate admission of all who may wish to become members, whatever may be their literary or moral characters—and the giving an undue preference to certain individuals, on account of their rank, who have not a corresponding share of common sense and literary acquirements. In a literary society, the distinctions of rank ought to be, in a great measure, if not altogether, overlooked; while, at the same time, the utmost decorum and politeness ought always to prevail. It is now high time that human characters were estimated according to their real and intrinsic worth, independent of those external and adventitious circumstances with which they may be accompanied; and it will be highly becoming in rational associations to set an example of estimating the characters of men on principles purely of a moral and intellectual nature. Although money is a useful article in all societies, yet it would be inexpedient to solicit any individuals, not otherwise qualified to become members, chiefly with a view of their contributing to the pecuniary interests of the association. Such persons would not only be a dead weight upon the society, but, by the undue influence they would have, might tend to impede its progress, and prevent its chief design from being accomplished. Besides their literary acquirements, *the moral qualifications* of

those who desire admission ought not to be altogether overlooked. Knowledge is chiefly desirable in proportion as it is useful. If it does not lead its possessor to propriety of moral conduct, its utility, at least to him, may be much questioned. In all rational institutions, the melioration of the moral characters and dispositions of mankind ought to form as prominent an object as the illumination of their understandings.

II. *The Subjects of Discussion, and the mode of conducting it.*—Every subject which has a tendency to induce a habit of rational thinking, to elevate and ennoble the mind, and to present sublime and interesting objects of contemplation—every subject which tends to unfold the wise arrangements of nature, and the laws by which the economy of the universe is regulated, which displays the attributes of the Divinity, and leads the mind upwards “from Nature to Nature’s God;”—every subject which tends to promote the progress of science, the advancement of the liberal and mechanical arts, and the moral improvement of mankind, might occasionally become topics of discussion in a society constituted on the principles to which I have alluded. These subjects would embrace the prominent parts of natural history, geography, astronomy, experimental philosophy, chemistry, natural theology, ethics, education, arts and manufactures, physiology, domestic economy, and similar branches of knowledge. Although party-politics, and sectarian views of religion, should be excluded, yet there are certain general topics connected with these subjects, which might form legitimate subjects of discussion: such as the general principles of legislation, the causes of the wealth of nations, the effects of different modes of taxation, and other branches of political economy—the character and attributes of the Deity, the principles of moral action, the immortality of the soul, the *facts* of sacred history, and the evidences by which they are supported—the harmony of nature and revelation, and the means by which the character of the human race may be elevated and improved, and the moral world regenerated.

In the discussion of such subjects, there are four different modes which might be occasionally adopted.—1. The first mode is that of *public lectures*. A lecture might be delivered once a week, or fortnight, or oftener, according to circumstances, on some interesting subject of natural history, chemistry, or experimental philosophy, accompanied with experiments. In order to raise a sum for remunerating an intelligent lecturer, persons not members of the society might be invited to attend, on the condition of paying a small contribution, the members at the same time, con-



tributing a little, though in a smaller proportion. In order to excite attention, and to stimulate the exercise of the rational faculty, an *examination* of such of the auditors as chose to submit to it, on the different particulars detailed in the lecture, might take place either at the conclusion of the lecture, or at some future hour; and, at the same time, an opportunity offered of putting questions to the lecturer, and stating any difficulties or objections which may have occurred to them, in order to their solution.—2. By the more intelligent members *composing essays on particular subjects, and reading them to the society*. For the benefit of young writers, it might be proper, *in a candid and friendly manner*, to point out the grammatical blunders, improper phrases, erroneous statements, or other improprieties which may be found in the essay; and the writer ought to consider such hints as so much new and useful information, by the help of which he may be enabled to render his future compositions more correct. In order to make a respectable figure as writers of essays, particular attention should be given to the arts of grammar and composition; and exercises and instructions on these subjects might occasionally form a part of the business of the society. As some essays may occasionally be read of which the society may wish to have copies for future inspection, in order to save the trouble of the secretary transcribing them, it might be proper to recommend that every essay be written on paper of the same size, so that they might afterwards be bound in regular volumes, to be preserved as part of the records of the society. In this way, the literary communications made to the society would be recorded in the hand-writings of their respective authors, free of those errors which might be occasioned in their transcription by another hand.—3. Another method of discussion might be by *Forensic disputations*. In this case, a question is proposed and stated, and opposite sides of the question are supported by different speakers. This method has its advantages and its disadvantages. Its *disadvantages* are, that persons, in their eagerness to support the side they have taken, are sometimes apt to contend more for victory than for truth; and, unless they watch over their tempers, are ready to fall into a spirit of altercation and ill-humour, and to throw out unhandsome epithets against their opponents. Many persons, too, from their having ably supported the erroneous side of a question, have been insensibly led to adopt that opinion, though, in the first instance, they defended it merely for the sake of argument. Its *advantages* are, that it excites interest and attention, exercises the reasoning faculty, and affords an opportunity to every member of taking a part in the discussion. It may, when properly and calmly conducted, sug-

gest useful information, and throw light on many obscure and interesting subjects. It has a tendency to teach persons not to be too rash in adopting opinions till they have weighed the objections that may be brought against them. As the discovery of truth ought to be the chief object in all literary debates—in order to insure this object, an intelligent person, who has taken no direct share in the debate, might be appointed to sum up the arguments on both sides, and endeavour to balance them, in order to ascertain on which side the truth seems to lie. In certain cases, it will be found, that the truth does not lie directly on either side, but in a middle position between the two extremes. This mode of discussion, when adopted, should be used with extreme caution, with an equable temper, and with a sincere desire to discover truth, wherever it may be found; otherwise, it may be attended with hurtful consequences.—4. Another mode of discussion is, *the determining of a question by an induction of facts or reasons*, in order to illustrate a particular subject; or, in other words, by an inquiry into causes and effects. For example, suppose such questions proposed as the following:—What are the different causes which operate in the production of rain? On what principles are we to account for the various phenomena attendant on thunderstorms? By what means may the stroke of lightning be averted? What are the various useful purposes to which the late discoveries respecting the *gases* may be applied? By what means, and on what principles, may human beings be transported from one place to another with a more rapid motion than has hitherto been effected? What are the best means for undermining the principles of avarice, and counteracting its effects? What are the most efficient methods for diffusing knowledge, and improving the moral and intellectual powers of man? On such questions, every member might be called upon to suggest whatever occurs to him that has a tendency to elucidate the subject, and to determine the inquiry; and the remarks of all the members who deliver their sentiments, when combined, could not fail to throw some light on an interesting question, or, at least, they would tend to excite to further inquiry at a future period.

III. *The Funds of the Society, and the purposes to which they might be applied.*—Money is a necessary article in every association, and is indispensable in the vigorous prosecution of scientific objects. Little of it, however, is required for rational and literary purposes, compared with what is spent in the pursuits of folly and dissipation. Although it is not usual in most societies to make any difference in the sums to be paid by every member, yet it appears somewhat unreasonable, that a person whose income

is known to be very limited should contribute as much as one whose income is five or six times greater. A minimum, however, ought to be fixed, below which the poorest member should not be permitted to go, except in very singular cases. Those whose incomes are known to be considerable should be requested to give separate subscriptions, besides the regular quarterly or annual fees, for the purpose of more speedily accomplishing the objects of the institution. Two or three different rates of annual fees or subscriptions might be fixed upon, a maximum, a middle, and a minimum, and every member left at liberty to choose that rate which suits his circumstances. Nor ought those who are unable to pay the maximum rate, or to give separate subscriptions, to be, on this account, considered as inferior to their fellows; for it is no disgrace for a man to be poor, if he is honest, prudent, and industrious, and has not wasted his substance in folly or dissipation; as it is no honour to a fool to possess wealth which he was not instrumental in acquiring.—The purposes to which the funds of a literary institution may be applied are such as the following:—

1. *The purchase of books.*—These are the grand depositories of human knowledge, and, therefore, it should be the first object of every literary establishment to procure a judicious selection of the best books, in every department of science. In regard to the *general subjects* of the books to be purchased, it may be proper that every member have it in his power to give his vote and opinion; but the selection of the individual books on any particular science, should perhaps be intrusted to a committee composed of such members as are best acquainted with the present state of literature.—2. *The purchase of philosophical instruments.* It may perhaps be a considerable time before the funds shall permit the purchase of an extensive apparatus of this kind, yet if a certain portion of the funds be appropriated to this object, in the course of 20 years 500 guineas might be devoted to it, supposing the society to consist of 100 members, every one contributing annually half a guinea, and that only one half of the funds are appropriated to this purpose. Nor should it be considered as an object too grand and extensive, to have ultimately in view the erection of an observatory for astronomical observations, and a complete apparatus for illustrating the doctrines of chemistry, natural philosophy, and all the other departments of natural science. Specimens of interesting objects in botany, zoology, mineralogy, and geology, might also be procured, along with models of useful machines for illustrating mechanical powers and operations. Where there is an ardent love of science, and an animated perseverance in prosecuting its objects, all the ends now stated

might, from small beginnings, be in due time accomplished.—3. Another purpose to which the funds may be applied might be, *the distribution of premiums* to those who solve any difficult and useful problem, or who produce the best essay on a given subject. If the propriety of bestowing premiums in such cases be admitted, the following principle might be adopted as to the nature of the premium; namely, that it be such as can be procured at a moderate expense, and, at the same time, be of some *utility* to the person to whom it is adjudged. Instead of a gold or a silver medal,—a pocket compass, a sun-dial, a pocket telescope, a small microscope, a quadrant, a case of mathematical instruments, a terrestrial or celestial globe, a tellurian, or any useful article which may best suit the taste of the successful candidate, might be given as a premium; and along with it a medal of copper, pewter, or brass, or an engraved card, with an appropriate inscription.

IV. *The Publications of the Society.*—A considerable time would probably elapse before such a society would have it in its power to communicate any new discoveries worthy of the attention of the scientific world. Yet this consideration ought not, perhaps, to deter the society from exhibiting some of its transactions to public view. In the progress of the institution, after the lapse of a few years, a selection might be made of the best essays that had previously been communicated, and published in a neat duodecimo volume, with an historical account of the progress of the institution since its commencement, and the manner in which its operations are conducted, together with an abstract of the general progress of science during the same period, which might be collected from certain scientific journals. It would also be useful to give a brief statement of what has hitherto been discovered in relation to the different sciences, with hints respecting the *desiderata*, or things which still remain to be discovered—which would tend to direct the attention of the rational inquirer to those particular investigations by which science might be advanced, and carried forward to perfection. Such a volume, though it might not embody any new deductions, or discoveries, might, notwithstanding, be of considerable utility in different respects. It might convey new and useful information to those who are just commencing the study of science, and who have no access to the more learned transactions of other societies; it might become a depository for inserting accounts of interesting facts, and of researches that may be made in that part of the country where the society is situated; it might tend to excite the rational part of mankind in other cities and towns to form similar establishments, and to cultivate a mutual correspondence; and, as it

would probably obtain a considerable circulation in the surrounding districts, (being printed in a cheap and economical form,) it might diffuse new information in different quarters where more expensive volumes would never have found admittance.

V. *Correspondence and intercourse of the members of the different societies.*—It might be of considerable use for promoting the object of these institutions, that the societies, in their corporate capacity, and individual members, should correspond with each other, both personally and by literary communications—and that the members of one society, when occasionally residing in the locality of another, should be admitted gratis to all the privileges of that other society; such as, the use of the library, the inspection of the museum, and attendance on lectures. In order to designate the members of all such societies, and to prevent the necessity of a circumstantial proof of their belonging to similar institutions, every member might be furnished by his own society with an engraved card or ticket, or rather with a medal of brass or pewter, having the society's name and motto engraved on it, and to which the name of the person, at his admission, might also be appended. The advantages which would result from the possession of such a document are sufficiently obvious. It would form, as it were, a bond of union among all the lovers of science in different parts of the empire, and enable them with facility to recognise each other. Travellers, whether on business or for pleasure, when visiting the different towns in the line of their route, would thus obtain an easy access to the society of persons of congenial minds; useful hints would be reciprocally communicated, and an interesting correspondence occasionally formed, which might be productive of many pleasing and important consequences, both to the individuals and to the respective societies. They would thus feel themselves more at home, devoid of that *ennui* which one so frequently feels in strange places, and have an opportunity of improving those hours which might otherwise be dissipated in listlessness, to rational and scientific purposes. In short, by this means, the idea suggested by the celebrated Lord Verulam, of uniting the learned world into one great republic, might be in some measure realised; every person of intelligence carrying along with him his badge of distinction, and thus indicating to all congenial minds, the grand association to which he belongs.

The present is an age in which scientific associations have rapidly increased. The principle of the division of labour seems now to be judiciously acted upon in scientific investigations, by the formation of societies which have chiefly one great object to

promote, or one particular science which they propose to cultivate, and therefore we have reason to indulge the hope, that the different sciences will now make more rapid advances to perfection than in former times. Still, however, much remains to be accomplished in regard to the establishment of literary and rational associations. The discoveries hitherto made in the various departments of human knowledge are entirely unknown to by far the greatest proportion even of the civilized part of mankind. Institutions, therefore, still require to be formed, on an *extensive scale*, for communicating to the great mass of society at least the results of those researches which have hitherto been made, for eradicating those erroneous notions which so generally prevail, and for directing their attention to moral and intellectual pursuits. And should such societies be formed, we might indulge the hope that, ere long, they would be enabled to co-operate with those respectable societies which now exist, in making researches into those regions of science which are yet unexplored, and of promoting the *moral* improvement of all classes of the community. They would likewise have a tendency to advance the interests of genuine religion. For, true science and the doctrines of revelation, so far from being at variance, perfectly harmonize, and reflect a mutual lustre upon each other. Of course, the more general information persons require in relation to the system of nature and the economy of the material world, the more will they be qualified for studying the Scriptures in a rational manner; the light of sound philosophy will have a tendency to guard them from scepticism on the one hand, and from superstition and enthusiasm on the other, and to prevent them from imbibing those foolish and erroneous interpretations of Scripture, which have tended to bring discredit on the oracles of Heaven. If, therefore, the moral improvement and the intellectual illumination of mankind be an object at all desirable, it is to be hoped the intelligent public will duly appreciate its importance, and encourage every scheme which has a tendency to raise our species to that dignity which they ought to hold in the scale of existence, as rational and immortal beings.

Such is an abridged view of the communications on this subject, which were offered to the public above twenty years ago, long before any such society actually existed. Such institutions have now been established in most of the large towns of the British empire, and in various parts of the United States of America; but none of them with which I am acquainted comprehend in their plan all the objects above stated. In their present state they appear defective in the following respects:—1. In these institutions

being regarded as chiefly adapted to the instruction of artists and mechanics, for rendering them more intelligent and expert in their respective trades and professions; and hence the instructions communicated have been almost exclusively confined to mathematics and mechanical philosophy. It is highly requisite that mechanics should be instructed in the physical and mathematical sciences connected with their professions; but this, instead of being considered as an ultimate object, should be viewed as only one of the *subordinate* objects of such institutions. Their grand and ultimate objects ought to be, to induce a taste, among the great mass of society, for moral and intellectual improvement—and to diffuse, throughout all ranks, useful knowledge of every description, in order to raise the human mind from that state of degradation in which it has been so long immersed, and to direct its contemplations to objects worthy of the dignity of rational and immortal natures.

In order to accomplish such objects, it is essentially requisite that knowledge be presented to the understanding *in its most interesting and alluring forms*. In the first instance, all abstract disquisitions, and abstruse mathematical investigations, should be studiously avoided, or postponed to a future period; and those scenes and objects presented to view, which have a tendency to allure the imagination, to excite inquiry, and to produce rational delight. Such are the subjects of Natural History, which, considered in its most comprehensive sense, has for its object, to arrange and describe all the known facts in the material universe. *Facts* constitute the foundation of all the sciences—they are most easily acquired when properly described—their acquisition requires the least exertion of intellect—and, when presented to the view in sufficient number and variety, they will always produce pleasurable emotions, and a thirst for intellectual enjoyment. And, therefore, in the natural order of instruction, they ought to constitute the first portions of knowledge to be presented to the untutored mind in all colleges, academies, and mechanics' institutions. After the student has acquired a knowledge of such facts, the elements of the mathematical sciences might next occupy his attention, for enabling him to enter on the discussions of natural philosophy, astronomy, and the investigation of the causes of the phenomena of nature. A profound knowledge of the abstruse parts of mathematics, however, is not absolutely necessary for the acquisition of the more useful branches of general knowledge. An acquaintance with the demonstrations of the first book of Euclid, and of a few propositions in some of the other books—the elements of plane trigonometry and conic sections, along with

practical geometry—is almost all that is requisite for understanding the more interesting departments of science, and may be acquired in a very short time, by a moderate application of the mental powers. The order I have now stated has, however, in most instances, been inverted. The abstractions of mathematical science have been presented to young and untutored minds before they had any conceptions of their utility, or the investigations to which they are applied, and before they had acquired a *relish* for substantial knowledge; and the consequence has been, that many have abandoned the pursuit of knowledge, on account of the dry and uninteresting form in which it was presented to the mind. In conformity with this practice, the directors of some mechanics' institutions have selected lecturers chiefly on the ground of their being *expert mathematicians* without any knowledge of their accomplishments as *popular* teachers of natural science; and the consequence has been, that both the superintendents and the members of the institution have been disappointed, and the society has fallen into disrepute. For, a profound mathematician is not *generally* the person best calculated to convey a knowledge of the facts of natural history and philosophy, *in the most simple and alluring manner*, to the untutored mind.

2. Another defect in these institutions, as presently conducted, is, that they are not rendered so subservient as they might be to the *moral improvement* of society. Knowledge of every description ought to be rendered subservient to the illustration of Divine truth—of the attributes and moral government of the Almighty—of the facts and evidences of revelation—and for counteracting evil passions, and promoting the advancement of the human race in true morality—and thus preparing them for the employments of that future and eternal world to which they are destined. Unless this object be kept in view, the advantages which society will derive from such institutions will be comparatively few and unimportant. For the mere acquisition of scientific knowledge will not of itself counteract the depravity and moral evils which exist in the world, nor raise mankind in the scale of moral excellence, unless it be blended with that celestial light which proceeds directly from the great Source of intelligence. Discussions on some of the leading subjects to which I allude can easily be conducted, without in the least interfering with sectarian views of religion; and I cannot account for the almost universal practice of setting aside such topics in philosophical discussions, without being inclined to suppose that there is a certain degree of antipathy entertained towards such subjects, notwithstanding their important



bearings on the present comfort and the future happiness of mankind.

I shall only add farther, that, besides the communication of knowledge by public lectures in mechanics' institutions, the members of such societies might have occasional meetings for mutual instruction. At such meetings, a portion of some standard, scientific, or other work, might be read, and a conversation entered into respecting the subject it discusses. Every member should have an opportunity of proposing questions in reference to that subject, and of stating any objections or difficulties that may occur to his mind—not for the purpose of cavilling or of formal disputation, but to increase his information, and to draw forth the remarks of his associates. In this way the leading branches of any particular system of science might be explained and elucidated in the course of a session.

## PART II.

## MISCELLANEOUS HINTS IN REFERENCE TO THE DIFFUSION OF KNOWLEDGE AND THE IMPROVEMENT OF SOCIETY.

ON the following subjects I originally intended to enter into some specific details and particular illustrations. But as this volume has already swelled to a considerable size, I can offer, in the meantime, only a few general hints.—If we would carry forward the social state of man to that “consummation” which is so “devoutly to be wished,” we would require, in the first place, to enter into *every department* of society, and detect the absurdities, abuses, and immoral principles connected with it, and expose them to view in all their naked deformities and unchristian tendencies. For there is scarcely a department of the social state, in Europe or Asia, whether civil, political, or ecclesiastical, but is based on selfishness, ambition, avarice, tyranny, or other anti-social and malignant principles. In the next place, it would be necessary, not only to investigate the remedies to be applied to such evils, but to introduce practices which have never yet prevailed, and to lay the foundation of institutions which have never yet been established. For, if ever we expect to behold a period when knowledge shall be universal, when “Righteousness shall run down our streets as a river,” and when “Holiness to the Lord” shall be inscribed on all the employments of human life—our existing institutions require to be new modelled, and many of them altogether overturned, and a new foundation laid for the advancement of society, and the future progress of the human mind. Notwithstanding the vague and violent declamations of certain politicians and divines about the necessity of “preserving unimpaired our national institutions,” it is evident that some of them are rotten to the very core, and stand as obstructions to the rights of mankind—to the progress of knowledge, and to moral improvement. There is a continual outcry among certain classes against every thing which has the appearance of “*innovation*,” and which implies a want of confidence in “the wisdom of our ancestors;” as if laws and institutions, framed in an age comparatively barbarous and unenlightened, were so absolutely perfect that they required no farther correction or improvement. Without *innovation* there can be no thorough *reformation*. Many existing institutions, laws, and usages, have been tried for cen

turies, and have been found of little avail to the renovation of the world; and he who insists that they shall be still supported in every *iota*, as they have hitherto been, virtually declares, that *the moral world ought to stand still*, and that no such period as the Scripture-Millennium will ever arrive to bless mankind. There is an utter inconsistency in maintaining that every practice and institution should continue in its present state, and at the same time admitting that the world is to be regenerated, and that "the knowledge of Jehovah shall cover the earth." The one position appears incompatible with the other, and he who tenaciously adheres to the former must give up the latter; and hence we have sometimes found, that those who are strenuous supporters of "things as they are," do not hesitate to affirm, that "the world will never be much better than it has hitherto been, and that wars, and ignorance, and misery, will continue to the end of time." But such a sentiment, as we have already shown, is inconsistent with the plainest declarations of the oracles of Heaven, and tends to throw a dismal gloom over all the future prospects of society; and I trust there is scarcely one enlightened Christian that would dare to vindicate an opinion so inconsistent with the future improvement of our species, and with the benevolent purposes and arrangements of the Governor of the world.—But to enter particularly into the subjects to which I allude would require a separate volume of no inconsiderable size. I shall therefore, in the meantime, offer only a few very general hints, leaving every one to prosecute the subject more particularly by his own reflections.

### I. *On Improvements in regard to Preaching.*

In the few remarks which I intend to make on this topic it is taken for granted that the fundamental facts and doctrines of Christianity are to be frequently illustrated, and always *recognised* in every discussion that has a reference to religion. But it is preposterous to dwell almost perpetually, as some preachers do, on what may be termed the alphabet, the rudiments, or first principles of Christianity, as if Christians were always to remain "babes in Christ." "Leaving the first principles of the doctrine of Christ," but neither forgetting them, nor dwelling exclusively upon them, they ought "to go on to perfection," carrying forward and tracing these principles through all their important bearings and consequences in the Christian life, and expanding their minds with all the views of the Divine operations which the aids of Revelation, art and science, can furnish. This progress towards perfection, however, can never be attained, if Christians

are always employed in "laying again the foundation," and never attempting to rear the superstructure; and if Christian instructors are always exercised in attempting to prove and explain a few of the fundamental articles of the Christian system, and neglect to carry forward their readers and hearers through all the different departments of Christian action and contemplation. What should we think of the teacher of geometry who, after explaining the terms, axioms, and first principles of the science stopped short, and left the student either to prosecute his path through the leading propositions and higher branches, or not, as he deemed proper? What should we think of the philosopher who spent his time merely in explaining the rules of philosophizing, and the general laws of motion, without ever applying them to the investigation and explanation of the phenomena of the visible world; and who is always defining first principles, without tracing them to their consequences, or pointing out the manner of their application? We could expect but poor geometers and philosophers from such meagre instructions. And can we expect that the Christian instructor who seldom goes beyond the *axioms* of Christianity shall render his hearers *enlightened* and *practical* Christians, and bold heroes in promoting the cause of reformation and religion? If such a plan of instruction be wise, then the apostles and prophets were fools in directing us so particularly in all the practical bearings of religion, and taking such expansive views of the works and the moral Government of God. But, waiving such general observations, I proceed to offer two or three particular remarks.

The preacher should take in a *more comprehensive range of subjects*, in his instructions, than that to which he is usually confined. The Scriptures contain references to a greater variety of objects than any other book—all of which must be considered as legitimate subjects for discussion in the pulpit. The works of creation, as displaying the Power, Wisdom, Benevolence, Grandeur, and superintending care of the Creator—the events recorded in sacred and civil history, as manifestations of the character and principles of his moral government—the history of nations and the revolutions to which they have been subjected, as illustrative of his faithfulness and retributive justice, and of the fulfilment of ancient predictions—the harmony which subsists between the system of nature and the system of Revelation, and the mutual light they reflect upon each other—the depravity of man, and the proofs and illustrations of it which are to be found in the constitution and operations of nature, and in the wars, and devastations, and malignant principles which have prevailed in the world

—the truth of Revelation, as displayed in its powerful and beneficent effects in the case of nations, families, and individuals, and in its transforming influence on the state of society and on the physical aspect of the world—the various active means by which society may be improved and regenerated, and the blessings of the gospel diffused among all nations—the multifarious ways in which benevolence and general philanthropy may be made to operate in diffusing knowledge, counteracting misery, alleviating distress, and promoting happiness among all ranks—the rational grounds of those moral laws which God has promulgated in his word, which form the basis of the order and happiness of the moral universe,—these, and other topics connected with them, in conjunction with the leading doctrines of Christianity, and the views which the Scriptures unfold of the glories of the Millennial era, the resurrection of the dead, the new heavens and earth, and the employments and felicities of the future world—should be exhibited in a luminous and energetic manner, and illustrated with all the facts and scenes which the physical and moral world can supply. In particular, the duties of *practical Christianity*, the government of the temper, the dispositions and principles which should be displayed amidst the scenes and departments of human life, the duties incumbent on masters, servants, parents, children, teachers, scholars, merchants, judges, authors, publishers, neighbours, and other relations in society, should be specifically explained and illustrated. Graphical descriptions might be given of the scenes of human life and the practices which abound in society, delineating the selfish and malignant principles which pervade them, drawing them forth from their hiding place, and portraying them before every eye, in all their contrariety to the principles of the gospel, and in all their repulsive features and abominations—at the same time showing *how* the spirit of Christianity ought to operate in every scene and department in the commercial, political, and religious world, and what delightful and harmonious effects would be produced, were the principles of our holy religion to be universally recognised in all the transactions of mankind.

Had we a preacher endowed with the graphical powers of a Sir Walter Scott, with a mind imbued with Christian principles, and ardently desirous to consecrate his faculties to the advancement of practical Christianity—he might, by his lively and picturesque descriptions of the scenes of sin and holiness, and their respective effects on the moral world, excite attention to such subjects almost to as high a pitch as that celebrated novelist did to his tales of warlike encounters, and of knights and ferocious chieftains whose names ought now to descend into oblivion. Such

were some of the inspired preachers, whose orations are recorded in the book of God. Such was the prophet Isaiah when he proclaimed to the tribes of Israel the counsels of the Most High. Let us conceive him standing in an elevated position in the court of the temple, at one of the solemn feasts, surrounded with thousands of worshippers,—describing the majesty of Him “who measureth the waters in the hollow of his hand, meteth out heaven with the span, and weigheth the mountains in scales and the hills in a balance”—contrasting the grandeur of Jehovah with the vanities of the heathen and the pitiful images of the idolator—portraying the destruction of Babylon, and its hideous and perpetual desolations—depicting the riches and splendour of Tyre, and the doom which awaited her proud inhabitants—fortelling the downfall of Egypt and the utter confusion and despair which would seize upon all ranks—denouncing the wickedness and abominations of the people of Judah—displaying the Messiah, in his character, humiliation, sufferings, and triumphs, and unfolding the future glories of his triumphant reign, when “the Gentiles shall come to his light, and kings to the brightness of his rising,” and “all the ends of the earth shall see the salvation of God,”—and we have a representation of a sacred orator, animated with the most sublime conceptions, and delivering his message in language calculated to arrest the attention of every hearer.\*—The apostle Paul at Athens is another example.† Standing on the summit of Mars hill, under the open canopy of heaven, with the lofty Acropolis towering behind him, with islands, seas, mountains, and the peerless city of Athens, with the Porch, the Lyceum, and the Grove, stretched out before him, and pointing to the splendid temples of idolatry, and to the altar erected “TO THE UNKNOWN GOD”—he describes that incomprehensible Being “who dwelleth not in temples made with hands,” who is the Source of life to all beings, and who has “appointed the times of their existence and the boundaries of their habitations”—demonstrates the absurdity of idol-worship—proclaims the commencement of a new era, and the command of the Most High to “all men every where to repent”—and declares the certainty of a future state, a resurrection from the dead, and a day when “God will judge the world in righteousness” by the man Christ Jesus. There is no doubt that in this discourse, of which we have only a brief summary, the apostle would select all the surrounding objects, the facts of history, and the scenes of nature,

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\* See Isaiah, chapters xl. xlv. xliii. xxiii. xix. liii. lx. lxx, &c.

† Acts, xvii.

which could be made to bear on the point of discussion, in order to illustrate the sublime topics of his address, and to produce an indelible impression on the minds of his audience.

We have another representation of what a Christian preacher ought to be, in the example of Messiah, the great "Teacher sent from God." Seated on a mountain, with the vault of heaven above him for his sounding board, he expatiates on the happiness of the humble, the meek, the merciful, the pure in heart, the peace-makers, and they who are persecuted for the sake of righteousness, in opposition to all the false maxims which had prevailed in the world; and, in a long discourse, exposes the hypocritical and corrupt principles of the age, and enforces the true laws of moral action on every class of his hearers—a discourse which, if it were not recorded in the Bible as having been delivered by the highest authority, would be considered by some as a specimen of *legal preaching*. On other occasions he collected multitudes on the sea shore, and addressed them from a ship, illustrating his heavenly doctrines from the sowing of seed, the tares among the wheat, the gradual progress of vegetation, the mustard tree, the pearl of great price, and the net which gathered fishes of every kind. The objects both of the living and inanimate creation were presented to his hearers as conveying sentiments of instruction and piety. He inculcated upon them confidence in the care of Providence, from the birds of the air and the flowers of the field. "Behold the fowls of the air," which are now flying around you, "they sow not, neither do they reap nor gather into barns, yet your heavenly father feedeth them;" "Consider the lilies of the field" growing on yonder meadow, "they toil not, neither do they spin, yet Solomon, in all his glory, was not arrayed like one of these." Such was the subjects illustrated, and the mode of instruction adopted by those who were commissioned from heaven to make known the will of God to man. How very different, both in matter and manner, were those simple and sublime instructions, from some of the meagre metaphysical discourses which are frequently read in our churches, in a dull monotonous tone, and which present scarcely one well-defined or animating idea to the majority of the hearers! And let the reason of every man, who acknowledges the Scriptures as a Divine Revelation, determine which of these modes of preaching is to be preferred—whether we ought to imitate the example of inspired teachers, or that of fallible and erring men!

Again, the subject of *the education of children*, and the proper means to be employed for training them in knowledge and christian morality, should occasionally form the subject of preach

ing. Lectures might be delivered on this subject on Sabbath evenings, or on week days, and the general principles and rules laid down, *particularly illustrating by examples taken from the existing scenes and practices of society*. With regard to *private or family* education, I know no book that would serve for a better model, as to the manner in which such instructions should be conveyed, than Mr. Abbot's "Mother at home," with all its appropriate facts and examples. Even the mere *reading* of such a book to a public audience, with occasional pauses, remarks, and familiar illustrations, might produce a more powerful practical effect than many elaborate sermons, whose object is merely to *prove* a doctrine which a single text of Scripture is sufficient to establish. This is a subject of paramount importance, and which has been too much overlooked in the business of christian instruction. Most of the evils which abound in society may be traced to the want of proper tuition in early life, under the domestic roof, and to the *ignorance* of parents and servants, as to the rational and moral principles on which instruction and family government ought to proceed. Discourses should likewise be occasionally preached *on the duty of Christians devoting a considerable portion of their wealth for the promotion of education and universal improvement in society*. This is a duty which, in the present age, is scarcely understood or appreciated; and yet, upon the universal attention that is paid to it will depend the future progress of knowledge and religion, and all the bright scenes to which we look forward in the days of the Millennium. But it is needless to enlarge on this topic after what has been stated in the preceding pages. (See p. 348, &c.)

2. The effect of preaching might be increased, *by illustrating the facts and reasonings connected with religion*—in so far as they are susceptible of it—*with sensible representations*. In describing, for example, the Jewish tabernacle and its utensils, models or pictorial representations of such objects, on a large scale, might be exhibited. I have known persons who were considered as intelligent Christians and mighty in the Scriptures, who appeared to have no accurate conceptions of such objects, and who, when the relative positions of the altar of burnt offering, the sanctuary, and the Holy of Holies, were represented on paper, along with the furniture and vessels in the respective apartments, acquired ideas on the subject which they never before entertained. When we consider the frequent allusions made to such objects in the writings of the prophets, in the Evangelical history, and particularly in the Epistle to the Hebrews, it cannot be a matter of mere indifference, that Christians should be altogether destitute



of clear conceptions of the scenes and objects connected with the tabernacle in the wilderness, or the temple at Jerusalem; and there are comparatively few individuals who are able to form a distinct picture in their minds of such objects merely from reading the descriptions in the books of Moses. I have heard a preacher attempt to convey an idea to his hearers of the *Ark of the Covenant*, by telling them it was about the size of a *tent-bed*, and somewhat similar to it in form. But it would certainly have conveyed a more precise and accurate idea, had a large drawing or engraving of it been exhibited to their view, and the different parts of it pointed out and explained. Maps, on a large scale, of Palestine, Asia Minor, and the countries around Judea, where the Apostles travelled to propagate the gospel, might likewise be exhibited, when the preacher is lecturing on the journeyings of Israel from Egypt, on the Evangelists, or the Acts of the Apostles, for the purpose of elucidating the narrations of the sacred historians, and showing the relations of the several towns and countries to which a reference or allusion is made; for the interest excited by these narratives, and some of the instructions to be derived from them, partly depend on our knowledge of the geographical positions and relations of the persons and places to which the history refers. Similar exhibitions might likewise occasionally be made of various objects alluded to in Scripture, connected with the agriculture, antiquities, arts and sciences of the Eastern nations,—on a knowledge of which a clear perception of the meaning and references of many passages in the prophetic and historical writings in a great measure depends. The only point to be settled is, whether it be proper, in any case, to introduce such subjects into the pulpit. If this point be admitted, then the question is, whether we ought to convey a clear and distinct idea of the object, or an obscure and distorted conception, or no idea at all. For mere verbal descriptions can convey no distinct conceptions of the objects to which I allude.

Some worthy Christians, I am aware, would be apt to imagine, that such illustrations are altogether foreign to the business of religion, and that they would draw aside the mind from God and spiritual objects. But, I would ask, what do we know of religion except the notions we have acquired through the medium of the senses? What ideas have we of God but what we have derived from the history of his dispensations recorded in his word, and the contemplation of his visible works? Every fact contained in the Bible embodies in it a description and exhibition of *sensible* objects, without the intervention of which we could have no ideas of religion at all; and the material creation around us is an adumbration,

or sensible exhibition of the attributes of the invisible Divinity.—His Omnipresence and agency is manifested in every object we behold. Every plant and flower, as it springs upward to maturity, indicates the presence and incessant operation of Him who formed it by his wisdom. Every ray of light descending from the solar orb, is an indication of the presence and glory of Him who is represented as dwelling “in light unapproachable.” Were we, in reality, “spiritually minded,” were our thoughts and affections properly directed, we would see God in every object and in every event—in the instruments of agriculture, by which the earth is cultivated—in the microscope, which discloses to our view the invisible worlds of life—in the Jewish tabernacle, with all its furniture and utensils—in the history of nations, and the revolutions through which they have passed—in the whirlwind, the tempest, and the refreshing breeze—in the verdure of summer, the storms of winter, the fruits of harvest, and in all the beauties and sublimities of earth and heaven;—and therefore, whatever artificial representations can assist our minds in forming distinct conceptions of such objects must have a tendency to convey instruction, and to inspire us with sentiments of piety and devotion.

3. In order to diversify the topics of preaching, and to render it more interesting and instructive, *the education of candidates for the ministry ought to embrace a more appropriate and extensive range of subjects than that to which it has been usually confined.* It is somewhat strange, that, in reference to preaching, the simile has been introduced into our language, “*as dull as a sermon.*” There is no class of orators that has such a multiplicity of sublime and interesting objects and motives at his command, and so extensive a range of illustration, as the Christian preacher. He has the boundless field of the universe, in all its diversified relations, in which to expatiate—all the scenes of Providence which have been displayed in every age since time began—eternity, past and to come, with all its awful and glorious realities—the ruin and the recovery of a fallen world—the virtues, miracles, death, resurrection, ascension, and glory, of Him who is “the image of the invisible God”—the operations of the Divine government in reference both to man and to angels—the powers and agencies of superior intelligences—the perfections of the Deity, and the grandeur of his empire—the moral principles of the Christian system, and the virtues which, if practised, would reunite all the tribes and families of mankind—the hopes and fears of human beings both in regard to this world and to the life to come—the felicity and glory of the millennial church—the scenes of the conflagration, the general resurrection, the last judgment, and the happi-

ness and employments of men and angels throughout an endless duration,—these, with all the endlessly diversified objects connected with them, form so many legitimate topics and sources of illustration to every Christian preacher. And yet, a sermon is generally characterized as a dull and somniferous composition. If this characteristic be true, the fault lies, not in the *subject*, and the narrow range of topics, but in *the preacher himself*.

It is not a little unaccountable, that the series of instruction through which students for the ministry usually pass, is every thing but adapted to produce intelligent and eloquent preachers of the gospel. Almost the one-half of the time devoted to what are called *philosophical* studies is employed in the study of Latin and mere classical literature, while they are never introduced to the knowledge of those more interesting and luminous subjects which have a far more direct bearing on theology and the objects of the Christian ministry. Even the subjects of natural history, natural theology, geography, popular philosophy, and pulpit oratory, are seldom discussed or illustrated in the seminaries where they are taught; and hence may be traced the limited views which are entertained respecting the range of illustration on subjects of divinity, and the little effort which has been made to excel in sacred eloquence. A preacher, in so far as is practicable, should be a man of almost *universal knowledge*. Without extensive information on all the subjects to which I have alluded, he cannot be supposed to enter with spirit and energy on the illustration of such topics, or to exhibit those graphical descriptions, and delineations of physical and moral scenery to which I lately adverted. The time employed in the study of Latin, and classical learning, might be sufficient for laying the foundation of knowledge in all those useful departments of science and religion, which, when thoroughly studied in after life, would “make the man of God complete, and thoroughly fitted for every good work.” It is little short of criminality to waste so much time in such studies, while subjects of infinitely greater importance are either overlooked, or altogether neglected. And therefore, if we would render the Christian ministry fully efficient for all the great purposes it is intended to accomplish, we must introduce new arrangements into the plan of our academical instruction. In connection with Biblical criticism, and the study of Greek and Hebrew, in so far as necessary for reading the Scriptures in the original languages, all the branches of natural history, geology, geography, experimental philosophy, chemistry, physiology, natural theology; ancient and modern history, sacred, ecclesiastical, and civil; the progress of the arts; the physical, moral, and political state of

the nations—in short, all the facts which can be ascertained in reference to the operations of the Creator in the physical and moral universe, ought to be studied, in so far as is practicable; and no one should be sent forth as a preacher (unless in extraordinary cases.)\* Such knowledge would furnish inexhaustible sources of *illustration* on divine subjects, which would both arrest the attention, and increase the general knowledge of the hearers of the gospel. I have always considered it as a characteristic of a good sermon, which the hearers would appreciate, *when an outline of the leading ideas contained in it could be sketched on paper or canvass.* We can paint the outlines of our Saviour's instructions, Paul's sermon at Athens, Moses' farewell address to the Israelites, the speech of the Almighty addressed to Job, and most of the orations of Isaiah, Jeremiah, Daniel, and the other prophets. But this can never be done, unless there be interwoven with the texture of the discourse *tangible* illustrations, borrowed from the subjects to which I have alluded. I may just add, that every candidate for the ministry should pay particular attention to the improvement of his voice and manner of delivery, so that he may be enabled to express his sentiments with a distinct articulation, and with *becoming energy and pathos*, suitable to the nature and solemnity of his subject,—and not, as is frequently the case, like a school-boy reading his lesson with a disgusting monotony. Where there is any natural or acquired defect in the organs of speech, the individual ought to be considered as unfit for the office of a Christian preacher.

4. Divine worship should be so conducted that *praise* offered to our Creator and Redeemer *should be appropriate, and accordant with the dictates of inspiration.* In order to this, all the subjects of praise should be taken *directly* from the sacred oracles, and the poetical version into which we throw them should embody, as nearly as possible, *the very language* of the inspired writers, and, in every instance, *the exact sentiments.* The Scottish version of the Psalms of David—though containing many doggerel rhymes, and susceptible of considerable improvement—is, perhaps, the most accordant of any with the language and sentiments of the inspired penman. It is strictly coincident with the common version of the Bible, and where that version is incorrect, the poetical version is likewise deficient in precision

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\* There appears no necessity for courses of *moral philosophy* in Christian colleges and academies; as every one who takes Revelation for his guide, finds the purest and most comprehensive system of moral science explained and illustrated by the sacred writers.

and accuracy. But it does not appear to be incumbent upon us either to use the whole of the book of Psalms in our praises, or to confine ourselves to that selection of sacred poetry. The books of Moses, the book of Job, the prophecies of Isaiah, Jeremiah, Daniel, and Habakkuk, the Evangelists, the Epistles, and particularly the book of Revelation, can supply many appropriate passages to direct our meditations in the exercise of praise. But I would lay it down as a principle, that, in translating them into English verse, we should strictly adhere to the *sentiments* of the inspired writers, without interweaving our own paraphrases and comments. I hold it as an axiom, that the inspired writers are the best judges of what is proper to be addressed to God in praise, and that our praises ought to contain nothing but the pure sentiments of inspiration. In opposition to this maxim, we find Independents, Methodists, Baptists, and others, using collections of what are termed *hymns* in public worship, and almost discarding the book of Psalms, as if it were too antiquated a composition for directing Christian worship. Many of the compositions I allude to are vague, enthusiastic, too familiar in their language when addressing the Creator and Redeemer—in many instances exhibit confused and distorted images of divine things, particularly when descanting on the joys of heaven; and their style and manner as well as some of their sentiments, altogether different from those of the prophets and apostles. To prefer such compositions in our addresses to God, to those of inspired men, is little else than to “forsake the fountain of living waters, and to hew out broken cisterns that can hold no water.” I know not a more glaring piece of contradiction than in the pertinacious use of such hymns by the denominations alluded to, since they acknowledge no creed but the Scriptures; and when, in fact, there is a creed—in some instances not very consistent—embodied in the hymn book. The only question to be determined is, Are inspired writers the best judges of what we ought to address to God, and ought we to be directed by them in our devotions, or by the flimsy and erring compositions of fallible man? Private families and individuals may be left to their own feelings and discretion in this respect, but it is scarcely fair to *impose* such compositions on a public assembly.

There is another circumstance, in the exercise of praise, which deserves censure, and that is, *foolish and unmeaning repetitions*. Some tunes used in public worship require the last line of the verse or stanza to be two or three times repeated, whether it contains a complete sense or not; other tunes require *half a line* to be repeated three times, although the pause should happen to be

in the middle of a word ; so that a worshipping assembly, chiming in with such an absurd practice, appears “like children babbling nonsense in their sports.” Such a practice is highly indecorous ; it is little short of mocking the Great Object of worship ; and were an infidel entering an assembly when thus engaged, he might have some show of reason for declaiming on the absurdities of Christian worship. Those who abet such a practice would do well to consider the import of the Apostle’s resolution, “I will sing with the spirit, and I will sing with the understanding also.”

II. *The Union of the Christian Church would have a tendency to promote universal improvement.*

The jealousies and mutual recriminations of contending sectaries constitute one of the many causes which have prevented the advancement of society. They have prevented the harmonious co-operation of all ranks and parties in establishing seminaries for the instruction of the young, and for promoting the knowledge of religion in our own country and in other lands ; so that society instead of moving forward as one great harmonious body in the path of improvement, has been shattered into a hundred different parties, each moving in its own direction, sometimes crossing the path of the others, sometimes advancing in an opposite direction, and sometimes clashing and engaging in mutual warfare. This is a state of Christian society which is much to be deplored, and which requires the most serious and solemn consideration of all denominations of the religious world, as to the means which ought to be employed, and the concessions which ought to be made, in order to produce a cordial union of all who appear to be imbued with the spirit of Christianity. Were this desirable object nearly effected, numerous obstructions to the general diffusion of knowledge would be removed, and a new impulse given to the cause of universal improvement. A broad and solid foundation might be laid for the universal instruction of all ranks in the leading truths of religion, and in every department of useful science, without interruption from those sectarian interests and contentions which have hitherto obstructed the rearing of the temple of knowledge and of Christianity. Liberality of views, and a spirit for introducing improvements into the social state, would be more extensively cherished. National reformation would be carried forward with more vigour and effect. Political parties in the State—which are frequently based on sectarian interests and opinions—would be gradually undermined, and all who are “right-hearted men” disposed to co-operate in every measure that has a tendency to promote the general good. The influence of such a state of society would be powerful in procuring the enactment of

laws congenial to the spirit of philanthropy, and the dictates of revelation. Missionary enterprises to heathen countries would be carried forward on a much more extensive scale, and with far greater energy and effect, than can now be produced by the separate and insulated operations of sectarian missions. Unity of plan and operation would be introduced into all such expeditions, and a saving in the pecuniary means by which they are carried forward. Money, for all the purposes now stated, would be collected with less trouble and to a much greater amount; perhaps not only double or treble the amount now furnished, but even *tenfold* such sums might be collected, were the spirit of Christian union, and the liberal views which would accompany it, to pervade the whole range of the religious world.

III. *The knowledge of the Scriptures might be promoted by illustrating various portions of them with appropriate engravings.*

We have, indeed, Bibles and Commentaries of all sizes, from a 24mo to a folio, hawked through the country, "embellished" with engravings of different kinds, some of them not a little expensive. But these embellishments are, for the most part, only fit for the amusement of children, and, instead of elucidating the facts recorded in Sacred history, only tend to *distort* them. They consist almost wholly of pictures taken from fancy, in which the manners, costume, architecture, and rural scenery of the Eastern nations, are grossly misrepresented. Among these, we find views, connected with Jerusalem, and other cities in Judea, in which the houses are represented with sloping roofs and large arched windows in the modern style, and the streets crowded with *horses*, and horsemen, richly caparisoned, like knights-errant or modern dragoons, and holding halberts in their hands. The inhabitants of these countries are represented as wearing neither shoes, stockings, nor sandals, but quite bare from the soles of the feet to the knees. In a picture of the baptism of Christ, he is represented as standing quite naked beside a small rivulet, while John the Baptist is standing on the other side of it, holding a long cross in the one hand, and pouring water from a basin on the head of Christ with the other. In a picture of the *Temptation*, Christ is represented as sitting in something like an elbow-chair, with bare feet, a long robe like a surplice, and a glory round his head, while Satan appears addressing him in the attire of a modern female, standing upon cloven feet, and having wings attached to his shoulders. Such representations, which may be considered as specimens of most of our Scripture prints, instead of conveying ideas of the facts they are intended to represent, tend only to degrade and *caricature* them. Nothing can be more foolish and

preposterous than most of the pictures representing the scenes of Scripture history, particularly in reference to the *anachronisms* they display. Burgoyne, in his Travels, notices a painting in Spain, where Abraham is preparing to shoot Isaac with a pistol, and an angel employed in providing that it shall miss fire! There is a painting, at Windsor, of Antonio Verrio, in which he has introduced himself, Sir Godfrey Kneller, and Captain May, surveyor of the works, as spectators of Christ's healing the sick. There was in the Houghton Hall collection, Velvet Brughels' "Adoration of the Magi," in which were a multitude of figures, all finished with the greatest Dutch exactness. The Ethiopian king is dressed in a *surplice, with boots and spurs*, and brings for a present, a *gold model of a modern ship*. Poussion's painting of Rebecca at the well, has the whole back-ground decorated with Grecian architecture. The same artist, in the picture of the *Deluge*, has painted *boats*, not then invented. Some of the Saxon painters put our Saviour, Noah, Abraham, and king Edgar, all in the same habit.

Many useful ideas respecting Scriptural facts may be communicated by means of engravings; but such representations as those to which I allude, should be for ever discarded from our Commentaries and family Bibles. Instead of such absurd exhibitions, delineations of *real objects* should be introduced, as illustrative of some of the facts and descriptions of Sacred history. For example, the plan of the Jewish tabernacle and temple, the altar of incense and of burnt-offering, the ark of the covenant, the tables of showbread, the golden candlesticks, the brazen laver, and other utensils, as described by the sacred historians—the instruments of agriculture and of music, in so far as they are known, the manner of grinding corn, the plan and form of the Eastern buildings, the war-chariots and battering-rams of the ancients—views of modern Jerusalem, with plans of the relative positions of Mount Zion, Mount Calvary, Mount of Olives, the brook Kidron, &c.—views of Bethlehem, Nazareth, Joppa, the ruins of Tyre, Zidon, Babylon, and other cities mentioned in Scripture, as illustrative of the fulfilment of prophecy, which may be collected from the embellishments contained in the works of modern travellers—delineations illustrating the manners and customs of the Eastern nations—maps of Palestine, Egypt, Arabia, Assyria, Idumea, Babylonia, Persia, Greece, the islands of the Mediterranean, and the Roman empire, for illustrating the journeyings of Jesus Christ, the travels of the Apostles, the route of the Israelites through the wilderness, and the descriptions of the ancient prophets. Engravings might also be given of the more remarkable animals,



trees, and flowers, to which allusions are frequently made in the Sacred writings. Such views and delineations might be given at an expense much less than what is generally incurred in engraving the paltry and fictitious representations to which we have alluded; and they would certainly be much more congenial to the taste of intelligent readers of the Bible, and much more conducive to the illustration of the scenes described by the Sacred prophets and historians.

*IV. Knowledge and moral improvement might be promoted by abridging the hours of labour.*

One great objection to the prosecution of knowledge and general improvement is founded on the fact, that the bulk of mankind have not sufficient leisure from their daily avocations for such purposes. This is partly true in regard to merchants' clerks, haberdashers, grocers, apothecaries, and their apprentices and shopmen, and those employed in spinning-mills and several other manufactories. In these cases, shops are kept open, and persons employed from six in the morning till eight, and even till ten or eleven o'clock in the evening. But there is no necessity, in order to carry on the business of life, that such long hours of labour and attendance on shops should be imposed either on masters or servants. All the business usually carried on in shops and manufactories could be transacted, without inconvenience to any party, between the hours of seven or eight in the morning, and six in the evening, if proper arrangements were made for that purpose. When once the public is aware that certain shops are shut up at a particular hour, every one would endeavour to supply himself with the articles he required from such shops before that hour arrived; and though they were to be kept open till twelve at midnight, or one in the morning, we know, from experience, that certain individuals would postpone their purchases, till these hours had nearly arrived. In order to prevent any inconvenience to society, by the shops of bakers, grocers, apothecaries, or others, being closed at an early hour, an arrangement might be made to have one shop of every class kept open to a later hour, in every street or district of a town, so that, on any unforeseen emergency, articles of provisions, groceries, medicines, &c. might be procured. Every shopkeeper of this description would, of course, have his turn, in succession, of keeping open his shop during these extra hours, and of reaping, in rotation, the additional profits that might accrue, so that, in the course of a year or less, all would find themselves on an equal footing in regard to the quantity of business transacted, and the advantages gained, by keeping open in rotation their shops till later hours.

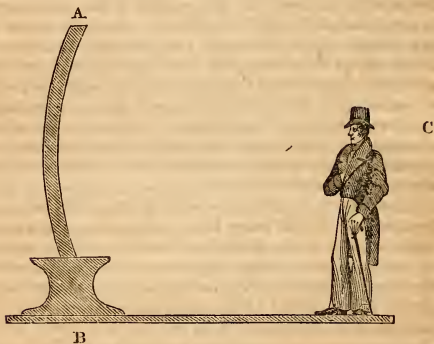
There is nothing to hinder the immediate adoption of such arrangements, but that spirit of jealousy which too much prevails among persons of the same profession, and which prevents a friendly intercourse among them for concerting measures for the good of the whole. A few obstinate and selfish characters, in the spirit of contradiction, would, doubtless, set themselves in opposition to such regulations; but as their sordid and avaricious views would be apparent to every one, they would soon be despised and deserted by the respectable portion of the community, and would suffer the natural consequences which almost invariably flow from selfishness and avarice. There is no man who, in such a case, sets himself in opposition to the general good of a community; that ought to be regarded as a Christian; as such conduct is directly opposed to the precept which enjoins us "to love our neighbour as ourselves," and "to look not merely on our own things, but also on the things of others." Such an arrangement, while it could be injurious to none, would be highly beneficial to all. It would afford leisure for public, private, and domestic intercourse—for attending philanthropic associations, or lectures on any branch of useful knowledge—for improving their minds in wisdom and virtue—for instructing their children, and enjoying the sweets of domestic intercourse—and for taking an active part in all those schemes which tend to promote the best interests of society. In particular, it would afford an opportunity to merchants' clerks, shopmen, apprentices, and others, of attending societies, lectures, schools, or other seminaries of instruction, for improving both their intellectual and moral powers—for want of which opportunities many young persons of this description rise up to manhood in comparative ignorance, and easily slide into the paths of folly and intemperance. But, before such an arrangement is effected, it would be previously requisite that seminaries, such as those formerly suggested, be established, for promoting the instruction of the classes to which I allude, so that their evening hours may not be spent in sloth or licentiousness. In regard to weavers, masons, tailors, carpenters, mill-spinners, and common labourers, eight hours a day employed in labour, instead of ten or eleven, might be sufficient for all the purposes of society. Since the invention of modern machinery, a much greater quantity of labour than formerly can be effected in the same time. It appears to me, that the Governor of the world, in permitting such inventions for facilitating the process of manufactures, evidently intends thereby that the period of human labour should be abridged, in order to afford scope to all classes of society for mental, moral, and religious improvement, and in order to prepare the way for

that period when "the knowledge of the Lord shall cover the earth." It ought, therefore, to be considered as a misapplication of machinery when it is employed chiefly for the purpose of enriching and aggrandizing a few individuals, while the mechanic and labourer are deprived both of the physical and moral advantages which it was intended to produce.

V. Knowledge might be promoted *by a proper direction of public amusements.*

There can be no impropriety, at certain intervals, of gratifying the mass of society with an exhibition of public amusements. But such amusements should always be blended, if possible, with moral and intellectual instruction—be congenial to the dignity and the high destination of man—and ought never to interfere with the purity of Christian morals. We have public amusements of various descriptions, such as stage-plays, balls, masquerades, horse-racing, cock-fighting, bull-baiting, equestrian feats and exhibitions, tricks of legerdemain, rope-dancing, &c. &c.; but most, if not all, of these, have an immoral tendency, and some of them are inconsistent with humanity, and degrading to the character of man. Instead of such trifling and demoralizing amusements, such exhibitions as the following might be adopted:—1. *Air balloons*, of a pretty large size, which might be sent up into the atmosphere either with or without living beings, and might be rendered subservient for investigating atmospherical phenomena, the different currents and electrical states of the air, and other particulars. At the same time, descriptions and explanations might be given to the assembled multitude, of the nature of balloons, the principle on which they ascend, the mode of inflating them, the facts which have been ascertained by means of them in regard to the upper regions of the atmosphere, the nature and use of the *parachute*, and various details in relation to aerial navigation.—2. *Panoramas*, or perspective exhibitions, on a large scale, of ancient and modern buildings, cities, towns, ranges of mountains, sea-ports, volcanoes, grottos, romantic rural scenery, and whatever is grand, beautiful, and interesting, in the scenes of Nature and Art. Such panoramic scenes, while they could not fail to gratify every spectator, would convey to the mind ideas which could not be derived from any other source, except the actual view of the objects represented.—3. *Camera obscuras*, on a large scale, constructed in the manner formerly described, (p. 242.) If these were constructed with large lenses of twenty or thirty feet focal distance, their magnifying power, on distant objects, would be equal to that of a telescope magnifying from thirty to about fifty times, which would show the distant scenery of a coun-

try with great minuteness, and people, sheep, and other animals, at the distance of many miles, while more than a score of persons at *one time* might contemplate such a scene.—4. *Telescopes*, constructed of a single convex lens, or a concave speculum of a long focal distance, for example, from twenty-five to forty feet, might be fixed in certain positions, so that several individuals at the same time might perceive their effect on distant objects. Sir W. Herschel informs us that, by looking with his naked eye on the speculum of his forty feet telescope, without the interposition of any lens or mirror, he perceived distinctly one of the satellites of Saturn; so that such an instrument would present a brilliant view either of the moon or of terrestrial objects. The manner of looking at objects with such an instrument is represented below, where A B represents a concave mirror or speculum of a long



focal distance, C the focal point, a little within which several spectators might stand with their faces to the speculum, and view the distant objects behind them. Were A B a large convex lens of a similar focus, the spectators could stand in a similar position and view the objects *before* them.—5. *Philosophical and chemical experiments*, of various descriptions, on a large scale, might be exhibited—such as the explosion of a bladder full of oxygen and hydrogen gas, by means of an electric spark, which produces a tremendous sound—the breaking of a piece of glass or bladder, or a large square bottle, by the pressure of the atmosphere—the burning of charcoal or phosphorus in oxygen gas, which produces a most brilliant illumination—the ascent of turpentine, when

tinged of a red colour, through water in long glass tubes, which produces a beautiful effect—the burning of spirits of wine, after having been boiled, which produces an extensive and beautiful jet or spout of fire—the Chinese lights,\* and an indefinite variety of similar striking experiments, all of which might, at the same time, be familiarly explained.

Such exhibitions might be made either in large halls, in squares, or in open areas in the neighbourhood of towns, according to the nature of the exhibition; and the best instrumental *music* might accompany them, and might occasionally be enlivened by the surrounding multitudes joining in unison with their voices. The expense of such exhibitions would be far less than the sums generally wasted in the encouragement of horse-racing, theatrical diversions, and similar amusements; and, while they tended to increase rational information, and to gratify the principle of curiosity, would be much more congenial to the taste of intelligent minds. There are certain towns in this country whose magistrates give, from the public funds, more than a hundred guineas annually for the encouragement of horse-races, besides the expenses connected with the various preparations and erections deemed necessary on such occasions. Such sums, along with a small contribution from each individual, (for example, an English penny or twopence,) would, in general, be adequate to defray the expenses of such exhibitions.

VI. Knowledge and rational enjoyment might be increased by *erecting observatories in every town and populous village.*

These observatories might be furnished, not only with some

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\* The *Chinese lights* are produced by the following composition:—Take twelve parts of nitre, five and a half of sulphur, one-half of orpiment, one-half of indigo, one-half of gunpowder, all finely pounded and intimately mixed. When this composition is set fire to by a burning match, it produces a most splendid illumination. In the year 1814, when peace with France was proclaimed, a friend of mine, at the request of the magistrates of Paisley, got a large quantity of this composition prepared, which was ignited on the parapet which surrounded the spire of the High Church of that town, and which burned for more than half-an-hour, producing the most brilliant illumination over all the town, and was an object of curiosity at Glasgow, about eight miles distant. It would be visible from elevated situations, more than thirty miles distant. Such was the splendour of the light, that the birds rose from their nests, and flew around it, as if it had been the rising sun. At the same time, a balloon, made of the *allantois* of a calf, was sent up into the atmosphere, and a number of large bladders, filled with oxygen and hydrogen gas, were exploded, by being held in the Chinese lights, which produced sounds that were heard over all the town. The composition expended on this occasion cost about ten pounds; but a quantity sufficient for a common experiment may be procured for two or three shillings.

of the best achromatic telescopes for viewing terrestrial and celestial objects, but likewise with several articles of philosophical apparatus, and specimens of natural history. In studying the science of the heavens, there is nothing more gratifying to those who have acquired a relish for this subject, than to view the telescopic objects described by astronomers, such as the moons and belts of Jupiter, the ring of Saturn, the crescent of Venus, the mountains and vales of the moon, the nebulæ, the double stars, and other interesting celestial phenomena. Such views tend to produce a higher relish for astronomical studies and rational investigations; and no pictorial representations can serve as a substitute, or convey the same ideas as actual observations by good instruments. But the majority of rational inquirers and of the community at large are deprived of such views, on account of the expense of such instruments. An establishment of this kind might be set on foot, either by a grant of money from a public fund, or by subscription. All the instruments requisite, in the first instance, would be, a large achromatic telescope for viewing celestial phenomena, and an *equatorial telescope*, for illustrating *practical* astronomy, and viewing the stars and planets in the daytime. These might be purchased for about forty guineas, (see article Astronomy, pp. 320, 322,) and if an hundred and twenty individuals were to co-operate in such an undertaking, the subscription would be only seven shillings to each, and, if an additional subscription of about two shillings a-year were paid, in the course of a few years the apparatus might be considerably increased. One special advantage arising from the universal establishment of observatories would be, that the *true time* might always be accurately ascertained, and the public clocks regulated accordingly—on which circumstance depends, in certain cases, the determining of the altitude of certain atmospherical phenomena, such as a fiery meteor, or a luminous arch, when seen by different observers in places distant from each other.

VII. *The improvement of towns, villages, and roads*, is intimately connected with the advancement of society.

There are few circumstances in the state of society which exhibit the folly and depravity of man in a more striking point of view, than the state of most of the cities and towns of Europe and other parts of the world—not even excepting the British empire. In some of our cities we have palaces, churches, colleges, and public buildings, of the most magnificent description, while the great mass of the population around are living in miserable habitations in narrow dirty lanes, which are seldom or never visited by the rays of the sun, or the refreshing breeze. In the High

street of Edinburgh and its environs, which contain a greater number of human habitations than any other spot of the same extent on the surface of the globe, the inhabitants appear to be huddled together like so many rabbits in their cells. The houses are from five to eight and ten stories high, with numerous narrow lanes or *closes*, from four to six feet wide, branching from the street, and running down a great extent towards a hollow on each side. In these closes there is neither light nor pure air, but a continual gloom and noisome exhalations; and the physical filth and darkness which abound are generally emblems of the moral pollution and scenes of depravity which are too frequently exhibited in such habitations. Such abodes are incompatible, not only with physical comfort, but with any attempts at improvement in knowledge; and it is a kind of degradation to the nature of man, that any human beings should be doomed to spend their lives in such wretched habitations. It tends, not only to debase the moral character, but to prevent the expansion of the human intellect. Instead of an extensive landscape, adorned with flowers and verdure, and the view of the expansive canopy of heaven—the inmates of such dwellings, for months and years, have nothing presented to the eye but a dead murky wall bespattered with filth, which confines the range of their vision within the compass of a few feet, and prevents them from becoming acquainted even with the common scenes of nature. What has been now stated will apply in a greater or less degree to almost all our cities and large towns, and even to some of our villages. Were we to inquire into the circumstances which led men thus to immure themselves in gloomy holes and corners, like bats and owls, we should doubtless find that the abominable system of warfare has been one of the chief causes of the evil of which we complain. Man, living at enmity with his fellow-man, judged it expedient to surround his habitations with a huge wall for protection against the inroads of his hostile neighbours;—and the problem to be solved, in this case, seems to have been, ‘In how small a space can we compress the greatest number of inhabitants, so that our wall and fortifications shall cost us the least trouble and expense?’ Small towns and villages which were afterwards built, and which required no fortifications, copied the plan and dimensions of their streets from the fortified towns, and thus the whole of our cities, towns, and villages have been bungled and deranged.

Great cities, especially when ill-planned, may be considered as great evils. The Creator evidently intended that the population of the globe should be more equably distributed than it is at present. We are told that “He created it not in vain, but *formed*

*it to be inhabited.*" But, how monstrous a disproportion is there in the distribution of its population, when we find a mass of human beings, as in London, compressed into a space of little more than 20 square miles, and a similar mass, in another part of the same island, spread over an extent of 20,000 square miles! There appears to be no reason, except in a very few cases, why any city should extend beyond a population of a hundred thousand inhabitants; and a city containing such a population should occupy five times the area that it does at present. Towns distributed at nearly equal distances over the face of a country, would be of far more importance for the general improvement of society than a few crowded cities with an overgrown population, and more conducive to the health and morals of the inhabitants.—There is one circumstance that characterizes almost all our cities, towns, and villages, except in some recent instances; and that is, *the extreme narrowness of the streets*, some of which do not exceed 15 or 20 feet in width. Even in the United States of America, where the towns have been more recently built, and formed on more expansive plans than in Europe, this evil is found to exist. The street *Broadway*, in New-York, which is so much celebrated, and which is 3 miles in length, is only 80 feet broad, and most of the other streets are considerably narrower. Most of the streets in Philadelphia are little more than 50 feet broad, except *Broad street* and *Market street*, the latter being 100, and the former 113 feet in breadth. Most of the small towns, however, in the Northern States, such as New-Haven, Northampton, and others, are described by travellers as having broad streets and spacious squares, and remarkable for their cleanliness and beauty. In Great Britain, most of the streets, especially in seaport towns, are wretchedly narrow and dirty. In North-Shields, county of Northumberland, the main street is nearly a mile long, but so narrow that in many places two carriages cannot pass each other. The New Town of Edinburgh, which contains the most spacious and elegant streets of any city in Europe, is disgraced with two or three long narrow streets, not above one-fourth the breadth of the others, intended for the residence of the lower classes; as if they had no right to enjoy a free light, pure air, and a cheerful prospect, as well as their superiors.—The following hints are suggested in relation to the improvement of towns and villages; though I have no hope of living to see them realized in my native country.

1. Most of our crowded towns should be demolished, or at least their streets ought to be widened, at an average *three times* their present breadth. Extravagant as this proposal may appear, there

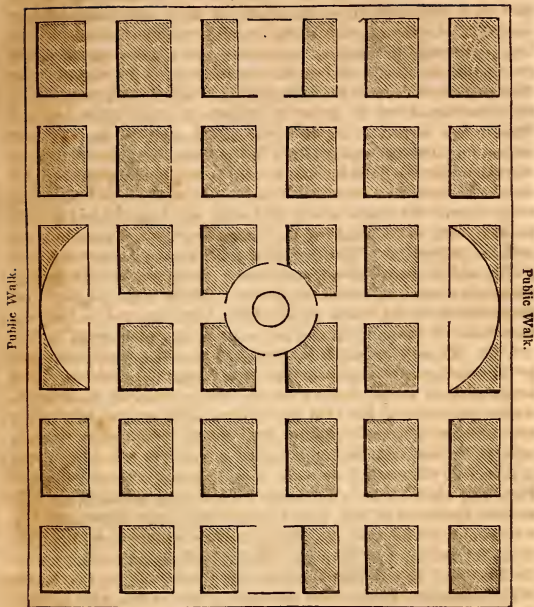


is nothing that stands in the way of its accomplishment but *selfishness* and *avarice*. If the promotion of the comfort and happiness of our species were the great object of our ambition, all difficulties would soon vanish, and all obstructions would speedily be removed; and why call ourselves *Christians*, if this object is not kept in view?—2. No street in any town or village should be less than 80 feet wide. In large towns, where the houses are above two or three stories in height, the streets should not be less than 100 or 120 feet in breadth.—3. Narrow lanes and *closes*, of all descriptions, ought to be for ever banished from all our towns and cities.—4. The practice of *sinking stories* below the level of a street, unless for cellars, should be laid aside. It has become an almost universal practice in Edinburgh, and other towns, especially in genteel houses, to have a *sunk* story for the kitchen and servants' rooms, as if they were unworthy of enjoying free light and pure air, and their health in no danger from the dampness of such apartments. There is something absurd and preposterous in being at the expense of digging a hole for the under story of a house, when a kitchen and laundry could be built behind the house, on the level of the street, which would be more convenient and salubrious.—5. Houses might be built with *flat roofs*, with a parapet surrounding them, breast high, which would form a promenade for families in towns, where they would enjoy an airing and a prospect of surrounding objects, without removing from their own dwellings. It would also serve for drying clothes, contemplating the heavens, and various other purposes. In Eastern countries, where the houses are constructed with flat roofs, they form the sleeping places of the family during the summer months. The rain that falls upon them might be so conducted as to supply every family with water for washing, and cooking victuals.—6. Squares, crescents, or octagonal spaces, should be appropriated in different parts of a town, for bazaars, or shops where all kinds of merchandise should be sold; each shop having an apartment or two connected with it, for the temporary accommodation of a family.—7. The streets more particularly appropriated for dwelling-houses, should have verandas or garden-plots in front of the houses on each side, diversified with shrubs, flowers, and evergreens, and, at certain regular distances, a few forest trees, so that the street, although 80 feet broad, would require only about 40 feet of pavement.—8. In every large city, open spaces, within the city, should be set apart for pleasure walks for the citizens, and diversified with trees evergreen, shrubs, seats, and bowers for shelter from the heat or rain. In small towns, such rural walks should be formed to go

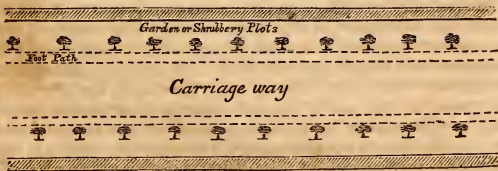
quite round them.—9. A square plot of meadow ground, at each end of a town, might be set apart for public meetings, amusements, or exhibitions, which might also serve for grazing, bleaching, promenading, and other purposes.—10. Certain streets might be allotted for houses of one or two stories, for the accommodation of those who have it not in their power to occupy more stately mansions, so as to preserve uniformity in every street; but such streets should be equally broad, and adorned in the same manner as the other streets.—11. Between the different streets should be garden-plots for every family, and accommodation for washing and bleaching, as also for erecting workshops for smiths, carpenters, weavers, &c. wherever they are required.—12. Encouragement should be given in the neighbourhood of large towns, and throughout the country at large, for building towns on such plans, and for transforming our present hamlets and villages into more convenient and pleasant places of residence. If mankind were united by the bonds of Christian affection, and if all were as anxious to promote the happiness of their fellow-men, as the greater part are to hoard up wealth and riches which they can never enjoy, all the improvements now suggested could easily be accomplished within the course of a few years, or, at farthest, within the limits of the next generation. But so long as avarice sways its sceptre over the human breast, no extensive improvement, either in knowledge, religion, or physical comfort can be effected.

The following engraving exhibits a plan of a town of a moderate size, which, with a few modifications, according to circumstances, might be copied, in the formation of new towns and villages. In this plan all the streets cross one another in right angles, and are supposed to be at least 80 feet broad. In the centre there is a circular space about 240 feet diameter, from which four streets diverge to each quarter of the town. The central part of this circle might be formed into a bowling green, diversified with shrubs and flowers; or a circular tower might be erected in the midst of it to overtop the surrounding buildings, on the top of which a large camera obscura and some telescopes might be placed, for the purpose of surveying the heavenly bodies, or the surrounding country. The four openings into this circular space might be about forty feet wide, or half the breadth of the streets, which would afford the houses at each end of the four crescents a commanding view, not only of the interior of the circle, but of the whole street in both directions. Instead of a circle, an *octagon*, if judged more convenient, might be adopted. Directly opposite this central circle, on the north and south extremities of this town, are two squares, each of whose sides is about 170 feet

Public Walk.



PLAN OF A STREET.



long, and at the east and west extremities two crescents, about 360 feet diameter. In each of the squares, and in the middle part of the crescents, a church or other public building might be erected; and the entrance to these squares, &c. from the country, might be by a broad arch-way under one of the buildings. The principal shops might be placed, and the principal business of the town transacted, in the squares, crescents, and central circle. The spaces between the backs of the houses in the different streets might be set apart either for gardens, washing-houses, or workshops for the different mechanical professions. These spaces should be from 120 to 150 feet wide. A walk should be made to go round the whole town, decorated with trees, shrubs, and bowers; and on each side of the town should be a large common or bleaching green. The extent of such a town would be about a mile and a quarter in circumference, but might be indefinitely extended according to circumstances. Such a town would undoubtedly be much more commodious, pleasant, and salubrious than most of the small towns and villages that now exist.

VIII. *Knowledge might be diffused at a cheap rate by means of itinerating libraries.*—Of late years small libraries have been established in most of our populous villages, and in connection with christian churches; but the want of sufficient funds prevents the purchase of such a variety of books as is sufficient to keep alive the attention for any number of years. In the year 1817, the plan of itinerating libraries was suggested by Mr. Samuel Brown of Haddington, and, under his auspices, was commenced in East Lothian and the neighbouring districts. The object is, “to furnish all the towns and villages of the country with libraries of useful books, and to plant them at such distances that no individual may be more remote from one than a mile and a half.” “The books are formed into divisions of fifty volumes each. One of these divisions is stationed in a place for two years, and the books are issued to all persons above twelve years of age who will take proper care of them. After that period it is removed to another town or village, and a new division is sent in its room, which after other two years is again exchanged for another.” By this means a perpetual succession of new books is introduced into each town and village, the principle of novelty is gratified, and the interest of the readers kept alive. The books are kept for a few years for the use of annual subscribers of five shillings. They are afterwards formed into divisions of fifty volumes, and are lent the first year for one penny a volume, (provided it is not kept longer than one month) and gratis the second. One of the principal features of these libraries is their *cheapness*. A single

library of fifty volumes, with book-case, catalogue, labels, advertisements, and issuing books may be procured for about £10 at an average, as they are purchased on the most economical plan. Were a British and Foreign Itinerating Library Society established in London, that could raise £10,000 annually, it is calculated that, in conjunction with the small sums furnished by the readers, there could be established, in the course of twenty years, a library for every 524 persons in Great Britain and Ireland, taking the population at twenty millions; and in twenty-five years, for every 294 persons, which would be a complete supply for the wants of the whole population. And what would such a sum be to the British Government, which is extravagant enough to waste twenty times that sum every year in bestowing *pensions* on those who neither deserve them nor stand in need of them? The great object of these libraries is to promote the interests of religion, in connection with the study of history, biography, voyages and travels, and all the popular and useful branches of science. They have been supported and patronized by the most respectable persons in the country, and have met with almost unprecedented success. They have been introduced into several other counties in Scotland and Ireland, and in some of the West India islands, and even in South Africa. The number of volumes connected with the East Lothian itinerating libraries now amounts to nearly three thousand. In some of the divisions every volume has been issued about 120 times, and many of them much oftener. Mr. Brown, who has directed and superintended these libraries for eighteen years, deserves the thanks of his country for his benevolent and unremitting exertions.\* In several cities and towns in America, such as Philadelphia and Albany, libraries have been established for the use of *apprentices*, both male and female. The apprentices' library in Philadelphia contains above 8000 volumes. Although well-selected libraries are of immense importance for the diffusion of knowledge, yet no person, who has it in his power to purchase a few good books occasionally, ought to *confine* his reading to the books of a public library; but in conjunction with the use of such books, should endeavour to furnish himself with selections of some of the best standard books in the language, which he may study at leisure, and to which he may immediately

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\* Mr. S. Brown is a son of the Rev. John Brown, of Haddington, well known as the author of the "Self-Interpreting Bible," "Dictionary of the Bible," "System of Divinity," and many other works. His exertions, and the beneficial effects which have flowed from them, show how much even an individual engrossed in an extensive business has it in his power to perform, when his aims are directed to promote the good of mankind.

refer for any particular information of which he is desirous. Every general reader should, if possible, be furnished with an English Dictionary, a portable Encyclopedia, a summary of universal history, and some of the best systems of popular science.

IX. Knowledge might be promoted *by delineations and inscriptions on various articles of furniture.*

We have, for example, many kinds of bowls, drinking vessels, &c. made of porcelain or earthen ware, on which many foolish inscriptions and devices are engraved. We have likewise carpets, bed-curtains, handkerchiefs, &c. on which groups of fantastic figures, and various distorted representations of natural and artificial objects, are depicted, which serve no purpose but that of exhibiting a gaudy show.—Now, if, instead of such paltry devices, moral sentiments and maxims, pithy sayings, and sentences descriptive of certain historical and scientific facts, such as those formerly specified, (pp. 132—406.) were inscribed on the articles to which I allude, useful hints might be communicated and rendered familiar wherever we turned our eyes, and might occasionally suggest topics for useful conversation. In like manner, were *real objects* in nature and art depicted on china-ware, drinking vessels, printed cotton handkerchiefs, window-curtains, carpets, and similar articles, in place of the fantastical figures usually delineated, which have no prototypes in nature, a considerable fund of information might in this way be imparted. For pictures, when true to nature and correctly delineated, convey useful knowledge as well as books, and sometimes in a more pleasant and rapid manner; and there is no more difficulty in engraving *real* objects than in depicting the distorted and fantastic objects which are usually represented; and in course of time, every rational person would be induced to consider every thing as *beautiful* which is really *useful*. In following out these suggestions, we might have paper hangings and carpets diversified with maps of the world and of particular countries—bed and window curtains adorned with public buildings, landscapes, views of caverns, grottos, volcanic mountains, cataracts, steam-carriages, air-pumps, telescopes, foreign trees, shrubs, and animals—our plates, tea-cups and saucers decorated with miniature pictures of similar objects, accompanied with wise sayings, immutable truths and short statements of important facts. In this way a fund of sententious wisdom, in connection with views of interesting scenery, might be introduced into every family; which would tend to excite inquiry, to lead to improving conversation, and to deter from the pursuit of vicious and criminal courses. A king was said to have been saved from being poisoned by his cup-bearer, by the

following motto engraved on the cup which contained the poison, "Never *begin* any action of which thou hast not well considered the *end*."—It is evident, that the above hints might be reduced to practice with as much ease and cheapness as silly and licentious inscriptions and clumsy castles in the air; and that almost every article of dress and furniture, every garden bower, and every rural and architectural decoration, might in this way be rendered subservient to human knowledge and improvement; provided society would give encouragement to such devices. But, hitherto, the foolish and depraved character of man has displayed itself in this as well as in almost every other department of his actions.

X. The improvement of society requires *that changes and alterations be made in many of our established laws, regulations, and customs.*

The laws and practices to which I allude are so numerous, that I shall mention only two or three as a specimen. 1. *All taxes connected with the diffusion of knowledge should be wholly and for ever abolished.* These include taxes on the materials and the manufacture of paper, which, besides directly adding to the price of this article, are found to be extremely vexatious to the manufacturer, and prevent him from getting his articles rapidly conveyed to the market—taxes on newspapers, engravings, pamphlets, periodical works, and advertisements of books and other articles of trade—and taxes, too, in the shape of entering books in "Stationers' Hall," depriving the author or publisher of thirteen copies of his work, however valuable and expensive, which in certain cases will amount to the sum of £200 or £300. Were these and all other taxes connected with literature abolished, and an economical mode of printing adopted, books might be purchased at little more than one-half of their present price. In this connection, too, it may be stated, that the charges demanded for the insertion of advertisements of books in newspapers, magazines, and other periodicals, are *extravagantly high*, and add, in no inconsiderable degree, to the price of literature. In consequence of the tax on newspapers there are only 30 millions of them circulated in Great Britain and Ireland, which is but the *one twenty-fifth* part of the number circulated in the United States of America, which contain little more than half the population of the British empire. In England there is only one newspaper to 46,000 inhabitants.—2. *The postage of letters should be greatly reduced* The conveyance of letters is scarcely a fair subject of taxation, if we wish to facilitate the interchange of sentiment and friendship among mankind. It tends to prevent the poor man from corresponding with his friends and relatives at a distance—to prevent

communications being sent to periodicals—and to abridge the correspondence of men of literature and science, some of whom have very little money to spare. I have known persons of this description taxed in this way, to the amount of three or four shillings, and even of half-a-guinea in one day, when such sums were imperatively required for procuring the necessaries of life.—It is likewise unfair, and absolutely unjust, that the inhabitants of villages, who are generally poorer than those in towns, should pay more for letters and newspapers than others. While a person in a large town receives a daily newspaper from London *gratis*, the villager, only four miles farther distant, pays for the conveyance of the same paper, *twenty-six shillings a year*, besides paying an additional penny for all his letters.\* The postage of letters should be so regulated that all may enjoy an equal benefit—that every facility may be afforded for transmitting them to foreign countries, whether belonging to the British dominions or not,—and the charge for letters and packages should be *no more than what is sufficient to defray all the expenses of the Post-office establishment*; as is the case in the United States of America. Under certain regulations all *proof sheets* of any work sent to the author for corrections *should be free of postage*. In these and many other respects our Post-office regulations require a thorough investigation and amendment.†—3. The names of ships and steam-vessels should be painted in large characters on the most conspicuous parts of these vehicles. If the names of ships are intended to distinguish them from each other, it appears preposterous and truly ridiculous, to have the name depicted on the lower part of the stern, which always stands in an oblique position, and which is seldom or never seen, when approaching another vessel or towards the shore. If the name of a vessel were painted in large characters on each side of the bow, it might be distinguished by a good telescope at the distance of four or five miles, whereas it is sometimes difficult to read the name of a vessel on the stern at the distance of a few yards. As it is interesting in many cases, not only to the owners of ships, but to those who have friends and relatives on board, to be able to distinguish any particular vessel, when it first makes its appearance, the hint now given cannot be deemed altogether unimportant.—4. The practice of paying waiters, chambermaids, boot-boys, and ostlers

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\* Here I allude to the *Penny posts* lately established in most of our villages.

† In America the postage for 30 miles is 6 cents, equal to 3d. English 60 miles, 10 cents; 120 miles, 12½ cents; 400 miles, 18 cents, &c.



at inns, servant-maids, &c. at private houses, and guards and postilions in stage-coaches, should be universally discarded—as creating unnecessary trouble and expense to travellers, and fostering a spirit of meanness, impudence, and avarice, in the persons occupying such situations. It would be conducive both to the moral and pecuniary interests of all parties concerned, were such customs abolished. Mr. Stuart informs us, that no such custom prevails in the Northern States of America, and that it would be considered in almost every instance as an insult, to offer such persons a gratuity for performing their duty. This absurd and degrading practice has been handed down to us by the aristocracy, the servants of whom are always on the watch for gratuities from strangers and visitors. A literary gentleman, Dr. —, who had frequently been invited to dine with Lord —, was one day accosted by his lordship, and asked why he had not for a long time past complied with his invitation to dinner? “Why,” replied the doctor, “because I cannot afford it; I can dine at my own apartments for less than two shillings, but when I dine with your lordship it costs me at least *five* shillings—every one of your servants, at my departure, holding out his hand, and expecting a half-crown or a shilling at least to be given him.”—

5. Another abominable custom which prevails at public meetings, and which should be discarded, is, *hissing* and groaning at certain speakers, or at the sentiments they express. A hiss or a groan may display the malignity of those who utter it, and their antipathy to the opinions expressed, but it never embodies a *reason* or an *argument* to confute the speaker, or convince the audience of the futility of his sentiments. In all deliberative assemblies, every speaker who conducts himself with decorum should be listened to without interruption, and *facts* and *arguments* brought forward to confute his positions, if they be untenable. To attempt to put down a speaker by hisses or groans is inconsistent with the dignity of an assembly of rational beings—is characteristic of a rabble, or a company of boors, rather than an assemblage of men of intelligence—and generally indicates the *weakness of the cause* which such conduct is intended to support.

—6. *Our civil and criminal codes require to be simplified and re-modelled, and formed on the principles of equity and natural justice.* Many of their enactments are repugnant to reason and religion, and inconsistent with the dictates of philanthropy and common sense, and with the spirit of an enlightened age. The *expense* of law processes, as presently conducted, amounts to a prohibition of a poor man's obtaining justice in any case where he has suffered an injury; and the multiplicity of statutes and

precedents, the vagueness of their language, and the unintelligible jargon of terms and phrases connected with them, frequently lead to almost interminable litigations, till the whole value of the subject in dispute is more than expended, and the litigants reduced to poverty. Our *civil* code requires to be cancelled, and reconstructed, *de novo*, on principles similar to the "Code Napoleon"—and our *penal* statutes require to be remodelled in such a manner, that punishments may be proportioned to crimes, and that they be of such a nature as to promote the *reformation* of the criminal.

The above are merely *specimens* of customs, laws, and usages, which require to be either modified or abolished, in order to promote the advancement of society.

XI. The diffusion of knowledge, and the improvement of mankind, are, in some measure, dependent on a *friendly intercourse being established among all civilized nations*.

Hitherto, nations, even those that are adjacent to each other, have acted towards other nations with a spirit of selfishness and jealousy, as if they were beings of a different species, and had no common relation as brethren, or as children of the same Benevolent and Almighty Parent. Harassing restrictions, duties, excise regulations, and every other impediment, are thrown in the way of travellers, when passing from one country to another, as if the interests of one class of human beings were set in opposition to those of another. When a traveller passes from England to France he must pay for a passport, and should he happen to lose it he is treated as a rogue or a spy. When he passes from Holland to Britain, and carries an old Dutch Bible along with him, before he can convey it from the shore he must pay a duty to the amount of far more than its value. When he is about to embark at Liverpool for America, his trunks and packages are searched, duties demanded, and a host of petty tyrants under the excise vex and harass him in all his arrangements; when he lands on the other side of the Atlantic, he is subjected to a similar ordeal; and when he returns to England with a few volumes of American literature, his luggage is again subjected to a strict scrutiny, and he must pay a shilling for every pound weight of knowledge he has imported.\* Besides the spirit of warfare, which has so fre-

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\* The following instance, among many others, shows the harassing nature of custom-house restrictions:—A. Davidson, A. M., a celebrated lecturer on experimental philosophy and chemistry, after having returned from Ireland to Liverpool, had his packages, containing an extensive apparatus, thrown into the custom-house, which were not permitted to be removed till they should be minutely inspected. They consisted chiefly of glass cylin

quently interrupted the correspondence of nations,—such harassing and vexatious restrictions have a tendency to foster a principle of antipathy, and to impede the progress of knowledge. They are founded on a principle of selfishness and malignity, and, like all such principles, they frustrate even the pecuniary object they were intended to promote; for, in point of fact, so far from increasing the wealth of a nation, they tend in many ways to diminish its resources. Were all such restrictions and exactions abolished, philanthropic travellers might make a tour through the nations without being annoyed—the manufactures and natural productions of every country could be afforded at a much cheaper rate than at present—and the hundred thousands of pounds and dollars annually expended in keeping up a numerous retinue of excise officers and underlings, would be saved for the purposes of national improvement. The most enlightened political economists now agree that Free Trade should be universally encouraged, and that extraordinary restrictions upon the importation of goods are injurious to the wealth and prosperity of nations.

XII. The improvement of society requires that particular attention be paid to the intellectual and religious instruction of *seamen*.

The British navy includes about 30,000 men; the British merchant service about 220,000, of whom about 100,000 are engaged in the coasting trade, and 120,000 in the foreign trade. The coast-guard service includes 21,000 individuals; and there are of fishermen, watermen, and boatmen, probably not less than 50,000 persons, beside their families, amounting in all to above

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ders, globes, receivers, &c. of all descriptions, which required several days and much exertion to get packed; and they could not be unpacked, in such a situation, without considerable expense and great loss of time, and the risk of having a great part of the apparatus broken and destroyed. He offered to unpack them in the presence of excise officers, in the apartments he had procured for the purpose; but this was refused. He called day after day at the custom-house about the matter, but to no purpose. One underling gave him a sealed card, containing about two lines of writing, to carry to another underling, for which he charged half-a-crown; this last gave him a similar card to a third person, for which the same charge was made; this third person gave another *half-crown card*, to be handed to a fourth person, who could give him the requisite information, but this fourth person could never be found; and thus he was bandied about from one harpy to another, and filched out of four or five half-crowns. In this way, three weeks were wasted to no purpose, till by accident he met with a gentleman connected with the custom-house, with whom he was formerly acquainted, who got his packages released, after he had been subjected to much trouble, expense, and anxiety, and lost nearly a month, during which his lectures might have been nearly finished. Regulations which lead to such impositions and perplexities, require to be speedily abolished.

320,000 individuals, exclusive of their wives and children. An immense number of this class of men is likewise connected with the United States of America, but I have no data on which to form an estimate of their amount. A great proportion of these persons have been brought up in debasing ignorance, both of general knowledge and of the truths of religion, and they are too frequently addicted to habits of profaneness and intemperance. They form, however, a most important and interesting class of our fellow-men—they are frequently distinguished for heroism, humanity, and a noble generosity; and, were they generally instructed in useful knowledge and Christian morals, they might be rendered useful agents in promoting the good of mankind both at home and abroad. The “British and Foreign Sailors’ Society” was formed sometime ago, “for promoting the moral and religious improvement of seamen.” Of this society, Lord Mountsandford is president; Alderman Pirie, and G. F. Angas Esq., treasurers; the Rev. Dr. Cox, and the Rev. T. Timpson, secretaries—gentlemen distinguished for their activity in every department of philanthropic labour. The principal scene of their labour is the port of London, where the gospel is preached, and prayer meetings held on board ships, every evening, by agents of the society, who distribute Bibles, religious books and tracts, and enter into conversation with the seamen on moral and religious subjects. They have already spent upwards of £2000 in fitting up a chapel and other buildings, and have provided 140 “Loan Ship Libraries,” comprising 4000 volumes, now abroad in many vessels; and 50 small libraries for the fishing smacks sailing from the Thames; besides the “Vestry Library,” which contains upwards of 3000 volumes, daily open to sailors in the dépôt of the chapel;—but the want of adequate funds prevents them from enlarging the sphere of their operations. To complete such benevolent arrangements, it would be requisite, could funds be procured, to establish schools on a moral and intellectual principle, some of them adapted to the *children* of sailors, and others for the rational instruction of adults. Lectures on popular Science, accompanied with experiments, might likewise be occasionally delivered; and the religious books contained in the libraries blended with popular and interesting publications on geography, astronomy, history, voyages, travels, and other departments of knowledge. Were sailors well instructed and moralized, they might improve their own minds by reading and conversation, during long voyages, and feel a superior degree of enjoyment to what they now experience; they might be the means of promoting both knowledge and religion in foreign lands—they might soon be accus-

tomed to contemplate with intelligence the various scenes of nature which pass under their observation, and record them for the information of others—and thus become contributors to science, and benefactors to their species, instead of “increasing,” as they often do, “the transgressors among men.”

XIII. In order to carry into effect the hints suggested in the preceding pages, *societies might be formed for the promotion of education, and the general improvement of the social state.*

From the operations of Bible and Missionary Associations, it is evident how much may be achieved by the formation of societies for the accomplishment of a specific object. The societies to which I allude, including the Church Missionary, Scottish, London, Wesleyan, and several others, now raise nearly £300,000 annually. The general object I would propose to accomplish by a new association, is as important as any other which has yet engaged the public attention; for it lies at the foundation of all other philanthropic plans, and they can never be brought into *extensive* operation till it be accomplished. If all ranks were thoroughly instructed in knowledge and religion, and, consequently, led to appreciate the importance of Christianity, and the necessity of its universal propagation, the funds of our missionary institutions, and the energies with which they would be conducted, would be increased tenfold more than they now are, and few individuals would be found altogether indifferent to such noble enterprises. Such an association might be instrumental in calling the attention of the public to the subject—in diffusing information respecting it—in detailing plans for accomplishing the grand object intended—in illustrating the noble and beneficial effects which would flow from its accomplishment—and in exciting the more wealthy members of the community to contribute a portion of their substance for carrying forward the requisite arrangements. By such a society, with all the auxiliaries that might be formed throughout a nation, it would scarcely be too much to expect that a million of pounds might annually be procured, which would render society nearly independent of the caprices and partialities of civil rulers, or of the grants of money which governments might either withhold or bestow.

XIV. Before any plan for the improvement of mankind can be brought extensively into effect, the principle of *avarice*, as it now operates in society, *must be counteracted and subdued.*

The great object of the majority of mankind appears to be, to acquire as much wealth as possible, not for the purpose of applying it to the service of God and the good of society, but to gratify a selfish principle and an avaricious propensity—to make a

splendid figure in life, to lay up portions for children, or merely to glory in the idea of having hundreds or thousands of guineas or bank-notes deposited in a chest, in the stocks, or other place of security. Every one seems to think that he may use his money just as he pleases, without being responsible to a higher Power; and even many of those who call themselves *Christians*, are glaringly guilty of that "covetousness which is idolatry," although they are pointedly admonished that "the love of money is the root of all evil," and, consequently, the prevention of much good; and that "it leads into many snares and temptations, and foolish and hurtful lusts, which drown men in destruction and perdition." Nothing can be more irrational and degrading than for an immortal being to hoard up treasures which he never applies to any useful purpose, and who only feasts his imagination with the idea that he has them, to a certain amount, in his possession. Yet thousands of such characters exist even in the Christian world. What should we think of the man who took it into his head to lay up, in a large shed or garret, which was carefully locked up from public view, 5000 pair of boots, 10,000 tea-cups, 20,000 coffee-pots, or 30,000 cork-screws, with no other view than to please his fancy, and to tell the world that he had such a number of articles in his possession? We should, doubtless, consider him as an arrant fool, or even as a downright madman. And what is the difference between hoarding thousands of guineas, dollars, or bank-notes, which are never brought forth for the benefit of mankind, and accumulating fifty or a hundred thousand pair of boots, spurs, or knee-buckles? How ridiculous would it appear if all that could be said of a man when he died was, that the great object of his life was to lay up in store 25,000 teakettles, which were never intended for cooking, and 30,000 great-coats, which were never intended to be worn? Equally foolish and contemptible is it, to lay up thousands of pounds or dollars that are never consecrated to the glory of God or the good of man. I know individuals who are worth £1000 a year, and whose annual expenditure does not amount to above £150; and I know others who are worth ten times that sum, who do not spend above two or three hundreds a year;—yet it is sometimes difficult to obtain from them a guinea, or even a few shillings, for a religious or philanthropic object; and, were you to call in question their Christianity, it would be considered as little short of an insult.\*

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\* The late distinguished philanthropist, J. B. Wilson, Esq. of Clapham Common, was once heard to say of one who had been looked up to as a good man and Christian, "He died wickedly rich,"—evidently implying, that he thought such a man's Christianity was extremely doubtful.

It becomes Christian churches and ministers seriously to consider this subject, if they wish to see the principles of pure Christianity reduced to practice, and worldly maxims undermined, and if they would be instrumental in preparing the way for the universal propagation of the gospel, and the arrival of the predicted Millennium. Were it not for the prevalence of the debasing principle of avarice, we should, ere long, have seminaries of all descriptions established among us, for training both the young and the old in knowledge and virtue, and "to glory and immortality"—we should have our towns and cities cleared of every nuisance—our roads and footpaths improved—our deserts turned into fruitful fields—new towns and villages erected on spacious plans—intelligence speedily and cheaply conveyed—the physical aspect of the country beautified and adorned—and the whole frame of society transformed and remodelled, in conformity with the principles of reason and religion. Were I to enter into minute calculations on this subject, it might easily be shown, that the wealth presently possessed by civilized nations, were it properly distributed and applied, would be more than sufficient to introduce every improvement in society, physical, moral, and intellectual, of which the terrestrial state of man is susceptible—to raise the degraded mass of this world's population to intelligence and virtue—to bring into a state of cultivation almost every waste on the face of the globe—to intersect every country with canals and rail-roads—and to transform the whole earth into a paradise, scarcely inferior in beauty to that which appeared at the first creation. And those who expended their superfluous wealth in such noble achievements, so far from having any of their sensitive enjoyments diminished, would enjoy a happiness, both physical and mental, far surpassing any thing which they formerly experienced.

#### *Recapitulation and Conclusion.*

In the preceding pages I have endeavoured to illustrate a variety of topics in reference to the education and general improvement of all classes of society—particularly the physical, moral, and intellectual instruction of infants—the advantages which would result from the universal establishment of infant schools—the seminaries which require to be erected for the instruction of youth from the age of six to the age of fifteen years—the plan and arrangement of school-rooms, and the objects and apparatus with which they should be furnished—the principles on which school-books should be constructed—the modes of teaching, by which substantial knowledge and moral principle may be communicated—the *branches of knowledge which should be taught to all*

*classes of the community*—the *rational and intellectual processes* by which a knowledge of them is to be conveyed—the moral and religious instruction of the young—the manner in which Sabbath schools should be conducted, and the qualifications requisite for every teacher in such institutions—the seminaries which require to be established for young persons of both sexes from the age of fifteen to the age of twenty years or upwards—the qualifications requisite for teachers of all descriptions, and the seminaries which ought to be established for their instruction—the *practicability* of establishing all such institutions—the *utility* of such improvements in education, in counteracting crime, raising the moral and intellectual character of man, and preparing the way for the approach of the millennial era—the *principles* on which national systems of education should be established—mechanics' institutions, and the improvements of which they are susceptible—with a variety of *miscellaneous hints in reference to the diffusion of knowledge and the improvement of general society*.

Were such institutions once established throughout every part of our country and of the world at large, thoroughly imbued with the spirit of Christianity, and conducted with activity and zeal—there can be little doubt that they would, ere long, be accompanied with the most interesting and beneficial results. We should soon behold ignorance, foolish prejudices, superstition, enthusiasm, bigotry, and intolerance, with all their accompanying evils, gradually evanishing from the world, as the shades of night before the rising sun. We should behold the human mind aroused from the slumber of ages, exerting its energies on objects worthy of its high dignity and destination, and conducive to the improvement and the happiness of the social state. We should behold science enlarging its boundaries, the useful and ornamental arts carried to perfection, and the universe more fully explored throughout all its departments. For we should then have a thousand experimenters, and a thousand intelligent observers of the phenomena of nature, for one that exists in the present state of intellectual debasement. New and interesting experiments would be instituted, new facts explored, new regions of the universe laid open to view, and a nobleness, a vigour, and a lofty spirit of independence, on every subject of thought, displayed by the human mind. We should behold avarice, pride, ambition, revenge, and other malignant passions, in a great measure extirpated; and a spirit of love, affection, liberality, and harmony, pervading every department of the moral world. We should behold the Christian world approaching to a harmonious union—the spirit of jealousy and dissension laid to rest—the demon of persecution chased out



of the world—the truths of religion and its holy principles recognised in every department and arrangement in society—the great realities of the eternal world contemplated in their true light, and men of all ranks walking hand-in-hand, as brethen of the same family, to the same glorious and incorruptible inheritance.

In the progress of such institutions—when they shall have been brought into full operation—I behold, in the prospect of future ages, the most important transformations, and the most glorious results, in the improvement both of the *intellectual* and of the *physical* world. I behold the surface of the earth, at no distant period, adorned with vegetable and architectural beauties and embellishments—our deserts transformed into fruitful fields—our marshes drained—our moors and heath-clad mountains adorned with fruitful trees—our gardens producing the fruits of every clime—our highways broad and spacious, accompanied with cleanly footpaths, and at the distance of every half-mile furnished with seats and bowers for the shelter and refreshment of the passing traveller, and every bower furnished with Penny Magazines and other works for the instruction and amusement of every one who has leisure to peruse them—our abominable lanes and closes, the seats of physical and moral pollution, completely demolished and laid open to the light of heaven—our narrow streets expanding into spacious squares, cheered with the solar beams, and with rural prospects, and ventilated with the refreshing breeze—our densely crowded cities almost completely demolished, and new cities arising from their ruins, on noble and expansive plans, corresponding to the expansive state of the human mind.

I behold the *climates* of the earth meliorated by the hand of genius and industry—by the cutting down of forests, the draining of marshes, the improvement of sandy and rocky wastes, and the universal cultivation of the soil—the thunderbolts of heaven, wielded by the philosophic sage, and the forked lightnings, directed by the hand of art, to play in harmless coruscations in the regions of the clouds.—I behold *locomotive engines*, steam carriages, and air balloons, brought to perfection, transporting multitudes of human beings from one city to another, from one nation to another, and from one continent to another, with a degree of velocity which has never yet been attempted.—I behold the savage restored to the dignity of his moral and intellectual nature, no longer roaming the desert wild and uncultivated like the beasts of prey, throwing aside his warlike bows and his battle-axes, directing his faculties to the improvement of his species, and to the most sublime investigations.—I behold men of all nations and kindreds cultivating a harmonious and friendly intercourse;—the

tribes of New Holland, Borneo, Sumatra, and Madagascar, visiting the British Isles with the productions of their respective climates, and holding literary and religious correspondence with the directors of our philosophical and missionary associations, on all the subjects of Christian and scientific investigation.

I behold *the scenery of the heavens* more fully explored, and new prospects opened into the distant regions of the universe—the geography of the *moon* brought to perfection, its mountains and vales thoroughly explored, and traces of the existence and operations of its inhabitants exhibited to view—the nature of comets ascertained—the causes of the various phenomena which appear on the *planets* explained—the construction of the *sun* and the nature of his spots determined—the sublime scenes connected with the *new* and *variable* stars, *double* and *treble* stars, and the many thousands of *nebulae* dispersed through the regions of boundless space, more fully displayed—and the Divine character and perfections appearing with still greater lustre and magnificence throughout the amplitudes of creation.

I behold the ministers of religion expatiating, amidst thousands of intelligent worshippers, on higher themes and more diversified topics than those to which they are now necessarily restricted—not confining their attention merely to first principles, and to a few fragments of the Christian system, but taking the whole of Divine Revelation as their text-book, and deriving their illustrations of it from the records of Providence, and from all the diversified scenes of the universe.—In fine, I behold the human soul, thus elevated and refined, and endowed with multifarious knowledge, dropping its earthly tabernacle in the dust, and, in another and a higher region of existence, contemplating the economy of other worlds, exploring the wonders of Divine Wisdom and Omnipotence throughout the immensity of creation, prying into the mysteries of human redemption, rising nearer and nearer to the Divinity, expatiating amidst objects of beauty and beneficence, and beholding new scenes of grandeur and felicity rising to view, in boundless perspective, while ages, numerous as the drops of the ocean, are rolling on.

Let none imagine that such views are either romantic or Utopian—they are the *necessary results* of what will undoubtedly take place, when knowledge and Christian principles are universally diffused. It is owing chiefly to *ignorance* and the prevalence of *malignant principles*, that science has been so slow in its progress, that contention and warfare have wasted and demoralized the nations, that the earth has been left barren and uncultivated, that savages have been permitted for ages to roam

without arts and instruction, that religion has been neglected, and that so many evils, physical and moral, have been introduced into the social state. Remove the cause of existing evils, and opposite effects will be produced—effects surpassing, in benignity and grandeur, every thing which has occurred since time began. In the present age, distinguished from all the periods of time which have hitherto elapsed, these effects are *beginning* to appear. All the movements now going forward in the moral, political, scientific, and religious world, have an evident bearing on the approach of a more auspicious and enlightened era. The rapid progress of scientific discoveries, and of improvements in the arts—the numerous and *cheap* publications, on all subjects of useful knowledge, now issuing from the press, in hundreds of thousands at a time, and read by all classes of the community—the erection of public seminaries on new and improved plans, throughout different countries both of Europe and America—the establishment of philosophical institutions, missionary associations, and reading societies, in every town, and almost in every parish—the extensive circulation of newspapers, magazines, and literary and religious journals, of all descriptions—the steam-boats and carriages which have been constructed, and the numerous canals and rail-roads which have been formed, for the speedy conveyance of passengers from one place to another, in order to facilitate the intercourse of human beings—the application of machinery to the different arts and manufactures, for increasing the productions of human labour—the desire excited among all ranks, even the lowest, for rational information, and for investigating every subject connected with the happiness of the social state—the abolition of *slavery*, with all its degrading accompaniments—the reformations going forward both in Church and State—the spirit of liberty bursting forth among the nations in both hemispheres of the globe—the conversion of savage tribes to Christianity, and their advancement in knowledge and civilization,—these, and many similar movements, viewed in connection with the Divine declarations, that “Wars shall cease to the ends of the world,” and that “the *earth shall be filled with the knowledge of Jehovah*”—plainly point to a period which is on the wing, when the light of truth shall irradiate the inhabitants of every region, and when improvements of every description shall be introduced into every department of the physical and moral world. It only remains, that, as agents under the Moral Governor of the world, we arouse ourselves from our present lethargy, and devote all our powers, and wealth, and energies, to the accomplishment of such glorious designs, resting assured, that

“our labour,” if conducted with wisdom and perseverance, “shall not be in vain in the Lord.”

In fine, if the world is ever to be enlightened and regenerated—if the predictions of ancient prophets are to be fulfilled—if the benevolent purposes of the Almighty, in relation to our world, are to be accomplished—if war is to cease its desolating ravages, and its instruments to be transformed into ploughshares and pruning-hooks—if selfishness, avarice, injustice, oppression, slavery, and revenge, are to be extirpated from the earth—if the tribes of mankind are to be united in the bonds of affection, and righteousness, and praise spring forth before all nations—if the various ranks of society are to be brought into harmonious association, and united in the bond of universal love—if the heathen world is to be enlightened, and the Christian world cemented in one grand and harmonious union—if the landscape of the earth is to be adorned with new beauties, and the wilderness made to bud and blossom as the rose—if “the kingdoms of this world are to become the kingdoms of our Lord and his Messiah,” “the whole earth filled with his glory,” and his sceptre swayed over the nations throughout all succeeding ages—these long-expected events will, undoubtedly, be introduced by the universal instruction of all ranks, in every thing that has a bearing on their present happiness, and their immortal destiny. If we, therefore, refuse to lend our helping hand to the accomplishment of this great object, we virtually attempt to frustrate the purposes of the Eternal, and to prevent the present and future happiness of mankind. And while we pray to the “Great Lord of all,” that he would “appear in his glory to men,” and hasten the time when “his name shall be great from the rising to the setting sun,” we only offer an insult to the Majesty of Heaven, while we refuse to consecrate our wealth and influence to his service, and to engage in holy activity as “workers together with God.” We may legislate as we have hitherto done, for ages to come—we may make, unmake, and modify our civil laws, enforce hundreds of regulations and enactments for the punishment and prevention of crime—we may build thousands of churches and colleges, and academies without number—we may engage in profound discussions and investigations, and compass sea and land to make proselytes to our opinions; but unless the foundations of society be laid in the rational and religious education of all classes of the young, our most specious plans will prove abortive, and our superstructures gradually crumble into dust, and, “like the baseless fabric of a vision, leave scarce a wreck behind.”

## APPENDIX.

### *Page.—Insanity from Excessive Study.*

The following instance of the effects of excessive study, and the danger of neglecting the animal functions, is extracted from the "American Annals of Education" for September, 1833.

Mr. Joseph Frothingham, from Salem, State of Massachusetts, was a student of the Oneida Institute. In April, 1833, he was suddenly missed, and strong suspicions were entertained of his having been murdered. Nothing was heard of him, however, until a letter was recently received by his parents, dated "Atlantic Ocean, 12th May, 1833,—500 miles east of Newfoundland Banks." The following extract from his letter will show to what account his abduction is to be charged:—"While at the Institute, having nothing else to do, and wishing to get ahead, I applied myself very closely to study, (particularly the Latin grammar,) leaving off only when absolutely necessary. You recollect I arrived during vacation, before the regular course of labour had commenced, and thinking I should have plenty of it in a few days, contented myself with taking very little exercise. The effects of this close application from sunrise till nine in the evening I soon perceived, and several times was sensible that my thoughts for a moment or two were rather wandering. Yet I did not feel at all anxious or discouraged, reasoning with myself, that so sudden a change of pursuit must necessarily cause me at first to feel rather unwell, and that after a few days my mind would recover its wonted tone. After the 5th or 6th of April, the little momentary aberrations became more frequent, and how I spent much of the time intervening between that date and the 8th, I am wholly unable to say. Some things which I did I recollect distinctly, and others only as we recall the vagaries of a dream. But after the 8th, every thing is wrapt in confusion,—'shadows, clouds, and darkness rest upon it.' I have a vague dim recollection of feeling something as if standing near a mountain, when a volcano bursts from the side. To escape the fiery deluge I travelled by sea and land, but onward it still seemed to move, and ever to rear itself a wall of living fire. One only thing I can recollect clearly. Finding myself in a strange street, near a large stone building, I inquired of a soldier the name of the place, and he answered, 'Montreal.' For a moment I wondered what could have brought me there, but then came confusion over my mind again, and *not an idea or incident* can I recollect, until yesterday about 10 a. m. when I found myself in the steerage of a ship bound from Quebec to Liverpool. I immediately communicated every thing to my fellow-passengers, (a young man and wife,) and from them learned the following particulars."

It appears that he met them accidentally, and embarked with them, after making most of the necessary preparations; and, after passing through various difficulties in his way down the river, reached the ship. In consequence of the small sum of money which Mr. F. had, he was consigned to the steerage, but kindly supplied with necessaries by the captain. It was not until a week's confinement with sea-sickness (which perhaps was the very remedy which a kind Providence saw necessary) that he recovered his

recollection; and then, he observes, his "mind, in an instant, was as clear and as rational as ever." The conclusion of his own letter will be more interesting than any abridgment. "The captain remarked, that he had sometimes suspected me to be a little deranged, and my fellow-passengers thought my appearance very odd at Quebec; but as I was frequently engaged, while on board, in reading their books, they concluded it was owing to 'absence of mind, and a naturally eccentric character.' They could hardly believe me, when I first made known to them my utter ignorance of every transaction since the time I met with them on the St. Lawrence. They told me I had been uniformly courteous and cheerful; and that, when we walked from the shore to a house during the storm, I carried her in my arms about half the way, she being too cold and wearied to walk. They were well wrapped up in blankets, but I had nothing but my cloak, and got two of my fingers frozen. You can better conceive than I can express, how strangely I felt when reason first told me I was in the cabin of a vessel; and when I knew, from the pitching and tossing, that that vessel was on the ocean. I am in hopes of meeting with some vessel bound homeward; and, if I cannot return in her, to send this letter. If we speak no vessel in which I can return, I shall probably take passage immediately after arriving in Liverpool. Till then, I leave all other incidents connected with this almost incredible loss of reason. I do not doubt that study was the cause, and thus are all my hopes of going through college blasted—for I should not dare to make a second attempt. But I think nothing of that. *I am lost in wonder* that such a journey should have been performed in safety in such a singular absence of mind; and to think too that I even went through all, without ever losing my money, is most strange. My preservation appears indeed miraculous—but I know not what to say. How thankful should I be to the Great Being who has guided and directed my wanderings—thankful! 'tis too tame a word. Words cannot express my feelings, and I leave all, for the contemplation almost overwhelms me."

Mr. Frothingham has since returned, and confirms the whole account. "Would that his well-meant but mistaken zeal in study (says the editor) might be the means of saving many now in danger from a result not less fatal to future plans, and of preserving others from that partial mania—that predominance of the body over mind, which we believe gives rise to not a few of the follies, and errors, and faults, of sedentary men. We will only add, as an example of a result more deadly, from a similar imprudence, that one of the most diligent and promising students of an institution, returned to his room after a long tour on foot, in perfect health, and, as he imagined, with a stock laid up on which he might draw. He sat down closely to study. The blood thus accumulated, which rushed to Mr. Frothingham's *brain*, in this case burst forth in a profuse discharge from the lungs; and, after years spent in struggling, by the aid of a fine constitution, against the diseases and the effects of study, he fell in the midst of the brightest prospects of usefulness, a victim to his hasty efforts to be a scholar. Would not a thorough knowledge of physiology preserve both sexes from incalculable evil?"

The very singular case of Mr. Frothingham, described above, suggests, both to the philosopher and the divine, a variety of interesting reflections in reference to the action of mind on the corporeal functions, and to the goodness and care of a superintending Providence. He must have travelled *more than two hundred miles* by land and water, before he found himself

in Montreal; and, as he could not be supposed to have taken the nearest road to that city, perhaps he may have travelled more than double that distance, and crossed several lakes and rivers which abound in the territory through which he passed. He must have inquired for lodgings, paid for victuals, found out the different ferries where he behoved to cross, and all without being conscious where he was, or what was his object. With regard to the effect of study on the functions of the body and mind, I have every reason to believe, that those studies which are most abstruse, such as the ancient languages, metaphysics, and the higher branches of pure mathematics, when closely pursued, have the greatest tendency to injure the organic functions, and the mental powers; while natural and civil history, geography, astronomy, and the other physical sciences, being conversant about *sensible objects*, will seldom produce such effects, when prosecuted with judgment and moderation; so that those studies which are in reality most useful, will be found in few instances injurious either to the animal or mental powers. Mr. Frothingham was deeply absorbed in the study of Latin grammar when his mental aberration was induced. Were he to refrain from such abstract studies, and apply himself with moderation to the more interesting departments of natural science, I should have no fear of the return of his former insanity.

THE END.

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1847

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OF

COVETOUSNESS;

AND THE

HAPPY EFFECTS WHICH WOULD FLOW

FROM A SPIRIT OF

CHRISTIAN BENEVICENCE.

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VOL. VI.

PHILADELPHIA:—E. C. & J. BIDDLE, 6 SOUTH FIFTH STREET.  
NEW YORK:—SAXTON & MILES.  
BOSTON:—SAXTON & KELT.

1845.

Printed by T. K. & P. G. Collins.

## P R E F A C E.

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THE subject of the following treatise, considered in all its aspects, is one which has an important bearing on the happiness and improvement both of Christian and Civil society. Impressed with a deep conviction of this truth, the author intended, sometime ago, to address his fellow-men on the subject; but other engagements prevented him from entering on the consideration of the several topics connected with it, till about the month of August last, when a Prize, to be given for the best Essay on the subject, was announced in some of our religious periodicals. Being then engaged in conducting his work "On the Mental Illumination of Mankind," &c., through the press, and in various other avocations, he could not find leisure to finish the Essay within the time prescribed in the advertisement. It was, however, sent sometime afterwards, and returned *unopened*, on the ground "*that the carriage and portorage of it were not paid;*" and had it not been for a particular circumstance, the package might have been lost, as there was no intimation on its exterior as to whom it should be addressed and returned. These circumstances the author was disposed to consider as little short of an exemplification of *Covetousness*—the very evil which the Essays advertised for were intended to counteract. For, although a hundred Essays had been sent, the carriage of which was two shillings each, the whole sum thus expended would not have amounted to above £10—which could only be a trivial sum to the individuals who offered the Prize. And equity required, that those who had been at the expense of paper and quills, and who had devoted a certain portion of their time to the subject, in compliance with the request of those gentle-

men, should have been freed from the expense of carriage, especially when no intimation of this circumstance was contained in the announcement. But we too frequently find, that it is much easier to laud a virtue than to practise it, and to denounce a vicious principle than to act in opposition to it.

The Essay is now presented to the public by the Author, on his own responsibility, as he originally intended, in the hope that it may not be altogether inefficient, in counteracting the principle of Covetousness, and stimulating the Christian to those noble acts of Beneficence by which physical and moral evil may be prevented, religious society improved, and the world enlightened and regenerated. - Having been composed in the course of four or five months, and in the midst of many interruptions and avocations, it is hoped, the critical reader will candidly overlook any slight inaccuracies it may contain.

Should any pecuniary emolument be derived from the sale of this volume, the greater portion of it will be devoted to the purpose of social and religious improvement.

BROUGHTY FERRY, near DUNDEE, }  
April, 1836. }

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## ESSAY

### ON COVETOUSNESS OR THE LOVE OF MONEY.

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#### INTRODUCTION.

CHRISTIANITY has now subsisted in the world through out the lapse of eighteen hundred years. During the first periods of its existence, when its facts and doctrines were propagated in their native purity and simplicity, uncontaminated with Pagan ceremonies and worldly maxims; its progress was rapid, and was accompanied with many astonishing and auspicious results. The empire of the Prince of Darkness was shaken to its centre, the altars of Paganism were overturned, its oracles struck dumb, its worship forsaken, and its temples leveled with the ground. "The word of the Lord had free course and was glorified," and multitudes both of men and women, of the higher and the lower ranks of society, formerly immersed in all the vices and abominations of heathenism, were "turned from darkness to light, and from the worship of dumb idols to the service of the living God." By the unwearied labours of the Apostles and their successors, the knowledge of the true God was communicated to the inhabitants of the Grecian Islands, Asia Minor, the Northern coasts of Africa, the Southern shores of Europe, and throughout the greater part of the widely extended Roman Empire, where the abominations of Pagan Idolatry had, for ages, debased and demoralized the minds of men. The darkness of heathenism began gradually to vanish before the light of the "Sun

of Righteousness," and a new and happier era appeared to dawn upon the world. The influence of Christian principle was felt in all its force; love knit together, in "the bond of perfection," the various members of the Church; a spirit of holy fortitude, and of non-conformity to the world, pervaded the minds of the disciples of Jesus, and the "lust of the eye, the lust of the flesh, and the pride of life," were considered as unworthy the pursuit of those who accounted themselves "strangers and pilgrims upon earth," and travellers to a blessed immortality.

Little more than two centuries, however, had elapsed, before a worldly spirit, and a "love of pre-eminence," began to appear, and to diffuse their malign influence throughout every department of the visible church,—which prepared the way for the unhappy dissensions which afterwards arose, and for the long reign of Antichrist over the nations. During the period of more than a thousand years "darkness" again "covered the earth, and gross darkness the people." Pagan maxims and ceremonies began to be blended with the pure precepts and sublime doctrines of the Gospel; vain speculations were indulged on questions which the limited faculties of man are unable to resolve; a multitude of unmeaning rites were substituted in the room of love to God and man; pride, and a desire of domination, usurped the place of meekness and humility; the power of the clergy was augmented; the bishops aspired after wealth, magnificence, and splendour; and their *avarice*, extortion, and licentiousness, at length became notorious even to a proverb. Errors in religion, whether real or supposed, were punished by civil penalties and bodily tortures; and the select few who adhered to the cause and "testimony of Jesus," and lifted up their voice against such abominations, were reproached and persecuted, and obliged to seek for shelter in deserts and mountains, and in dens and caves of the earth. Hence it happened, that the spirit of genuine religion was almost evaporated; carnal maxims and policy were introduced; the love of riches and aggrandizement began to gain the ascendancy; and thus a

barrier was interposed to the propagation of the pure gospel of Jesus Christ, and to the renovation of the world. Even since the Reformation from Popery, it is amazing how little practical influence Christianity has obtained over the nations who profess to have submitted to its authority. While its leading principles and precepts are not called in question, as matters of *mere opinion*, the great majority of professing Christians seem to *act* as if they were to be left entirely out of view in their ordinary deportment, or as if there were no specific difference between Christian principles and the corrupt maxims of the world.

It is a fact which cannot be denied, that, considering the long period which has intervened since its first promulgation, Christianity has never yet produced all the practical and beneficent effects which might have been expected from a religion introduced by the authority of heaven, and confirmed by a series of the most august and striking miracles,—nor has its empire been extended throughout the nations in any degree proportionable to the zeal of its first propagators, and to the rapidity and the extent of its progress after it was first announced to the world. This is a fact which has filled its sincere friends with deep regret, and which has been held up by its adversaries as a presumptive proof that its claims to a Divine origin are unfounded. Although there are, doubtless, to be found, in the principles of the Divine government, reasons inscrutable by us, why Christianity has been so slow in its progress and so limited in its effects; yet, I presume, that one grand reason is to be found in the fact, that the great majority of its professors have paid more attention to its *theory* than to its *practical requisitions*—that its *original record* has been too much neglected, and human systems substituted in its place, and that contentions about matters of “doubtful disputation” have occupied the room of fervent piety and practical godliness. No nation under heaven has yet recognized its principles and maxims, in all their extent, in its civil and criminal code, in its legislative enactments, in its colonial transactions, and in its intercourse with other

nations. No Christian church has yet been formed on the principle of a *full and unreserved* recognition of its precepts and laws, in all their bearings and practical applications; and even the most exemplary Christians, in their general deportment, and particularly in the application of their wealth, fall far short of what the religion of the Bible inculcates.

It is now high time that Christianity were recognized in all its holy principles and preceptive requirements, and that its votaries show to the world that they have imbibed its heavenly spirit, and are determined to rise superior to the grovelling affections and the carnal policy of worldly men, and to follow the footsteps of their divine leader, and of his holy prophets and apostles. If we expect to behold the moral world regenerated, and Zion appear "beautiful and glorious in the eyes of the nations," we must exhibit our religion, not merely in theory, but in its *renovating and beneficent effects*. If we ask surrounding nations to embrace its doctrines, and introduce among their people its divine institutions; if we entreat the tribes of the heathen world to listen to its stupendous facts and to receive its ordinances and laws; or if we urge the infidel to examine with attention the evidences of its divine original, they have a right to demand from us proofs and examples of its benignant tendency and of its harmonious and beneficent effects. If we could show, that, wherever it is professed, it uniformly produces love, brotherly affection, forgiveness of injuries, peace and harmony, philanthropy, temperance, charity, and a spirit of noble generosity; if we could say with Lactantius, one of the early Apologists, "give me a man that is wrathful, malicious, revengeful, and, with a few words of God, I will make him calm as a lamb, give me one that is a covetous, niggardly miser, and I will give you him again liberal, bountiful, and dealing out of his money by handfuls; give me one that is fearful of pain and death, and immediately he shall despise racks and crosses, and the most dreadful punishments you can invent"—could we, with truth and sincerity, propose to the world such arguments and examples in behalf of our holy religion,—could

we show that in every case where a Christian or a Christian society is to be found, such virtues are uniformly displayed; the progress of Christianity over the globe would soon be accelerated, and "righteousness and praise would," ere long, "spring forth before all the nations." And, I verily believe, that, till we can exhibit our religion in all its amiable and beneficent effects, its progress will be comparatively feeble, and its enemies numerous and powerful. We have been long engaged in controversies about *theological opinions*; and, in such contentions, have too frequently overlooked the grand practical objects which it is the design of Christianity to accomplish. The government of the temper, the regulation of the affections, and the mortification of the principle of sin and corruption, have been, in a great measure, lost sight of, amidst the fiery zeal which has sometimes been displayed in the propagation of dogmas and opinions, which do not enter into the essence of our holy religion. While we have endeavoured to display our bravery as champions in the cause of orthodoxy, we have too frequently given vent to unhallowed passions, and aspired after worldly emolument and applause, instead of "the honour which cometh from God alone."

Of all the practical requisitions of Christianity, there is none which seems to be so much overlooked as the duty of contributing, with *liberality*, for the extension of the Gospel, the diffusion of knowledge, and the general improvement of mankind. This has been owing to the prevalence of that most vile and unchristian propensity, designated in Scripture by "COVEROUSNESS, which is IDOLATRY"—a propensity which has affected all ranks of men, from the highest to the lowest, and which is characteristic of multitudes who make a glaring profession of evangelical religion. Were this single affection either undermined or extirpated, a deluge of miseries would soon be swept away from our suffering world—philanthropy would distribute its thousand blessings among all ranks; universal education would be established in every land; Zion would be built up even in troublous times; "God would appear in his glory" to men; the benighted heathen

would, ere long, be enlightened with the "day-spring from on high," and the way prepared for the ushering in of that glorious period when "the knowledge of Jehovah shall cover the earth, and the kingdoms of this world become the kingdoms of our Lord, and of his Messiah."

In the illustration of this subject the following plan may be adopted :

I. I shall describe the disposition or propensity designated by "*Covetousness*," as it has operated, and still operates, in Christian and civil society.

II. Demonstrate its *absurdity* and *irrationality*.

III. Show its inconsistency with Christian principle, and the general tenor of the Word of God.

IV. Illustrate some of the *Evils* which flow from the indulgence of Covetousness.

V. Investigate the *Principles* by which Christians should be directed in the application of their wealth.

VI. Illustrate some of the *Benefits* which would result to Christians and general society, were Covetousness undermined, and an opposite principle universally cultivated.

VII. State some of the *means* to be used, in order to counteract the influence of Covetousness, and to promote a spirit of Scriptural liberality among Christians.

VIII. Offer a few solemn considerations to different classes of individuals in relation to this subject.



## CHAPTER I.

ON THE DISPOSITION, OR PROPENSITY DESIGNATED BY COVETOUSNESS, AND THE VARIOUS MODES IN WHICH IT HAS OPERATED IN THE WORLD, AND IN CHRISTIAN SOCIETY.

COVETOUSNESS consists in an *inordinate* desire of any worldly enjoyment, particularly *riches*, for the purpose of gratifying ambition, avarice, or sensual desires. It is the opposite of generosity, or that liberality and *contentment* which the word of God inculcates.

The Creator has furnished the material world with an immense variety of objects, and has endowed us with sensitive organs, through the medium of which these objects may be perceived and enjoyed. He has also implanted in us desires and affections which, in subordination to higher aims, were intended to be directed to the objects of the visible world, and the enjoyment of the good things of this life. We may lawfully desire water to quench our thirst, food to nourish our bodies, clothes to cover us, and comfortable shelter and accommodation—if such desires be regulated by scripture and reason, and confined within their proper bounds. We may even desire the possessions of others when they are willing to relinquish them, and when we are able and willing to offer them a fair and equitable compensation. We may lawfully labour by the exertion either of our bodily or mental powers, to acquire a more comfortable house or garden than we now possess, and to enjoy a little more of the external bounties of Providence, when proper motives regulate our exertions and our aims. For, the Creator has exhibited, in his creation around us, an immense variety of beauties and sublimities, to gratify the eye and the imagination, and has furnished the world in which we live with a multiplicity of delicious fruits, flowers, herbs and roots, to gratify every taste, as well as to afford nourishment to our animal system. It is, therefore, evident that he intends his creatures should participate

the sweets of sensitive enjoyment. "For every creation of God is good, and nothing to be refused, if it be received with thanksgiving." "I know," says Solomon, "that it is good for a man to rejoice and to do good in his life, and also that every man should eat and drink, and enjoy the good of all his labour, for it is the gift of God." Every thing in the system of nature is so arranged as to produce pleasure and sensitive enjoyment, when used with moderation, and according to the design intended by the Creator. To condemn the moderate use of sensitive enjoyments, or to inculcate the austerities of an ascetic life, is, therefore, repugnant to the dictates both of reason and revelation, and tends to frustrate the beneficent designs of Him whose goodness and "tender mercies are over all his works."

It is not, therefore, in the *simple* desire of worldly good that *covetousness* consists, but in an *inordinate* desire of sensitive objects and enjoyments—a desire which is inconsistent with the rational nature of man, and with our duty to our Creator and our fellow-men. Covetousness assumes a variety of forms, and manifests itself in many different modes. 1. It appears in its most degrading form in *hoarding money*, and *acquiring houses and lands*, for the mere purpose of *accumulation*, when there is no intention of enjoying such wealth, or bringing it forth for the good of society. This is the characteristic of the man who is denominated a *miser*—a word which originally signifies *wretched*, or *miserable*, as all such persons necessarily are. 2. It appears under the pretence of *making provision for children*—a pretence which is generally nothing more than a cloak to cover the principle of avarice which is fixed in the mind. 3. It operates most frequently for the purpose of gratifying sensual propensities—displaying elegance in dress and furniture, and giving scope to a spirit of pride and ambition. In these, and many other ways, this vile affection manifests itself, robbing man of the true glory of his nature, degrading him in some respects below the level of the brutes, undermining every principle of religion, counteracting human happiness, preventing the renovation of the world, and reducing the

soul to the level of a grovelling idolator who "worships and serves the creature more than the Creator, who is blessed forever."

This inordinate desire of wealth has been productive of more mischief and misery in the world than almost any other unhallowed affection of the human heart. It has been the malignant source of almost all the evils which have been introduced into the social state, and of all the sorrows and sufferings to which the inhabitants of the earth in every age have been subjected. In order that we may clearly perceive the *malignity* of this affection, it may not be improper to take a cursory view of the *effects* it has produced, and of the *manner* in which it has operated, both in the world at large and in Christian society.

#### SECTION I.

*On the operations and effects of Covetousness as displayed in the world at large.*

This vile affection may be considered as the *first display* which was made in our world of *sin* or rebellion against God. Our first parents commenced their apostasy from their maker by coveting the fruit of "the tree of knowledge," which he had expressly interdicted under the highest penalty. Though they were surrounded by the *munificence* of the Deity, though they were permitted to eat of every other tree in the garden of Eden, and possessed every thing that was pleasant to the eye and delicious to the taste—yet they dared to put forth their hands to the forbidden fruit, from the covetous propensity of enjoying what was not their own, and the *ambitious* desire of being "like the gods, and knowing good and evil." This covetous and ambitious act "brought death into the world and all our woe," and was the prelude and forerunner of all those devastations and miseries which avarice and ambition have entailed on the inhabitants of the world. We have reason to believe, that this woful propensity, in conjunction with ambition, with which it

is inseparably connected, in one shape or another, was the principal cause of the wickedness which abounded in the world before the flood, and of the overwhelming deluge which swept away its inhabitants. For we are told, that “the earth was filled with violence”—plainly intimating, that wars and devastations were every where carried on—that a system of rapine and plunder universally prevailed—that the strong and powerful forcibly seized the possessions of the weak—that the poor and needy were robbed and oppressed—that cities were demolished, fields and vineyards laid waste, and the ploughshare of destruction driven through every land.

The whole history of the world, since that period, may be considered as little else than a revolting detail of the operations of covetousness and ambition, and of the direful effects they have produced on the destinies of mankind. The oppressions which Babylon and Assyria exercised over the Jews and neighbouring nations, the plundering of the sacred vessels which belonged to the temple of Jehovah; the mad expedition of Xerxes against the Grecians, with his numerous fleets and armies, and the slaughters and devastations they produced; the boundless ambition of *Alexander*, his cruelties and injustice, his burning of cities, plundering of palaces and temples, and the destruction of thousands and millions by his conquering armies, while engaged in the mad pursuit of universal empire; the atrocities and murders committed by his successors, and the commotions and revolutions which followed in their train; the plunder, butchery, and devastation of the Roman legions, and the terror they inspired throughout surrounding nations; the dreadful contests between Rome and Carthage, known by the name of the *Punic wars*, which lasted for more than forty-five years, and in which millions of human beings were sacrificed to the demon of war; the slaughter and ravages produced by the jealousy and ambition of Cæsar and Pompey; the terrible desolations and carnage produced throughout Asia and Africa by Mahomet and his ferocious disciples, while they were laying waste cities without number, and cutting in pieces all the enemies of Islamism; the com

motions, assassinations, murders, and contests which happened during the reign of the Roman Emperors; the pillage of Rome by the barbarous *Alaric*, when the streets and houses were deluged with blood, the buildings enveloped in flames, the monuments of ancient grandeur overturned, and the soldiery raged and ravaged with all the ferocity of infernal demons; the irruption of the Goths and Vandals, who rushed like a torrent into the Roman Empire, who respected neither rank, age nor sex, who covered the earth with carnage, and whose route was uniformly marked with desolation and with blood; the incursions of the Scythians, who rushed with irresistible impulse on western Europe, exterminating the inhabitants wherever they came, and threatening almost total destruction to the human race; the ravages of Jenghis Khan, the most bloody conqueror that ever existed, who, in twenty-two years, destroyed fifteen millions of human beings, and transformed their countries into hideous deserts; the mad expeditions of the Crusaders, who went forth by millions along the eastern parts of Europe, breathing out threatenings and slaughter against the inhabitants of Asia; the ferocious and fiendlike wars of the Turks against Christian nations—these, and thousands of similar scenes of atrocity and plunder which have entailed misery and destruction on hundreds of millions of the human race, are to be attributed to the insatiable lust of covetousness, when pandering to the purposes of ambition and worldly aggrandizement.

In the wars of modern times, and in the numerous expeditions which have been undertaken for the discovery and colonization of new countries, the same avaricious principles have been almost uniformly displayed. No sooner had Columbus discovered a portion of the Western World than the cursed *love of gold* began to absorb the whole attention of his followers. No desire to confer benefits on the natives, who almost adored them, seems ever to have entered their breasts; but, on the other hand, they displayed every species of perfidy, inhumanity, and injustice; and inflicted every kind of cruelty on the Indians, if they could but extort from them the golden trea-

tures they possessed. As if the acquisition of gold had been the great end of human existence, their whole faculties and exertions were directed to this object. They went from one part of the island on which they had landed to another; they sailed eastward and westward, and from one island to another; and wherever they went, their sole inquiry was for the mountains and vales where gold was to be obtained. The island Hispaniola was the earliest settlement of the Spaniards in the New World, on account of the quantity of gold it supplied. They forced its inhabitants, as so many slaves, to dig this object of their avarice out of the bowels of the earth, and when the source of it was dried up, they exterminated the natives by a series of barbarities more shocking than ever before disgraced the history of man. Of two millions of inhabitants which the island contained when discovered by Columbus in 1492, scarcely 150 were alive in 1545, only about fifty years afterwards. The conquest of Mexico by Cortez and his followers, impelled by an insatiable lust for gold, was accompanied with horrors, atrocities and slaughters more dreadful and revolting than almost any other scenes recorded in the annals of our race. To prepare the way for enjoying the plunder they had in view, the unoffending Indians were butchered by thousands, and their towns laid in ruins. Throughout the whole of their progress, their route was marked with perfidy, injustice, carnage, and deeds of atrocious cruelty. On one occasion, sixty Caciques or leaders of the Mexican empire, and 400 nobles were burned alive with the utmost coolness and deliberation, and, to complete the horrors of the scene, the children and relations of the wretched victims were assembled and compelled to be spectators of their dying agonies. On another occasion, when the inhabitants of the city of Mexico were celebrating a festival, and all the people, particularly the nobles, were dressed in their richest decorations,—under the pretence of an intended conspiracy, the Spaniards, in order to glut their avarice, fell upon the unthinking Mexicans, slaughtered 2000 of the nobles, and stripped their dead bodies of all their valuable ornaments. Every

right was violated which is generally held sacred even by hostile nations. On every trivial occasion the Indians were massacred in great numbers, their lands apporioned among the Spaniards, the inhabitants reduced to slaves, and forced to work without payment at all their public works, while the officers distributed into different provinces, faithfully imitated their avaricious commander in all his excesses and barbarities. In the siege of Mexico alone, no less than a hundred thousand of the natives fell by the sword, besides those who perished by famine and other causes connected with warfare. And all these revolting scenes were produced in violation of every moral principle, merely to gratify the unbounded desires of sordid minds for the unsatisfying treasures of gold and silver. And while they had the effrontery and impiety to elevate the standard of the *Cross*, and to implore the God of armies to assist them in their conquests, no means were ever used to meliorate either the physical or moral condition of those whom they had so cruelly plundered. But God, whose laws they had so wantonly violated, caused them to suffer a just retribution, as a punishment for their enormities and their avaricious desires. For numbers of them were butchered by the enraged Mexicans in their retreat from the capital, and those who were taken alive were carried off in triumph to the temples and sacrificed with all the cruelties which revenge could invent, to the god of war,—while their companions, at a distance, heard their dismal screams and piteous lamentations. Many of them so overloaded themselves with bars of gold as retarded their flight, so that they fell ignominiously, the victims of their abominable avarice, and a great part of the gold and treasures they expected from their conquests, was commanded by their enemies to be thrown into the lake. Such are the effects of the operation of that detestable passion which has so long degraded the character of man, and which tramples under foot every principle of virtue, and every dictate of justice and humanity.

The same atrocities were committed, and the same execrable propensities displayed in the expedition of

Pizarro and his followers for the conquest of Peru. In order to glut their avarice for plundering the golden treasures of this country, the basest treachery, and the most cold-blooded cruelties, were exercised. Under profession of amity, they seized upon the *Inca* or emperor of the country, who had received them in a friendly manner, and had commanded his attendants to offer the strangers no injury; and butchered, with deliberate and unrelenting fury, above 4000 of his attendants, who never offered the least resistance; after which they passed the night in the most extravagant exultation, at the greatness of the plunder they had acquired from the bodies of the slain. The *Inca*, in order to regain his liberty, promised them as many vessels of gold as would fill an apartment twenty-two feet long, sixteen wide, and eight high; and after having despatched messengers throughout his kingdom to collect the promised treasures, he had fulfilled his engagement—they not long after, under the most ridiculous pretences, condemned him to be burned alive. The booty they obtained by such atrocious deeds, amounted to more than two millions of pounds sterling. The day appointed for the partition of this enormous sum was the festival of St. James, the patron saint of Spain; and, although assembled to divide the spoils of an innocent people, procured by deceit, extortion, and cruelty, they had the impiety and audacity to commence the transaction with a solemn invocation of the name of God, as if they had expected the benediction of Heaven in distributing those wages of iniquity. Such was the commencement and such the progress of the expedition by which the empire of Peru was subjugated to the dominion of Spain. A *curse* has rested upon the wealth which was thus procured; and the nation that sanctioned such injustice and atrocities, has, in the just providence of God, suffered the punishment due to its cruelties and avarice. Instead of being enriched by such treasures, it has been impoverished. That very wealth which its inhabitants so ardently desired, and for the acquisition of which they violated every principle of religion and morality, laid the foundation of Spanish indolence, checked the increase of population,



prevented the exertions of industry in the improvement of agriculture, manufactures, and commerce, which are the only true sources of wealth, and has reduced their country from one of the most powerful and wealthy of European kingdoms, to a state of comparative poverty. The wars which have, of late years, been carried on in that country, and in its former colonies, and the commotions and massacres which are at this moment taking place, may be considered as part of the punishment for national offences, inflicted by Him who "visits the iniquities of the fathers upon the children to the third and fourth generation"—thus, by a kind of retributive justice, avenging the many innocent nations which were ravaged by their forefathers on the continent of America.

Another mode in which Covetousness has displayed its malignity is, *the traffic in slaves*. Among the circumstances connected with this trade, are found whatever is dark in treachery, odious in cruelty, or horrible in war,—whatever afflicts the body or degrades and tortures the soul. It is a traffic which has suffocated thousands of human beings in the cells of a floating dungeon, plunged ten thousands into a watery grave, and doomed the survivors to long years of captivity and sorrow, under the lash of relentless task-masters—a traffic which has produced wars and massacres of every description, torn asunder the most endearing ties, trampled under foot every dictate of justice and humanity, transformed civilized men into infernal fiends, and embodied in it whatever has been feared or imagined in the cup of human woe. Yet this infernal traffic has been encouraged and carried on by men who make high pretensions of their improvement in science and civilization; by *States* that, with the most glaring inconsistency, boast of the liberties they have acquired above all other nations; by Roman Pontiffs who pretend to be Christ's vicegerents on earth; by thousands who profess the greatest zeal for the interests of Religion, and who would consider themselves as scandalized and insulted, were we to refuse them the name of *Christians*—and all for the purpose of glutting their insatiable lust of Avarice, at the expense of the blood

and sufferings of their fellow men. Early in the 15th century, the Portuguese, under the authority of the *Pope*, explored the African coast, planted colonies, and reduced the Africans to slavery. The decrees of five successive Roman Pontiffs “granted, conveyed, and confirmed to the most faithful king [of Portugal], a right to appropriate the kingdoms, goods, and possessions of all infidels, wherever to be found, *to reduce these persons to perpetual slavery, or destroy them from the earth,*” for the declared purpose “of bringing the Lord’s sheep into one Dominican fold under one Universal Pastor.” By whom, then, was this atrocious commerce opened, and by whom has it been so long and ardently pursued? By the subjects of their *Most Faithful, most Catholic, and most Christian Majesties, Defenders of the Faith*; by *British* subjects, who have only lately been *forced* to abandon it, and by the citizens of the *Most Republican States*, with the sanction of his holiness the *Pope*. It has been calculated that, in this accursed traffic, eight millions of slaves have been shipped in Africa for the West India Islands and the United States, ten millions for South America, and two millions have been taken and held in slavery in Africa; in all, about twenty millions of negroes who have been consigned either to bondage or to death.\* Reckoning the value of each slave at £40 Sterling, this horrid trade has accumulated for its unprincipled abettors, the enormous sum of £800,000,000, a sum which would be nearly sufficient for effecting the physical and moral renovation of our world; but the greater part of which, we have too much reason to believe, has been wasted in luxury and debauchery.

I have stated these more atrocious acts of avarice, for the purpose of showing to what a pitch of wickedness and barbarity the principle of covetousness will lead its votaries when no human laws or prudential considerations interfere to obstruct its progress. Men are apt to imagine, that the occasional indulgence in covetousness,

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\* See Gurley’s “Life of Ashmun,” page 101. Printed at Washington, in 1805.

in respect to little things, can produce no great harm, when actions directly criminal are not resorted to for its gratification,—that, to take a quarter of an ounce from a pound of sugar, an inch from a yard of print, a “remnant” from a suit of clothes,—to ask more than the fair value for an article of merchandize, to withhold a few pence or shillings from a philanthropic institution, or to desire the wealth of others which we cannot by fair means obtain, must be faults of trivial consideration, and can produce little injury to general society. But such persons ought to consider, that *the very same principle* which operates in such cases, *if left to its own native energies*, and to operate without control from the force of human laws, would lead to all the atrocities and scenes of horror to which we have now alluded, and would, ere long, transform the world into a field of plunder, an immense charnel house, and a habitation of demons. Were its influence *universal*, it would destroy the happiness of rational beings, subvert the moral order of intelligent agents, both in heaven and on earth, and even sap the foundations of the throne of the Eternal. Hence, it is described in Scripture as “THE ROOT OF ALL EVIL,” and designated by the term IDOLATRY; a crime which, above all others, has a tendency to *degrade* the character of man, and to subvert the relations in which he stands to his fellow creatures, and to his *Creator*—which includes in it a comprehensive summary of wickedness, pride, falsehood, malignity, rebellion, hatred of moral excellence, and the basest ingratitude towards him “in whom we live and move, and have our being.”

Besides the more barbarous acts of plunder to which I have adverted, there are innumerable other acts in the conduct of nations and societies, flowing from the same principle, which are every day committed without a blush at their enormity and injustice. Almost the whole of our colonization system has been commenced and carried on from a principle of avarice; when the rights of independent tribes have been invaded, and their territories wrested from them without an adequate compensation. Whether we go to America or Africa, the West

Indies or Hindostan, or wherever colonies have been established by European nations, we shall find numerous exemplifications of the truth of this position. Instead of rendering our geographical discoveries subservient to the happiness and improvement of unenlightened tribes; we have sent out expeditions to deprive them of the property which God and nature had given them, to massacre and to hunt them as wild beasts from the face of the earth, for the purpose of acquiring plunder, and gratifying our avaricious desires. And when we have thus laid the foundation of our colonies in avarice and injustice, we have next oppressed their inhabitants by arbitrary enactments and exorbitant taxes, which have frequently led to protracted and expensive wars, in which our treasures, acquired by injustice and oppression, have been wasted, our previous riches and prosperity diminished, and our finances sometimes brought to the verge of ruin. It is thus that the Governor of the world frequently punishes the crime of avarice, by forcing it again to disgorge those riches which were unjustly acquired, and to make nations perceive, if they have any moral perceptions, their sin in their punishment. Hence when the British roused the indignation of their American Colonies, by their despotic enactments and oppressive taxations, a desolating and unnatural war ensued, which cost Britain not only many thousands of valuable lives, (about two hundred thousand in all) but no less than £139,000,000; a sum far greater than had ever been acquired from the possession of these colonies, and which might have sufficed to transform Britain into a terrestrial paradise, and to establish churches and seminaries to the utmost extent, for the diffusion of knowledge and religion among all classes of the inhabitants.

There would be no end to the illustrations of the operation of covetousness, as displayed on the general theatre of the world, were we to enter into particulars. The barbarous practices connected with *piracy*, or the plundering of vessels at sea, and the deeds of violence and atrocity which pirates have committed; the robberies and depredations which have been perpetrated by land, and

the horrid murders which have been committed by lawless banditti in pursuit of spoil; the cruelties exercised by Turkish Bashaws and Moorish Emperors, in squeezing from their subjects exorbitant taxes; the plundering of caravans in the desert by wandering Arabs; the savage practices of a set of men denominated *wreckers*; the perfidy and perjuries of spies and informers, in convicting the innocent of crimes in the hope of reward; the trepanning of soldiers and the impressment of seamen; the secret murders committed on friends and relatives in hopes of obtaining an inheritance; the treachery of executors and lawyers in betraying their trusts, in order to fill their coffers; the frauds of public officers in conducting the affairs of governments, the embezzling of public money by close corporations for the purpose of selfishness and sensuality; the oppressions which, in almost every nation, have been exercised by unprincipled and avaricious men, on the poor and destitute, the widow and the orphan; these, and hundreds of similar modes in which avarice is displayed, would require volumes to describe and record the revolting details.

## SECTION II.

*On the effects of covetousness, and the manner in which it has displayed itself among those who acknowledge the authority of Christianity, and profess to submit to its dictates.*

When the leading facts and doctrines of Christianity were first publicly proclaimed on the day of Pentecost, those who were converted to the faith imbibed its heavenly spirit, and acted according to its holy requisitions. This was particularly manifested in their noble indifference to earthly possessions, and their anxious desire to consecrate the wealth which God had given them to purposes of Christian beneficence. So great was their admiration of the love of God, and the riches of his grace, and so elevated their hopes of heavenly felicity, that they looked down with a becoming contempt on worldly trea

tures, except in so far as they were subservient to the purposes of benevolence, and to the promoting of the interests of the Redeemer's kingdom. For, we are told, that "all that believed," being inspired with mutual love and affection for each other,—“had all things common.” Nay, to such an extent did this generous principle prevail that they who had estates or other valuable effects, “sold their possessions and goods, and parted them to all men as every one had need.” This Christian liberality and heroic indifference to the world, continued to distinguish the followers of Jesus, in a greater or less degree, during the two first centuries of the Christian era. For the sake of Him who had “redeemed them with his blood,” and brought them “from darkness to marvellous light,” they cheerfully parted with houses and lands, and brethren and sisters, and subjected themselves to the severest persecutions, that they might obtain “a better resurrection,” and an “incorruptible inheritance.” They were admonished beforehand that they were to be “betrayed by friends and brethren and kinsfolk, accused before rulers and kings, and hated of all men for his name's sake.” And these premonitions were fully realized in the experience of all who professed an adherence to “the testimony of Jesus.” At the instigation of the heathen priests and emperors, every species of contumely and cruelty was inflicted which the wicked ingenuity of our fallen nature could invent. Some were slain by the sword, some were whipped and scourged, after the cruel manner of the Romans, and others were roasted in the flames. Some were stabbed with forks of iron, some nailed to a cross, some torn by wild beasts, and others drowned in the sea, or stoned to death; some starved with hunger or killed with cold; some had their hands and tongues dis severed from their bodies, and others were wrapt in combustible garments, and fire set to them when evening came on, that they might serve like torches to dispel the darkness of the night. Hierome, in his epistle to Cromatius, observes,—“There is no day in the whole year to which the number of five thousand martyrs cannot be ascribed, except only the first day of January.” So that every

year no less than *one million, eight hundred and twenty thousand* Christians must have perished from the earth by the infliction of such demoniacal punishments,—and all to glut the avarice and revenge of Pagan priests and rulers. Yet the number of those men “of whom the world was not worthy,” still continued to increase throughout every province of the Roman empire. They magnanimously looked down on all the wealth and splendour of this passing scene as unworthy to be compared with the glory which was about to be revealed. “They counted all things as dung in comparison of the excellent knowledge of Christ, for whom they had suffered the loss of all things; they knew in whom they had believed,” and “chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of earth, and having respect to the recompense of reward.” How many members of the Christian church should we have in modern times, were they all exposed to such persecutions and tribulations! Were all professing Christians animated with such heavenly principles and affections as distinguished the primitive saints and martyrs, there would be little need to write an Essay on the evils of Covetousness, or to enforce the duty of a noble and disinterested liberality on the members of the visible church. But, alas! the gold has become dim, and the most fine gold has changed! The great majority of those called *Christians*, in our times, can scarcely be distinguished, in their dispositions and conduct, from civilized Pagans, and the professed men of the world, “whose god is their belly,” who glory in their wealth, and “who mind earthly things.”

When the Christian church began to enjoy the favour of worldly men, it was not long before many of its members began to imbibe a worldly spirit. As the wealth and honours conferred on the church increased, the heavenly zeal of its votaries diminished, and a spirit of *Covetousness*, and a desire for worldly honours and distinctions, began to prevail throughout all the official departments connected with Christian worship and instruction.

Even so early as the third century, this melancholy change began to appear, particularly in the contests of the Bishops for power and pre-eminence, and for worldly splendour and magnificence. Though a considerable number of them continued to exhibit to the world illustrious examples of primitive piety and virtue, yet "many of them were sunk in luxury and voluptuousness, puffed up with vanity, arrogance and ambition, possessed with a spirit of contention and discord, and addicted to many other vices, that cast an undeserved reproach upon the holy religion of which they were the unworthy ministers."\* The Bishops assumed, in many places, a princely authority, particularly those who had the greatest number of churches under their inspection, and who presided over the most opulent assemblies. "They appropriated to their evangelical function, the splendid ensigns of temporal majesty. A throne, surrounded with ministers, exalted above his equals the servant of the meek and humble Jesus, and sumptuous garments dazzled the eyes and the minds of the multitude into an ignorant veneration for their arrogated authority. The example of the bishops was ambitiously imitated by the presbyters, who neglecting the sacred duties of their station, abandoned themselves to the indolence and delicacy of an effeminate and luxurious life. The deacons, beholding the presbyters thus deserting their functions, boldly usurped their rights and privileges, and began to despise those lower functions and employments which they had hitherto exercised with so much humility and zeal, and the effects of a corrupt ambition were spread through every rank of the sacred order."†

Wherever luxury, ambition, and a desire for worldly splendour, gain ascendancy over the mind, *Avarice* follows in the train as an *inseparable* concomitant. In the progress of the corruptions which were afterwards introduced into the church, this degrading passion was displayed, with shameless effrontery, in all its impious and demoralizing effects. The rapaciousness of the bishops

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\* Mosheim's Eccles. Hist. Century third.

† Mosheim,



and popes, and of almost every order of ecclesiastics, became excessive and even proverbial; and they did not hesitate to employ the most insidious and sacrilegious means to gratify their covetous propensities. The possessions of the church were sold to the highest bidders, or turned into a patrimony for the bastards of the incumbents. Frauds and abuses of every description were practised; legends were forged, lying wonders invented, and all the resources of fable and forgery exhausted, to celebrate exploits which had never been performed. Skulls and jaw-bones, legs and arms, were collected under pretence of being the relics of the primitive martyrs, and deposited in churches in order to procure the rich presents of wealthy supplicants, who flocked to them for deliverance under affliction and dangers. Marriages, wills, contracts, the interests of families and of courts, the circumstances connected with the living and the dead, were all converted into instruments and occasions for increasing the power and riches of the church. The ignorance and superstition which the corruptions of Christianity had introduced, were dextrously improved by the ecclesiastical rulers to fill their coffers, and to drain the purses of the deluded multitude. All the various ranks and orders of the clergy had each their peculiar method of fleecing the people and increasing their revenues. "The bishops when they wanted money for their private pleasures, granted to their flock the power of purchasing the remission of the penalties imposed upon transgressors, by a sum of money which was to be applied to certain religious purposes, or, in other words, they published *Indulgences*, which became an inexhaustible source of opulence to the Episcopal orders, and enabled them to form and execute the most difficult schemes for the enlargement of their authority, and to erect a multitude of sacred edifices which augmented the external pomp and splendour of the church. The abbots and monks, equally covetous and ambitious, had resource to other methods of enriching their convents. They carried about the country the carcasses and relics of the saints, in solemn procession, and permitted the multitude to behold, touch,

and embrace those sacred and lucrative remains, at certain fixed prices. By this raree-show, the monastic orders often gained as much as the bishops did by their indulgences.”\* At length the Roman Pontiff assumed the chief power over this profitable traffic, and “when the wants of the church or the demon of avarice prompted them to look out for new subsidies, published not only a universal, but a *plenary* remission of all the temporal pains and penalties which the church had annexed to certain transgressions.” “They even audaciously usurped the authority which belongs to God alone, and impiously pretended to abolish even the punishments which are reserved in a future state for the workers of iniquity, a step which the bishops, with all their avarice and presumption, had never once ventured to take.†

It was by the sale of such indulgences that Pope Leo X. carried forward the magnificent structure of St. Peter's church at Rome. He published a system of indulgences suited to all ranks and characters of men, and promised a plenary remission to all who should contribute their money to the furtherance of this and other ambitious projects. So that the foundations of this edifice, which has been so much extolled, were laid, and its superstructure reared, by means the most impious and diabolical, by a display of reckless perfidy and insatiable avarice, and at the expense of undermining the whole fabric of Christianity, and usurping the prerogatives of the King of heaven. To such a pitch was this daring impiety carried, that indulgences were farmed out to the highest bidders, who, to make the best of their bargains, procured the ablest and most eloquent preachers to extol the efficacy, and enhance the value of such wares. A price, on a graduated scale, was set upon the remission of sins of every description, not even excepting the most horrid crimes, such as the murder of a father, mother, or wife; so that for ninety livres, or a few ducats, or even for half a guinea of English money, a pardon might be procured from the “Apostolic Chancery,” for crimes which all civilized nations punish with death

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\* Mosheim, Cent. 12.

† Ibid.

The raging thirst of dominions which consumed the Roman Pontiffs, prior to the Reformation, and their arrogant endeavours to oppress all that came within the reach of their power, were accompanied with the most impudent and insatiable extortion. "All the provinces of Europe were in a manner drained to enrich these ghostly tyrants, who were perpetually gaping after new accessions of wealth, in order to augment the number of their friends, and the stability of their dominions; and every stratagem was used to rob the subject without shocking the sovereign, and to levy taxes under the specious mark of religion."\* Such was the shameless rapacity which then prevailed, that even in that age of superstition and servility, the eyes of all ranks began to open and to perceive the vileness and impiety of the pretensions of the ecclesiastical orders. Not only private persons but also the most powerful princes and sovereign states exclaimed loudly against the despotic dominion of the Pontiffs, the fraud, avarice and injustice that prevailed in their councils, the arrogance and extortion of their legates, and the unbridled licentiousness and rapacity of the clergy and monks of all denominations, till at length the Reformation dawned and brought to light a scene of extortion and profligacy produced by the lust of covetousness, which had never before been exhibited with such effrontery in any country under heaven. In such a state of things it was no wonder that ignorance prevailed, that morality was undermined, and the peculiar doctrines of Christianity thrown into the shade and entirely overlooked. The public worship of the Deity was little more than a pompous round of external ceremonies more adapted to dazzle the eye than to enlighten the understanding or to affect the heart. The discourses of the clergy were little else than fictitious reports of miracles and prodigies, insipid fables, wretched quibbles and illiterate jargon which deceived the multitude instead of instructing them. The authority of the holy mother church, the obligation of obedience to her decisions, the virtues and merits of the saints, the dignity and glory of

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\* Mosheim, Cent. 12.

the blessed virgin, the efficacy of relics, the adorning of churches, the endowing of monasteries, the utility of indulgences, and the burnings of purgatory, were the principal subjects on which the clergy descanted, and which employed the pens of eminent doctors of divinity, because they tended to fill the coffers of mother church, to gratify her ambition, and to advance her temporal interests.

It is impossible to ascertain, with any degree of accuracy, the vast sums of money and the immense property which for ages were extorted from the people of Christendom for such unhallowed and sacrilegious devices. But it must have amounted to many thousands of millions of pounds, the greater part of which was employed for the purposes of devastation and carnage, of luxury and debauchery, and for tyrannizing over the people, whom the clergy had reduced to poverty and ignorance, by their shameful licentiousness and unbounded rapacity. The one-fifth of the wealth thus acquired, had it been spent for the good of the church, as was impiously pretended, might have been sufficient to have diffused the knowledge of the gospel of Christ over every region of the globe, and to have evangelized every portion of the Pagan world. But, alas! it was wasted in promoting schemes directly opposed to the principles and interests of genuine Christianity, forming one striking instance, among many, of the incalculable good which has been prevented, and the numerous evils which have been entailed on the world by the indulgence of Covetousness. The Pope's present revenues as a temporal prince, have been calculated to amount to at least £1,000,000 sterling, per annum, arising chiefly from the monopoly of corn, the duties on wine and other provisions. Over and above these, vast sums are continually flowing into the Papal treasury from all the Roman Catholic countries, for dispensations, indulgences, canonizations, annats, the pallia, the investitures of bishops and archbishops, and other resources. It is computed, that the monks and regular clergy, who are absolutely at the Pope's devotion, do not amount to less than 2,000,000 of persons, dispersed through all the Roman Catholic countries to assert his

supremacy over princes, and to promote the interest of that church. The revenues of these monks do not fall short of £200,000,000 sterling, besides the casual profits arising from offerings, and the people's bounty to the church, who are taught that their salvation depends upon this kind of benevolence. In Spain alone, the number of ecclesiastics, including the parochial clergy, monks, nuns, syndics, inquisitors, &c., amounts to 188,625. The number of archbishops is eight, and of bishoprics, forty-six. The archbishop of Toledo alone has a revenue which, according to the most moderate calculation, amounts to £90,000 annually. In Portugal, in 1732, there were reckoned above 300,000 ecclesiastics out of a population of less than two millions. The Patriarch of Lisbon has an annual revenue of £30,000, and the revenue of the Patriarchal Church, above £114,000 sterling per annum. It is stated by Mr. Locke, in a Diary of his travels when on the Continent, inserted in Lord King's late biography of that illustrious philosopher, that the expense of the ecclesiastical establishment of France, at the period in which he resided in that country, amounted to above twenty-four millions of pounds sterling. What, then, must have been the immense treasures of wealth collected by the extortions of the Roman pontiffs and bishops prior to the Reformation, when the whole of the European nations lay prostrate at their feet, and were subservient to their interests,—and when the newly discovered countries in America were plundered to augment their revenues, and to gratify their unbounded rapacity! The wealth thus amassed, might have been almost sufficient to have cultivated every region, and to have transformed every portion of the globe into an earthly paradise.

Even in *England*, during the reign of Papal tyranny, the avarice of the clergy seems to have risen to an enormous height. Mr. Hume, in his history of the reign of Henry III. of England, gives the following description:—“Every thing was become venal in the Romish tribunals; simony was openly practised; no favours, and even no justice could be obtained without a bribe; the highest bidder was sure to have the preference, without regard

either to the merits of the person or of the cause; and besides the usual perversions of rights and the decision of controversies, the Pope openly assumed an absolute and uncontrolled authority of setting aside, by the plenitude of his Apostolic power, all particular rules and all privileges of patrons, churches, and convents. On pretence of remedying these abuses, Pope Honorius, in 1226, complaining of the poverty of his see as the source of all grievances, demanded from every cathedral two of the best prebends, and from every convent two monks' portions, to be set apart as a perpetual and settled revenue of the papal crown; but all men being sensible that the revenue would continue forever, his demand was unanimously rejected. About three years after, the Pope demanded and obtained the tenth of all ecclesiastical revenues, which he levied in a very oppressive manner, requiring payment before the clergy had drawn their rents or tithes, and sending about usurers who advanced them the money at exorbitant interest. In the year 1240, Otho the legate, having in vain attempted the clergy in a body, obtained separately, by intrigues and menaces, large sums from the prelates and convents, and on his departure, is said to have carried more money out of the kingdom than he left in it. This experiment was renewed after four years with success by Martin, the nuncio, who brought from Rome powers of suspending and excommunicating all clergymen that refused to comply with his demands. Meanwhile all the chief benefices of the kingdom were bestowed on Italians; non-residence and pluralities were carried to an enormous height; Mansel, the king's chaplain, is computed to have held at once seven hundred ecclesiastical livings, and the abuses became so evident as to be palpable to the blindness of superstition itself." "The benefices of the Italian clergy, in England, were estimated at the amount of 60,000 marks a year, a sum which exceeded the annual revenue of the Crown itself." "Pope Innocent exacted the revenues of all vacant benefices, the twentieth of all ecclesiastical revenues without exception, the third of such as exceeded 100 marks a year, and the half of such as were possessed by non-residents.

He claimed the goods of all intestate clergymen; he pretended a right to inherit all money gotten by usury; he levied benevolencies upon the people; and when the king prohibited these exactions, he threatened to pronounce against him the sentence of excommunication." Such was the boundless rapacity of the Popes, the extravagant exactions they enforced, and the power they wielded to gratify their avaricious desires. There is, perhaps, not a similar instance to be found in the history of man, in any nation on the face of the globe, of Covetousness, under the mask of religion, so impudent, unbounded, and extravagant.

There is a certain class of persons connected with the Romish Church, who have been more arrogant and rapacious than almost any other class, except the pontiffs, namely, those individuals commonly designated by the title of "The Pope's Nephews." An Italian writer of the 17th century, who appears to have been a moderate Catholic, when sketching the characters of the existing cardinals, and the Pope's Nephews, relates, among other curious and melancholy pieces of history, the following circumstance: "A friend of mine had the curiosity to calculate the money that has been given to the Nephews, and he began at the year 1500, and, after a great deal of pains, he found issuing from the treasury of the church above *seventy millions of double ducats*,\* all delivered into the hands of their kindred: And this is to be understood of *visible* moneys; for of private and invisible sums, there may perhaps be twenty millions more. And those *Romans* that are within the town, and have more time to cast up what has been extorted from them, if they would take the pains to examine it more strictly, I am satisfied, would find it much more." The author, like a good and zealous

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\* A ducat is about 4s. 6d. or 5s. in value, when of silver, and twice as much when of gold. The *double ducats* of Venice, Florence, Genoa, &c., weigh five pennyweights, seventeen grains of gold, and consequently are about the value of an English guinea, so that the above sum may be considered as equivalent to £73,500,000 sterling, which is equivalent to more than 200 millions of pounds at the present time.

Catholic, makes the following reflection on this fact: "If these seventy millions of double ducats had been spent in persecuting heretics, or in making war upon infidels, where would any infidels be? where would any heretics be? Those seventy millions would have been enough to have overrun all Asia. And (which is of importance too) the princes would have contributed as much more, had they seen the Popes more tenacious against their kindred, and more free to the soldiers who were fighting for Christ." The same author states, that "Innocent the tenth, to satisfy the fancy of a *Kinswoman*, spent a *hundred thousand crowns* upon a fountain; yet with great difficulty could scarce find forty thousand to supply the Emperor in his wars with the Protestants," and "This good Pope would nevertheless leave to his cousin, to the house of *Pamphilia*, and other houses allied to that, above *eight millions of crowns*, with which sum they flourish in Rome to this very day." Again, "The *Barbarini* were in Rome at the same time, and enjoyed a rent of *four hundred thousand crowns*; and yet in a war of so much importance to the Catholic religion, they could not find forty thousand. But, oh God! (I speak it with tears in my eyes) against the most Catholic princes of Italy, *whole millions* were nothing; they could turn the Cross into a sword to revenge their particular injuries; but in the relief of the Emperor, who was vindicating the Christian faith, they could not find so much as a few hundreds." On such circumstances he makes the following remarks: "The infidels laugh, and the heretics rejoice to see the wealth of the Church so irreligiously devoured, while the poor Christian weeps at their merriment." "The heat and passion which the Popes show hourly for their Nephews—to gain Principalities for them, to bestow pension upon pension upon them, to build palace upon palace for them, and to fill their coffers with treasure to the brim, is that which cools the resolution of the zealousest prince, and exasperates the infidels in their wicked designs. A great shame it is, indeed, that the heretics should have more ground to accuse the Catholics, than the Catholic has to impeach the heretic." I shall only extract farther the following apostrophe of the author,



in reference to this subject: "Oh God! to what purpose will they keep so many jewels at *Loretta*, so much consecrated plate at *Rome*, so many abbeys for their Nephews, so much wealth for the Popes, if abandoning their commonwealth, and refusing it that humane supply that is necessary for the celestial glory, it be constrained to submit to the *Ottoman* power which threatens it now with the greatest effect? If the wealth of the Popes be devoured, the benefices of the cardinals given to the priest of *Mahomet*, the abbeys of the Nephews usurped by the Turks, the sacred vessels at *Rome* profaned by these Infidels, and the seraglio adorned with the gems of *Loretta*; God grant my eyes may never see that spectacle!"\*

Thus it appears, even from the testimony of Roman Catholic writers, that immense sums were wrested from the "Christian people," by every species of fraud and extortion; that these sums, instead of being applied to the maintenance and defence of the Church, as was pretended, were wasting in luxury and extravagance, in selfish gratifications, in riot and debauchery, in accumulating wealth on the heads of their relatives and favourites,—most of whom were infidels and debauchees, in gratifying the pride and avarice of courtezans, and in the most romantic and ambitious projects. The single structure of *St. Peter's* at *Rome*, cost the enormous sum of *twelve millions* of pounds; and, in our age and country, would have cost at least thirty-six millions of pounds sterling. What, then, must have been the immense sums expended on similar objects, intended merely for worldly ostentation, throughout the whole of Christendom, besides the millions wasted in the pursuits of tyranny, sensuality and debauchery! The mind of a reflecting Christian is almost overwhelmed at the thought that such sacrilegious enormities should have been so long permitted to continue under the moral government of God; and that such

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\* See a folio volume of 330 pages, entitled "*Il Cardinalismo di sancta Chiesa*;" or the History of the Cardinals of the Romish Church, from the time of their first creation to the election of Pope Clement the ninth. Written in Italian, by the author of *Nepotismo di Roma*. London, 1670.

treasures should have been consecrated, for so many ages, to the support of the kingdom of darkness, while the true Church of Christ was obliged to pine away in poverty, and hide its head in dens and caves of the earth. But such are the deplorable and overwhelming effects of *Covetousness*, when it gains an ascendancy in the minds of individuals, communities, or nations. To accomplish its objects, every dictate of prudence is discarded, every law, human and divine, trampled under foot, every ordinance of religion violated and profaned, every threatening of future punishment set at nought, the happiness or misery of fellow-creatures entirely disregarded, atrocious murders perpetrated without remorse, and, in its boundless projects, the whole earth appears too narrow a field for the scene of its devastations.

Let us now attend to the operations of *Covetousness* as it appears *in individuals and societies connected with* PROTESTANT *and Evangelical Churches.*

The operation of this affection among professing Christians in general, is apparent, *from the eagerness and restless activity with which the acquisition of wealth is prosecuted.* Diligence and activity in business is the duty of every man; and he who, in this way, "provides not for his household, hath denied the faith, and is worse than an infidel." But the keenness and unwearied exertion so frequently displayed in the accumulation of wealth, are very different and ought to be distinguished from that dutiful attention which every man ought to exercise in procuring the means of comfortable subsistence. When we look around us on the world, and even on the conduct of many Christians, one would be almost apt to conclude, that the acquisition of riches and honours is the great object of pursuit, and the ultimate end of human existence. For men will make sacrifices, and expose themselves to inconvenience, privations, and dangers, to acquire money, which they would refuse to do, in order to supply the wants of a poor and afflicted family, or to promote the best interests of an immortal soul, even when there is no necessity for accumulating wealth in

order to family comfort. This disposition likewise appears, *in being unsatisfied with the wealth already acquired, even when every sensitive comfort consistent with reason and religion is already enjoyed.* There is too much aiming at what is called *independence*—a want of *contentment* under the present allotments of Providence, and a *DISTRUST* of the *care* and the *promises* of Him who has said, “Thy bread shall be given thee, and thy water shall be sure,” and “I will never leave thee nor forsake thee.” How few are there to be found, even among evangelical Christians, whose language and conduct declare,—“We are perfectly contented with the arrangements of the Almighty, and with that portion of earthly good which he has bestowed upon us, and we confidently trust that in the use of all proper means, he will cause ‘goodness and mercy to follow us all the days of our lives;’ for all his allotments are determined by Infinite wisdom and rectitude!” The same disposition appears *in refusing to contribute to philanthropic objects, or in contributing the smallest and most trifling sums.* While large sums are unnecessarily expended in expensive articles of dress and furniture, the most pitiful and niggardly sums are sometimes reluctantly given for the promotion of objects which have for their ultimate end the alleviation of human misery, the diffusion of divine knowledge, and the renovation of the world. But, leaving such general observations, it may be expedient to descend into particulars, and fix our attention for a little, on some of the more prominent modes by which covetous affections are manifested by professing Christians.

Covetousness assumes an immense variety of different shapes, and manifests itself in such a multiplicity of modes, that it would require volumes of description, were we to trace it in all its turnings and windings, and the diversity of phases in which it appears in different individuals, and throughout the ramifications of Christian society; and therefore I shall confine myself to some of its more general or leading aspects.

1. It appears in its most abject and degrading form *in*

*the practice of hoarding money and acquiring houses and lands* for the mere purpose of *accumulation*, when there is no intention of enjoying such wealth, or bringing it forward for the good of society. A man who is under the influence of this vile propensity will sometimes exhibit an apparent decency and respectability of conduct to general society. He will seldom be distinguished for gluttony, drunkenness, or debauchery; for such indulgences run counter to his love of gain and his hoarding propensities. He will even attend with punctuality on the public ordinances of religion, and, for the sake of character, will give his half-penny or his penny to the collections for the poor, and will likewise keep up a routine of family worship in private, because it costs him nothing. Among his neighbours he may enjoy the reputation of being a sober, industrious and frugal character, and be set in contrast with the profligate and the profane. But all the while his heart is set upon his covetousness. To acquire money by every mean that will not subject him to the criminal laws, and to place it in security, are the great and ultimate objects of his pursuit; his whole affections are absorbed in the accumulation of wealth; mammon is the great idol which he adores; and whatever semblance of religion he may assume, he worships and serve the *creature* more than the Creator. He is hard and griping in every bargain he makes; he grinds the faces of the poor, and refuses to relieve the wants of the needy; his weights and measures are frequently found deficient, and he cheats without remorse, if he can pass without detection. He envies the man who is richer or more prosperous than himself, and he casts his eyes around him on the possessions of the poor, if perchance, by cunning and deceit, he may acquire them at half their value. However fast his wealth may increase, "though he heap up silver as the dust," and "the gold of Ophir as the stones of the brooks," his wishes are never satisfied, and his accumulated wealth always lags behind his avaricious desires. He thinks he has a right to be rich, and he murmurs against the dispensations of Providence, when they frustrate his schemes and disappoint his expect-

ations. He is unhappy, because he is unsatisfied with what he has acquired, and because his plans for accumulating gain are so frequently disconcerted. Gratitude to God and reliance on his providential care, tenderness, sympathy, and kindness, domestic affection, and expansive beneficence, are virtues which can never find an entrance to his heart; for all the avenues to true enjoyment are interrupted, and closely shut up by the cold hand of avarice. He denies himself those sensitive comforts which Providence has put within his reach, and almost starves himself in the midst of riches and plenty. He stints the comforts of his family and dependants, imparting to them the necessaries of life in shreds and crumbs, and stooping to the meanest and most debasing expedients, in order to save a shilling or to increase his store—days and years roll on and carry him near to the verge of time. As he approaches nearer the grave, into which his riches cannot descend, his desires after them still increase, and he clings to them with a more eager grasp. His last sickness seizes him while he is counting his gold, arranging his bills, collecting his rents, or prosecuting the poor debtors who have come under his grasp. He is determined to hold fast his treasures till the last moment; even the near prospect of dissolution is insufficient to make his heart relent over a poor family whom he is hurrying into ruin, and in the very article of death, his heart is glued to earthly treasures, in spite of every remonstrance; sometimes grasping the keys of his coffers with a desperate resolution, till, at length, his soul takes its downward flight to that world for which it is prepared.

Such is a faint picture of the covetous man who “lays up treasures for himself, and is not rich towards God.” Such is the character, more or less deeply marked, of not a few who pass under the Christian name, and have a place in the Christian church. When they are dextrous in the exercise of cunning and deceit, and their conduct is unmarked with any *flagrant* vice, they may long continue their course without much reprobation from general and even Christian society, especially if they have acquir

ed the habit of dissimulation and hypocritical canting. But the principle which pervades the souls of such persons, if permitted to operate without control, would display itself in a still more glaring and disgusting manner,—of which we have many examples recorded in biography and history. In order to exhibit covetousness in its real light, and to impress the mind with the baseness and revolting nature of this passion, it may not be improper to select two or three examples.

Edward Nokes was by trade a tinker, at Horn-church in Essex. His apartments portrayed symptoms of the most abject poverty, though, at his death, he was found to be possessed of between five and six thousand pounds. He had a wife and several children whom he brought up in the most parsimonious manner, often feeding them on grains and offals of meat which he purchased at reduced prices. In order to save the expense of shaving, he would encourage the dirt to gather on his face, to hide in some measure this defect. He never suffered his shirt to be washed in water, but after wearing it till it became intolerably black, he used to wash it in wine to save the expense of soap. His coat, which time had transformed into a jacket, would have puzzled the most accomplished chemist to determine its original colour, so covered was it with shreds and patches of different colours, and those so diversified as to resemble the trophies of the different nations of Europe. The interest of his money, together with all he could heap up, he used to deposit in a bag, which bag was covered up in a tin pot, and then conveyed to a brick kitchen where one of the bricks was taken up, and a hole made just large enough to hold the pot; the brick was then carefully marked, and a tally kept behind the door, of the sum deposited. One day his wife discovered the hoard, and took from the pot one of 16 guineas that were placed therein; but when her husband came to count his money, on finding it not to agree with the tally, behind the door, which his wife did not know of, he taxed her with the theft, and to the day of his death—even on *his death bed*, he never spoke to her, without adding the epithet "*thief*" to every expression. A short

time before his death he gave strict charge that his coffin should not have a nail in it, which was actually the case, the lid being fastened with hinges made of cords. His shroud was made of a pound of wool, the coffin was covered with a sheet instead of a pall, and was carried by six men, to each of whom he left half a crown. At his particular desire, no one who followed him to the grave wore mourning; even the undertaker was habited in a blue coat and scarlet waistcoat. He died in 1802, a wretched example of the degrading effects of avarice.

In November, 1821, a person of the name of Harrison died in Bennet street, Rathbone place, Oxford road, London, where he had lodged 20 years. The furniture in his room consisted of one old chair, a table, an old stump bedstead, and a bed of straw; in one corner was a heap of ashes; and the cupboard, the day after his decease, contained a few potatoe peelings and a stale roll. His body presented a picture of extreme misery and starvation, though he had no family, and had property in the funds to the amount of £1500. A female friend who was in the habit of visiting him, deposed before the Coroner, that he would let no person but her enter his room, which he always kept padlocked on the inside, for fear of being robbed. He lay on his bed in the day time, and sat up at night without any fire, always burning a lamp. A few evenings before his death, he told her, that many persons wanted to finger his cash, but they should not. He then desired her to lock him in, and take the key with her, which she did; but on going again next day, she found him lying on his bed, with his clothes on, quite dead. He was in the practice of carrying large sums of money, and sewing them up in different parts of his clothes, for which reason he never pulled them off. Upwards of £100 was found upon him at the time of his death;—on the night previous to which he sent for one oyster, half a pint of beer, and a pennyworth of figs, which he ate. Such is the wretchedness and degradation to which covetousness reduces those miserable beings who live under its influence. Such examples form a striking commentary on the words of Solomon:—"There is a sore evil, which

I have seen under the sun; riches kept by the owners thereof to their hurt, and those riches perish by evil travail. 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. All his days also he eateth in darkness, 'or wretchedness,' and hath much sorrow and wrath with his sickness" under the curse and displeasure of God.

Numerous examples of this kind might be brought forward; but I shall adduce only the following well authenticated instance, in relation to John Elwes, Esq., who was for some time a member of parliament for Berkshire.

The father of this gentleman was a brewer, of great eminence, but his mother, though she was left nearly £100,000 by her husband, literally starved herself to death. About the age of 40, Mr. Elwes succeeded to the property of his uncle, which amounted to no less than £250,000. Yet this wretched man, notwithstanding his immense wealth, denied himself of almost every comfort, in order to increase his store. He would walk home in the rain in London, rather than pay a shilling for a coach; he would sit in wet clothes sooner than have fire to dry them; he would eat his provisions in the last stage of putrefaction, sooner than have a fresh joint from the butchers; and he wore a wig for a certain time, which his biographer saw him pick up out of a rut in a lane where they were riding; which had all the appearance of the cast-off wig of some beggar. When setting out on a journey, his first care was to put two or three eggs, boiled hard, into his great-coat pocket, or any scraps of bread which he found; then mounting his horse, his next attention was to get out of London into that road where turnpikes were the fewest; then stopping under any hedge whose grass presented stuff for his horse, and a little water for himself, he would sit down and refresh himself and his horse together, without ever once stopping on the road at any house. Two of his residences he chiefly visited were, Marcham in Suffolk, and another in Berkshire. Marcham was the place he most frequently visited



as he advanced in life; for this reason, that the journey into Suffolk cost him only two pence halfpenny, while that into Berkshire amounted to *four pence*. To save fire he would walk about the remains of an old green-house, or sit with a servant in the kitchen. During the harvest, he would go into the fields to glean the corn on the grounds of his own tenants, and they used to leave a little more than common, to please the old gentleman, who was as eager after it as any pauper in the parish. In the advance of the season, his morning employment was to pick up any stray chips, bones, or other things, to carry to the fire in his pocket; and he was one day surprised by a neighbouring gentleman, in the act of pulling down, with some difficulty, a crow's nest for this purpose. On the gentleman wondering why he would give himself this trouble, "Oh! sir," he replied, "it is really a shame that these creatures should do so. Do but see what a waste they make—they don't care how extravagant they are."

As he approached to the close of life, his avaricious disposition increased, and his penurious habits became still more inveterate. He used still to ride about the country on one of his mares, but he rode her on the soft turf, adjoining the road, to save the expense of shoes, as he observed, "the turf is very pleasant for a horse's foot." When any gentleman called to pay him a visit, and the stable-boy was profuse enough to put a little hay before the horse, old Elwes would slyly steal back into the stable, and take the hay very carefully away. He would continue to eat game in the last state of putrefaction, and meat that *walked about his plate*, rather than have new things killed before the old provision was finished—a species of provisions not altogether unsuitable to so degraded a mind. During this period, he one day dined upon the remaining part of a moor-hen, which had been brought out of the river by a rat; and soon after ate an undigested part of a pike, which a larger one had swallowed, but had not finished, and which were taken in this state in a net—remarking to a friend with a kind of satisfaction, "Ay! this is killing two birds with one stone." It is supposed that if his manors and some grounds in his own

hands had not furnished a subsistence, where he had not any thing *actually to buy*, he would have suffered himself to have starved rather than have *bought any thing with money*. His *dress* was in unison with his mode of living. He would walk about in a tattered brown-coloured hat, and sometimes in a red and white coloured cap, like a prisoner confined for debt. His shoes he would never suffer to be cleaned, lest they should be worn out the sooner; but still, with all this *self-denial*, he thought he was too profuse, and would frequently say, "he must be a little more careful of his property." His disquietude on the subject of money was now continual. When he went to bed, he would put five or six guineas into a bureau, and then feel of his money, after he had retired to rest, and sometimes in the middle of the night, he would come down to see if it was there. *Money* was now his only thought; he rose upon money—upon money lay down to rest. He would carefully wrap up a few guineas, in various papers, and deposit them in different corners, and then run from one to the other, to see whether they were all safe; then forgetting where he had concealed some of them, he would become as seriously afflicted as a man might be who had lost all his property. During the last winter of his life, he would frequently be heard at midnight, as if struggling with some one in his chamber, and crying out, "I will keep my money; I will; nobody shall rob me of my property." At length, on the 26th November, 1789, expired this miserably rich man, while absorbed in his avaricious propensities, leaving to the world a most striking and melancholy example of the miserable and debasing effects of covetousness. At his death, his property amounted to above *eight hundred thousand pounds*, which were soon dispersed throughout all parts of England.\*

Such examples may be considered as intended by Divine Providence to show us the wretched and degraded condition to which avarice reduces the soul of man, and to serve as beacons to guard us against the influence of

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\* Selected from Topham's "Life of John Elwes, Esq."

this debasing and soul-ruining propensity. For it is impossible for a soul thus absorbed in the accumulation of money to love its Creator or its fellow-creatures, or to submit to the requisitions of the gospel; and consequently it must be altogether unfit for engaging in the sublime exercises of the heavenly world, and for relishing the enjoyments of that "inheritance which is incorruptible and that fadeth not away." The service of God and Mammon are absolutely irreconcilable; and the man who devotes himself to the latter, by his own act renders himself *unfit* for being a partaker of the inheritance of the saints in light. Than such a man there can scarcely be presented a more pitiable picture of human depravity and degradation. An immortal mind grovelling in the dust, and having for its highest aim to heap up treasures which are never to be enjoyed! and despising those incorruptible riches which shall endure forever! what folly can be compared to the conduct of such an infatuated mortal?

"Oh, cursed lust of Gold! when for thy sake  
The fool throws up his interest in both worlds;  
First *starved* in this, then *darned* in that to come."

Who that ever tasted the pleasures of knowledge, or felt the sweets of beneficence, or the comforts of religion, can but pity the poor wretch whose soul is chained to earthly treasures, and tortured on the rack of avarice? And, let it be remembered, that although the examples related above are extreme cases, yet the principle of covetousness is the same in every individual in whose heart it predominates, and it is owing only to certain restraining circumstances, that it does not carry them to the same stage of misery and degradation, as in the instances I have now related. Let this depraved principle be let loose to operate without control, and it is impossible to depict the miseries and degradations of human character that would follow in its train. The world would soon become an immense *aceldama*, and its inhabitants a society of fiends, fit only to be the companions of the prince of darkness, and his infernal legions.

2. Another way in which Covetousness operates, even among professed Christians, is, *in gratifying a desire for ostentatious display, and a spirit of pride and ambition.*

The Creator evidently intended that his creatures should be suitably clothed and accommodated with comfortable habitations; for he has replenished the earth with every thing requisite for those purposes; and were proper arrangements made in the social state, and benevolence as frequently displayed as the principle of avarice—all the ranks of mankind would be comfortably clothed, and conveniently accommodated. A spirit of covetousness is not necessarily connected with a desire after decent apparel and comfortable dwellings, nor with those exertions which are requisite to procure them. But when I behold a professed Christian decking himself and family with gaudy attire, replenishing his dwelling with the most expensive furniture, erecting a huge mansion, superior to those of all his neighbours, and sufficient to accommodate three or four families—contenting himself at the same time with subscribing half a guinea a year for a religious or philanthropic institution, and so eagerly engaged in the pursuit of wealth, that time is scarcely left for mental improvement or family religion—I cannot help drawing the conclusion, that covetousness is a principle which rules in such a mind for the purpose of fostering a spirit of vanity and pride, and a desire for worldly ostentation and parade. I have seen in the house of a professor of religion, whose income did not exceed £150 a year, an article of furniture, of no great utility, which cost twenty or thirty guineas, while a sixth part of this sum would have been sufficient to have procured a neat article to have answered every purpose for which it was intended. Yet if the individual had been urged to subscribe a guinea for a benevolent institution, it would have been refused as a most extravagant demand. I have seen a single flat of a house furnished, at an expense of seven or eight hundred guineas, where there was scarcely a family to occupy it, and where the proprietor, in all probability, never gave the tenth part of this sum to the purposes of

religion or human improvement. Without calling in question the right of those to whom God hath given wealth and riches, to adorn their mansions with splendid furniture or decorations, it may still be proper to enquire, if the paltry sum generally given by many such persons for the purposes of philanthropy, be at all proportionable to the expenses incurred in procuring such costly articles and decorations. Is it the part of a Christian man to be so liberal and even extravagant in his external trappings, while he can scarcely be induced to put his hand into his pocket to supply the means of propagating the gospel through the world,—and while the one half of his superfluities would be hailed as a precious boon for this purpose? To such persons we might apply the words of the prophet Haggai, “Is it time for you, O ye,” fashionable Christians, “to dwell in your decorated houses, and this house of the Lord lie waste? Therefore, thus saith the Lord of Hosts, Consider your ways. Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is no warm; and he that earneth wages, earneth wages to put them in a bag full of holes.” In the course of his providence, God frequently causes such persons to behold their sin in their punishment, by blasting their hopes of worldly gain, and sweeping away their treasures by unforeseen accidents and adverse dispensations. Such was the case in the days of Haggai, when the people refused to exert themselves in rebuilding the temple. “Ye looked for much, and lo, it came to little; and, when ye brought it home, I did blow upon it. Why? saith the Lord of Hosts; because of mine house which is waste; and ye run every man unto his own house.” With how much propriety may such declarations be applied to many religionists in our times, when there are so many urgent calls to arise and build the New Testament Church, and extend its boundaries—and who yet run every one to his “decorated houses,” to indulge in ease and luxury, while the extension of the house of God and the reparation of its desolations require their most vigorous exertions? The money which is wasted in unnecessary decorations,

in regard to dress and furniture, and other superfluities, even by Christians—were it collected into one sum, would amount to far more than the whole of the funds belonging to all the Religious and Philanthropic institutions of the British Empire, and may be considered as nothing less than a robbery of the Most High of his “titles and offerings.”

3. Covetousness manifests itself *under pretence of providing suitable portions for children.*

This is a very common apology for the keen prosecution of wealth, and the anxious care which is exercised in securing it. In most instances, however, it is nothing more than a cloak to cover the vile principle of covetousness, when it is beginning to sway its sceptre over the mind. But, supposing a regard for the temporal interests of children to mingle itself with a covetous affection, the practice of laying up fortunes for children, so as to make them independent, is both injudicious, and immoral in its general tendency. Every parent ought to give his children a good education, so far as in his power, and above all things, “train them up in the nurture and admonition of the Lord.” So far as his circumstances permit, he should indulge them in every innocent enjoyment; and when they are beginning business or setting up in life, he may afford them as much money as he can spare for enabling them to conduct, with success, the professions or employments in which they engage. This is nearly all that a Christian parent should be anxious to accomplish, in reference to the temporal condition of his children. For, when a young man has received an education suitable to his station, and adequate allowance for the commencement and prosecution of his business, and is, at the same time, given to understand that the whole of his future happiness and success in life will depend upon his own prudence, exertions and moral conduct,—he will more readily apply the powers of his mind to his profession, and attend to the dictates of prudence, than if he had a constant dependence on the wealth and support of

his parents, whatever conduct he might pursue. Every young person should be taught that he has a certain part to act in the world, for which he is accountable to the Great Lord of all—that his happiness or misery in this world, (under God,) is dependent upon himself and the course he pursues—that he ought not to live merely for the gratification of his own humour or pleasure, but for the good of mankind—and that there are certain physical and moral laws which he can never violate without feeling a corresponding punishment.

But, if a parent act on a different principle; if he indulge his covetous disposition for the purpose of enriching his children, and give them reason to expect that they shall inherit wealth and independency, when he shall have left the world, the worst consequences may ensue, both to himself and to his offspring. When children begin to discover that the penurious disposition of their parents is a mean cringing vice, they will be led to conclude that extravagance is a virtue, and thus a broad path will be opened for licentious conduct in the future part of their lives. They are trained up in the idea, that their parents are accumulating a mass of wealth, which they are destined one day to spend, and they live under restraints and privations, which they hope the death of their parents will soon remove. The children of very covetous parents are frequently found in this situation. The old men die, and we immediately behold the children entering on the career of gaiety and licentiousness, and running headlong to poverty and destruction; and, instead of feeling grateful to their parent for the riches he had accumulated, can scarcely conceal their joy, that they are removed from under his restraints. The moment of his death, is the signal for the plunder of his penurious savings. "I never knew the son of a miser," says a certain writer, "either feeling or expressing the least gratitude for the means which his father had employed to amass his fortune. The heir of this kind of wealth receives it as a debt which has been long due, and which has been recovered by a vexatious law-plea. He may dispute the sum, but he will not esteem the person who has prevented him from enjoy

ing it." Many examples, were it expedient, might be produced to illustrate the fact, that the riches of the covetous man, after his death, "make themselves wings and fly away," and that those to whom they are left, too frequently "fall into snares and drown themselves in destruction and perdition."

It is truly astonishing, that so many individuals are to be found, whose faculties are unimpaired, who appear in other respects men of sense, and profess a decent respect for the ordinances of religion, and yet allow the love of money, and the absurd desire of heaping up useless wealth, to triumph over every rational and religious principle. When we speak to them on the subject, they attempt to silence every argument by expatiating on the necessity of providing for their children, as if they wished to prove that *money* is a better provision than training them in intelligence, and in moral and religious habits, and in rendering them meet to be heirs of a blessed immortality. Now, even in a temporal point of view, nothing can be more injurious to a young man, than to leave him such a portion of wealth as will render him, in the language of the world, *independent*, especially if he have little relish for rational and religious pursuits. He has no stimulus for cultivating his intellectual and moral powers; his time frequently lies heavy on his hands; to promote the physical or moral comfort of others, forms no part of his plan; his faculties become benumbed; he becomes a prey to the crafty and licentious; he wanders about from one place to another, and from one pleasure to another, without any defined object in view, but the gratification of his humours; he feels, on the whole, but little enjoyment, for this is only to be found in mental and bodily activity; he gives up at length to licentious habits and sensual indulgencies; his resources begin to be diminished—he feels pecuniary embarrassments; his pleasures are interrupted, and his miseries increase; and thus he passes through life in a fretful humour, without rational enjoyment, and without contributing to the good of others. Such is too frequently the case with the children of those who have worn themselves out in avaricious activity, and deprived themselves



of almost every comfort, in order to lay up an inheritance for their offspring.

Every young man, even the son of a nobleman, should be taught that he is placed in a scene of *action*, as well as of enjoyment; that, to contribute to the good of society, ought to be one main object of his life; and, that although he may not need to earn his subsistence by the labour either of his hands or of his mind—he ought to engage in some honourable pursuit, which may tend to promote his own happiness, the improvement of society, and the glory of his Maker. Even the sons of the most opulent ought not to consider it as a degradation to learn a mechanical employment, and to apply their corporeal powers, occasionally, to useful industry. Among many other advantages, it might tend to strengthen their animal system, to invigorate their minds, and to enable them to form a judicious estimate of the value of mechanical inventions, and of the employments and intercourses of general society. And their earnings might become a source of wealth for carrying forward improvements, and adding spirit and vigour to every philanthropic movement. With regard to the *female* members of a family; if a parent have any wealth or inheritance to leave, the greater part should be bestowed on them, as they are neither so well adapted by Nature for active labour, nor have the same opportunities as the male branches, for engaging in business and increasing their store. Yet, even the female sex, in the higher ranks, ought not to consider themselves as exempted from any labours to which they are competent, and in which they may promote the best interests of mankind. In short, it may be laid down as a kind of maxim, that a great fortune bestowed upon a young man is one of the greatest evils that can befall him, unless he make it one of his great objects to devote a considerable portion of it to the good of society; and, that *labour*, both of body and mind, is *essential* to the true happiness of man.

4. Covetousness displays itself on an extensive scale, and in an innumerable variety of modes—in *the various mercantile transactions of mankind*.

It would be impossible to describe all the variety of manœuvres by which covetousness is, in this way, displayed, even by multitudes who consider themselves as followers of Christ; and, therefore, I shall only glance at some of the nefarious means which are frequently employed. Among other well-known practices, are the following: varnishing over deteriorated articles with a fair outside, in order to deceive the purchaser, and to prevent the real state of the commodity from being perceived. Hence, a pound of butter has frequently been found with a quantity of Scotch porridge in its interior; milk mixed with chalk and water; sugar mixed with white sand; the under part of a chest of tea of an inferior quality to that of the top; and many such frauds and deceptions, best known to the nefarious trader. Other practices are, taking advantage of *ignorance* to pass off an unsaleable commodity, and asking more than the just value of whatever is offered for sale; in a merchant denying the goods which he has in his possession, when there is the prospect of an advancing price; in his overcharging for the articles of which he is disposing, and undervaluing those he intends to purchase; in using light weights and deficient measures, when there is little prospect of their being detected; in the jealousies, slanders, and evil surmising which one trader harbours, and endeavours slyly to throw out against another; in their attempts to extol their own articles beyond their just value, and to depreciate the characters and the commodities of their neighbours; in their engaging in *smuggling* and other unchristian modes of traffic; in taking advantage of the necessities of the poor and unfortunate, in order to procure their goods at half their value; in selling spiritous liquors to the worthless and dissipated, whether men, women, or children, to swell the list of "transgressors among men," merely for the sake of the paltry profit of such a traffic; in trafficking in *wind-bills*, bribing the officers of justice for the liberty of continuing a nefarious trade, and in a thousand other modes which the fraudulent dealer alone is best qualified to describe. In all such transactions, not only is covetousness displayed, but a principle of *falsehood* runs through

all his mercantile negotiations, so that every fraudulent trader is of necessity *a systematic liar*.

I have known high-flying professors of religion guilty of most of the frauds to which I now allude. I have known a merchant, an office-bearer in a Christian church, who, by a dexterous mode of measuring his cloth, kept off nearly an inch from every yard, and who charged a higher price for his commodities than any of his neighbours; another of the same pretensions, who seemed to consider himself as holier than others, who possessed a considerable quantity of wealth along with a good business, and who could, notwithstanding, degrade himself and gratify his avarice, by selling drams and gills of whiskey and gin over his counter, to dissipated women, and all others who chose to be his customers. I have seen such practices in the shop even of the mayor of a large town, who was also a distinguished member of the church. I have known others of similar religious pretensions, who have engaged in smuggling spiritous liquors, paper, teas, and other commodities, who have even forged excise stamps, and who seemed to consider such practices as nowise inconsistent with the principles of Christianity. I have known such whose weights and measures were deficient, whose quartern loaves were from five to ten ounces below the just standard, and whose butter, when exposed to sale in the public market, has been frequently seized by police officers, on account of its deficiency in weight. I have seen the confidence of their brethren in this way grossly abused by their assumed character of piety and rectitude, and have been sometimes tempted to suspect the honour and honesty of every one who made high pretensions to sanctity and evangelical religion. Yet many such nefarious practices are overlooked in Christian churches, as scarcely worthy of censure, especially if the guilty individuals have a large share of wealth, and regularly attend the public ordinances of religion. Were it expedient in the present case, numerous examples of the above description might be brought forward.

Another way in which merchants display their covetous disposition is, *by toiling their apprentices and servants*

*and confining them for so many long hours, that their health is injured, and their intellectual and religious improvement prevented.* I have known apprentices not above thirteen years of age, confined in shops from seven in the morning till twelve at midnight, and sometimes to an early hour in the morning, and having scarcely two hours out of the twenty-four allotted them for meals; and that, too, by merchants who made a splendid profession of piety, and were considered as pillars of Dissenting churches. By such conduct, young persons are not only deprived of that recreation which is necessary to the vigour of their animal system, but prevented from attending the means of moral and religious instruction, and from storing their minds with that knowledge which they ought to possess as rational and immortal beings. If, in the present state of things, merchants and others require so long continued drudgery from their servants, other arrangements ought to be made, and additional servants or apprentices procured, so that a moderate and reasonable service only should be required from them. But such arrangements would run counter to the principle of avarice. Similar practices have long been complained of in regard to many of our spinning-mills, and other public manufactories, and yet they have been defended by *Christian* men, as if the labouring classes were to be considered in no other light than as mere animal machines, or as beasts of burden. Covetousness likewise displays itself in keeping open shops to late hours, and thus preventing families, servants, shopmen, and apprentices from domestic enjoyment, and from the means of rational improvement; and, when measures have been concerted to put a stop to this evil, I have known two or three professed Christians, by their obstinacy and avaricious disposition, disconcert every plan which had been formed for this purpose.

5. The covetous principle, conjoined with glaring acts of inhumanity and injustice, is frequently displayed *in cases of* BANKRUPTCY.

How frequently do we find persons establishing an ex-

tensive business on credit when they have no funds of their own; using wind-bills and sometimes forgeries; furnishing elegant houses with money which is not their own; living in luxury and splendour; dashing along in gigs and landaus; entertaining friends with sumptuous dinners, and indulging in all the fashionable follies of life, till, in the course of two or three years, they are run aground and declared to be *Bankrupts*, who can scarcely pay a dividend of three shillings a pound. Previous to such bankruptcies, many cases of fraud and injustice very frequently occur. I have known office-bearers in Christian churches, distinguished for their high pretensions to religion and piety, who, only a few days previous to their failure in business, have borrowed pretty large sums of money, and that, too, even from an industrious mechanic, who was induced, by deceitful words, to lend the whole of what he had accumulated by industry and economy, during a course of many years,—scarcely a fraction of which was ever recovered. In such cases, we not unfrequently behold selfishness assuming a vast variety of forms; practising low cunning and dishonesty, resorting to all possible shifts of duplicity, to prolong the credit of a tottering establishment; concealing property which belonged to others, or secretly disposing of it at half its value; dealing in contraband articles, defrauding government of its revenues, deceiving the unwary, weaving a web of entanglement throughout every department of the mercantile concern, gathering up payments of money and merchandise against the crisis which is approaching, and implicating friends and acquaintances, and even the poor industrious labourer in their concerns, and involving them in the impending ruin. If such were the practices merely of professed worldly men, we might cease to wonder. But, alas! such wiles and shufflings and dishonesties, are too frequently displayed by those who profess to be seeking after an incorruptible inheritance.

But the exhibition of covetousness and dishonesty does not end at the period of bankruptcy. After a legal settlement has been obtained, and business resumed, similar

exhibitions are repeated. I have known many individuals, belonging both to the established church and to dissenters, men whose professions of religion were ostentatious and glaring; who, after having become bankrupts, lived as luxuriously, dressed as gaily, gave their children as *fashionable* an education, and set them up in as lucrative professions, as if no such event had taken place. I have known others who, after having paid six or seven shillings on the pound, and been permitted to resume trade, have, in the course of a few years, purchased heritable property to a considerable amount, without ever thinking of restoring to their creditors a single shilling of what they had lost by their bankruptcy. Because they obtained a *settlement* from their creditors, and therefore are not *legally* bound to refund their loss, *therefore*, they imagine that they are under no *moral* obligation to perform such an act of *natural* justice. The cases of this kind which daily occur, are so numerous and striking, that it would be needless to condescend to particular instances. It is little short of a libel on the moral perceptions of general society, and particularly on the Christian world, that a man voluntarily coming forward and settling with his creditors, when he is not legally bound to do so, should be considered as a kind of *phenomenon* in the commercial world, and worthy of being published in every newspaper, when it is nothing more than what a sense of natural justice would, in all cases, obviously dictate. It is true, indeed, that the men of the world seldom consider such cases as I have alluded to, as of a criminal nature; but it is amazing that Christian churches should almost entirely overlook such displays of covetousness and injustice, and inflict no censure on the offenders, notwithstanding the malignant and anti-christian dispositions and practices with which they are associated.

6. There is too frequently a striking display of covetousness *in the case of many of the ministers of religion.*

Not to mention the buying and selling of benefices and other Simoniacal practices, which have long abounded, and which have tended to throw disgrace on the sacred

office; there are many other ways in which worldly-mindedness is manifested by not a few in this class of Christian society. Although I wish to speak with the greatest respect of the ministers of the church, on account of the sanctity and importance of the sacred office, for which no one entertains a higher veneration; yet I cannot shut my eyes to the many examples around me, which prove, that not a few Christian ministers are too much actuated and directed in their movements, by a worldly-minded and avaricious disposition. This propensity is displayed in aspirings, with the utmost keenness, after ecclesiastical dignities and preferments—not for the sake of the *duties* connected with such situations, nor with a view of occupying a field of more extensive usefulness; but for increasing their revenues, and living in opulence and splendour. The general conduct of many to whom I allude, their neglect of the flock over which they have been made overseers, and their indulgence in the fashionable pursuits and amusements of the world, too plainly evince the ruling disposition of their hearts. Would to God that such persons would consider what views they will have of such things, when stretched upon that bed from which they are to rise no more, and about to enter the confines of the eternal world! The pious Mr. Hervey, about four days before his death, when Dr. Stonehouse paid him a visit, and was discoursing on the emptiness of worldly honours to an immortal, and on the unprofitableness of riches to the irreligious, replied, “true, Doctor, true, the only valuable riches are in heaven. What would it avail me now, to be the Archbishop of Canterbury? Disease would show no respect to my mitre. That prelate is not only very great, but I am told, he has religion really at heart. Yet it is godliness, and not grandeur, that will avail him hereafter. The gospel is offered to me, a poor country parson, the same as to his Grace. Oh! why then do ministers thus neglect the charge of so kind a Saviour, fawn upon the great, and hunt after worldly preferments with so much eagerness, to the disgrace of our order? These are the things which render the clergy so justly contemptible to the

worldlings. No wonder the service of our church has become such a formal, lifeless thing, since it is, alas! too generally executed by persons dead to godliness in all their conversation; whose indifference to religion, and worldly-minded behaviour, proclaim the little regard they pay to the doctrines of the Lord, who bought them."

The same covetous propensity is indicated, when a minister leaves an affectionate people, among whom he has a competent support, for a larger and more opulent congregation, where his income will be considerably increased. I have seldom known an instance in which a minister voluntarily left his charge, unless when he had the prospect of a larger stipend. There are doubtless, valid reasons why a minister of the gospel may, with propriety, leave his charge; but if he has previously been in moderately comfortable circumstances, and if the increase of income be the chief or only motive for the change, there is too much reason to suspect, that a covetous disposition has lurked in the breast, and has influenced his decision. Not long ago, a dissenting pastor received a call from a congregation in a large town where he was offered a larger stipend than he had previously received. He was generally beloved by his people, he had received from them handsome presents, as testimonials of their gratitude and affection; he received from them an income adequate to his station, and to the supply of every reasonable want; they pressed him to remain, and promised to do every thing that might promote his comfort. But, for no other reason, apparently, than the prospect of about £50 more being added to his income, he parted with them almost abruptly, and left them to draw the inference, (which they did not hesitate to do,) that he had more regard to his worldly interests than to superintend the spiritual interests of an affectionate people. I am much mistaken if even the temporal happiness of such a person shall be augmented by such conduct; and if God, in the course of his Providence, does not try him with unexpected difficulties, and make him behold his sin in his punishment.

This covetous disposition is likewise displayed by min



isters of the gospel when they take large farms and engage with keenness in the pursuits of agriculture, and when they embark in extensive mercantile concerns and speculations, for the purpose of increasing their fortunes, and enabling them to live in splendour and affluence. It is not long since a dissenting minister was advertised in the newspapers, among the list of bankrupts, as "the Rev. Mr. H——, *Banker and Builder.*" And, even a Doctor of Divinity, who enjoyed a handsome stipend, and was distinguished as a popular preacher, has been known to have embarked with eagerness in mercantile speculations, connected with shipping affairs, spinning mills, banking, building, and other departments, for the purpose of gratifying a worldly disposition, and enabling him to leave at his death, several thousands of pounds to each member of his family. Another of the same description has been known to engage in extensive agricultural operations, in surveying and superintending roads and acting as factor for neighbouring Squires, in order to hoard up worldly treasures, although his stipend was one of the largest in the country around. Indeed, instances of this description are so far from being uncommon, that they are scarcely considered as inconsistent with the sacred office; and a man, under the influence of such principles, will pass through life with a certain degree of respect from the church and the world, as if he had acted in no way inconsistent with the character of a Christian. In the case of such, the duties of their office generally form only a subordinate object of attention. Another way in which covetousness sometimes manifests itself, especially in the case of dissenting ministers, is—their concealing certain important truths in their public ministrations, and neglecting to apply the principles and precepts of Christianity to the particular cases of every class of gospel-hearers without respect of persons, for fear of offending certain leading individuals of the church, and risking the loss of a portion of emolument. It is likewise manifested in winking at the delinquencies of men of wealth and influence, in cringing to such characters, and attempting to screen them from censure, when

their conduct demands it. In all such cases as those to which I allude, the conduct of a Christian pastor requires to be guided by wisdom and prudence. But when he clearly perceives the path of truth and duty, he ought at once, without fear of consequences, to act on the principle "*Fiat Justitia ruat cælum.*" Let what is accordant with eternal truth and righteousness be performed, although the mighty should rage, the heavens fall, and the elements rush into confusion.

But, in general, it will be found, that he who prudently discharges his duty, trusting for support in the Providence of God, will seldom be left to sink under his difficulties, or to want the means of comfortable support. The conduct of the apostles, in such cases, should be imitated by every Christian minister. When Peter was brought before the Jewish rulers to account for his conduct in healing the impotent man, and preaching the resurrection of Jesus, he boldly declared, "Be it known to ye all, that by the name of Jesus Christ of Nazareth, whom *ye* crucified, whom God raised from the dead, even *by him* doth this man stand before you whole. This is the stone that was set at nought of *you* builders, which is become the head of the corner." And when he was commanded to teach no more in the name of Jesus, he replied, with the same fearlessness of consequences; "Whether it be right in the sight of God to hearken unto *you* more than unto God, judge ye. For I cannot speak the things which I have seen and heard." And Paul, when he was about to leave the church of Ephesus, could declare, "I have kept back nothing that was profitable unto you; I have not shunned to declare to you all the council of God: I have coveted no man's gold, nor silver, nor apparel, for these hands have ministered to my necessities. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Were all Christian ministers animated by the spirit which actuated these holy apostles, we should seldom find pastors shrinking from their duty, from the fear of man, or from worldly motives, "shunning to declare the whole

counsel of God." Much less should we ever behold men more careful to fleece their flocks than to feed them with knowledge—and who have the effrontery to receive many hundreds, and even thousands of pounds a year, as Christian ministers appointed to the charge of souls, while yet they spend their incomes in fashionable dissipation in foreign lands, regardless of the spiritual interests of those precious souls which were committed to their care. It is by such conduct in the clerical order, that religion and its ordinances are despised and treated with contempt, more than by all the efforts of avowed and unblushing infidelity; and it becomes all such seriously to consider how far they are responsible for the demoralization of society, the prevalence of irreligion, and the ruin of immortal souls; and what account they will one day be called to give of the manner in which they discharged the important office committed to their trust.

I shall now adduce a few miscellaneous examples, illustrative of the ascendancy of the covetous principle in those who made, or who still make a flaming profession of religion.

A certain member of a dissenting church, who had long been a zealous supporter of its peculiar modes and tenets, had, in the course of his business as a carpenter, and by penurious habits, amassed a considerable portion of property, but was remarked to be of a hard and gripping disposition, and could seldom be induced to contribute to any religious object. He had a brother, a man of good character, and a member of the same church, who, by family and personal distress, had been reduced to extreme poverty. Some of his Christian brethren represented to him the case of this distressed brother, and urged him to afford the family a little pecuniary relief. He replied, "My brother little knows how difficult it is for me to get money; I have nothing that I can spare. Does he know that I have lately bought a house, and have the price of it to pay in a few days?"—and he peremptorily refused to bestow a single shilling upon his distressed relative. Yet no public notice was taken of such

conduct by the religious society with which he was connected, for, unfortunately, such cases are not generally considered as *scandals*, or tests of the want of Christian principle. His wife who survived him, and who was of a similar disposition, while lying on her death-bed, kept the keys of her trunks and drawers constantly in her hands, and would, on no account, part with them to any individual, unless when she was in a position to perceive exactly every thing that was transacted while the keys were used, and appeared to be restless and uneasy till they were returned. The idea of losing a single sixpence, or the least article, seemed to go like a dagger to her heart. After she had breathed her last, a bag, containing bank-notes, bills, and other documents, was found in her hand, which she had carefully concealed from her attendants, as if she had expected to carry it along with her to the world of spirits. Such are the degrading and awful effects of covetousness, when suffered to gain the ascendancy over the heart. Can such a spirit be supposed to be prepared for the mansions of the just, and for entering into that inheritance which is incorruptible, and that fadeth not away?

The following is another example, relating to a lady in comfortable circumstances, who died three or four years ago. This lady was married to a gentleman who was generally respected as a worthy man and a zealous Christian. His habits were somewhat penurious; and from a low situation, he rose by various means, some of which were scarcely honourable, to a state of wealth and independence, so that, about 12 years before his death, he was enabled to retire from the duties of his office, to live in a state of respectability. His wife was likewise a professed religious character; she had no children, and her great anxiety was to preserve, if possible, any portion of her husband's property from passing into the hands of his relations. When any of her husband's relatives happened to live with them for the sake of sociality or for affording them assistance in their old age, she denied them almost every comfort, and grumbled at the least article they received, as if it had been a portion of flesh torn from

her body—till, one by one, all such relatives forsook her. After her husband's death, the same penurious habits remained, and, as is usually the case, grew stronger and more inveterate. After her death, a purse was found concealed under her pillow, containing above £300 in cash and bank-notes, to which, it appears, her heart had been more firmly wedded than to "the treasure in the heavens that faileth not," and "the glory which fadeth not away." Yet this sordid mortal passed among Christian society as a follower of Jesus. Another old woman died lately, who was a professed zealot for the truth, for "a covenanted work of reformation," and for testifying against abounding errors and immoralities in the church. She was noted among her neighbours for telling fibs, and giving false representations of her own circumstances and those of others. She represented herself as destitute of money, and almost of daily bread—that she could scarcely attain the enjoyment of the coarsest morsel—and, of course, she was favoured with a small aliment from a charitable fund. She was also distinguished as a busy-body and tale-bearer, and was frequently caught secretly listening to the conversation of her immediate neighbours, and had burrowed a hole below the partition which separated her apartment from that of another family, in order that she might indulge in this mean and unchristian practice. In a short time after she had represented herself as a destitute pauper, she died, and, after her death, when her store was inspected, it was found to contain a considerable quantity of confectionaries of different kinds, spirits, wines, and not a small portion of money and other articles, some of which had been accumulating for years. Yet no one was more zealous than Margaret for the truth, and for testifying against the "defections" of the established church, and the sins and immoralities of the age. Such examples as those now stated, are to be found throughout almost every portion of the visible church, and might be multiplied to an indefinite extent.

There is not a more common case of covetousness that occurs in Christian society, than that of *taking ad-*

*vantage of the civil law, in opposition to natural justice*, in order to gratify an avaricious affection. A father dies suddenly without a will; certain relations, perhaps the son of the first marriage, seize upon the father's property, while the widow and her infant children are turned adrift from their accustomed dwelling, either with nothing, or with a pittance so small as to be insufficient to procure the coarsest necessaries of life. Or, perhaps a will has been drawn up, specifying the intention of the father in regard to the inheritance of his property, but he dies before he has had an opportunity of subscribing the document. Though the will of the father was clearly made known to all concerned, yet a person called the *heir at law*, will immediately step in and claim the whole property which the parent intended to bequeath, without any regard to the *natural* rights of others. The death of parents and relatives frequently produces a scene of rapacity and avarice which is truly lamentable to a pious mind, and which no one could previously have expected. The death of friends which should naturally lead us to reflections on the vanity of worldly treasures, and the reality of a future state, not unfrequently steels the heart against every generous feeling, and opens all the avenues of ambition and avarice. As a certain writer has observed, "The voice from the tomb leads us back to the world, and from the very ashes of the dead there comes a fire which enkindles our earthly desires." The instances of this kind are so numerous, that volumes might be filled with the details. In opposition to every Christian principle, and to the dictates of natural justice, professed religionists will grasp at wealth wrung from the widow and the orphan, because the civil law does not interpose to prevent such bare-faced robberies; and yet they will dare to hold up their faces, without a blush, in Christian society—while one who had committed a fearless extensive robbery, *in another form*, would be held up to execration, and doomed to the gibbet. I know no practical use of Christian principle, unless it leads a man in such cases to perform an act of natural justice, altogether independent of the compulsions or regulations of

civil codes. "The law," says Paul, "was not made for a righteous man, but for the lawless and disobedient, the ungodly and the profane;" and he who, in cases which natural justice should determine, takes shelter under the protection of law, in committing an act of oppression, ought to be excluded from the society of the faithful, and regarded as a "heathen man and a publican." That such characters are so frequently found in the visible church, is a plain evidence that the laws of Christ's kingdom are not yet strictly and impartially administered.

The forms of our civil laws are a striking proof of the extensive range of the operations of the covetous principle, and a kind of libel on the character of mankind, however much refined by civilization and Christianity. "It is impossible," says a periodical writer, "to see the long scrolls in which every contract is included, with all the appendages of seals and attestation, without wondering at the depravity of those beings who must be restrained from violation of promises by such formal and public evidences, and precluded from equivocation and subterfuge by such punctilious minuteness. Among all the satires to which folly and wickedness have given occasion, none is equally severe with a bond or a settlement." And is it not a satire upon Christianity, that its professed votaries require such legal obligation, and punctilious forms and specifications, to prevent the inroads of avarice? and that no one can safely trust money or property to any one on the faith of a Christian, or depending purely on his sense of equity and justice?

Before proceeding to the next department of our subject, it may not be improper to advert to our covetousness and idolatry, considered as a *nation*.

Great Britain has long been designated by the title of a *Christian nation*. But, if proud ambition and an inordinate love of riches and power be inconsistent with the religion of Jesus, we have, in many instances, forfeited our right to that appellation. Without adverting to the immense load of taxation which has long been levied from the mass of the people, and the extravagance with which many portions of it have been expended—the heavy

imposts on foreign produce, and the harassing regulations of the excise, which prevent a free intercourse with foreign nations—the keenness of our merchants and manufacturers in accumulating wealth and amassing immense fortunes for the purposes of luxury—the eagerness with which our Landholders endeavour to keep up the price of grain, although the poor should thus be deprived of many of their comforts—the poverty of one class of our clergy and the extravagant incomes enjoyed by others—passing the consideration of these and similar characteristics, I shall only mention one circumstance which appears altogether inconsistent with our character as a Christian nation, and that is, *the revenues derived from the support of IDOLATRY in India*, and the encouragement thus given to the cruelties and abominations of Pagan worship.

In another age, it will perhaps scarcely be believed, that Britain, distinguished for her zeal in propagating the gospel throughout the heathen world, has, for many years past, derived a revenue from the worshippers of the idol *Juggernaut*, and other idols of a similar description at Gya, Allahabad, Tripetty, and other places in Hindostan. From the year 1813 to 1825, there was collected, by order of the British government, from the pilgrims of *Juggernaut* alone, about 1,360,000 rupees, or £170,000; a great part of which was devoted to the support of the idol, and the priests who officiated in conducting the ceremonies of this abominable worship. Dr. Buchanan, in his “Christian Researches,” states, from official accounts, that the annual expense of the idol *Juggernaut* presented to the English government as follows:

	Rupees.	£.
Expenses of the Table of the Idol, - - - - -	36,115	or 4,514
Do. of his dress, or wearing apparel, - - - - -	2,712	339
Do. wages of his servants, - - - - -	10,057	1,259
Do. contingent expenses at the different seasons of pilgrimage, - - - - -	10,939	1,373
Do. of his elephants and horses, - - - - -	3,030	378
Do. of his annual state carriage, or the car and tower of the idol, - - - - -	6,713	839
	Rupees, 69,616	£8,702



In the item "wages of servants," are included the wages of the *courtezans*, or strumpets who are kept for the service of the temple. Mr. Hunter, the collector of the pilgrim tax for the year 1806, told Mr. Buchanan that three state carriages were decorated that year, with upwards of £200 sterling of English *broadcloth* and *baize*.

The following items show the gain of this unnatural association with idolatry at some of the principal stations appropriated for idol worship.

	Rupees.
Net receipts of pilgrim tax at Juggernaut for 1815, - -	135,667
Do. at Gya for 1816, - - - - -	182,876
Do. at Allahabad, for 1816, - - - - -	73,053
Do. at Kashee-poor, Surkuree, Sumbal and Kawa for 1816, - - - - -	5,683
Do. at Tripetty, near Madras, for 1811, - - -	152,000
	Rupees,* 549,279

Mr. Hamilton, in his "Description of Hindostan," as quoted by Mr. Peggs, in his "Pilgrim tax in India," states with respect to the district of Tanjore, that "in almost every village, there is a temple with a lofty gateway of massive architecture, where a great many Brahmins are maintained, partly *by an allowance from government*. The Brahmins are here extremely loyal, on account of the protection they receive, and also for *an allowance granted them by the British government of 45,000 pagodas or £18,000 annually, which is distributed for the support of the poorer temples*,"—a sum which would purchase one hundred and eighty thousand Bibles at two shillings each! Can any thing be more inconsistent than the conduct of a professed *Christian* nation in thus supporting a system of idolatry, the most revolting, cruel, lascivious, and profane? Yet a member of the parliament, C. Buller, Esq., in his letter to the Court of Directors, relative to Juggernaut

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\* A *Rupee*, though generally considered to be only the value of half a crown, yet is reckoned in the case of the pilgrims of India, to be equivalent to the value of one pound sterling to an inhabitant of Britain, so that, in this point of view, rupees may be considered as equivalent to pounds.

naut, in 1813, says, "I cannot see what possible objection there is to the continuance of an established tax, particularly when it is taken into consideration what large possessions in land and money *are allowed by our government, in all parts of the country, for keeping up the religious institutions of the Hindoos and the Mussulmans.*"

The scenes of Juggernaut and other idol-temples are so well known to the British public, that I need not dwell on the abominations and the spectacles of misery presented in these habitations of cruelty. I shall only remark that, from all parts of India, numerous bodies of idol-worshippers or *pilgrims* travel many hundreds of miles to pay homage to the different idols to which I have alluded. A tax is imposed by the British government on these pilgrims, graduated according to the rank or circumstances of the pilgrim, and amounting from *one to twenty or thirty rupees*—which, according to the estimate stated in the preceding note, (p. 71), will be equivalent to one pound sterling to the poorest class of pilgrims. Those journeying to Allahabad, for example, are taxed at the following rates. On every pilgrim on foot, *one rupee*. On every pilgrim with a horse or palanquin, *two rupees*. On every pilgrim with an elephant, *twenty rupees, &c.* Vast numbers of deluded creatures flock every year to these temples. In 1825, the number that arrived at Juggernaut was estimated at *two hundred and twenty-five thousand*, and in some cases they have been calculated to amount to *more than a million*. The deprivations and miseries suffered by many of these wretched beings are almost incredible. Dr. Buchanan, who visited Juggernaut temple in June, 1806, gives the following statement. "Numbers of pilgrims die on the road, and their bodies generally remain unburied. On a plain near the pilgrim caravansera, 100 miles from Juggernaut, I saw more than 100 skulls; the dogs, jackals, and vultures, seem to live here on human prey. Wherever I turn my eyes, I meet death in one shape or other. From the place where I now stand, I have a view of a host of people, like an army encamped at the outer gate of the town of Juggernaut,

where a guard of soldiers is posted, *to prevent them from entering the town until they have paid the tax.* A pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down on the road before the car as it was moving along, on his face, with his arms stretched forward. The multitude passed him, leaving the space clear, and he was crushed to death by the wheels. *How much I wished that the proprietors of India stock would have attended the wheels of Juggernaut, and seen this peculiar source of their revenue!* I beheld a distressing scene this morning in the place of skulls; a poor woman lying dead, or nearly so, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children! I asked them where was their home? They said they had no home but where their mother was. O there is no pity at Juggernaut! Those who support his kingdom, err, I trust, from ignorance; they know not what they do."

"The loss of life," says Colonel Phipps, who witnessed this festival in 1822, "by this deplorable superstition, probably exceeds that of any other. The aged, the weak, the sick, are persuaded to attempt this pilgrimage as a remedy for all evils. The number of women and children is also very great, and they leave their families and their occupations to travel an immense distance, with the delusive hope of obtaining eternal bliss. Their means of subsistence on the road are scanty, and their light clothing and little bodily strength, are ill calculated to encounter the inclemency of the weather. When they approach the temple, they find scarcely enough left to pay the tax to government, and to satisfy the rapacious brahmins; and, on leaving Juggernaut, with a long journey before them, their means of support are often quite exhausted. The work of death then becomes rapid, and the route of the pilgrims may be traced by the bones left by jackals and vultures, and the dead bodies may be seen in every direction."

The Rev. W. Bampton, in an account of this festival,  
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in July, 1823, states, "in the front of one of the cars lay the body of a dead man; one arm and one leg were eaten; and two dogs were then eating him; many people were near, both moving and stationary, but they did not seem to take any notice of the circumstance. I went to see the pilgrims, who, because they could not pay the tax, were kept without one of the gates. In the course of the morning, I saw, within a mile of the gate, six more dead, and the dogs and birds were eating three of them. Five or six lay dead within a mile of the gate. A military officer pointed out a piece of ground, scarcely an acre, on which he had, last year, counted *twenty-five dead bodies.*" Mr. Lacey, a missionary, who was at the festival in June, 1825, states, "On the evening of the 19th, I counted upwards of sixty dead and dying, from the temple, to about half a mile below—leaving out the sick that had not much life. In every street, corner, and open space—in fact, wherever you turned your eyes, the dead and the dying met your sight. I visited one of the Golgothas between the town and the principal entrance, and I saw sights which I never shall forget. The small river there was quite glutted with the dead bodies. The wind had drifted them all together, and they were a complete mass of putrefying flesh. They also lay upon the ground in heaps, and the dogs and birds were able to do but little towards devouring them." Such horrid details could be multiplied without number; every one who has visited such scenes of misery and depravity, gives similar relations, some of which are still more horrible and revolting. With regard to the *number* that perish on such occasions, the Rev. Mr. Ward estimates that 4000 pilgrims perish every year, on the roads to, and at holy places—an estimate which is considered by others as far below the truth. Captain F—— estimates those who died at Cuttack and Pooree, and between the two stations, at 5000. How many of these miserable people must have died before they reached their homes! many of them coming three, six, or nine hundred miles. Mr. M——, the European collector of the tax at *Pooree*, estimated the mortality at 20,000!

Juggernaut is one of the most celebrated stations of idolatry in India. All the land within twenty miles is considered holy; but the most sacred spot is enclosed within a stone wall twenty-one feet high, forming a square of about 656 feet. Within this area are about fifty temples; but the most conspicuous buildings consist of one lofty stone tower, 184 feet high and twenty-eight and a half feet square inside. The idol Juggernaut, his brother Bulbudra, and his sister Sabadra, occupy the tower. The roofs are ornamented with representations of monsters; the walls of the temple are covered with statues of stone, representing Hindoo gods, with their wives, in attitudes grossly indecent. The three celebrated idols alluded to, are wooden busts six feet high, having a rude resemblance of the human head, and are painted white, yellow, and black, with frightfully grim and distorted countenances. They are covered with spangled broadcloth, *furnished from the export warehouse of the British government.* The car on which the idol is drawn, measures forty-three and a half feet high, has sixteen wheels, of six and a half feet diameter, and a platform thirty-four and a half feet square. The ceremonies connected with this idolatrous worship, are, in many instances, exceedingly revolting and obscene. At Ranibut, in the province of Gurwal, is a temple sacred to *Rajah Ishwara*, which is principally inhabited by *dancing women.* The initiation into this society is performed by anointing the head with oil taken from the lamp placed before the altar, by which act they make a formal abjuration of their parents and kindred, *devoting their future lives to prostitution,* and the British government, by giving annually 512 rupees to the religious mendicants who frequent this temple, directly sanction this system of obscenity and pollution. Many temples of impurity exist in other places of Hindostan. Tavernier mentions a village where there is a pagoda to which all the Indian *courtezans* come to make their offerings. This pagoda is full of a great number of *naked* images. Girls of eleven or twelve years old, who have been bought

and educated for the purpose, are sent by their mistresses to this pagoda, *to offer and surrender themselves up to this idol.*

In order to induce ignorant devotees to forsake their homes, and commence pilgrims to these temples of impurity and idolatry, a set of avaricious villains, termed *Pilgrim hunters*, are employed to traverse the country, and by all manner of falsehoods, to proclaim the greatness of Juggernaut and other idols. They declare, for example, that this idol has now so fully convinced his conquerors [that is, the British] of his divinity, that they have taken his temple under their own superintendency, and that they expend 60,000 rupees from year to year to provide him with an attendance worthy of his dignity. *These pilgrim hunters are paid by the British government.* If one of them can march out a thousand persons and persuade them to undertake the journey, he receives 1500 rupees, if they be of the lower class; and 3000 rupees, if they be persons belonging to the highest class. But, what is worst of all—the conduct of the British government in relation to this system, has led many of the natives to believe that *the British nation approves of the idolatrous worship established in India.* A Hindoo inquired of a missionary in India, “If Juggernaut be nothing, why does the Company take so much money from those who come to see him?” Mr. Lacey, a missionary, who went to relieve the destitute on the road to Cuttack, during one of the festivals, relates the following incident:—“You would have felt your heart moved, to hear, as I did, the natives say—‘*Your preaching is a lie;—for, if your Saviour and your religion are thus merciful, how do you then take away the money of the poor and suffer him to starve?*’ It is indeed no wonder that when the natives see a poor creature lying dying for want, they should reflect, that the two rupees he paid as a tax, would have kept him alive. Nor is it indeed a pleasing reflection to a European mind, *that these two rupees form precisely the difference between life and death to many who have perished for want on their road home.* Another missionary

relates, "Passing one evening a large temple, I caught a sight of one of the idols, and exclaimed, sinful, sinful. The native who was with me asked, 'Sir, is that sinful for which the Company give thousands?' A man said to me a few days ago, 'If the government does not forsake Juggernaut, how can you expect that we should?'" In this way the efforts of Christian missionaries to turn the Hindoo from idolatry, are, in many instances, completely paralyzed.\*

Such is the worship which the British government supports, and from which it derives an annual revenue: Such is the *covetousness* literally and directly connected with "*idolatry*," manifested by those who give their sanction and support to a system of idol-worship, distinguished for rapacity, cruelty, obscenity, and every thing shocking to the feelings of humanity! If we are commanded to "flee from idolatry," "to abstain from meats offered to idols," and to "hate even the garment spotted by the flesh," what shall we think of the practice of receiving hundreds of thousands of rupees annually, for permitting blinded idolaters to worship the most despicable idols—of clothing those idols, repairing their temples, and paying the rapacious and unfeeling priests that minister at their altars? What shall we think of the practice of Christian Britons sending forth a body of idol-missionaries, far exceeding in number all the Christian missionaries, perhaps, throughout the world, who, from year to year, propagate delusion, and proclaim, for the sake of gain—the transcendent efficacy of beholding "*a log of wood!*" "Be astonished, O ye heavens, at this." No wonder if *Christian* missionaries have the most formidable opposition to encounter, when the very nation that sent them forth to undermine the fabric of Pagan superstition, gives *direct* countenance and support to every thing that is abhorrent and debasing in the system of idolatry.

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\* Most of the facts above stated have been selected and abridged from Mr. Pegg's "Pilgrim tax in India."

How appropriate the wish expressed by Dr. Buchanan, "that the proprietors of India stock, could have attended the wheels of Juggernaut, and seen this peculiar source of their revenue!" I would live on "a dinner of herbs," or even on the grass of the fields, before I would handle a sum of money procured in this way, to supply the most delicious fare. From whatever motives support is given to this system of Idolatry it will remain an indelible stain on the British nation, to generations yet unborn, and its miserable and demoralizing effects will only be fully known in the eternal world.



## CHAPTER II.

## ON THE ABSURDITY AND IRRATIONALITY OF COVETOUSNESS

THE Creator has endowed man with mental faculties which, if properly directed and employed, would be sufficient, in many cases, to point out the path of virtue, and to show the folly and unreasonableness of vice. All the laws of God, when properly investigated as to their tendency and effects, will be found accordant with the dictates of enlightened reason, and calculated to produce the greatest sum of human happiness; and the dispositions and vices which these laws denounce will uniformly be found to have a tendency to produce discomfort and misery, and to subvert the moral order and happiness of the intelligent system. On these and similar grounds, it may not be inexpedient to offer a few remarks on the folly and irrationality of the vice to which our attention is directed.

In the first place, *the irrationality of Covetousness*, will appear, if we consider *the noble intellectual faculties with which man is endowed*.

Man is furnished not only with sensitive powers to perceive and enjoy the various objects with which his terrestrial habitation is replenished, but also with the powers of memory, imagination, judgment, reasoning, and the moral faculty. By these powers he can retrace and contemplate the most remarkable events which have happened in every period of the world, since time began; survey the magnificent scenery of nature in all its variety and extent; dive into the depths of the ocean; ascend into the regions of the atmosphere; pry into the invisible regions of creation, and behold the myriads of animated

beings that people the drops of water; determine the courses of the celestial orbs; measure the distances and magnitudes of the planets; predict the returns of comets and eclipses; convey himself along mighty rivers, and across the expansive ocean; render the most stubborn elements of nature subservient to his designs and obedient to his commands; and, in short, can penetrate beyond all that is visible to common eyes, to those regions of space where suns unnumbered shine, and mighty worlds are running their solemn rounds; and perceive the agency of Infinite Power displaying itself throughout the unlimited regions of the universe. By these powers he can trace the existence and the attributes of an Invisible and Almighty Being operating in the sun, the moon, and the starry orbs, in the revolutions of the seasons, the agency of the elements, the process of vegetation, the functions of animals, and the moral relations which subsist among intelligent beings; and in such studies and contemplations he can enjoy a happiness infinitely superior to all the delights of mere animal sensation. How *unreasonable* then, is it, for a being who possesses such sublime faculties, to have his whole soul absorbed in raking together a few paltry pounds or dollars, which he either applies to no useful object, or employs merely for purposes of pride and ostentation! We are apt to smile at a little boy hoarding up heaps of cherry stones, small pebbles, or sea shells; but he acts a more rational part than the covetous man whose desires are concentrated in "heaping up gold as the dust, and silver as the stones of the brook;" for the boy has not arrived at the full exercise of his rational powers, and is incapable of forming a comprehensive judgment of those pursuits which ought to be the great end of his existence. The aims and pursuits of every intelligence, ought to correspond with the faculties he possesses. But does the hoarding of one shilling after another, day by day, and the absorption of the faculties in this degrading object, while almost every higher aim is set aside,—correspond to the noble powers with which man is invested, and the variety and sublimity of those objects which solicit their attention? Is there, indeed,

any comparison between acquiring riches and wealth as an ultimate object, and the cultivation of the intellectual faculties, and the noble pursuit of knowledge and moral improvement? If man had been intended to live the life of a miser, he would rather have been formed into the shape of an *ant* or a *pismire*, to dig among mud and sand and putrefaction, to burrow in holes and crevices of the earth, and to heap up seeds and grains against the storms of winter; in which state he would live according to the order of nature, and be incapable of degrading his mental and moral powers.

There cannot be a more absurd and preposterous exhibition, than that of a man furnished with powers capable of arresting the elements of nature, of directing the lightnings in their course, of penetrating to the distant regions of creation, of weighing the masses of surrounding worlds, of holding a sublime intercourse with his Almighty Maker, and of perpetual progression in knowledge and felicity, throughout an interminable round of existence; yet prostrating these noble powers by concentrating them on the one sole object of amassing a number of guineas and bank-notes, which are never intended to be applied to any rational or benevolent purpose; as if man were raised no higher in the scale of intellect, than the worms of the dust! Even some of the lower animals, as the dog and the horse, display more noble and generous feelings, than the earth-worm, from whose grasp you cannot wrench a single shilling for any beneficent object. And shall man, who was formed after the image of his Maker, and invested with dominion over all the inferior tribes of animated nature, thus reduce himself by his grovelling affections below the rank of the beasts of the forest and the fowls of heaven? Nothing can afford a plainer proof of man's depravity, and that he has fallen from his high estate of primeval innocence and rectitude; and there cannot be a greater libel on Christianity and on Christian churches, than that such characters should assume the Christian profession, and have their names enrolled among the society of the faithful.

2. The folly of covetousness appears in *the absolute WANT OF UTILITY which characterizes the conduct of the avaricious man.*

True wisdom consists in proportioning means to ends, and in proposing a good and worthy end as the object of our pursuit. He would be accounted a fool, who should attempt to build a ship of war on one of the highest peaks of the Alps or the Andes, or who should spend a large fortune in constructing a huge machine which was of no use to mankind, but merely that they might look at the motion of its wheels and pinions; or who should attempt to pile up a mountain of sand within the limits of the sea, which the foaming billows, at every returning tide, would sweep away into the bosom of the deep. But the man "who lays up treasures for himself and is not rich towards God," acts with no less unreasonableness and folly. He hoards riches which he never intends to use; he vexes and torments himself in acquiring them; he stints himself of even lawful sensitive comforts; and his sole enjoyment seems to be that of brooding over in his mind an *arithmetical idea* connected with hundreds or thousands of circular pieces of gold, or square slips of paper. The poor are never to be warmed, or fed, or clothed, the oppressed relieved, the widow's heart made to leap for joy, the ignorant instructed, the ordinances of religion supported, or the gospel promoted in heathen lands, by means of any of the treasures which he accumulates. He "spends his money for that which is not bread, and his labour for that which satisfieth not;" and neither himself, his family, his friends, his country, or the world, is benefited by his wealth. I have read of a Reverend Mr. Hagamore of Catshoge, Leicestershire, on whose death, in January, 1776, it was found that he had accumulated thirty gowns and cassocks, one hundred pair of breeches, one hundred pair of boots, four hundred pair of shoes, eighty wigs, *yet always wore his own hair*, fifty-eight dogs, eighty wagons and carts, eighty ploughs, and *used none*, fifty saddles, and furniture for the menage, thirty wheel-barrows, sixty horses and mares, seventy

four ladders, two hundred pick-axes, two hundred spades and shovels, two hundred and forty-nine razors, and so many walking-sticks, that a toysman in Leicesterfields, offered eight pounds sterling to procure them.\* Every one will at once perceive that this man, although he had the title of "Reverend" affixed to his name, must have been nothing else but a Reverend *fool*, or something approaching to a maniac; for, to accumulate such a number of useful articles, merely for the purpose of looking at them, or brooding over the idea that they were in one's possession, without any higher object in view, is surely the characteristic of folly and irrationality, if any thing ought to designate a person a fool or a madman.

Now, let us suppose for a moment, instead of money, a man were to hoard in a garret or a warehouse appropriated for the purpose—10,000 pots or cauldrons that were never to be used in cooking victuals, or for any other process,—15,000 tea-kettles, 20,000 coffee-pots, 25,000 pair of boots, 30,000 knee-buckles, 32,000 great coats, and 40,000 pair of trowsers—suppose that none of these articles were intended to be sold or appropriated to such uses as they are generally intended to serve, but merely to be gazed at from day to day, or contemplated in the *ideas* of them that float before the imagination—what should we think of the man who spent his whole life, and concentrated all the energies of his soul in such romantic pursuits and acquisitions? We should at once decide, that he was unqualified for associating with rational beings, and fit only for a place within the precincts of bedlam. But what is the great difference between accumulating twenty thousand cork-screws, or

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\* This singular clergyman, when he died, was worth £700 per annum, and £1000 in money, which fell to a ticket porter in London. He kept one servant of each sex, whom he locked up every night. His last employment on an evening, was to go round his premises, let loose his dogs, and fire his gun. He lost his life as follows: going one morning to let out his servants, the dogs fawned upon him suddenly, and threw him into a pond, where he was found dead. His servants heard his calls for assistance, but, being locked up, they could not lend him any help.

thirty thousand shoe-brushes, and hoarding as many thousands of shillings, dollars or pieces of paper called bank notes, which are never intended to be brought forth for the benefit of mankind? The cases are almost exactly parallel; and he who is considered as a fool or maniac, in the one case, deserves to be branded with the same epithets, in the other. Were a man to employ the greater part of his life in laying up millions of cherry-stones or pin-heads, and find his chief delight in contemplating his heaps, and continually adding to their number, he would be considered as below the scale of a rational being, and unfit for general society. But there is no *essential difference* between such a fool, and the man whose great and ultimate aim is to accumulate thousands of dollars or of guineas. Both classes of persons are in reality *maniacs*—with this difference, that the first class would be considered as labouring under a serious *mental derangement*, and therefore objects of sympathy and pity; while the other are considered as in the full exercise of their intellectual powers, although they are prostrating them in the pursuit of objects as degrading and irrational, as those which engross the imagination of the inmates of bedlam.

But, suppose that riches are coveted, not for the purpose of being hoarded, but for the purpose of being expended in selfish gratifications, there is almost as much folly and irrationality in the latter case as in the former. Suppose a man to have an income of £3000 a year, and that £800 are sufficient to procure him all the sensitive enjoyments suitable to his station—is it *rational*, is it *useful*, either to himself or others, that he should waste £2200 in vain or profligate pursuits, in balls, masquerades, gambling, hounding, horse racing, expensive attire, and splendid equipages—when there are so many poor to be relieved, so many ignorant to be instructed, so many improvements requisite for the comfort of general society, so many sciences to cultivate, so many arts to patronize, and so many arduous exertions required for promoting the general renovation of the world—and scarcely a single guinea devoted to either of these objects? Such conduct is no less irrational and degrading, in a moral

and accountable agent, than that of the grovelling wretch who hoards his money in a bag which is never opened but with jealous care when he has a few more guineas or dollars to put into it. In both cases, wealth is turned aside from its legitimate channel, and perverted to purposes directly opposite to the will of the Creator, and the true happiness of mankind.

3. The folly of Avarice will appear, *if we consider it in relation to rational enjoyment.*

The rational enjoyment of life consists, among other things, in the moderate use of the bounties of Providence which God has provided for all his creatures—in the exercise of our physical and mental powers on those objects which are calculated to afford satisfaction and delight—in the emotions of contentment and gratitude towards our Creator—in the sweets of an approving conscience—in the acquisition of knowledge—in the flow of the benevolent affections, in affectionate social intercourse with our fellow men, in the exercise of tenderness, sympathy, and good will towards others, and in that calmness or equanimity which remains unruffled amidst the changes of fortune, and the untoward incidents of human life. Now, in none of these respects can the covetous man experience the sweets of true enjoyment. He has it in his power to enjoy all the sensitive pleasures in which a rational being ought to indulge, yet he stints himself even of necessary comforts, and lives upon *husks* when he might feast himself on the choicest dainties, because it might prevent him from adding new stores to his secret treasures. He will shiver amidst the colds of winter, under a tattered coat, or a thread-bare covering, and sit benumbed in his apartment without a fire to cheer him, because the purchase of requisite comforts would diminish the number of his pounds, shillings, and pence. He will lie on a bed of straw, during the dark evenings of winter, like a mere animal existence, rather than furnish oil for a lamp, and will wallow like a sow amidst mire and filth, rather than give the smallest trifle to a person to clean his apartment. Of *mental* pleasures he can

scarcely be said to enjoy the smallest share, except in so far as the *ideas* of accumulated gold and silver are concerned. He is necessarily oppressed with *restless anxiety*. The objects of his covetousness are, in most instances, necessarily uncertain. He strives to obtain them, but is doubtful of success; his mind hangs between hope and fear; his desires are, however, continually exerted; he is on the rack as it were, till he sees the issue of his adventure, and in numerous cases, his hopes are blasted, and his schemes disconcerted; and when the plans of gain he had laid are frustrated, or a portion of his wealth destroyed by an unexpected accident, he feels all the pains and agonies of a man verging towards poverty and ruin. While a contented man may become rich, to every desirable degree, amid the full possession of serenity of mind, and self-approbation, the anxiety of the covetous is necessarily great and *distressing*; and that is one part of the punishment he inevitably suffers under the righteous government of God, on account of his infringement of the natural and moral laws of the universe. To the misery of perpetual anxiety are added incessant *labour*, and an endless and wearisome train of exertion to augment his gains and secure himself from losses. Like a slave or a mill-horse, he drudges on in a state of travail, and in an unceasing whirl of toil and effort, which leave no intervals for rational reflection and enjoyment; and, after all, his desires are still craving and still unsatisfied.

In the midst of such labour and mental efforts and perplexities, he meets with frequent disappointments. His deeds or obligations are found to be defective; his bills are refused to be discounted; his agents prove cheats and deceivers; storms will blow in spite of him, and sink his ships in the mighty waters; floods and inundations will sweep away the produce of his fields; his crops will fail; his cattle die; his debtors abscond or become bankrupts, and the devouring flames will seize upon his houses and barns, or his shops and warehouses, and consume them to ashes. In all such cases, where a contented mind will endeavour to submit with calmness to the allotments of Providence, the mind of the covetous impugns the recti-



tude of the Divine dispensation, and heaves with unutterable throes of agony and despair. In the language of inspiration "he is pierced through," or, compassed on every side "*with many sorrows,*" and the inward language of his heart is—and it is awfully appropriate, "Ye have taken away my gods; and what have I more?" Amidst such misfortunes and mental pangs, he is frequently left without friends, without pity, or sympathy, or commiseration—pointed at with the finger of scorn, stung by the keen sarcasms of his neighbours, and considered as a fit mark for the shafts of contempt and derision, while the lashes of his own conscience add a keenness to his anguish. It is almost needless to add, that he derives no enjoyment from the exercise of kindness and benignity, from the pursuits of knowledge, the contemplation of nature, the affectionate association of his fellow-men, or the satisfaction which arises from deeds of beneficence, for his degrading pursuits leave him neither leisure nor relish for such refined gratifications. Who, then, that has any regard to rational enjoyment, would desire the state of mind, and the condition of such a wretched mortal, even although his bags were full of gold, and his barns filled with plenty.

Nor are the enjoyments much superior, of the man who covets riches merely for the purpose of living in splendour and fashionable dissipation. To a rational mind conscious of its dignity, and of the noble powers with which it is furnished, how poor a gratification would it receive from all the pleasures and gewgaws that fascinate the worldly minded and the gay? Are the pleasures derived from rich viands, delicious wines, costly apparel, stately mansions, splendid equipages, fashionable parties and diversions, an enjoyment adequate to the sublime faculties, and the boundless desires of an immortal mind? How many of those who make such pleasures the grand object of their pursuit, are found the slaves of the most abject passions, with hearts overflowing with pride, rankling with envy, fired with resentment at every trivial affront, revengeful of injuries, and hurried along, by the lust of ambition, into every folly and extravagance?

Where such passions are continually operating, along with all their kindred emotions, and where benevolence is seldom exercised, it is impossible that true happiness can ever be enjoyed. And hence, we find, among persons of this description, more instances of suicide, and more numerous examples of family feuds, contentions, and separations, than among any other class of general society. So that there is no reason to desire the enjoyments of covetousness in whatever channel it may run, or whatever shape it may assume.

4. The folly and irrationality of covetousness appears, *when we consider the immortal destination of man.*

There are thousands of misers and other worldlings who are governed by the lust of ambition and covetousness, who admit the doctrine of a future state of punishments and rewards. Independently of those arguments which may be drawn from the nature of the human soul, its desires of knowledge and capacious intellectual powers, the unlimited range of view which is opened to these faculties, throughout the immensity of space and duration, the moral attributes of God, the unequal distribution of rewards and punishments in the present state, and other considerations,—there is a *premonition* and a powerful impression in almost every human mind, that the range of its existence is not confined to the present life, but that a world of bliss or woe awaits it beyond the grave. And, as vast multitudes of worldly and avaricious characters are to be found connected with the visible church, or frequenting its services; by this very circumstance, they formally admit, that there is another scene of existence into which they enter at the hour of dissolution.

Now, how irrational and inconsistent is it for a man to admit, that there is a world beyond the present which is to be the scene of his *everlasting* abode, and yet continue to have his whole thoughts and affections *absorbed* in pursuing the riches and transitory gratifications of the present life, without casting a serious glance on the realities of the invisible state, or preparing to meet them? If

we had just views of all the momentous realities, and the scenes of glory, and of terror, connected with the idea of an eternal world, and could contrast them with the vain and fleeting enjoyments of this mortal scene, we should perceive a *folly* and even a species of *madness* in such conduct, more astonishing than what is seen in any other course of action pursued by human beings. If a man have an estate in a distant country, on the proceeds of which a considerable portion of his income depends, he will not forget that he has an interest in that country; he will correspond with it, and will be anxious to learn intelligence respecting its affairs from periodical journals and other sources of information. If a person, on the expiry of ten years, has the prospect of entering on the possession of a rich inheritance, he will look forward to it, with longing expectations, and will employ his thoughts in making arrangements for enjoying it, though perhaps he may not live to take possession. Nay, we shall find many individuals spending weeks and months in melancholy and chagrin for the loss of a few guineas or dollars, and, at other times, deriving their chief pleasure from the prospect of a paltry gain. Yet strange to tell many such persons remain altogether insensible to the joys and sorrows of a future world, and never make the least arrangement in reference to that state; although there is an absolute *certainty* that it awaits them, and that it is possible they may be ushered into it before tomorrow's dawn. Can any species of folly with which men are chargeable, be compared with such apathy and indifference about *everlasting* things, when such things are admitted to have a real existence?

It is a dictate of wisdom, and even of common sense, that when a person has a prospect of occupying any office or condition in life, he ought to engage in that course of preparation which will qualify him for performing its duties and enjoying its comforts. But what preparation does the covetous man make for enabling him to *relish* the enjoyments, and to engage in the exercises of the eternal world? Will heaping up silver as the dust, and filling his bags with sovereigns and dollars, and *con-*

*centrating* his thoughts and affections on such objects, *prepare* him for the sublime contemplations of the spirits of just men made perfect, and the hallelujahs of the heavenly host? Will his hard griping disposition which never permitted him to drop the tear of sympathy, or to relieve the widow and the orphan, render him meet for associating with the inhabitants of that world, where *love* and the purest affections, in all their varied ramifications, forever prevail? Will his anxious desires and his incessant toils from morning to night, to add to the number of his guineas, and the extent of his property, qualify him for surveying the wonderful works of God, and contemplating the glory of Him "who was slain and hath redeemed us to God by his blood?" Can any man, who has the least spark of rationality within him, imagine that such conduct and such dispositions, are at all compatible with preparation for the felicities of the heavenly state? Or, does the poor degraded miser really believe that heaven is filled with bags of gold and silver, and that there is no employment there but "buying and selling, and getting gain?" If the mansions of heaven, and the exercises of its inhabitants, be such as the Scriptures delineate, then, there is an utter incompatibility between the employments of the celestial state, and the train of action, and the temper of mind, of the covetous man, which renders him altogether *unqualified* for its enjoyments. And, if he be unprepared for the joys and the services of the heavenly state, he cannot, in consistency with the constitution of the moral world, be admitted into its mansions, but must necessarily sink into "the blackness of darkness for ever."

Nor are the pursuits of the worldling, who spends his wealth in vanity and luxury, more compatible with the joys of the celestial world. This will appear, if we consider some of the ingredients which enter into the essence of heavenly felicity. From the representations of this state given in the Scriptures, we learn, that it is a state of perfect purity and holiness; that the minds of its inhabitants are irradiated with divine knowledge, and adorned with every divine virtue; that *love* pervades and unites

The hearts of the whole of that vast assembly; that *humility* is one of their distinguishing characteristics; that they are for ever engaged in *beneficent* services; that the contemplation of the works and ways of God forms a part of their employment; and that they are unceasingly engaged in sublime adorations of the Creator of the universe, in contemplating the glory and celebrating the praises of Him "who hath loved us, and washed us from our sins in his own blood." But what resemblance is there between such a state and such employments, and the pursuits of the gay worldling whose heart is set upon his riches as the chief object of his affections? Would the man who spends his wealth in hounding, horse-racing, cock-fighting, and gambling, find any similar entertainments for his amusement in the upper world? Would the proud and ambitious, who look down on the vulgar throng as if they were the worms of the dust, and who value themselves on account of their stately mansions and glittering equipage, find any enjoyment in a world where *humility* is the distinguishing disposition of all its inhabitants? Would the warrior, who delights in carnage and devastation, expect to have cities to storm, towns to pillage, or armies to manœuvre, or would he think of rehearsing in "the assembly of the just," the deeds of violence and slaughter which he perpetrated upon earth? Would the fine lady who struts in all the gaiety and splendour of dress, who spends half her time at her *toilette*, and in fashionable visits, whose chief delight consists in rattling dice and shuffling cards, in attending balls, masquerades, and plays; who never devotes a single sovereign to beneficent purposes, or to the propagation of religion; whose life is one continued round of frivolity and dissipation; would such a character meet with any similar entertainments in the society of the angelic hosts, and of the spirits of just men made perfect? In short, can it be supposed in consistency with reason, that such dispositions and pursuits have a tendency to produce a *relish* for the enjoyments of the celestial world, and to prepare the soul for joining, with delight, in the exercises of its inhabitants? If not, then such characters would

find no enjoyment, although they were admitted within the gates of paradise; but, like the gloomy owl, which shuns the light of day, and the society of the feathered tribes, they would flee from the society and the abodes of the blessed, to other retreats, and to more congenial companions.

Thus it appears, that covetousness, whatever form it may assume, is utterly inconsistent with any rational or scriptural ideas we can entertain in relation to man's eternal destiny. He is a poor, pitiable fool who makes the slightest pretences to religion, while his heart is the seat of avaricious desires, or who makes riches, gay apparel, foolish amusements, and the gratification of pride and vanity, the chief object of his pursuit. He subjects himself to unnecessary distress by the compunctions of conscience, which the denunciations of religion must occasionally produce; and, if he has any measure of common sense, he must plainly perceive, that any hopes of happiness he may indulge in relation to a future state, are founded on "the baseless fabric of a vision." The only *consistent* plan, therefore, which he can adopt—if he is determined to prosecute his avaricious courses—is, to endeavour to prove religion a fable, to abandon himself to downright scepticism, to scout the idea of a Supreme Governor of the universe, and to try, if he can, to live "without God, and without hope in the world."

## CHAPTER III.

ON THE INCONSISTENCY OF COVETOUSNESS WITH THE  
WORD OF GOD.

THERE is no vicious propensity of the human heart more frequently alluded to, and more severely denounced in the Scriptures of truth, than the sin of covetousness. For it strikes at the root of all true religion, saps the foundations of piety and benevolence, and is accompanied with innumerable vices and evil propensities, which rob God of his honour and glory, and “drown men in destruction and perdition.” It would be too tedious to enter into all the views which the word of God exhibits of the nature and tendencies of this sin, of the threatenings which are denounced against it, and of its utter inconsistency with the benevolent spirit of the religion of Jesus; and therefore, I shall select for illustration, only two or three prominent particulars.

In the first place, this propensity is branded in Scripture with the name of IDOLATRY. “Let not covetousness,” says Paul to the Ephesians, “be once named among you, as becometh saints. For this ye know, that no covetous man *who is an idolater*, hath any inheritance in the kingdom of Christ and of God.” And, in his Epistle to the Colossians, he enumerates, among the vices which bring down the wrath of God upon the children of disobedience, “*covetousness which is idolatry.*”\*

Idolatry is one of the greatest crimes of which a rational being can be guilty; for it is that which is the source of all the ignorance, superstition, cruelties, immoralities, and obscene abominations of the heathen world. It is to idolatry we are to ascribe the burning of widows in Hindostan, the cruel rites of Juggernaut, the exposing of the sick and dying on the banks of the Ganges, the murder of infants, the infernal sacrifices of the Mexicans,

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\* Ephes. v. 3, 5. Colos. iii. 5.

the making of children pass through the fire to Moloch, the human butcheries which are perpetrated in almost every pagan land to appease imaginary deities, the abominations of the ancient Canaanites, the murders and obscenities of the South Sea Islanders, the degradation of intellect which is found in every heathen country, and the innumerable vices and moral pollutions of all descriptions which abound among the tribes and nations that are ignorant of the living and true God. So that idolatry may be considered as a *comprehensive summary* of every species of malignity, impiety, and wickedness.

It was for this reason that the children of Israel were separated from the nations around, and so strictly interdicted from the least intercourse or communion with idolaters. So "jealous" was the God of Israel in reference to idolatry, that the least approach to such worship, either in word or action, or even in imagination, was pointedly forbidden:—"In all things that I have said unto you be circumspect; *make no mention of the NAME of other gods*, neither let it be heard out of thy mouth. Thou shalt not bow down to their gods nor serve them, nor do after their works, but thou shalt utterly overthrow them and quite break down their images; ye shall destroy their altars and cut down their groves. Neither shalt thou make marriages with them; for they will turn away thy son from following me, and the anger of the Lord will be kindled and destroy thee suddenly."\*

If idolatry had not been strictly forbidden and undermined, the knowledge and the worship of the true God would never have been established in the earth. In accordance with these injunctions, the first and fundamental precept of the moral law was given, which has a reference not only to the Jews, but to all the inhabitants of the world, "*thou shalt have no other gods before me*;" and the *second*, which forbids any visible representations of Deity, has this strong and impressive sanction, "for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth gene-

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\* Exod. xxiii. 13, 24, &c. Deut. vii. 3, &c.



ration of them that hate me." For this reason, likewise, the nations of Canaan were devoted to utter destruction. For they not only worshipped a multitude of strange gods, but offered human victims on their altars, and sacrificed even their sons and daughters to devils; and such practices led to adultery, incest, sodomy, bestiality, and other kindred crimes, by which these nations were distinguished; so that, by these abominations, they rendered themselves unworthy of a place within the precincts of terrestrial existence; they were blotted out as a stain upon the creation of God; and their doom was intended as an awful warning to the Israelites, of the evil and danger of turning aside from the true God to idolatry. Hence the curses and denunciations that were threatened against the least tendency of the heart to idol-worship. "Cursed be the man that maketh any graven or molten image, an abomination to the Lord, the work of the hands of the craftsman, and putteth it in a secret place." "Every one of the house of Israel, or of the stranger that sojourneth in Israel, who separateth himself from me, and setteth up his idols in his heart, and cometh to a prophet to enquire of him concerning me, I the Lord, will answer him by myself, and I will set my face against that man, and will make him a sign and a proverb, and *I will cut him off from the midst of my people*, and ye shall know that I am Jehovah."\* Hence the *punishment of death* which was uniformly denounced and inflicted upon the idolater. "If there be found among you man or woman that hath gone and served other gods and worshipped them, either the sun or moon, or any of the host of heaven; then shalt thou bring forth that man or that woman, who have committed that wicked thing, unto thy gates, and shalt stone them with stones till they die."† Such denunciations may be seen running through the whole of the prophetic writings in reference to Israel; and almost every judgment of God, either threatened or inflicted, is ascribed to the abounding of idolatry, and the sins connected with it, as its procuring cause.

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\* Deut. xxvii. 15. Ezek. xiv. 7, 8.

† Deut. xvii. 2, 5.

These circumstances, therefore, may be considered as stamping upon idolatry a higher degree of opprobrium and malignity than upon any other crime; and consequently, as representing the idolater as the most depraved and degraded of human beings. We are, therefore, apt to recoil from such a character, as one who labours under a peculiar mental and moral derangement, in virtually denying the first principle of human reason, and "the God that is above"—as one whom we would almost shudder to receive into our company, and would think unworthy to enjoy the common sympathies of human creatures. But, wherein lies the great difference between "the covetous man who is an idolater," and him who falls down to Moloch or Juggernaut, or worships the sun, and moon, and the host of heaven? There is the same mental derangement, the same malignity of affection, and the same dethronement of God from the heart, in the former case as in the latter, though they are manifested by different modes of operation. Let us consider, for a little, the resemblance between these two modes of idolatry.

Covetousness may be considered in two points of view: as consisting either in the inordinate love of money *on its own account*, or in the love of those *sensitive gratifications* which it procures; and in both these respects it may be shown to partake directly of the nature of idolatry. In what does the essence of idolatry consist, but in the estrangement of the heart from God, and setting up, in competition with him, any other object, as the *supreme* object of our affections and the ultimate end of all our pursuits? While the pious soul joins in unison with the Psalmist, and says, "whom have I in heaven but thee, O Lord, and there is none on earth that I desire besides thee;" the covetous man says of his gold, "thou art my hope, and to the fine gold, thou art my confidence. I rejoice, because my wealth is great and my hands have gotten me much." And such mental idolatry is no less irrational and hateful in the sight of the Most High, than that of the blinded pagan who prostrates himself before a block of wood or the figure of a crocodile.

Pagan idolatry consists either in worshipping the sun,

moon, or stars, or in paying homage to a statue of gold or silver, brass or stone. Mental idolatry consists in paying a similar homage to gold and silver, either abstractly considered, or to those sensual objects and pleasures which they are the means of procuring. The idolater bows down before the shrine of a splendid image; perhaps one formed of the richest materials, such as the golden image set up by Nebuchadnezzar, in the plain of Dura, which was ninety feet high, and contained a thousand Babylonish talents of gold, or about four millions of British money. To this splendid image he pays his homage in the midst of assembled multitudes, and at the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music. The glittering pomp and splendour of such a scene fascinates his affections and overpowers his reason, so that he may be led for a moment to imagine that it is a fit representation of the unknown God. But the covetous idolater worships an image, or an imaginary *idea*, still more degrading. He adores, or, in other words, *he concentrates his affections* upon a circular piece of gold which he can carry in his pocket, or a thousand such pieces tied up in a bag, or locked in his coffers. On such objects his mind incessantly broods, even when they are not present to his senses; and when he is deprived of them by any accident, he is overwhelmed with anguish, and exclaims in despair, "my gods are taken away, and what have I more?" There can be no *essential* difference between gold and silver shaped into statuary, adorned with splendid trappings, and set up for the worship of Pagan nations, and the same metals shaped into the form of guineas, crowns, and dollars, to which a similar homage is paid by the inhabitants of an enlightened land. The *forms* of the idol and the *modes* of adoration are somewhat different; but the *idolatry*, in all its main points and bearings, is substantially the same. Which of these species of idolatry, then, is most irrational and debasing? There can no apology whatever be made for idol-worship, in any shape or under any circumstances. But, in the case of the Pagan idolater, there may be certain extenuating circumstances. The ignorance and superstition in which

he has been trained from early life, the opinions of his relatives and of society around him, the strong prejudices and the numerous associations connected with the religion of his country, the importance he has been taught to attach to his superstitious rites, and the apparent splendour of the idol he adores, and of the ceremonies connected with its worship, might lead us to commiserate, while we cannot but condemn, the idolatrous heathen. We might almost cease to wonder that a rude savage should mistake the glorious sun in the firmament for his Almighty Maker, and the silver moon and the radiant stars for the ministers of his kingdom. When we consider the splendours they exhibit, the light they diffuse, and the general utility of their influence on terrestrial objects, we can scarcely be surprised that fallen reason should have mistaken them for their Divine Original. But what sympathy can we feel, or what apology can we make for those who are trained in a civilized and Christian country, who are freed from Pagan prejudices, who have the free use of their reasoning powers, and who have been instructed in the existence and attributes of an Almighty and Eternal Being, and yet practice an idolatry even more degrading than that of the *Lama* of Thibet, or of the most untutored savage? "Be astonished, O ye heavens, at this, and be ye horribly afraid! For my people (saith God) have forsaken the fountain of living waters,—hewn out to themselves broken and empty cisterns, and have gloried in their shame."

The other species of covetousness—namely, that which consists in gratifying the lust of the flesh and the pride of life, while God is banished from the heart, partakes no less of the nature of idolatry, than that which consists in the love of *money*, abstractly considered. He who is incessantly engaged in the pursuit of money for the purpose of increasing the extent of his property, living in luxury and splendour, dashing along in his chariot, holding intercourse with the higher ranks of society, spending his time in fashionable diversions, or in laying up a fortune for his descendants, to render them independent, while he has no higher ends or aims, is as much an idol-

ater as the votary of Bacchus, or the worshipper of Baal. For, if such pursuits be considered as the great ends of our existence; if they occupy the greatest share of our thoughts and affections; if our chief happiness is placed on the enjoyments they afford; if every thing else is estimated only in so far as it contributes to such ends, and "if we *trust* in the abundance of our riches, and make not God our confidence," we frustrate the great ends for which we were brought into existence, and are guilty of every thing that enters into the *essence* of idolatry. The first duty of every rational creature is to love God *supremely* and affectionately, to render him the highest homage of our hearts, and to serve him throughout every period of our existence, in preference to every other object or being. In this manner we testify that he is Divinely Great and Excellent, worthy of our highest reverence and regard, and that we are under obligations to Him for every enjoyment we possess. Angels, and the holy inhabitants of all worlds, are obedient to his laws, and make his glory the great end of all their actions. They bow in cordial submission to his allotments, "they do his pleasure and hearken to the voice of his word," and he is the supreme object of their affection and adoration. But, when we permit any other object to occupy our supreme regard, affection or esteem, we virtually dethrone Jehovah from our hearts, and banish him from his own universe. "If we make gold our hope, and fine gold our confidence," if the favour of the great, the honour that cometh from men, the vain pageantry of life, the richness of our dress, the elegance of our furniture, the independence of our fortune, and the greatness of the inheritance we provide for our children, are the objects that stand highest in our affections; these are the gods at whose shrine we worship, and whose attributes we adore. In so doing, we are guilty of the grossest *falsehood*; for we practically deny that Jehovah is possessed of those attributes, which demand the highest tribute of homage and affection from his intelligent offspring. We are guilty of *injustice*; for we violate the rightful claim of the Deity to the obedience of rational agents,

and render to creatures the service and regard which is due to Him alone. We are guilty of the basest *ingratitude*; for, to his Power and Wisdom we owe our very existence, and to his boundless Benevolence, all the rich variety of comforts we enjoy. In short, by such conduct, we give evidence that pride, rebellion, selfishness, hatred of moral excellence, and all their kindred emotions rankle in our breasts, and sway their sceptre over all our moral faculties.

This sin is not only peculiarly malignant in itself, but *lies at the foundation of every other species of impiety and wickedness*. The commencement of moral turpitude in any intelligent being, wherever existing throughout creation, is found in the alienation of the heart from God, and the preference of any other object to the Eternal Jehovah. Hence the fall of Lucifer, and the malignity of his designs, and the dismal effects which have followed in the moral order of our terrestrial system; and hence the anxiety which this arch enemy of the moral universe displayed in order to tempt the Saviour of the world to *covetousness, ambition, and distrust* in the care of Divine Providence. In proportion as this spirit prevails, will wickedness of every kind reign triumphant. Wherever God is acknowledged, and loved, and adored, all divine virtues flourish and shed their benign influence. But wherever the affections are alienated from the original source of felicity, every heavenly virtue declines and dies, and its place is usurped by every species of moral abomination.

Hence the monstrous iniquities and cruelties, flowing from their religion, which have distinguished every nation of the heathen world. As they had gods of all descriptions and characters; as almost every being, real or imaginary, was included in the list of deities; as every degree of stupidity, folly, impurity, revenge, and other species of moral turpitude, was attributed to such beings, —so the moral conduct of their votaries corresponded with the character of the idols at whose shrines they paid their adorations. Hence the unnatural *cruelties* connected with their worship; the various species of torture

enjoined for obtaining remission of sins; the thousands of human victims which have bled and are still sacrificed on their altars; the murder of female infants as soon as they breathe the vital air; the burning of widows on the bodies of their deceased husbands; the crushing to death of the worshippers of Juggernaut, and the want of humanity and natural affection which forms a striking characteristic of the rites of Paganism. Hence the spirit of daring *falsehood* displayed in their lying oracles and modes of divination, their pretended cures of diseases, their selection of human victims, their representations of the future world, their fallacious predictions, dreams, and visions, which pervade the whole of their mysteries and systems of mythology. Hence the obscene pollutions and abominations incorporated with the ceremonies of idolatry, by which both matrons and virgins, with the most revolting rites, are consecrated in an idol-temple, to a life of impurity and prostitution; and hence the wars of revenge and devastation, with all the enormities, immoralities, and revolting atrocities, which have followed in their train.

Now, the *idolatry* of covetousness; *as having its origin in the same alienation from God*, and the same depravity of the affections, is the source of similar evils and immoralities, wherever its influence extends, as appears from certain facts and illustrations already stated, and which I shall more particularly elucidate under another department of this subject. When the objects on which the mind is fixed, are low, debased, and impure; and when they are connected with pride, falsehood, ingratitude, inhumanity and injustice, being destitute of higher conceptions and nobler aims, it conforms all its views and affections to the character of such objects, and, therefore, nothing can flow forth in the conduct but what is immoral and impure. God is the sun of the human soul, and of every intelligent being. Wherever he displays his radiance, there is moral day, spiritual life, and holy energy; and, under his quickening beams, every divine virtue springs up with vigour and beauty. But, where the light of this divine Luminary is excluded, and the

eyes of the understanding shut to its glorious excellencies, darkness and desolation ensue; a moral winter chills every faculty, and the genuine fruits of righteousness can never appear. And hence the world has become little else than a suburb of Pandemonium, the greater part of its inhabitants "being filled with all unrighteousness, fornication, wickedness, maliciousness, envy, deceit, and malignity;" and bearing the character of "backbiters, haters of God, proud, boasters, covenant-breakers, inventors of evil things, disobedient to parents, without natural affection, implacable, and unmerciful. Who knowing the judgment of God; that they who do such things are worthy of death, not only do the same, but have pleasure in them that do them."

Again, *covetousness bears another resemblance to idolatry, in that it is essentially connected with ATHEISM.*

Idolatry, strictly speaking, is not atheism; for it recognizes the existence of superior beings as the objects of adoration. But, although in theory, there appears a shade of difference, it is substantially the same, *as to all its practical results.* For, in banishing the idea of the *true God* from the understanding and the affections, it virtually deposes the Divinity from the universe; and all the immoralities and enormities which would flow from atheism, were its influence universal, result from heathen idolatry, wherever it abounds. The same thing may be said of covetousness: it is virtually, and to all intents and purposes, a species of atheism. For, if atheism throws off all confidence in God, and trust in his Providence, so does covetousness in all its multifarious transactions. Look at the man whose highest object is to make a fortune, and to fill his coffers with gold. He devotes his time, his affections, the powers of his understanding, and his acquired knowledge and experience, with a steady and persevering aim to secure this ultimate end. He sits all day long in his shop or counting-house, poring over his ledgers, examining his bills and securities with unremitting attention; devising plans of profit, selecting every mean that ingenuity can suggest, and seizing on every opportunity, however deceitful the means employed, for



driving a profitable bargain, and increasing his store. No hopes transport him but the prospect of gain, and no fears torment him but the risk of loss, except, perhaps, the chance of accidents or the fear of death. When he has placed his treasures in proper security, whether in his bags or coffers, in the bank or the stocks, in title deeds or books of registration, he feels himself as independent upon God, and the movements of his Providence, as if a Supreme Moral Governor had no existence. Without such securities, he feels no more dependence on an Invisible Power, than the confirmed and avowed atheist. I appeal to every one who knows the world, and to the consciences of multitudes, if there are not thousands of characters of this description in the church, the state, and every department of the commercial world. And what is the great difference between such dispositions and conduct, and downright atheism? Suppose the idea of a Deity to be a mere chimera, and the notion of his existence forever banished from their thoughts, would their conduct be much altered, or would it be altered in the least? except perhaps that they would deem it unnecessary, in compliance with custom, to attend the external forms of worship. Would they be more griping, deceitful or penurious, more eager and persevering to lay up treasures on earth, and to add house to house and field to field, or trust more confidently in their riches, or feel more independent of a Supreme Being, than they do at present? It cannot be supposed; for they have already carried these propensities and practices to the highest pitch, which their ingenuity and energies would permit; and therefore, the existence or non-existence of the Deity may be considered in relation to such characters, as a matter of mere indifference. Their wealth stands to them in the place of God, on which they depend, and to which they look as the fountain of their enjoyments, and the foundation of all their future prospects, both for themselves and their descendants. Even although the whole course of nature were deranged, the earth turned into a dry and parched desert, "the windows of heaven" never opened to pour down fruitfulness upon the earth,

and, consequently, money cease to be of any utility for procuring the means of enjoyment; still, such are the associations connected with this irrational propensity, that they would cling to gold and silver, and houses and landed property as their darling object, "their high tower and rock of defence."

The same things may be affirmed in regard to those who covet money for the sole purpose of self-gratification, and indulging in luxury and sensual enjoyments. They drink of the streams, but forget the fountain. They store up from the rich abundance of nature, whatever treasures they can collect for contributing to their splendour and giving a relish to the pleasures of their senses; but they forget the benevolent operations of HIM "who giveth rain from heaven and fruitful seasons, and filleth the hearts of men with food and gladness." They buoy themselves up with the idea that *their own* wealth and power and influence have procured them these enjoyments, while they regard not the Hand and Power of that Almighty Being who superintends the minutest agencies of the material system, and who "giveth to all, life and breath and all things." They enjoy the comforts of splendid mansions, and delightful gardens; they relish the juice of the strawberry, the peach, and the nectarine, and regale themselves with the fruit of the vine; but to Him "who giveth them all things richly to enjoy, and to the intimations of his will, they pay no more regard than they do to a breath of wind, or to what is going on in the upper regions of the atmosphere. Now, what would be the difference, in the feelings and practice of such persons, although it could be proved to a demonstration that a Supreme and Eternal Mind had no existence? Although the world had sprung from a fortuitous concourse of atoms, and were going forward through interminable changes without the direction and control of an all-pervading Spirit, and although every individual were to consider himself as a part of an *independent* system of material existence unconnected with mind or moral error, would there be less of true adoration or gratitude to an invisible Creator, or less reliance on a su-

perintending Providence, in the case of such, than there is at present? Would the hunter after places and pensions be more keen in his aspirations after posts of opulence and honour? Would the gambler be more eager in prosecuting his demoralizing pursuits? Would the pride of rank and dress and equipage be carried to a higher pitch than it now is? Would the votary of fashionable dissipation pursue his giddy course with more rapidity and vehement desire? Would there be more horse-racing, cock-fighting, hounding, balls, masquerades, and other frivolous and vicious diversions, or less money bestowed by those who are absorbed in such entertainments for the relief of the widow and the orphan, for the propagation of religion, and for the general improvement of mankind? We have no reason to believe that any *essential* difference would be perceptible in the general pursuits of the worldlings to whom I allude. For, as it is evident, from their governing disposition, and the general train of their conduct, that "God is not in all their thoughts," that "they live without God in the world," and that many of them have already "run to the utmost excess of riot," and licentiousness—so we have no valid reason to conclude, that any considerable change would take place, although they acted on the full belief, that the visible world, and its several elementary parts are all that we have to do with, and all that exists in the universe.

In the train of thought and action of such individuals, there is a certain resemblance to the *atheism*, (if I may so express it) *of the inferior animals*. "The hart panteth after the brooks of water, and quenches its thirst at the flowing stream; the ox browses on the grass, and lies down and ruminates, till he is satisfied; the lion roars after his prey; the goats clamber among the high hills and rocks, the wild deer gambol through the lawn and forests, and the fowls of heaven wing their flight through the air, and rejoice to perch and "sing among the branches."

In such gratifications and exercises, every sentient being finds its peculiar enjoyment, and looks no higher when its wants are supplied and senses gratified. The worldling, too, finds enjoyment in the exercise of his

physical powers, and in the rich and diversified bounties of nature; and the keenness with which he rushes forward to participate of his viands, his delicious wines and other sensual pleasures, bears a certain resemblance to that of the inferior tribes when they rush to their peculiar food or beverage and satiate their desires. But, in both cases, the *physical materials* of the enjoyment, or the pleasures arising from the adaptation of the senses to the objects of external nature, are all that they recognise; while the Great Author of their enjoyments is unheeded and unacknowledged. In the one case, it is owing to the *want* of faculties capable of appreciating the existence and character of a Supreme Benefactor; in the other, to the perversion of rational powers adequate for tracing every comfort to its original source. The one, from the original constitution of its nature, is, so far as we know, incapable of perceiving or acknowledging God; the other "does not like to retain God in his knowledge." He might raise his thoughts to his Almighty Benefactor, if he chose, and acknowledge his bounty; but he chooses to shut his eyes to the evidences of his unceasing agency and beneficence, and to harden his heart against him. Though he has been endowed with more knowledge than the beasts of the field, and made wiser than the fowls of heaven, yet his superior powers have carried him no nearer to the fountain of happiness, than the instinct of the brutes. In short, his atheism is nearly as complete as theirs—with this difference, that while they fulfil their destination and act up to the constitution of their natures, he degrades the moral and intellectual faculties with which he is invested, by rendering them instrumental for promoting sensuality and alienating his heart from God. What a pitiful picture does this representation present of the great majority of our species, and of many even of those who profess the religion of Jesus, and who display a fiery zeal in defence of the Christian church! Alas! that man who is made only a little lower than the angels, and is allied by his intellectual nature with the highest orders of created beings, should thus pervert and prostrate his noble powers, in attempting to banish the Creator from

his own universe, and to deprive him of that gratitude and adoration which are due from all his rational offspring! Such, however, is the atheism of covetousness; and that the conclusions we have deduced are not groundless, appears from the following passage of an inspired writer: "If I have made gold my hope, or have said to the fine gold 'Thou art my confidence:' if I rejoiced because my wealth was great, and because mine hand had gotten much,—if I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this were an iniquity to be punished by the Judge; *for I should have denied the God that is love.*"

This subject deserves the serious consideration of every professing Christian. Many who are members of the visible church, and regularly attend the dispensation of its ordinances, because they do not run to the same excess in covetousness as others, or as such characters as we have alluded to above, are apt to imagine that no principles either of idolatry or of atheism lurk in their hearts. They hug themselves in the belief that they love God and man, and desire to deal justly towards their neighbours, while their affections are alienated from God, and their hearts going after their covetousness. "Their riches are their strong city, and as an high wall in their imagination," and their trust in the Most High extends no farther than to the *visible* means of supply which they think their own means and wisdom and industry have provided. There is no mental propensity, or subject, in regard to which men are more apt to deceive themselves than that under consideration. It is the last thing a professed religionist will be apt to suspect, that he is acting on the principles either of atheism or idolatry; and he would consider it nothing short of an insult, were even a suspicion to this effect insinuated. But, it becomes every one, on this point, "to search and try his ways." Let me ask you, O professor of religion, have you never come to the house of God, under the profession of adoring his perfections and giving thanks at the remembrance of his mercy and goodness, while, during almost the whole of

the public services, your thoughts and desires have been wandering abroad among your shops, your counting-houses, your ledgers, your gains, your losses, your commercial projects, and other objects of covetousness, while "the God in whose hands your breath is, and whose are all your ways, you have not glorified," although "your hands were lifted up in the sanctuary?" Have you not repeatedly, yea times without number, neglected to adore God in your families, and "to show forth his loving kindness in the morning," from your hurry to engage in the bustle of the world, and in the acquisition of gain? Do you seldom or never lift up your hearts to God in the midst of your worldly business, and implore his direction, and his assistance to guard you from worldly-mindedness and every temptation? If your conscience bears witness against you, that such dispositions are indulged, and such duties neglected, you have too much reason to suspect, that your heart is not right with God, and that a principle intimately connected with idolatry, holds the ascendancy over your affections. In such a case, it becomes every one to exercise a holy jealousy over himself, and to examine the secret springs of his actions, lest, peradventure, he may be found among those who are "without God in the world." If he is in doubt or perplexity about this important point, he will apply to Him "who searcheth the hearts and reins of the children of men," and will say with the Psalmist, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me," and discover it to me, "and lead me in the way everlasting." For if the principles and affections which constitute the essence of idolatry and atheism shall at last be found to have pervaded the heart, and to have been formed into a habit, the doom which awaits the idolater and the atheist will be pronounced by Him who is "a discerner of the thoughts and intents of the heart," at that solemn day when "he shall come to judge the world in righteousness."

Having dwelt with some particularity on the above topic, I shall take only a cursory view of a few more

particulars connected with this department of the subject.

2. Covetousness is declared to form *an impassable barrier to the kingdom of heaven.*

“Be not deceived,” says the apostle of the Gentiles, “for neither fornicators, nor *idolaters*, nor thieves, nor *covetous*, nor drunkards, nor revilers, nor *extortioners*, shall inherit the kingdom of God.” This is the law of the God of heaven—a law which is eternal and immutable—a law more steadfast and unalterable than that of the Medes and Persians. The laws of earthly sovereigns may be changed, or their designs frustrated, but the moral laws of the Most High are absolutely immutable, and no created being can attempt to violate them, and prosper. As soon may we expect to unhinge the fabric of the universe, to toss from their foundations the everlasting mountains, to pull the sun from his place in the firmament, or to quench the stars of heaven in eternal night, as to expect admission into the kingdom of the just, while covetousness holds the ascendancy over the heart. For the declaration is *express*, and is repeated in another epistle, and similar declarations are interspersed throughout the volume of inspiration, that “no covetous man who is an idolater hath any inheritance in the kingdom of Christ or of God.” Now the laws of God are not to be considered as the dictates of an arbitrary sovereign, but as founded on the nature of things, and the general constitution of the moral world. Although, in some instances, we are unable to perceive the precise reason of certain laws or injunctions, contained in Revelation, yet we may rest assured, that, in every instance, God has *the highest reason* for what he declares, and for what he does; since His wisdom is infinite, and since his eyes comprehend, at one glance, all the objects and relations which exist throughout the universe. In the present case, there are obvious reasons why the covetous must be excluded from the kingdom of heaven.

For, in the first place, *they are unqualified for its enjoyments.* The pleasures of heaven are pure and spiritual.

but the pleasures of the covetous are "earthly, sensual, and devilish." The pleasures of heaven flow from a principle of universal benevolence, which pervades the minds of all its inhabitants, and without which it would be a place of misery; but the pleasures of the covetous, if they may be so called, are derived from principles connected with envy, deceit, falsehood, injustice, apathy in regard to the wants and happiness of others, and with almost every species of malignity. It is, therefore, impossible that covetous characters should either contribute to the happiness of fellow-associates in the realms of bliss, or find any enjoyment for themselves in the perpetual exercise of heavenly virtues.

In the next place, they are unqualified for engaging in its employments. Heaven being a social state, and consequently, a scene of moral action, its inhabitants are, of course, perpetually employed in *beneficent services* corresponding to the nature and circumstances of that happy world. As to the nature of some of these services, and the manner in which they are performed, we must necessarily remain in ignorance in our present state. Although, in that world, there are no poor to be relieved, no sinners to be reclaimed, nor distressed to be consoled—there are, doubtless, innumerable ways in which benevolence exerts its noblest energies, in communicating happiness and augmenting the joys of surrounding associates. Angels are "ministering spirits" to the saints on earth, and have, in numerous instances, contributed to their preservation and comfort; and, in the celestial state, "just men made perfect," may, in a thousand ways incomprehensible to us, be ministering spirits to one another. They may deliver lectures to each other on the works and the ways of God—direct the attention of those scenes and objects in which the glory of their Almighty Creator is most conspicuously displayed—relate the history of Divine dispensations towards them in the present state—seize upon every circumstance by which ecstatic joy may be diffused throughout the hearts of each other; and as knowledge is necessarily progressive, even in that world, and in every region of happy existence, the benevolent



principle may be exercised in various ways in communicating and diffusing it among the numerous hosts of heavenly intelligences. But in whatever *benevolent* services "the saints in light" may engage, it is evident that the covetous are altogether unqualified for entering on such employments. They are uncongenial to the train of thought they pursue, and to their leading dispositions. For either *selfishness*, apathy, pride, sensual gratification, or other *malignant* propensities constitute the prominent features of their character; and as these are directly opposed to the benevolence of heaven, such predominating principles must render them entirely unfit for mingling in "the general assembly of the first born whose names are written in heaven," or for taking a part in those labours of love for which they are distinguished.

Some of the other employments of heaven consist in the celebration of the divine perfections. "They worship him who liveth forever and ever," saying, "Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created." They are likewise engaged in contemplating the glory of the Divine administration in the works of creation and providence, for such is the subject of their song: "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints." But all such sublime exercises, being uncongenial to the ruling passions and pursuits of avaricious worldlings, could afford them no pleasure; and, consequently, for the reasons now suggested, they must be absolutely unfitted for participating in "the inheritance of the saints in light." And, if they are found *unqualified* for the pleasures and enjoyments of the celestial world, "they *cannot*, 'in the nature of things,' enter into the kingdom of God." They will be banished from that blessed world, not in consequence of any arbitrary decree of the Almighty, but in virtue of the constitution of the intelligent system, and the fundamental laws of the moral universe. And the very circumstance, that they are *unqualified* for relishing the exercises and felicities of the heavenly world, will add

a peculiar poignancy to those bitter reflections which will be felt when they find themselves forever excluded from the New Jerusalem.

What should we think of the degraded worshippers of Juggernaut, who prostrate themselves before the car of that abominable idol—of the priests of Baal, who cut themselves with knives and lancets till the blood gushed out upon them, and cried aloud, “O Baal, hear us!—of the votaries of Moloch, who threw their children into the burning arms of their idol, while drums beat and trumpets sounded to drown their cries—of the South Sea islanders, who sacrifice human victims to their wooden gods, accompanied with rites the most horrid and obscene; what should we think of such debased and wretched idolaters, with their minds polluted with every moral abomination, being admitted into the society of saints and angels in the upper world. Would they be fit companions of the heavenly inhabitants, or could they join with intelligence and fervour in their sublime and holy employments? The supposition would be utterly repugnant to every idea we ought to form of the associations of heavenly intelligences, or of the arrangements of the Divine government. But, we have already seen, that every covetous man is an *idolater*, with a mind as groveling and impure, as that of the votaries of Paganism, to whom we have alluded, and, consequently, equally unfitted for the society of blessed spirits in the mansions above.

The same impressive truth was announced by our Saviour, when he commanded the young man who enquired the way to eternal life, to sell all that he had and give to the poor, and come, and follow him! “Verily I say unto you, that a rich man shall hardly enter into the kingdom of God.” And again; “I say unto you, that it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” These declarations plainly imply the following things: 1. That a rich man, considered as such, or, as it is elsewhere expressed, one who “*trusts* in his riches,” cannot be admitted into the kingdom of God; for such a trust

partakes of the nature of idolatry, which necessarily excludes its votaries from the celestial kingdom. 2. That it is *extremely difficult* for a man who abounds in wealth, and has large possessions, not to trust in such uncertain riches, and to bring his mind to submit to the self-denying requisitions of the gospel, so as to be ready to resign his worldly treasures, when the laws of the gospel kingdom require it. The truth of this is apparent in the comparatively small number of rich men who have devoted themselves to the cause of evangelical religion, as humble and self-denied followers of the meek and lowly Jesus. There are men at this moment in the higher places of society, abounding in riches, ten times more than sufficient for all the lawful purposes of sensitive enjoyment, whom it would be as difficult to induce to give the *tenth* part of their incomes, for the support and propagation of true religion, as it would be to drain the caverns of the ocean, or to hurl the mountains from their bases, and toss them into the depths of the seas, notwithstanding their pretended zeal for the external interests of the church.

Such is their pride, and their attachment to the pomp and splendours of wealth, that nothing short of Divine power could detach their hearts from trusting in their uncertain riches, and induce them "to count all things but loss that they may win Christ." Such is the powerful influence of wealth and external grandeur over the human heart, that none but those who have attained a strong and permanent conviction of unseen and eternal realities, can look down upon them with becoming indifference or contempt. And this consideration should form a powerful argument to the lower ranks of society, to encourage them to submit with contentment to the allotments of Providence, for their circumstances do not expose them to the same temptations as the rich to neglect the gospel and those things which belong to their eternal peace. Were the riches, after which they are sometimes apt to aspire, to be granted them, it might prove, as it has often done, the greatest curse that can befall them, and lay the foundation of their eternal ruin.

“For they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition.”

3. Covetousness is *inconsistent with the idea of our being redeemed by the blood of Christ.*

The apostle Peter declares, in reference to all Christians, that “they are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.” And he brings forward this consideration as an argument against worldly lusts, and in support of universal holiness, that, “as obedient children, we ought no longer to fashion ourselves according to the former lusts in our ignorance; but as he who hath called us is holy, so we ought to be holy in all manner of conversation.” And Paul, in his epistle to the Galatians, declares, that one end of the death of Christ is, “*that he might deliver us from this present evil world,*” and consequently, from all its covetous affections and lusts. The work of our redemption is one of the most astonishing displays of Divine perfection, and the most glorious manifestation of Divine love towards the sons of men. Preparations for its accomplishment were going on in every preceding period of the world. Prophets, in different ages, were raised up to announce it; the ceremonial law was instituted, and thousands of victims were slain on the Jewish altars to prefigure the sufferings of Messiah and the glory that should follow; the various events of Providence, the rise of empires, the fall of kings, and the revolutions of nations, were all directed in such a manner as to accomplish the purposes of the Almighty, and to bring about that great event—the death of Christ—in all the circumstances in which it actually happened. Celestial messengers descended from heaven to earth to announce the birth of the Saviour to man; a series of august and striking miracles, such as had never before been exhibited, gave attestation of the Divine mission of the promised Messiah; and at length, our great High Priest humbled himself, and became obedient to the death

of the cross, when the sun was darkened in his habitation, the earth did quake, the rocks rent, the veil of the temple was rent in twain from the top to the bottom, the graves were opened, and many of their inhabitants arose to life. Our Redeemer at length burst the bonds of death, arose to an immortal life, ascended to heaven amidst a choir of angels, and is now set down at the right hand of the Majesty on high. The great end of all these solemn preparations in prophecies, in providences, in sacrifices, types, and shadows, and of the astonishing events which have accompanied and followed the death of Christ, was *to counteract sin* in all its various bearings and aspects—to emancipate the soul from the thralldom of the world and its affections and lusts, and “to purify” for the service of God, “a peculiar people zealous of good works.”

Now, it is evident, that such noble designs would be entirely frustrated, were a principle of covetousness to hold the ascendancy over the human mind, however fair a character its votaries might exhibit in the sight of men. If we are not determined to “mortify the flesh with its affections and lusts,” and to make God the supreme object of our desires and affections; if, on the contrary, we are determined to give loose reins to avaricious propensities, to make wealth and grandeur, and worldly honours and distinctions the chief object of our pursuit, then Christ “has died in vain” with respect to us, and we have no interest, and ought to claim no interest in the benefits which he died to procure. It is presumption in the highest degree, for any man to claim an interest in the blessings of salvation, whose conscience tells him that this world and its enjoyments are uppermost in his affections. For, can we for a moment suppose, that the Most High God would form a design which is the admiration of angels, that the most solemn preparations should be made for its accomplishment, that all the events connected with his moral administration should be so arranged as to have a special bearing upon it, that the laws of nature should be suspended and controlled, and a series of astonishing miracles displayed, that the Prince of Life would suffer

the agonies of an accursed death—that He “who thought it no robbery to be equal with God, should take upon him the form of a servant, and become obedient to the death of the cross;” that angelic messengers should take so deep an interest in such transactions, and wing their flight from heaven to earth in embassies connected with such events—can we suppose that such an astonishing train of events would have been arranged and brought into effect, if a principle, which, above all others, has a tendency to estrange the affections from God, were to be permitted to rule in the human heart? The thing is impossible, and, therefore, the covetous, whatever show of religion he may exhibit, cannot, with any consistency, lay claim to any of those eternal blessings which the Son of God came into the world to procure; since those effects which his death was intended to accomplish, have never been produced on his heart.

#### 4. Covetousness is inconsistent with Love to God.

Love to God is the foundation and the first principle of universal holiness. In every renewed soul it reigns triumphant and supreme. This holy affection includes in it reverence, admiration, humility, and gratitude, and is uniformly accompanied with adoration of the perfections of God, and an unlimited dependence upon him, in reference both to our temporal comforts and our eternal destination. It pervades the hearts of all holy beings wherever existing throughout the amplitudes of creation, and inspires them with permanent and rapturous delight. It assimilates us to angels and other pure intelligences, and prepares us for associating with them and bearing a part in their labours of universal benevolence. Hence, we find, that this sacred emotion has formed the distinguishing characteristic of the saints in every age. We find the spirit of the Psalmist, in his devotional exercises, continually rising towards God, as his hope and confidence and the source of his felicity: “Whom have I in heaven but thee, and there is none upon earth that I desire besides thee. As the hart panteth after the brooks of water, so my soul panteth after thee, O God. My heart

and my flesh shall fail, but God is the strength of my heart and my portion forever. He is my refuge and my fortress, my God; in him will I trust. In God is my salvation and my glory; the rock of my strength, and my refuge is in God. Who in heaven can be compared with the Lord? who among the sons of the mighty can be likened to Jehovah? Behold as the eyes of servants look to the hands of their masters, so our eyes wait upon the Lord our God. My soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge until these calamities be overpast. Blessed is the man who maketh the Lord his confidence, and whose hope is in the Lord his God."

Throughout the whole range of Divine revelation such sentiments are expressed, and such affections displayed by the people of God. But is it possible to be conceived, that either the niggardly miser or the vain worldling can enter into the spirit of such sublime sentiments, or elevate his soul to such holy affections, however much he may attempt to mimic the external forms of devotion? Though he should affect humility by bowing down his head like a bulrush, and profess to join in adoration of the Most High, "in the place of the holy," yet God is not in all his thoughts, "and his heart is still going after his covetousness." Those eternal respects which are due to God, and that hope and confidence which his people repose in his perfections, are to him altogether unheeded and unknown. The world, with its riches and splendours, is the deity which he worships, while the attributes of the true God are seldom present to his mind. While the true Christian exclaims with exultation, "Thou art my *portion*, O Lord, therefore will I trust in thee," the worldling overlooks the Eternal Source of felicity, and "trusts in the abundance of his riches." While the Christian hopes in God for every thing requisite to his happiness, both in the life that now is and in the life to come, the worldling makes "*gold* his hope, and says of the fine gold, 'Thou art my confidence.'" While the Christian, in the view of every calamity that may befall him, boldly declares, "God is my refuge and strength, my high tower and fortress, a pre-

sent help in the time of trouble ;” on the other hand, “ the rich man’s *wealth* is his strong city, and a high wall in his own conceit.” Hence, the love of riches and the love of God, are altogether incompatible ; and hence the positive declarations and injunctions of scripture on this head : “ Love not the world, neither the things that are in the world. *If any man love the world, the love of the Father is not in him.* For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” Such declarations are plain and explicit, and ought forever to set at rest the question—whether covetousness and the love of God be consistent with each other ?—whatever form, either of avarice or ambition, the covetous principle may assume. And if covetousness is inconsistent with love to God, it necessarily excludes those who are under its influence from a participation of the joys of heaven. For the inhabitants of that world have their minds completely pervaded with this sacred principle, in testimony of which “ they cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created.” “ Blessing and honour, and glory and power be unto Him that sitteth upon the throne, and to the Lamb forever and ever.”

5. The evils of covetousness, and its inconsistency with religion, appear from *the numerous cautions and exhortations delivered in Scripture on this subject.*

Our Saviour frequently took occasion to admonish his disciples and the multitudes who attended him, on this point : “ *Take heed,*” said he, “ *and beware of covetousness ;*” and he enforces the admonition from this argument, “ For a man’s life consisteth not in the abundance of the things which he possesseth ;” that is, neither the happiness of our present existence, nor the *continuance* of that existence, depends upon the abundance of earthly riches. For a moderate portion of them will suffice for all the purposes of human enjoyment ; and where great riches are possessed, they usually bring along with them encum



brances, snares, and temptations, which foster vicious lusts, and affections, and not unfrequently lead men into destruction and perdition. Besides, they form no security against the diseases and accidents of life, from which nothing can secure us but the providential care of our heavenly Father. They cannot shelter us from the stroke of lightning, the shock of an earthquake, the fury of a hurricane or tempest, from palsy, consumption, sickness, or the hand of death. In regard to such accidents and diseases, the poor man is as secure as the rich. Our Saviour illustrates this truth by a very striking example; "The ground of a certain rich man brought forth plentifully; and he reasoned within himself, saying, what shall I do; for I have not room to store up my crops. And he said, this will I do; I will pull down my old barns and build larger ones, and there will I bestow all my fruits and my goods. And I will say to my soul, thou hast abundance of goods laid up for many years, eat, drink, and be merry. But God said unto him, thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" How often is this impressive representation realized, in the case of worldly men who abound in wealth and are not rich towards God! How many are there at this moment as deeply engaged in ambitious schemes of hoarding or aggrandizement as the fool in the parable, to whom God will, in a few weeks or months, or perhaps this very night, declare, by the voice of his Providence, "Thy soul is required of thee." The sin of the rich fool, denounced in this parable, did not consist so much in his being a niggardly miser, or being altogether void of charity to the poor; for none of these things are charged against him; but it consisted chiefly in his forgetfulness of God, and want of dependence upon him—in an irreligious presumption and confidence in himself, imagining that he had a sufficient security in his own hands against the accidents and calamities of life, and forgetting that the continuance of his existence depended upon the will and the power of his Creator. This is the natural tendency of riches when not counteracted by a principle of religion; and it is this

tendency which renders riches so dangerous to their owners, so that a man who has any regard to his eternal interests, ought rather to *fear* lest riches should be forced upon him, than to make them the object of his pursuit.

There are numerous injunctions of this kind interspersed throughout the Scriptures; but instead of illustrating them separately, I shall only select a few passages which bear upon this subject, recommending them to the serious attention of every professing Christian.

The following are some of those passages which denounce the sin of covetousness, the vanity of riches, and the dangers which attend them. "Beware that thou forget not the Lord thy God; lest when thou hast eaten and art full, and hast built goodly houses, and thy silver and thy gold is multiplied—then thine heart be lifted up, and thou forget the Lord thy God, and say in thine heart, "My power and the might of my hand have gotten me this wealth. But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth.\* The wicked hath swallowed down riches, but he shall vomit them up again. God shall cast them out of his belly. In the fulness of his sufficiency, he shall be in straits; when he is about to fill his belly, God shall cast the fury of his wrath upon him while he is eating. Though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver.† Deliver my soul from the mass of the world who have their portion in this life. Every man walketh in a vain show; surely they are disquieted in vain; he heapeth up riches and knoweth not who shall gather them. They that trust in their wealth and boast themselves in the multitude of their riches, cannot by any means redeem their brother, or give to God a ransom for him. Be not thou afraid when one is made rich, and when the glory of his house is increased; for when he dieth he shall carry nothing away, his glory shall not descend after him to the grave.‡ These are the

\* Deut. vii. 11—17.

† Job xx. 15, 22 and xxvii. 16, 17.

‡ Psalm xviii., xxxix., xlix.

ungodly who prosper in the world and increase in riches. Lo, this is the man who made not God his confidence, but trusted in the abundance of his riches. If riches increase, set not your hearts upon them. Riches profit not in the day of wrath. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels, because it is the stumbling-block of their iniquity. Wealth gotten by vanity shall be diminished. There is that maketh himself rich, and yet hath nothing; there is that maketh himself poor, and yet hath great riches. Better is a little with the fear of the Lord than great treasures and trouble therewith. An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed. Labour not to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings and fly away.\* There is one alone, and not another, yea, he hath neither child nor brother; yet there is no end of his labour, neither is his eye satisfied with riches; neither saith he, for whom do I labour and be-reave my soul of good; this is also vanity. He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase. Woe unto them that join house to house, and lay field to field till there be no place, &c. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. He that getteth riches and not by right shall leave them in the midst of his days, and in the end shall be a fool.†

“Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal. No man can serve two masters; ye cannot serve God and Mammon. Take no anxious thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Woe unto you who are rich, for ye have received your conso

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\* Psalm lii. lxii. Ezek. vii. 19. Prov. xi. xiii. xv. xx. &c.

† Eccles. iv. 3; v. 10. Isa. v. 8. Jer. ix. 23; xvii. 11.

lation. Woe unto you that are full, for ye shall hunger: woe unto you that laugh now, for ye shall mourn and weep. Verily I say unto you that a rich man shall hardly enter into the kingdom of God. What is a man profited, if he shall gain the whole world and lose his own soul? Take heed and beware of covetousness. Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. Labour not for the meat that perisheth, but for that meat which endureth to everlasting life.\* “Make no provision for the flesh to fulfil the lusts thereof. The time is short; it remaineth that they who buy, be as though they possessed not, and they that use this world as not abusing it, for the fashion of this world passeth away. Let not covetousness be once named among you, as becometh saints; for this ye know, that no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Set your affections upon things above, and not on things on the earth. Mortify therefore your members—inordinate affection, evil concupiscence, and covetousness which is idolatry. Let your conversation be without covetousness, and be content with such things as ye have.”† “Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him. They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts that drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Charge them that are rich in this world, that they trust not in uncertain riches; but in the living God who giveth us richly all things to enjoy. Go to, now, ye that say, To-day or to-morrow, we will go into such a city and continue there a year, and buy and sell, and get gain; where-

\* Matt. vi. 19; xvi. 26; xix. 21. Luke vi. 24; xii. 15; xxi. 34, John vi. 27.

† Rom. xiii. 14; 1 Cor. vii. 30. Ephes. v. 3. 2 Cor. vi. 10. Col. i. 2. Heb. xiii. 5.

as ye know not what shall be on the morrow; for what is your life? It is even a vapour that soon passeth away. Go to, now, ye rich men, weep and howl for the miseries that shall come upon you. Your riches are corrupted, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them who have reaped, have entered into the ears of the Lord of Sabaoth. They are enemies of the cross of Christ, whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things.”\*

Such are a few of those divine admonitions, interspersed throughout the Scriptures, both of the Old and New Testaments, which are addressed to us on the subject of covetous affections and worldly grandeur. They are the solemn and explicit declarations of Him who hath all power and authority in heaven and on earth, and by whom the actions of men are weighed; and, therefore, they ought to sink deep into the heart of every professor of religion, and be pondered with the most profound seriousness and attention. If they produce a *suspicion* that the covetous principle lurks within, every one of them ought to strike the mind, as if it were spoken from the heavens in a peal of thunder, and to alarm the convicted worldling to flee from the wrath to come. For such declarations not only set before us our duty in the plainest terms, but pronounce the present and everlasting doom of every one who allows his affections to be enthralled with the riches of the world, and who passes into the eternal state under their malign influence. In such passages of sacred writ, the intimations of our duty and our danger in regard to wealth, are as clear and perspicuous as words can make them, and set aside every doubt in regard to the inconsistency of covetousness and religion. And, therefore, every man who makes a religious profession, if he will but take a moment's leisure to examine

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\* 1 John ii. 15. 1 Tim. vi. 9. James iv. 14; v. 1. Philip. iii. 9.

his own heart, and his train of affections, and to compare them with the declarations of our Lord and of his holy prophets and apostles, will at once perceive his true state and character before God. Yet it is amazing, how easily men flatter and deceive themselves on this point. Nothing, perhaps, is more difficult than to make an impression upon the minds of those whose affections have been long riveted to earthly objects. In many cases, you might as soon expect to cut through the Alpine rocks with a quart of vinegar or the stroke of a razor, as to cut a passage through the adamantine hearts of the covetous, by any arguments or denunciations which the reason of man, or the word of God can suggest. We have a most striking example recorded in the Gospel of Luke, of the inefficacy of Divine admonition and instruction on this subject, even when delivered by the highest authority. Our Saviour, in the presence of a multitude of Pharisees, publicans, and sinners, spake a parable, intended to convince his hearers, of the necessity of making a right use of their worldly enjoyments; and he enforced his instructions by the consideration, that if they should employ their wealth in purposes of piety and benevolence, at the hour of death, they would receive their reward, in being introduced "into everlasting habitations." He concluded his discourse with these emphatic words: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other; *ye cannot serve God and mammon.*" Immediately after which, we are told that, "the Pharisees who were covetous, *heard of all these things, and they derided him.*"\* Instead of opening their minds to receive the admonitions of heavenly wisdom, which were so appropriate to their characters, the instructions of the divine Saviour rebounded from their hearts, as an arrow from a wall of adamant. Instead of retiring to commune with their own hearts, and to reflect with seriousness on the admonitions they had received, they sneered with contempt at the Great Instructor, as if he had been a visionary who

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\* See Luke xvi. 1—14, compared with chap. xvii.

did not understand the nature of human enjoyments, and who despised wealth only because he could not acquire it. They were as fixed in their avaricious principles and resolutions, as a rock in the midst of the tempest, and were determined to pursue their courses at all hazards, whatever might be the consequence, and they are now reaping the rewards of their unrighteousness. We have too much reason to fear that, in the present day, there are in the visible church, multitudes of characters as hardened in their covetousness as the ancient Pharisees. And, therefore, it becomes every one to exercise a holy jealousy over his heart in regard to this deceitful, hardening and soul-ruining propensity. "For many strong men have been wounded and cast down" by it; many who entered on active life, giving high hopes of their Christian attainments, have, through the influence of worldly cares, and worldly grandeur, made shipwreck of faith and of a good conscience, disgraced their profession, conformed themselves to the corrupt maxims and pleasures of the world, and fallen into many snares and temptations which drown men in destruction and perdition. O that every one would ponder aright these emphatic words of our blessed Saviour: "What shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

## CHAPTER IV.

## ON THE EVILS WHICH FLOW FROM COVETOUSNESS.

WHILE the rational and pious distribution of wealth might be made the source of innumerable benefits to mankind, the inordinate "love of money," we are told, "*is the root of all evil.*" There is scarcely a moral evil connected with the present or past condition of the human race, but may be traced, in a greater or less degree, to this unhallowed affection. It has even exerted a powerful influence in producing the greater part of those *physical* evils which are felt in every land, and among every rank of society. Were we, therefore, to attempt a full illustration of this topic, it would be requisite to take a review of the state of the human race in every age, and to write a history of wars and devastations, and of the animosities and contentions, the sorrows and sufferings of mankind,—so that, instead of a few pages, many volumes would be requisite for recording the revolting details. But, as it is not necessary in the present essay to enter into details, I shall advert, in a concise manner, only to a few prominent particulars.

1. As covetousness naturally leads to dishonesty, so *the covetous man is, to all intents and purposes, a thief and a robber.*

In the first place, *he robs his Maker.* This might appear a very odd representation, if we had not the authority of God himself to sanction it. The prophet Malachi, in the name of Jehovah, charges the people of Israel with this crime. "Will a man rob God? Yet ye have robbed me; but ye say, wherein have we robbed thee? In tithes and offerings; for ye have robbed me, even this whole nation." The Jews were commanded to bring certain animals to the altar of burnt offering, to be slain as sacrifices, and a portion of "the first fruits of their increase,"



as a testimony of their dependence upon God and their devotion to his service, that they might honour the Lord with their substance. But, their covetousness, in many instances, induced them to withhold the sacred tribute; and, when they professed to bring their offspring to his altar, instead of bringing the pure and perfect offerings which the law required, they offered polluted bread upon his altar, and brought the blind, the lame, and the sick for sacrifice, which they would have thought unworthy of being presented to their governor. In consequence of such conduct, the curse of God was pronounced on the guilty individuals, and on the priests who winked at such robbery and profanation. "Now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart to give glory to my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. For ye have profaned my name in that ye say, the table of the Lord is polluted, and what ye offer thereon, contemptible. Ye brought also the torn, the lame, and the sick; thus ye brought an offering; should I receive this at your hand, saith the Lord? But cursed be the deceiver who hath in his flock a male, and voweth and sacrificeth to the Lord a corrupt thing; for I am a Great King, saith the Lord of Hosts, and my name is dreadful among the heathen." Such were the sacrilegious practices of multitudes of professed worshippers among the Jews, even after they were restored from the Babylonish captivity; and which brought down upon their heads Divine judgments, and the severest curse of the Most High.

The same crimes are still prevalent under the Christian dispensation, though they assume a different form. Both the avaricious miser and the splendid worldling, rob God of his offerings, when they withhold that portion of their substance which he demands for his worship and service. It is true, indeed, that the Deity is, and ever *must* be absolutely *independent* of all his creatures, either in heaven or on earth. Our giving cannot enrich *Him*, nor our withholding impoverish him. All the treasures of the universe

were created by him, and are subject to his sovereign disposal. "Every beast in the forest is his, the fowls of the mountains, and the cattle on a thousand hills; for the world," saith Jehovah, "is mine, and the fulness thereof." But, he has given the world we inhabit, as a *gift* to the children of men, with this reservation, that, while one portion of its treasures is exclusively allotted for the enjoyment of man himself, and another for the inferior animals, a third portion is to be applied for the maintenance of the ordinances of religion, for diffusing divine knowledge throughout the world, and for the purposes of universal benevolence. And this reservation, so far from being a burden, or an oppressive tax, is, in reality, one of the mediums through which happiness is communicated and enjoyed. When man complies with such a requisition, and acts uniformly according to its spirit, he secures to himself the highest honour and happiness of which his nature is susceptible. It assimilates him, in a certain degree, to angels and the higher orders of pure intelligences, who are continually employed in acts of voluntary beneficence. It assimilates him to the Divine Saviour, "who went about doing good," and hath left on record a *Divine maxim*, which deserves to be emblazoned in letters of gold, and engraven on the hearts of all the inhabitants of the universe—"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE." This is a maxim which is seldom recognized, even by Christians, in all its practical bearings. But were it universally acted upon, it would completely change the character of this world, and transform it from a scene of sin and suffering, into a moral paradise. In heaven, where this noble principle expands and governs the hearts of all its inhabitants, it is one of the chief sources of that "fulness of joy," and those "pleasures which are at God's right hand for evermore."

The covetous, therefore, in refusing to recognize, and to act on this divine principle, both violate the commands of God, *rob him of the tithes and offerings he demands*, and prevent themselves from enjoying the felicity of superior natures. The miser robs God, when he either contributes nothing to his service, or such a pitiful sum as

amounts to little short of an insult offered to the cause of religion. The rich worldling who lives in splendour, robs God of his due when he expends fifty guineas on a splendid but useless piece of furniture, a hundred guineas on some trifling amusement, or a thousand pounds to gratify a vain desire after worldly honour or distinction; while he either gives nothing at all, or contents himself with contributing two, five, or ten guineas for the propagation of knowledge and Christianity through the world. When a man who lives in luxury and elegance, who does not hesitate to subscribe hundreds or thousands of pounds to Conservative clubs or Orange societies, or who wastes similar sums in gratifying his pride or his appetites, contributes only such paltry portions of his wealth to the most noble object that can engage the attention of the human mind, he virtually pours contempt on such an object, by placing it in the very lowest ranks, and thus robs his Maker, from whom he derived his wealth, of the tribute which is due for the promotion of His glory.

Every professing Christian, likewise, in whatever station he is placed, when he regards the interests of religion as merely a secondary object, and refuses to come cheerfully forward with a fair proportion of his substance, according as God has prospered him, for promoting the advancement of the Redeemer's kingdom, must be considered as a sacrilegious robber, depriving the Most High of the tithes and offerings he demands, and consequently subjects himself to the infliction of a *curse*, similar to that which was denounced upon the covetous Jews in the days of Malachi.

In the next place, the covetous man *robs the poor, the distressed, the widow and the fatherless*. He robs them of their enjoyments, by withholding that assistance which is requisite for enabling them to procure the comforts and necessaries of life. The Creator has displayed his boundless liberality in the abundant treasures of the earth and seas, in the ample space afforded for the habitations of man, and for the production of food and the materials for clothing, and in giving rain from heaven and fruitful seasons, that the hearts of men may be filled with food

and gladness. The earth, if properly cultivated, and its productions impartially distributed, would be more than sufficient to supply every sensitive comfort to *twenty times* the present number of the population of our globe.\* Even as matters now stand, there is far more produced from the rivers, the ocean, and the dry land, than is sufficient for the abundant sustenance of man, and every species of animated existence, were it distributed by the hand of equity and beneficence. But covetousness interposes between the Creator and his creatures, and attempts to intercept the streams of Divine Goodness, and prevent them from flowing to every order of his sensitive and intelligent offspring. It either hoards up the treasures of Nature that few may enjoy them, or wastes them in vanity and extravagance, regardless of the privations and sufferings of countless multitudes who are pining in affliction and indigence. Instead of acting as the *Almoners* of the Creator, in distributing the bounties he has put into their hands, the covetous do every thing in their power to *counteract* the incessant operations of Divine Beneficence—and thus *rob* the poor, the distressed and the helpless, of those comforts which his care and providence had provided. They likewise rob them by an unceasing course of injustice and oppression, defrauding them of their rights, and, in the language of Scripture, “grinding the faces of the poor, beating them to pieces, and taking the spoils of the indigent into their houses.”†

Again, the avaricious man *robs his own family*. He frequently denies them the comforts of life, and even its necessaries. Though his coffers are overflowing with wealth, and the means of every sensitive and rational enjoyment are within his power, yet his wife and children are virtually sunk into the depths of poverty. Their food

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Allowing only one fourth of the area of the globe to be capable of cultivation, and that twelve acres of land are sufficient for the maintenance of a family, it is easily proved by calculation, that the earth would support *sixteen thousand millions* of inhabitants, which is about twenty times the number of its present population.

† Isaiah iii. 14, 15.

is mean, and measured out with a sparing hand. Their clothes are of the coarsest stuff, and wear the appearance of the garb of poverty; their education is stinted or altogether neglected, because it would prevent him from adding a few more shillings to replenish his bags and coffers. In short, all their comforts, instead of flowing in copious streams proportionate to his treasures, are measured out to them in the smallest quantities, like the small drops of medicine from an apothecary's phial.

He likewise *robs general society* of those improvements and comforts which he is the means of preventing.

Were it not for avarice, we should have our towns and cities divested of every nuisance, our streets broad and spacious, the light of heaven and the refreshing breeze visiting every dwelling, our narrow lanes demolished, our highways clean and smooth, and adorned with refreshing bowers, asylums for the industrious poor, seminaries for the instruction of all ranks and ages in useful knowledge, and innumerable other improvements for promoting the happiness of the social state. But covetousness interposes and raises an almost insurmountable barrier to the accomplishment of such designs; and, when they are partially effected, in particular cases, it steps in and says, "hitherto shalt thou come, but no farther, and here shall all improvements be stayed."

In short, he robs every philanthropic society of its treasures, by withholding those gifts which God has put in his power to bestow; and he robs *himself*, by depriving himself of contentment and serenity of mind, and of those external comforts which God has liberally provided for all his creatures. "Although he wanteth nothing for his soul of all that he desireth, yet he deprives himself of the power to eat thereof." Such are the robberies committed by every one in whose heart covetousness sits enthroned.

If this species of robbery were viewed, by Christian and civil society, in its proper light, as delineated in the word of God, the covetous extortioner, and the gay worldling would be as much shunned and hissed from

society, as the sharper, the thief, or the midnight depre-  
dator.

2. Covetousness uniformly leads to falsehood and in-  
justice.

The heart being set upon the acquisition of wealth as its highest object, the worldling seizes upon *every mean* by which it may be acquired. Among these means, falsehood and misrepresentation are particularly conspicuous. When he is buying an article, he endeavours to depreciate its properties and its value; and when he is to dispose of a similar commodity, he overrates its qualities, and attempts to procure a price for it far beyond its worth. If there is a prospect of the price of any commodity rising, he denies that it is in his possession, and if he has a deteriorated article which he wishes to dispose of, he will varnish it over with a fair outside to deceive the unwary. If he is tying up a bundle of quills, he will place four or five in the centre, not half the value of the rest, and thus, he sends forth hundreds of liars with a fair outside, to proclaim as many falsehoods to the world. If he have money in the *stocks*, he will sometimes endeavour to propagate false intelligence to produce their rise or fall, according as he finds it his interest to sell out or to purchase. He misrepresents the state of the markets, and the commodities of his neighbours, in order to enhance his own. When he covets his neighbour's property, he takes the advantage of either poverty or ignorance, and resorts to falsehood and every deceitful mean, in order to obtain it at half its value; and when it comes into his possession, its defects are immediately transformed into valuable properties, and it is rated at a price far superior to its intrinsic worth. In this way, his whole life becomes a course of systematic falsehood; and, if he can accomplish his designs by such means without directly violating the civil laws of his country, he regards himself as a man of uprightness and honesty — although the principle of *truth*, which is the basis of the moral universe, is violated in almost every transaction. And, as he is a liar and deceiver, so he is, almost as a matter of

course, guilty of injustice and oppression. For, instead of relieving the poor and unfortunate, when calamities befall them, he greedily seizes upon such occurrences, in order to acquire the remains of their property at an under value. He drives from their long accustomed dwellings, the industrious cottager, and mechanic, whose ancestors had for generations occupied the same habitation or plot of ground, in order that he may have a chance of adding three or four pounds more to his already overflowing treasures. The bargains he drives, are all *hard*, and the poor who are indebted to him for loans of money, are sure to be fleeced of a double rate of interest. He is generally a usurer who lends to the necessitous, at an exorbitant rate, and when payments have been delayed beyond their proper period, he seizes upon their properties, like a furious wolf, and frequently obtains them at a small fraction of their value. All such acts of oppression, which are direct violations of natural justice, he can commit, and does commit in the open face of day, and hugs himself in the idea that he can do so without directly violating the statute law of his country.

Dr. Reed, in his late "Narrative of a visit to the American Churches," presents a sketch of a female character he met with in one of his journeys, that bears a certain resemblance to what we have now described: "Crowded and almost suffocated [in our vehicle], we had an old lady who did not fail to amuse us. She sat opposite me, and would force a conversation; and as her voice was sharp and shrill, what was meant for me went to all. 'As for religion, she thought one as good as another, if we did our duty; and her notion of duty was to mind our own business. For her part, she had always done so; she ridiculed those who had employed others to do it for them; she could always do hers best for herself; she could make *fifteen per cent.* of money—had small sums out now at *fifteen per cent.*' She felt that this was not approved. 'Oh! she was not hard with the poor creatures; if they were pressed, she waited, and lent them a little more, so that they could pay at last. She had always been unmarried, not for want of offers, but she

liked her independency, and would resent the offers of any man who would want to get her property.' I remarked, that she had done well not to marry; as a person, like herself, who could do every thing so well, could have no need of a husband. 'Right, right, sir,' she cried, laughing. Then getting thoughtful, she continued: 'But I have a great deal of care, and I often think, I should like to retire and be quiet; and then, I feel as if I could not be quiet, and then I should have no friend. I should want a friend, if I retired, else I could afford it, you know.' 'Oh, I had no doubt of her having a handsome property.' 'Oh no, sir, your joke is very pretty, but I did not mean to say I was rich. I have somewhere or other about 7000 dollars; but I guess that you have more money than all of us put together.' And thus she continued throughout the journey, never embarrassed, always prepared to meet you in reply, and always satisfied with her own shrewdness. She was really a character,—person, features, dress and all, but a most pitiable one. *A great usurer on a small scale*; the love of money had become in her the root of all evil; it made her indifferent to a future world, and destroyed all that was feminine, tender, and benevolent."\*

This is truly a graphic picture of an old female miser, whose heart appears to have been long wedded to the Mammon of unrighteousness. Her moral sense appears to have been completely blunted by her love of money; for she appears to have had no impression of the *injustice* of taking fifteen per cent. from "poor creatures." Yet, it is evident, from her declaring that "she had a great deal of care," and from her wish and hesitation about retiring from the world, that she was *an unhappy mortal*, as all such characters must necessarily be. As the doctor would doubtless intersperse in his conversation, some rational and scriptural arguments against covetousness, it is rather a defect in his narrative, that he does not state what impressions they made, or how they were received; for

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\* Narrative of a visit, &c. by Drs. Reed and Mattheson, vol. i. pp. 103. 104.



the lady, he informs us, "was always prepared to meet you in reply." Alas! that so many such characters should be found in a Christian land, who think, like this wretched female, that they have done their duty, "when they mind their own avaricious business!"

3. Covetousness *destroys natural feeling* and tenderness of conscience.

There are few vicious dispositions that have a greater tendency to harden the natural feelings of the human heart, and to produce a complete apathy in regard to the wants and sufferings of others, than the inordinate love of money. The tale of woe, the houseless wanderer shivering in rags amidst the blasts of winter, the wants and distresses of the surrounding poor, and the claims of indigent friends and relatives, make no impression on that heart which is encircled, as by a wall of adamant, with the immoderate love of gain. On such a heart, the tears of the unfortunate, and of the widow and orphan, will drop in vain. Its eyes are blind to spectacles of misery, its hands are shut, and its ears deaf to the calls of poverty and the cries of distress. Such unhappy petitioners, instead of meeting with pity or relief, are driven from the door of avarice, with growls and insults, and the haughtiness of a tyrant. Even domestic affliction, and the death of parents, wives, or children, will scarcely affect the heart that is rendered callous by covetousness. Of this we have a striking example, in the case of Edward Nokes, some of the particulars of whose avaricious conduct were formerly stated.\* In his younger days, he used, at the death of any of his children, to have a deal-box made to put them in; and, without undergoing the solemn requisites of a regular funeral, he would take them upon his shoulder to the place appropriated for their reception, as if he had been carrying a common burden, or a young pig to the market, and with similar apathy and unconcern. When once deposited in the grave, he appeared to give himself no further thought about the matter, and

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\* See p. 44.

seemingly coincided with the old maxim, "out of sight, out of mind," and appeared as unconcerned as if nothing had happened. A similar want of feeling seems to have characterised the old American lady, whose features are delineated above. To be "without natural affection," is a disposition which, in the word of God, is ranked with that of "a reprobate mind, maliciousness, envy, murder, and other abominable crimes," and is a plain proof of the *malignity* of the avaricious principle from which it flows. And, as natural feeling is destroyed, so the *conscience is benumbed* by the covetous principle, and even "seared as with a hot iron." Its remonstrances are gradually overcome by the daily increase of the avaricious appetite; and, in the course of time, its "still small voice" is altogether disregarded. Neither the promises nor the threatenings of the divine word, however frequently they may be heard, nor the joys and terrors of the unseen world, can arouse the conscience to a sense of duty or of danger. Such, in many instances, is its insensibility, that all the arguments and motives on the necessity of faith, repentance, and amendment of life, become as ineffectual for awakening consideration, as if they were addressed to the beasts of the forest, or the stones of the field. No situation in which a man can be placed is more dismal and alarming than such a state; and since it is the natural result of inveterate covetousness, it should make every one tremble lest he should be left to fall into those hurtful lusts which drown men in destruction and perdition.

4 Covetousness leads to the indulgence of murderous wishes, and even to murder itself.

As the lives of certain individuals frequently stand in the way of the gratification of the covetous appetite, the avaricious worldling naturally wishes that they may be removed as speedily as possible from the world; and when a relative dies, at whose decease an inheritance is expected, he can scarcely refrain from expressing his satisfaction and joy. Hence the anxiety with which such persons look forward to the death of any one from whom a legacy or an inheritance is to be derived; and hence

the very common expressions of such, in reference to an uncle, an aunt, or even to a parent—"The old fellow has surely lived long enough. When will he get out of the way!" "I wish that old dame who gives away so much money for religion, were safely landed in heaven. If she continues here much longer, I shall have a sorry chance of enjoying her possessions." But covetousness does not always content itself with such unhallowed and diabolical wishes. Strong desires and ardent wishes generally lead to corresponding actions. In the presence of the Omniscient, and in defiance of his positive laws and his Almighty power, it not unfrequently takes into its hands the power of life and death, and, by an insidious murder, rids itself of those who were considered as obstacles to its gratification. The poisoned cup is administered, or the sword and blunderbuss prepared, or the assassin hired to poignard or to suffocate the unsuspecting victim, that avarice may glut itself with the wages of unrighteousness and the spoils of violence. Cases of this kind are so numerous that many volumes would not be sufficient to record them. Perhaps it would not be going beyond the bounds of fact to affirm, that one-half of the murders committed in the world have had their origin in this abominable affection. Almost every daily newspaper that comes into our hands contains some revolting details of this description. It is seldom that a week passes in the police offices and other criminal courts in London, in which cases of violence, or of murders, arising from this cause, are not exhibited to public view. And when we consider the secrecy and dexterity with which such atrocious acts are generally conducted, we may easily conceive how many such deeds may be perpetrated unknown to any human being, except the perpetrator, and to which the eye of Omniscience alone is a witness.

Among all ranks of society, such atrocities have been committed. Not only the lower but the very highest order of men have been implicated in the commission of such enormities. Even princes and nobles connected with the British throne, under the influence of avarice and ambition, have committed crimes of this description

at which humanity shudders. Richard III., of England, when duke of Gloucester, and *protector* of England, after the death of his brother, Edward IV., prepared his way to the throne, by causing the Earl of Rivers and other noblemen, who had the charge of the legitimate heirs, to be beheaded, without any trial or form of process, and on the very day in which these men were murdered at Pomfret, he treacherously caused a number of armed men to rush in at a given signal, and seize Lord Hastings, when he was attending a council at the Tower—whom they instantly beheaded on a timber-log which lay in the court. And, when he had, by such atrocities and the basest treacheries, seated himself on the throne, to secure its stability, as he imagined, he hired a principal assassin and three associates, to murder the two young princes, his nephews, whom his brother had committed to his protection. They came in the night time to the chamber where the young princes were lodged. They found them in bed, and fallen into a profound sleep. After suffocating them with a bolster and pillows, they showed their naked bodies to the principal assassin, who ordered them to be buried at the foot of the stairs, deep in the ground, under a heap of stones. But this atrocious monster, notwithstanding the splendours of his court, appeared never afterwards to enjoy repose. His eyes were always whirling about on this side and on that; he was always laying his hand upon his dagger, looking as furiously as if he were ready to strike. By day he had no quiet, and by night he had no rest; but, molested with terrifying dreams, would start from his bed and run about the chamber like one distracted. He enjoyed the fruits of his wickedness only two short years, and was killed at the battle of Bosworth, where his body was found in the field covered with dead enemies and all besmeared with blood. It was thrown carelessly across a horse, and carried to Leicester, amidst the shouts of insulting spectators. How many such murders may have been committed, under the influence of covetousness, by ambitious statesmen, by kings and conquerors, by guardians and wardens, and even by the nearest relatives, God only knows; but history, both

ancient and modern, is full of such revolting details; and such details relate only to such as were detected and exposed to public view. When we seriously consider this dreadful tendency of the covetous and ambitious principle, it should form a powerful motive to every one, and particularly to every professing Christian, for counteracting the *first risings* of such depraved affections. For, if they be harboured and cherished for any length of time, they may lead to atrocities from which the mind would have previously shrunk back with horror. As a few small sparks will sometimes produce an appalling conflagration, so a few covetous affections, nursed and fostered in the heart, may lead to the most appalling murders, and to the destruction of soul and body, both in regard to ourselves, and to the victims of our unhallowed propensities.

5. Covetousness has, in numerous instances, *perverted the administration of the law, and frustrated the ends of public justice.*

Courts of Judicature were instituted for the purpose of dispensing justice between man and man, for punishing the guilty and protecting the innocent; and therefore, those who are appointed to preside in such cases, ought, in an especial manner, to be men of uprightness and impartiality, and inflexible in their adherence to the side of truth and justice. Hence, the propriety of the advice of Jethro to Moses, that, in appointing judges for Israel, he should make choice of "able men who fear God and *hate covetousness.*" Without the fear of God before his eyes, a judge will be liable to be biassed in his decision by selfish and worldly motives, and the influence of proffered bribes. And, how often does it happen that *gold*, or something equivalent to it, turns the scales of justice, and makes them preponderate on the side of iniquity and oppression?—when the cause of the rich is preferred, and the poor deprived of their rights—the innocent condemned, and the guilty acquitted—"the persons of the wicked accepted, and the cause of the widow and the fatherless turned aside!" By such unrighteous decrees in courts of Judicature, the most distressing and melancholy effects

have frequently been produced. Families have been robbed of every earthly comfort, and plunged into the depths of poverty and despair. The stranger and the destitute, the widow and the orphan, have been oppressed and forsaken, and denied the common rights of justice and humanity. The wicked have been left to triumph in their wickedness, while the righteous have been condemned to imprisonment, to exile, or to death. Men of integrity and piety "of whom the world was not worthy," have been doomed to dungeons, to racks, to tortures of every kind, and to be consumed in the flames, while their accusers and judges have been permitted to riot and fatten on the spoils of iniquity. Hence the frequent and pointed declarations of Scripture in reference to judges, "They shall judge the people with just judgment," "Thou shalt not respect persons, *neither take a gift*; for a gift doth blind the eyes of the wise, and pervert the words of the righteous." "Thou shalt not respect the person of the poor, nor honour the person of the mighty, but in righteousness shalt thou judge thy neighbour." And hence, the threatenings denounced against the rulers of Israel by the prophet Isaiah: "How is the faithful city become an harlot! righteousness lodged in it, but now murderers. Thy princes are companions of thieves; *every one loveth gifts*, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Mighty One of Israel,—Ah! I will ease me of mine adversaries and avenge me of mine enemies."\*

History, both civil and sacred, is full of examples of this description. We have a striking instance recorded in the first book of Kings, in relation to Ahab, and the vineyard of Naboth. The king desired to have the vineyard to add to the gardens belonging to his palace. But Naboth was prohibited, by the law of Moses, from alienating from his family and posterity, the inheritance of his ancestors. Jezebel the queen was determined, however to effectuate her purpose, and she found ready in-

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\* Deut. xvi. 18, 19. Exod. xxiii. 6, 9.

struments among the judges of the land, to carry into execution her diabolical scheme. With the basest effrontery and hypocrisy, she wrote letters in Ahab's name to the nobles and the elders of the city in which Naboth dwelt, and hired two "men of Belial" to witness against him that he had "blasphemed God and the king." It is truly lamentable, that, in every age, in all such cases, princes have never wanted instruments to accomplish their most atrocious designs, when they made an appeal to the principle of ambition and avarice. In this case, it would appear, there was not one of all the judges of this city that abhorred such a piece of villany, or was proof against the flatteries and bribes of the wicked Jezebel. For, in obedience to her order, and without the least remonstrance, "they proclaimed a fast," they set the virtuous Naboth "on high among the people," condemned him on the false witness of two atrocious characters, and "carried him forth out of the city and stoned him with stones that he died." And, in order to display their sycophancy to this atrocious woman, and to gratify her pride and revenge—and to show that they deserved her favour for the deed they had committed, they *immediately* sent information to Jezebel, saying, "Naboth is stoned, and is dead." This is but one instance, out of many thousands of similar crimes which have been committed under the show of justice, through the influence of selfishness and avarice. The records of the Inquisition, of the conclaves of popes and cardinals, of the star chamber, of the high commission court, and even of many other courts deemed more just and honourable, by whose decrees, men innocent of any crime, have been fined and imprisoned, robbed of their earthly possessions, tortured with racks and thumb-screws, and doomed to ignominious deaths, would afford ten thousands of striking examples of unrighteous decisions, proceeding from a principle of ambition and covetousness, sufficient to make "the ears of every one that hears them to tingle."

It is related of that pious and upright judge, Sir Matthew Hale, that, when a gentleman who had a cause to be tried at the assizes, sent him a *buck* for his table; as

soon as his name was mentioned, he asked him, "if he was not the same person who sent him venison," and finding he was the same, he told him "he could not suffer the trial to go on, till he had paid him for his buck." To which the gentleman answered, "that he had never sold his venison, and that *he had done nothing to him that he did not do to every judge that had gone that circuit.*" But this excellent judge had learned from Solomon that "a gift perverteth the ways of judgment," and therefore he would not suffer the trial to go on till he had paid for the present: upon which the gentleman withdrew the record.

On another occasion, at Salisbury, the dean and chapter, having, according to the custom, presented him with six sugar-loaves, on his circuit, he made his servants pay for the sugar before he would try their cause. These anecdotes, while they illustrate the uprightness and impartiality of this eminent person, also prove, that it was customary for those who had causes to be tried, to give presents to the Judges of assize; and that, in all probability, they frequently acted under the influence of such bribes.

Another story is told of Judge Hale, in reference to a case between two brothers, the younger of whom had endeavoured to deprive his elder brother of an estate of £500 a year, by suborning witnesses to declare that he died in a foreign land. Under the guise of a *miller*, he was chosen one of the jury on this cause; and as soon as the clerk of the court had sworn in the jury-men, a little dextrous fellow came into their apartment and slipped ten golden Caroluses into the hands of eleven of the jury, and gave the miller five, while the judge, at the same time, was known to be bribed with a great sum. The judge summed up the evidence in favour of the younger brother, and the jury were about to give their assent, when the supposed miller stood up and addressed the court with such energetic and manly eloquence, as astonished the judge and all present—unravelled the sophistry to the very bottom, proved the fact of bribery, evinced the elder brother's title to the estate, from the



contradictory evidences of the witnesses, and gained a complete victory in favour of truth and justice.

The well-known Judge Jeffreys, who was as avaricious as he was unjust and cruel, reduced many innocent victims to beggary, by his rapacious exactions. A gentleman of Devonshire, of the name of Prudeaux, having been thrown into prison, and dreading the severe and arbitrary spirit, which at that time met with no control was obliged to buy his liberty of Jeffreys, at the price of *fifteen thousand pounds*, though he could never so much as learn the crime of which he was accused.

And, as judges have perverted judgment, so advocates and pleaders in courts of justice, under the influence of avarice, have endeavoured to "turn aside the cause of the needy in judgment." How often have such persons, by means of sophistry, misrepresentation, and false eloquence, supported a bad cause, and robbed the fatherless and the widow of their just rights and their dearest enjoyments—while the very moment they were doing so; they were *conscious* of the injustice of their procedure! thus subjecting themselves to that terrible denunciation, "Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness, *that justify the wicked for reward*, and take away the righteousness of the righteous from him." Nothing is more common, among such persons, than to undertake a cause of any description, however untenable, provided, they are paid for defending it. In opposition to such conduct, which is directly opposed both to reason and the word of God, it is said of Sir M. Hale, that "if he saw a cause was unjust, he would not meddle farther in it; but to give his advice that it was so; if the parties after that were to go on, they were to seek another counsellor, for he would assist none in acts of injustice." "In his pleadings, he abhorred those too common faults of mis-reciting evidence; quoting precedents or books falsely, or asserting things confidently, by which, ignorant juries or weak judges are wrought upon and deceived." Would to God, that all our pleaders were animated by such upright and nonourable principles!

6. Covetousness has transformed many of the ministers of religion into courtly sycophants, and hunters after places of honoar and worldly gain.

The apostle Peter solemnly enjoins Christian pastors to "feed the flock of God, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind." Neither to act as "lords over God's heritage, but to be ensamples to the flock." But, how often do we find that professed ministers of the gospel appear to have a greater respect to the pecuniary rewards of their office than to accomplish the great ends for which it was appointed. Otherwise, how should it ever happen, that men would have the effrontery to receive five, or ten, or fifteen hundred pounds a year, under pretence of "feeding the flock of God," over which they were solemnly appointed, and yet spend their time in fashionable dissipations in distant countries, without ever caring for the souls of their parishioners, or imparting to them the least portion of divine instruction? Such ministers when at any time they do preach to their people, will naturally frame their sermons according to worldly motives, and for selfish designs. If it may promote their secular interests, they will appear like Apostles, full of ardent zeal for the truth and in opposition to error and abounding sins. But, if the doctrines of the cross be not palatable to their fashionable hearers, they will amuse them with Pagan morality, smooth down the threatenings of the divine word, and endeavour to gratify the corrupt humours of their audience. The standard of their religion changes with the changes of the State; and they will not scruple, when their worldly interest is at stake, to defend all that is odious in tyranny, and to extol the most wicked and unprincipled characters. Of this we have a striking example in the case of the Reverend Dr. Snaw, who lived in the time of the protectorship of the Duke of Gloucester, who afterwards usurped the crown, under the title of Richard III. Among other pleas to gain his ambitious designs, Richard attempted to maintain what had not the shadow of a foundation in

truth—that both Edward IV. his own brother, and the Duke of Clarence, were equally illegitimate, and that the Dutchess of York had received different lovers, who were the fathers of these children. Nothing was considered more impudent and unfounded than this assertion, which threw so vile an imputation on his own mother, a princess of irreproachable virtue, and then alive. Yet the place chosen for first promulgating this shameful falsehood, was the *pulpit*, before a large congregation, in the protector's presence; and a Reverend Doctor of Divinity was base enough to prostitute the sacred office for this purpose. Dr. Shaw was appointed to preach at St. Paul's; and having chosen this passage for his text, "*Bastard ships shall not thrive,*" he enlarged on all the topics which could discredit the birth of Edward IV., the Duke of Clarence, and of all their children. He then broke out into a panegyric on the Duke of Gloucester, and exclaimed, "Behold this excellent Prince, the express image of his noble father, the genuine descendant of the house of York; bearing no less in the virtues of his mind, than in the features of his countenance, the character of the gallant Richard, once your hero and favourite; he alone is entitled to your allegiance; he must deliver you from the dominion of all intruders; he alone can restore the lost honour and glory of the nation." Such was a part of the fulsome oration of this *Reverend* sycophant, in favour of a despicable tyrant and atrocious murderer. It was previously concerted, that as the doctor should pronounce these words, the Duke of Gloucester should enter the church; and it was expected that the audience would cry out, "*God save king Richard!*" which would immediately have been laid hold of as a popular consent, and interpreted to be the voice of the nation. But Providence, not unfrequently, turns the schemes of the crafty into foolishness. By a ridiculous mistake, worthy of the whole scene, the Duke did not appear till after this exclamation was already recited by the preacher. The Doctor was therefore obliged to *repeat* his rhetorical figure out of its proper place: the audience, less from the absurd conduct of the discourse, than from

their detestation of these proceedings, kept a profound silence; and the protector and his preacher were equally abashed at the ill success of their stratagem. For, "He who sits in the heavens," and whose eyes "behold the children of men," "holds in derision" all such deceitful schemes, and disappoints the devices of the crafty, so that their hands cannot perform their enterprise."

It is to be hoped, that there are, in our times, few persons connected with the sacred office, who would go all the length with the despicable sycophant to whom I have alluded. But there is no one who reads the daily journals, and has his eyes open to what is passing around him, but must perceive that there are characters within the limits of the British Empire, invested with the office of ministers of the gospel, who make a near approximation in their temper and conduct, to such political parasites. It becomes ministers of religion in general, to be particularly on their guard against such unhallowed propensities, so degrading to the office of ambassadors of Christ, and with the indulgence of which they have been so frequently charged. If their great object be merely "to please men," they "cannot be the servants of Christ;" and, in flattering the great, and pandering to their pride, from ambitious motives, they will be found subjecting themselves to that awful denunciation of our Saviour, "He that is ashamed of me, before men, of him will I be ashamed before my Father and his holy angels." And a more awful situation can scarcely be conceived than that of an ambitious and worldly-minded minister standing before the bar of God, and commanded "to give an account of his stewardship," and of the souls committed to his care. The prospect of such a scene, and its appalling consequences, ought to make every such character *tremble*, if he really believes in a future retribution; and either throw aside all pretensions to the sacred office, or "break off his sins by righteousness," and "flee for refuge from the wrath to come."

In short, what was addressed by the prophet Malachi, in the name of Jehovah, to the priests of the Jews, might be addressed with propriety to many of the ministers of

the New Testament Church, and ought to excite their solemn consideration: "Ye have departed out of the way; ye have caused many to stumble at the law; therefore have I made you contemptible and base before all the people; as ye have not kept my ways, but have been partial in the law. Now, therefore, O ye priests, this commandment is for you—if ye will not hear, and if ye will not lay it to heart, to give glory to my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings, yea I have cursed them already because ye do not lay it to heart."

7. Covetousness inclines men to *presumption and self-sufficiency*, as if they could live independently of their Maker, and consequently *leads to a virtual denial of a superintending Providence*.

God is the original source of existence and happiness. On him all creatures, from the archangel to the worm, depend for every enjoyment they now or ever will possess. Throughout every region of the universe; all the laws of nature, and all the movements of the material system connected with these laws, are absolutely dependent upon Him "who spake, and it was done," who gave the command, "and all things stood fast." Consequently all the orders of intelligent beings, wherever existing throughout creation, are every moment dependent upon his superintendence and care, for the continuance of their existence, and for every comfort they enjoy. Were he to withdraw his supporting hand, their existence and enjoyments would cease, the wheels of nature would stop, and the vast fabric of the universe would soon be transformed into one frightful and universal ruin. "For in Him we live and move, and have our being;" his visitation sustains our spirits, and in his hand is the soul of every living thing, and the breath of all mankind. It is, therefore, one of the first duties of every rational creature, to look up to God for every blessing, to *confide* in him for every earthly comfort, and to acknowledge his goodness for every *sensitive* as well as spiritual enjoy-

ment he confers. To act otherwise, is virtually to call in question his existence, and his overruling providence.

But *riches*, to which the covetous appetite is directed, incline men to presume on their own *self-sufficiency*, and to rob God of that homage and confidence which is due to him as the Supreme Dispenser of every blessing. In many cases, they virtually depose God from his throne, and set up the world as the object of adoration and confidence. Instead of directing the soul to trust in the Most High in the midst of dangers and distress—"the rich man's *wealth* is his strong city, and as a high wall in his own conceit," to which he looks for defence in the prospect of whatever may befall him. Hence, it is declared of Israel, after they were filled with abundance, "their heart was exalted, therefore have they forgotten me, saith the Lord;" and hence the declaration of the Psalmist in regard to such, "they trust in their wealth, and boast themselves in the multitude of their riches." This confidence in wealth, and forgetfulness of dependence upon God, form some of the chief reasons why so many pointed injunctions are given in Scripture in reference to the evils of covetousness, and the danger attending the accumulation of wealth. It was on this account, chiefly, that the rich man "who had goods laid up for many years," was condemned. He *trusted* in these riches as the source of his happiness, and as a security in his own hands against every calamity; and he presumptuously calculated on the enjoyment of many years to come, forgetting that he was every moment dependent for existence on that Almighty Being, "in whose hand our life is, and whose are all our ways." This was likewise the characteristic sin of the rich voluptuary, "who was clothed in purple and fine linen, and fared sumptuously every day." He was not a miser, neither were the poor driven with insolence from his door; for Lazarus lay at his gate, and was fed with the crumbs from his table. But he was forgetful of God; his riches were his confidence; and led him to scepticism and irreligion, and to overlook and even deny the great realities of the eternal world. This is evident from his request, that Lazarus

would go, in the capacity of a prophet, and testify to his brethren the truth and reality of a future state of existence.

This confidence in riches has, in thousands of instances, been a snare to professors of religion, especially when the open profession of genuine Christianity exposed to hazard their worldly possessions. Trusting more in their wealth than in the promise of divine protection, and looking more earnestly on the things which are seen and temporal, than on those which are unseen and eternal, they have turned aside from the profession of their faith, and virtually "denied the Lord who bought them." Eusebius, the ecclesiastical historian, relates, that "in the time of the severe persecution of the church by the Emperor Decius, the rich men among the Christians were the most easily and miserably foiled." The love of the world vanquished their Christian fortitude, and led many of them to relapse into the profession of Pagan idolatry. In the time of the Arian persecution, many of the rich who occupied offices which should have led them "to contend earnestly for the faith once delivered to the saints," accommodated their profession to their desires after ambition and avarice. Like too many in our day, they had a political faith which was either orthodox or Arian, according as the State should determine, and as public favour and emolument should smile on the one or the other. The history of the church is full of examples of this kind, and there is too much reason to fear that there are many in our times, both among the clergy and the laity, following in their footsteps. It therefore becomes every one, and especially those professors of religion who are possessed of wealth, carefully to examine the state of their hearts on this point, and ascertain whether they are "trusting in the Lord," or "putting confidence in princes." In order to the exercise of confidence in God, it is necessary that we should sometimes be brought into straits and difficulties. When the poor are in want, or enjoy but a scanty portion of the good things of the world,—if they be Christians, it naturally leads them to a sense of dependence, and to look up to Him from whom

all comforts flow; and it is highly expedient for the exercise of faith and hope, that we should frequently *feel* that we are dependent creatures. But riches have a *tendency*, if we be not every moment upon our guard, to make us forget our dependence upon the Most High, and to beget a spirit of pride and self-sufficiency, as if we were able to guide ourselves through the world, without being beholden to the care of Divine Providence. But, let such learn to know, that they stand as much in need of the care and protection of heaven, as the poorest wretch that wanders houseless and forlorn. They have food and drink of every quality, and in abundance. But can food ward off calamities or death? A tile falling from a house, the oversetting of a chariot, or a flash of lightning from the clouds, will kill a rich man as well as a poor. They have changes of costly raiment, while the poor are covered with rags. But will the gout, the palsy, the stone, or the burning fever, pay any respect to costly attire? or will the patient feel less agony under them, because he is covered with purple and scarlet? Besides, an earthquake, an inundation, a tempest, a conflagration, a shipwreck, the perfidy of friends, the midnight robber, or the convulsion of nations; all which events are under the direction of God—may, in a few days, sweep from them all their earthly possessions, reduce them to a state of indigence, and lay all their earthly glory in the dust. Hence the propriety of attending to the admonition of the Psalmist: “Trust not in oppression, become not vain in robbery; *if riches increase, set not your heart upon them.* Trust in Jehovah at all times, ye people, pour out your heart before him, God is a refuge for us.”

8. Covetousness has produced *all the public evils, wars, and devastations which have happened in every age of the world.*

The records of history, as I have had occasion to notice, contain little else than disgusting details of the mischiefs and the miseries inflicted on the world, by the ambition and rapaciousness of mankind. The earth, which might long ago, have been transformed into a



scene of fertility and beauty, by the benevolent agency of human beings, has, in most of its regions, been turned into a scene of desolation, by destroying armies prowling over every country in quest of plunder. Such is the insatiable appetite of *avarice*, that, not contented with "devouring widows' houses," spoiling the weak and defenceless in her native land, she has aimed at enriching herself with the plunder of Empires. Like hell and the grave, "she has enlarged her desire, and opened her mouth without measure, and the glory, the multitude and the pomp" of temples, cities, states, kingdoms, and continents, have become a prey to her ever-craving appetite, and been swallowed up and devoured. Yet, after all, she is never satisfied, and the whole earth becomes too narrow a theatre for her rapacity and ambition. Alexander, in the mad career of his conquests, subdued and plundered the greater part of the known world, and had the riches and splendour of its most magnificent cities at his command; yet when he had finished his course, he sat down and wept like a crocodile, because he had access to no other world, that might serve as a theatre for warfare and plunder. Thus it is that avarice would never curb her boundless desires, till she had glutted herself, not only with the spoils of this terrestrial region, but with the treasures of the universe; yet, like hell and destruction, she would never be satisfied. Nor would ambition—her kinsfellow and companion—ever cease its career, till it had subdued every order of intellectual existence, ascended the throne of the Most High, and seized the reins of universal government.

It would be needless to bring forward illustrations of this topic, or to attempt to show that the covetous and ambitious principle, has been the main cause of the wholesale destruction of mankind, and the wide spread of human misery, for almost the whole of the records of history contain little else than a continued series of illustrations on this point; and I have already, under the first head, selected a few examples, which might be multiplied a thousand fold.

But I cannot help pausing a little, to reflect on the nu

merous evils, and the incalculable misery which this unholy affection has produced in the world. Could we take only a bird's-eye view of its operations and effects, beginning at the first apostasy of man, and tracing them down the stream of time to the present day—and could we, at the same time, stretch our eyes over the globe, from north to south, and from east to west, and contemplate the miseries which have followed in its train in every land—what an awful and revolting picture would be presented to the view! But there is no eye, save that of Omniscience, which could take in the thousandth part of the widely-extended miseries and desolations which it has in every age produced. During the period which intervened from the fall of man to the deluge, this principle appears to have operated on an extensive scale, for we are told, that “the wickedness of man was great,” and that “*the earth was filled with violence*,”—evidently implying that the strong and powerful were continually engaged in seizing on the wealth and possessions of the weak and defenceless, oppressing the poor, the widow, and the fatherless, plundering cities, desolating fields, and carrying bloodshed and ruin through every land—till the state of society rose to such a pitch of depravity, as rendered it expedient that they should be swept at once, with an overflowing flood, from the face of creation.

After the deluge, it was not long before the lust of ambition began again to display itself by an inordinate desire after wealth and aggrandizement; and hence, wars were re-commenced among almost every tribe, which have continued, in constant succession, throughout every generation to the present day. Wherever we turn our eyes over the regions of the globe, whether to the civilized nations of Europe, the empires of Southern Asia, the frozen regions of Siberia, the sultry climes of Africa, the forests and wilds of America, or even to the most diminutive islands, which are spread over the Pacific Ocean, we behold **COVETOUSNESS**, like an insatiable monster, devouring human happiness, and feasting on the sorrows and sufferings of mankind. But who can calcu-

late the amount of misery which has thus been accumulated? It is more than probable, that the eighth part of the human race has been slaughtered by the wars and commotions which ambition has created; and, consequently, more than *twenty thousand millions* of mankind have become its victims; that is, twenty-five times the number of human beings which compose the present population of the globe. Along with the destruction of such a number of rational beings, we have to take into account the millions of mangled wretches whose remaining existence was rendered miserable, the numberless widows and orphans who were left to mourn the loss of every thing dear to them, the thousands of infants that have been murdered, and of females that have been violated, the famine and pestilence and the frightful desolations which destroying armies have always left behind them. Many spots of the earth, which were beautiful as Eden, have been turned into a hideous wilderness. The most splendid and magnificent cities have been set on flames or razed to their foundations, and "their memorials have perished with them." Even the lower animals have been dragged into battles, and have become sufferers amidst the fury of combatants and the wreck of nations. Such are some of the hideous desolations, and the vast amount of human misery which covetousness has created; for to avarice, leagued with ambition, is to be attributed all the wars, commotions, and devastations, which have ever visited the world.

Besides such wholesale robberies and murders, covetousness is accountable for numerous *public frauds and mischiefs committed on a smaller scale* by the public agents and others connected with the governments of every country. In the management of taxes, the collection of national revenues, in contracts for the supply of armies and navies, in claims for undefined perquisites, in the bestowment of places and pensions, in soliciting and receiving bribes, in the sale and purchase of government property,—in these and numerous other instances, frauds and impositions are so frequently committed, as to have become notorious to a proverb. On such exuberant

sources of wealth, multitudes are rapidly enriched; and while nations are ground down under a load of taxation, and the industrious labourer and mechanic groaning under the pressure of poverty, a comparatively few are rolling in the chariots of splendour, fattening on the sweat and blood of millions, and feasting on the sufferings of mankind.

It is amazing with what ease and apathy, men calling themselves Christians, will talk of the prospect of war, in the view of enriching themselves with such public plunder. Scarcely any thing is more common, and yet nothing is more diabolical. To wish for war, that trade may revive and flourish, is to wish the destruction of ten thousands of our fellow-creatures, that we may add a few pounds to our hoarded treasures, or have the prospect of embarking in a profitable speculation. Yet such wishes have been indulged a thousand times, by many who *profess* to be the followers of Christ.

9. *Covetousness prevents the extension of the Christian Church, and the general improvement of Society.*

It is by means of the proper application of money, that the gospel is promulgated, sinners converted, the Bible circulated, and the tidings of salvation conveyed to heathen lands. Much still remains to be done in these respects; for more than 600,000,000 of mankind still remain enveloped in pagan darkness. If all the members of the Christian Church were to contribute according to their ability, this object, (the conversion of the world), however arduous and extensive, might ere long be accomplished. But avarice interposes, and withholds those resources which are requisite for carrying the plans of Divine Mercy into effect. If wealth were not hoarded by covetous professors of religion, or expended on their lusts, our Missionary and other Philanthropic Societies would soon have at their disposal, revenues twenty times, at least, their present amount. How many professed Christians are there, who are wallowing in wealth, and yet contributing nothing but the smallest fraction of their substance (and sometimes nothing at all), to the service

of God and the extension of the Gospel church! And how many others are there, who, at their death, leave twenty or thirty thousand pounds to their friends, and even to distant heirs, without bequeathing a single hundred—sometimes not a single guinea, for promoting the conversion of sinners, and the extension of the Redeemer's kingdom! Such persons evidently belie their Christian profession, and appear to have no Scriptural idea of their obligation to "honour the Lord with their substance," and of the great end for which wealth has been bestowed.

By such conduct, they virtually prevent the conversion of thousands, the reformation of the world; and the approach of that period, when "the knowledge of the Lord shall cover the earth, and all flesh see his salvation." They declare, in point of fact, that the hoarding of thousands of pounds, (of which they do not stand in need,) is a matter of more importance in their eyes, than the universal propagation of religion, and the eternal happiness of thousands of immortal beings. Whatever profession they may make, whatever show of piety they may assume, they place a barrier in the way of the progress of Christianity, and too plainly indicate, that the love of the world occupies a higher place in their hearts, than the love of God.

By such conduct, *the general improvement of society is likewise prevented.*

Before society arrives to that state of perfection, of which it is susceptible, much exertion and manifold reformations are required. The universal instruction of all ranks requires to be established on a more extensive and permanent basis than it has ever yet been. Seminaries for the education of the young, and likewise for those more advanced in life, require to be multiplied at least tenfold. Colleges and academies, of different descriptions, still remain to be established in such numbers as to afford an adequate supply of *intelligent* teachers and ministers of the Gospel, for diffusing both general and scriptural knowledge among all ranks of the community.

The *physical* condition of mankind, likewise requires

to be meliorated and improved. Many of our towns and villages require to be new-modelled, and rendered clean, airy, and salubrious; and the condition of the mechanic and the labouring poor, rendered more comfortable, and more conducive to moral and mental improvement. All which objects might, at no distant period, be fully accomplished, were the superfluous wealth of the professing Christian world properly directed, and applied to its legitimate objects. But all such designs are prevented from being brought into effect, by the avarice of those who *profess* to have renounced the world and its vanities, and to be looking forward to a heavenly inheritance. There can scarcely be a more glaring contradiction, than that which such conduct and such professions imply. But as this is a topic of peculiar interest, I shall take occasion to enter into more minute detail on another branch of our subject.

10. The evil of covetousness, will further appear, if we consider *what would be the consequences were this impure affection UNIVERSALLY to prevail.*

Every principle and every affection in human beings, ought to be tried by the ultimate consequences to which it naturally and necessarily leads. On this ground, it might be shown, that every violation of the Divine law leads to misery, in one shape or another, both to the violator himself, and to all with whom he is connected. And farther—that, if any one commandment of the law of God were *reversed*, or set aside, or *universally* violated, not only would the most appalling consequences ensue, but it would lead to the subversion of all order among intelligent agents, and would ultimately produce the *extermination* of the race of man.

The same, of course, may be affirmed of the covetous principle. Were it to reign supreme in the human heart, and to be *universally* acted upon, it would soon lead to the utter destruction of society. It would lead, in the first instance, to universal fraud, deceit and falsehood; so that no domestic nor public business, nor commercial arrangements of any description, could be carried on

with the least degree of confidence. It would next lead to universal rapacity and plunder, which would produce a scene of turbulence and horror in which no human being could enjoy for any length of time, either happiness or repose. The strong would seize upon the possessions of the weak and defenceless, without the least remorse, and deprive them of every thing that tends to enjoyment. Every one's covetous eye would be directed to the possessions of his neighbour; and, by a thousand insidious and malignant schemes, or by open violence, every thing would be seized upon, and appropriated for the purpose of gratifying the covetous appetite. No one's life would be secure for a single week, and murders would be daily committed for the purpose of obtaining the wealth and possessions of the opulent. Of course, peace, and harmony, and kindness, would be unknown among men; every man's covetous heart be filled with malignity, and set against the interests of his neighbour. In the progress of such rapacity and plundering, wars of the most ferocious nature would take place. One nation would invade the territories of another, for the purpose of plunder; and, in the midst of the contests for spoil, cities and towns would be demolished; fruitful fields transformed into a scene of desolation, and myriads of the human race slaughtered in every land. Amidst such dreadful commotions, the fields would be permitted to lie waste and uncultivated, and human beings would be gradually diminished by slaughter, and universal famine, till, in the course of a generation or two, the whole race would be extirpated from the earth.

Such would evidently be the progress and the dreadful effects of the covetous principle, were it to operate *universally* and *unrestrained*. Such effects, indeed, it has already, to a certain degree, produced; and the annals of every nation under heaven, bear witness to the melancholy truth. And, were it not, that it is counteracted and restrained in its operations by the overruling Providence of God, by the force of natural conscience, and by the influence of Christian principles and motives, it would soon transform this globe into an immense sepulchre

overspread with desolation and dead men's bones, and fit only for a habitation to the beasts of prey. The very circumstance, that it has never yet produced such a terrible effect, is an evident proof that a moral Governor superintends the affairs of this world, and by his wise and merciful arrangements, sets "restraining bounds" to the passions of men, that his benevolent purposes in relation to our race, may be in due time accomplished.

It is evident, then, that an affection which produces such debasement of mind, and which naturally leads to such dismal and appalling consequences, must embody within it *the ESSENCE of almost every evil*, and of every species of moral turpitude; and, although it may appear comparatively harmless, when confined to a narrow sphere, and covered with a cloak of hypocrisy, yet it only requires to burst its confinement, to be blown into a flame, and to have free scope for its destructive energies, in order to undermine and overturn the whole fabric of the moral universe. This consideration deserves the serious attention of every one who feels the least rising of such an unhallowed passion, and should induce him to exercise holy jealousy over himself, and to use every Scriptural mean to repress and counteract its first emotions. His prayer to God should be like that of the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts. Turn away mine eyes from beholding vanity; incline my heart unto thy testimonies, and not to covetousness, and lead me in thy way everlasting."

I might likewise have enumerated among the evils produced by covetousness, the host of vices, and the anxious fears, and tumultuous passions connected with this affection—its baneful influence on friends and relatives, and on general society; that it incapacitates the individual in whose heart it reigns for enjoying substantial happiness; that it was one of the impulsive causes of the death of Christ; that, when fostered through life, it becomes *inveterate* in old age, and retains its strength and vigour, when almost every other vice has withered and decayed, and, that it has, to a certain extent, prevented the *union*



of the Christian church, and the affectionate intercourse of its members. But without dwelling on these and such particulars, I shall only observe,

In the last place,—that covetousness indulged and persisted in through life, *infallibly leads to misery in the life to come.*

“Be not deceived,” says an ambassador of heaven, “neither *idolaters*, nor *thieves*, nor *covetous*, nor revilers, nor extortioners, shall inherit the kingdom of God.” What a terrible and appalling denunciation, when contemplated in all its extent, and its eternal consequences! Such characters *shall not inherit the kingdom of God.* And we are expressly told, that they who are banished from this kingdom, “shall be cast into the lake of fire which burneth forever and ever;” and that “they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” A covetous man is, therefore, in as direct a course to eternal misery, as the most licentious profligate, or the most atrocious characters. If men really believed in the realities of an eternal world, and in the certainty of such terrible denunciations being accomplished, how would it make their whole frame tremble at the awful prospect! But no hearts are harder than the hearts of the covetous. They are surrounded as with a wall of adamant, and fortified against every admonition, so that neither the voice from Mount Zion, nor the threatenings from Sinai, can make the least impression; and the longer they live in the world, the more impenetrable do they become, till, in the righteous judgment of God, they are sometimes given up to a hardness which nothing will penetrate but the sharpness of “unquenchable fire.” This is a consideration which demands the serious attention of the young, and of those in the prime of life. It shows, with what care and holy caution, they ought to guard against the first emotions of every vicious passion, and particularly against the emotions of covetousness; for, if they be indulged, they will grow with their growth, and

strengthen with their strength, till they become *inveterate* habits, which no human power can eradicate.

I have already shown,\* that the covetous must necessarily be banished from the kingdom of the just, because they are altogether unfit for relishing its pleasures, or engaging in its employments. But exclusion from the society and the joys of heaven, is not the only punishment they will suffer. They will be subjected to positive misery; and, among other sources of misery, they will be tormented with restless and insatiable desires, which will always be raging, and which will never be gratified. In the present life, while covetous desires were raging, they were *partially* gratified. But, in the future world, gold, and silver, and splendid possessions, such as are now the object of desire, will be forever beyond their reach; and, consequently, they must suffer all that is included in boundless desires and craving appetites, which are never to be gratified. Besides, all that is included in those striking representations of Scripture—"the worm that never dies; the fire that is never quenched; weeping and wailing, and gnashing of teeth; and the blackness of darkness forever," will be the portion of the ambitious and avaricious sinners, who are banished from the glories of the New Jerusalem. What will it then avail the covetous sinner, that he had heaped up gold as the dust, and silver as the stones of the field? or the ambitious sinner, that he rolled on the wheels of splendour, and fared sumptuously every day? Will riches profit in the day of wrath? Will the *recollection* of bags of gold, and chests of dollars treasured up in this fleeting world for profligate heirs, alleviate the anguish of the miser's soul in the place of punishment? Will the gay and licentious worldling find his torments assuaged by *revolving the idea*, that he was transported to hell in a splendid chariot? and that he left his degenerate offspring to be conveyed with the same pomp and equipage to the place of misery? Alas! such recollections, instead of alleviating, will only enhance the unutterable anguish of the inhabitants of Tophet, and

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\* See pages 90, 91.

add new fuel to the fire which is never to be quenched. Oh, that the sons of avarice and ambition, "were wise, that they understood these things," and that they would consider the eternal consequences of their present affections and conduct? Nothing can be more foolish than to prefer shadows to realities, trifles to the most momentous concerns, fleeting baubles to an enduring substance, riches that perish in the using to "a treasure in the heavens that fadeth not," the fashion of the world that passeth away, to an incorruptible inheritance, and an exceeding great and eternal weight of glory." What is the hope of the hypocrite when God taketh away his soul? Yea, "what will it profit a man, though he should gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" It is therefore the dictate of true wisdom, and accordant with every rational principle, to mortify every unholy affection, to despise the vain blandishments of the world, that lieth in wickedness, to exercise contentment under the allotments of Providence, and to aspire after the enjoyment of that inheritance "which is incorruptible, and that fadeth not away."

## CHAPTER V.

## ON THE PRINCIPLES BY WHICH CHRISTIANS SHOULD BE DIRECTED IN THE APPLICATION OF THEIR WEALTH.

THERE are, perhaps, few things connected with the social state, of more importance than the proper distribution and application of wealth; yet there is no subject about which so many foolish and erroneous conceptions are entertained. Every man seems, in this respect, to consider himself as a kind of independent being, and to imagine that he has full power, both physical and moral, "to do with his own as he pleases." That he is invested with a sovereign right, either to give or withhold his money, as he thinks fit, and that no one has authority to say to him, "what dost thou?" Even Christians have not yet learned the legitimate use and application of riches, notwithstanding the pointed injunctions and the specific principles on this subject laid down in the word of God; and hence it has too frequently been considered as no way inconsistent with the profession of Christianity, for Christians to act, in this respect, in accordance with the maxims of general society, and the common practices of the men of the world.

It is now more than time that other and nobler views were entertained and acted upon by those who profess to be followers of the lowly Jesus—views accordant with the instructions of their Divine Master, and the admonitions of his holy prophets and apostles. In order to a slight elucidation of this subject, I shall in the first place offer a few general remarks, connected with this topic,—and, in the next place, inquire what proportion of their worldly substance, Christians ought to consecrate to the good of society, and the promotion of religion.

I. In reference to the first department of this subject, the following general principles, among many others, require to be recognized:

1. *God is the original source of all the riches we enjoy.*

“The earth belongs to Jehovah, and the fulness thereof, the world and they that dwell therein. Every beast of the forest is his, and the cattle upon a thousand hills.”—“The silver is mine, and the gold is mine, saith the Lord of Hosts.” All the treasures of the universe were brought into existence by His creating power, and distributed, in certain proportions, to all the ranks of sensitive and intellectual existence which people the amplitudes of creation. To man he assigned the productions of the field, the wealth of the mineral kingdom, and the treasures of the deep; and it is owing to his benevolent care and overruling Providence, that any one is permitted to procure such riches, and to enjoy those comforts of which they are the sources. Hence, it is declared by an inspired writer, “Thine, O Lord, is the greatness, and the power, and the glory; for all that is in the heavens and in the earth, is thine. Thine is the kingdom, O Lord, and thou art exalted above all. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.” These are truths connected with the very idea of the existence of an Eternal and Independent Being, from whom creation derived its origin; and yet they are overlooked by the greater part of mankind, as if they were a species of independent beings, and as if their own powers alone had procured them the treasures they possess. The full recognition of this fundamental truth, that “God is the original source of all riches,” would introduce a most important change in the views of men with regard to wealth, and to the purposes to which it ought to be applied; and would produce a benign influence on all the movements of the Christian and the moral world.

2. *Riches are given as a trust to be employed in the service of God, and for the good of men.*

It is evident, from the very nature of the Divine Being, that wealth, when bestowed, was intended to be used in accordance with his will, and in subserviency to the accomplishments of his designs, in the moral government of the world. In conducting the affairs of the moral system, human beings are the agents he most frequently employs; and the wealth he has put into their hands has a powerful influence in accomplishing purposes either good or bad, according to the disposition of the agents. If he has intended, as his word declares, that the revelations of his will should be made known throughout the world, and that "the gospel should be preached to every creature," money is one of the grand means by which this important object is to be accomplished; and, in the present state and constitution of the world, or according to the fixed principles of the Divine Government, it is impossible that, without this mean, such a design can be brought into effect.\* If he has distributed wealth in different proportions, to different individuals, and, if it is his intention to communicate happiness to his creatures, and that a certain proportion of his bounty should be enjoyed by all, then it must evidently be his will, that those who abound in riches, should "be ready to communicate," and to impart a certain portion of them to those who are in need. Hence it is commanded, "if thy brother be waxen poor, and fallen into decay, then thou shalt relieve him. Thou shalt open thy hand wide, and shalt surely lend him sufficient for his need in that which he wanteth." "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he repay him again." "Blessed is he that considereth the poor, the Lord will deliver him in the time of trouble." "Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, and willing to communicate." Such injunctions are laid upon the wealthy, not as a tax or a burden, but for the purpose of calling forth into ex-

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\* From what we know of the plan of the Divine Government, we have no reason to believe that any *miraculous* interposition will take place to effectuate the objects to which I allude. See Chapter VI

ercise the principle of benevolence; of promoting a reciprocal interchange of kindly affections and good offices between man and man; and for demonstrating the truth and efficacy of our Saviour's Divine maxim, "it is more blessed to give, than to receive."

Now, if riches, instead of being applied, in part, to such purposes as now stated, are devoted solely to base and selfish ends, to sensual gratification, to foster a passion for worldly splendour and aggrandizement, or to subserve the purposes of bribery, political rancour, or party spirit—they are consecrated to objects *directly opposite* to those which God has commanded, and determined to accomplish; and, consequently, have a tendency to frustrate, if it were possible, the plan of Divine Benevolence, and the regeneration of the world.

Since riches, then, are committed to us, as a trust from God, to be employed in his service and according to his will, every one who dares to devote them solely to such sinister purposes, must be considered as trampling on the authority of his Maker, and setting at defiance the laws of Him, whose sovereign will all the elements of nature, and all the hosts of heaven obey; and, consequently, subjects himself to the infliction of the threatenings denounced against such in the Divine word.

Our Saviour illustrates these positions in the parable of the nobleman, who delivered to his servants ten pounds, with the charge, "occupy till I come," and in the parable of the "talents," which were given to "every one according to his ability." These pounds and talents evidently denote the powers, genius, *wealth*, or authority, with which men are entrusted by their Creator, and which ought to be consecrated to the promotion of his glory and the benefit of mankind. That we are accountable for the use we make of such gifts, appears from the high rewards conferred on the faithful servants, and from the condign punishment inflicted on those who abused or misapplied the talents committed to their trust; "Cast ye the unprofitable servants into outer darkness, there shall be weeping and gnashing of teeth. These mine enemies, who would not that I should reign over them, bring hither

and slay them before me." These are words of the most awful import; and the sufferings inflicted on them will be felt in all their appalling and eternal consequences, by those to whom they refer; and therefore, they deserve the most serious consideration of all those, who, in the spirit of pride and independence, imagine, that "they can do with their own as they please." And, if riches be a trust committed to us by God, to be employed in his service, we are as much bound to apply them to their legitimate use, as a servant to whom money is entrusted by his master, is bound to apply it to the purpose for which it was intended, and for which he must render an account. And, at that important day when the Son of man shall appear in his glory, to call his professed servants to give an account of their stewardship—the manner in which the wealth committed to our care was expended, will then undergo a solemn and impartial scrutiny in the presence of an assembled world. And happy only will they be, who shall be enabled to "give in their account with joy, and not with grief," and receive the approbation of the Great Master, "well done, good and faithful servants, enter ye into the joy of your Lord." In the description which our Saviour gives of the solemnities of the final judgment, the eternal destiny of the human race is represented as depending upon the manner in which they employed the wealth and influence, with which they were entrusted: "depart from me, ye cursed; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not: verily, I say unto you, in as much as ye did it not to the least of these, my brethren, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal."

3. Christians are bound to dedicate their substance to the Lord, *from a consideration of the love of Christ in laying down his life for their redemption.*

The apostles, in all their writings, delight to expatiate on the love of Christ, as comprising within its range a



height and a depth, a length and a breadth, "which surpasses the grasp of human comprehension, and as being the most glorious display of Divine mercy and benevolence, ever made to our world." Enraptured with this sublime idea, the apostle John exclaims, "Behold! what manner of love the Father hath bestowed upon us, that we should be called the sons of God! In this was manifested the love of God towards us, because he sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins." This love demands the noblest sacrifices we can make for the honour of God, and for testifying our gratitude for the unspeakable favours conferred upon us through the death of his Son. Hence, the apostle Paul, in his own name and in the name of all true Christians, declares, "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that he died for all, that they who live, should not henceforth *live unto themselves*, but *unto him who died for them and rose again*." In this passage, the phrase "constraineth us" imports, being carried along, or borne away as with a strong and resistless impulse, like that of a torrent which sweeps away every thing before it. The first Christians were so carried aloft as it were on the wings of love and holy desire, that all selfish aims and worldly considerations were completely overpowered and subdued. They considered their wealth and influence as wholly consecrated to the service of their Redeemer; they forsook all their earthly possessions from love to his name, and that they might promote the interests of his kingdom. They took joyfully the spoiling of their goods, knowing, that in heaven they had a better and more enduring substance; they accounted "all things as loss in comparison of the excellency of Christ Jesus," and reckoned the sufferings of the present life as unworthy to be compared with the glory which is to be revealed. Every Christian ought to be animated with such noble principles and such elevated views and affections, if he claims a right to be distinguished by that sacred

name. And, if he is inspired with such hallowed emotions, he will not "henceforth live unto himself," for the mere gratification of his own appetites and passions, or for his own ease, aggrandizement, or secular interests, as if these were the chief objects of their pursuit. But "he will live unto Him who died for him and rose again." He will consecrate his moral and mental powers, his wealth and influence, and all the talents he possesses, to the furtherance of the kingdom of Messiah, and the extension of his glory through the world; and, whatever has a bearing, however remote, on this grand object, will meet with his cordial approbation and *pecuniary* support. In promoting such objects, he will not be guided by the narrow and selfish principles of commercial policy, but by the ardour of his love to the unseen Redeemer, and by the consideration, that all he possesses was derived from the Divine bounty; and will say with David, when he distributed his treasures for rearing the temple of the Lord; "All things come of Thee, and *of thine own* have we given thee."

II. Let us now inquire more particularly what proportions of our worldly substance should be directly consecrated to the service of God.

This is a point, which, in many cases, is difficult to determine; and in some instances, it must be left to the consciences of professed Christians to decide, as in the sight of God, and as amenable to him—what portion of their riches should be directly appropriated to his service. But there are certain general principles which may be laid down, by which, every one who has expansive views of the importance of salvation, and the nobleness and generosity of the Christian character, may be directed in this matter; and by which it may be made to appear, that ten times more than has generally been allotted ought to be exclusively consecrated to the honour of God, and the regeneration of man. In addition to the three propositions noticed above, the following general maxims may be stated;—1. Wealth is of use only according to the manner in which it is employed. 2. It is by means

of riches that the poor are provided for, that the salvation of the gospel is brought into effect, and that the moral world will ultimately be enlightened and regenerated. 3. That we ought to give a portion of our substance, in some measure corresponding to the importance and the magnitude of the object to which it is devoted. 4. That a comparatively small portion of wealth is adequate to procure every thing that is requisite to the true happiness of man. 5. That all useless luxuries, and splendid equipage, intended only for mere pomp and show, should be discarded by every Christian. 6. That all, or, at least, the greater part of the wealth which remains, after providing in a decent and Christian-like manner for the comfort of our families, should be devoted to the interests of the Redeemer's kingdom, and the general improvement of the social state, in subordination to this grand object. 7. That our chief object in acquiring riches should be, that we may have it in our power to consecrate a large portion of it to the furtherance of the grand objects to which I allude. Taking the above and similar principles for granted, we may now descend to the consideration of a few particulars.

1. The proportion of wealth commanded to be dedicated to the service of God, under the Jewish economy, may be considered as involving a certain principle, by which we may be directed in similar allotments under the Christian dispensation.

It is well known, that the *tenth part* of the produce of the Land of Canaan was required from the people for the maintenance of the priests and Levites. "Behold," saith God, "I have given the children of Levi all the tenth of Israel for their inheritance, for their service which they serve."\* This tithe the people paid both from the animal and vegetable produce of their estates, from the seed of the lands and the fruit of their trees, from their goats, sheep, and cattle.† Out of this tithe the Levites paid a tenth part to the priests, for their services connected with

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\* Numb. xviii. 21.    † Levit. xxvii. 30. 2 Chron. xxxi. 5, 6

the tabernacle or temple.\* Besides this tithe which the people were ordered to pay to the Levites, they were also to pay a tenth part of the remaining nine parts of that tithe to make a feast in the court of the sanctuary, or in some apartment belonging to it. At this feast, which was kept as an expression of their gratitude to God for the bounties of his providence, they were to entertain, along with their own families, some of the Levites.† The priests were the ministers of Jehovah, who superintended the offerings at his altar, and conducted the worship of the sanctuary. The Levites were dispersed among the other tribes throughout every part of Canaan, and had forty-eight cities allotted them, of which thirteen belonged to the priests. Their principal office was, to instruct the people in the law of God, and to preserve and teach knowledge throughout the whole land. So that the tithe of the produce of the land was appointed not only for the support of the *priests*, but for *the instructors of youth, and of all classes of the people throughout the tribes of Israel*.

Besides this regular tithe, the Jews were obliged to abstain from all the fruits that grew on trees new planted, for the first three years, which were accounted as uncircumcised, and it was a crime for the owners to appropriate them.‡ The fruits of the *fourth* year were devoted to the Lord: they were either sent to Jerusalem, or, being valued, they were redeemed by a sum equivalent paid to the priest, so that the people did not begin to enjoy the produce of their fruit trees till the fifth year. They were likewise obliged every year to offer to God “the first of all the fruits of the earth.”§ “When the head of a family,” says Saurin, “walked in his garden and perceived which tree first bore fruit, he distinguished it by tying on a thread, that he might know it when the fruits were ripe. At that time, each father of a family put that fruit into a basket. At length, all the heads of families

\* Numb. xviii. 25, 28.

† Deut. xii. 18, 17; xiv. 22—27. Lev. xxviii. 31.

‡ Lev. xix. 23.

§ Deut. xxvi. 2—18.

who had gathered such fruit in one town, were assembled, and deputies were chosen by them to carry them to Jerusalem. These offerings were put upon an ox, crowned with flowers, and the commissioners of the convoy went in pomp to Jerusalem singing these words of the 122d Psalm, 'I was glad when they said unto me, let us go up to the house of the Lord.' When arrived at the city they sang these words, 'Our feet shall stand within thy gates, O Jerusalem.' At length, they went into the temple, each carrying his offering on his shoulders, the king himself not excepted, again singing, 'Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors. Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors.'" The Jews were also obliged to leave the corn "on the corners of the fields," for the use of the poor,\* and in order to avoid the frauds which might be practised in this case, it was determined to leave the *sixtieth* part of the land as a just proportion for the poor. The ears of corn which fell from the hands in harvest, were devoted to the same purpose; and the Jews held themselves obliged by this command of God, not only to leave the poor such ears of corn as fell by chance, but to let fall some freely, and of purpose for them to glean. The produce of the earth, every seventh year, belonged to the poor, at least the owner had no more right than those who had no property.† This command is express, and the Jews have an idea of this precept, that they pretend the captivity in Babylon was a punishment for the violation of it. All debts contracted among the Jews were released at the end of every seven years; so that a debtor that could not discharge his debts within seven years, was, at the end of that time, released from all obligation to discharge it.‡ To all these offerings and expenses are to be added extraordinary expenses for sacrifices, oblations, journeys to Jerusalem at the solemn feasts, the half-shekels to the sanctuary, and various other items connected with the political state and ceremonial worship of the Jews, so that more than one-fourth, and

\* Lev. xix. 9.

† Lev. xxv.

‡ Deut. xv. 2.

perhaps nearly *one-half* of their incomes was, in such ways, devoted to public and religious purposes.

Now, if the tenth part, at least, of the income of every Israelite was to be devoted to such purposes, it would seem to follow, that *nothing less* than this proportion should be allotted by every Christian under the gospel dispensation, for similar or analogous purposes. But it does not limit us to this proportion; as there are obvious reasons why it should be much greater under the New-Testament economy. If the propagation of divine knowledge within the narrow limits of Judea required such a proportion of the income of every individual, while no missions were appointed to surrounding nations; much more, it is evident, is required under the present dispensation, when we are commanded to "Go into all the world, and preach the gospel to every creature," and when more than six hundred millions of the earth's population, are still immersed in Pagan and Mahometan darkness, ignorant of "the true God and of Jesus Christ whom he hath sent." The exertion now required ought to be in some measure proportionate to the magnitude and extent of the work to be accomplished, and would require an expansion of heart, and the manifestation of a spirit similar to that which was displayed on the day of Pentecost, when "all that believed were together and had all things common, and *sold their possessions and goods,*" and devoted them to the cause of their Redeemer. If Christians be really in earnest, as they ought to be, why should they hesitate a moment on this subject? If they see misery every where around them, and multitudes perishing in their sins, if they behold hundreds of millions of the heathen world, overspread with moral and intellectual darkness, and perishing for lack of knowledge, if even the rude inhabitants of the Navigator's isles, are sending their urgent petitions from afar, saying, "Send over missionaries and help us;" if they are saying, almost in an agony, as they lately did to Mr. Williams, when he promised to come to Britain for a supply,—"*We shall perhaps die, we shall die, we shall die, before you can return;*" if Christians believe that "the redemption of the

soul is precious," and that the eternal happiness of immortal minds so far surpasses in value, the floating honours of the world, as the heavens in height surpass the earth; why should they remain in apathy or halt between two opinions on this point? Let wealthy Christians come forward with a noble spirit, and either consecrate a liberal portion of their riches, with cheerfulness, for such objects, or take the only consistent alternative—*throw aside altogether the Christian name*; for a covetous Christian is a nuisance in the church of God, and a *contradiction in terms*.

Let us now consider the sums that might be raised, supposing only one-tenth of income to be set apart for the purposes of philanthropy and religion. Supposing the population of Great Britain to amount to 16,000,000, and reckoning only 2,000,000 heads of families, or the eighth part of the population to be connected with a Christian church; and supposing farther, that only one fiftieth of these, or 40,000, have incomes averaging £500; the tenth of these incomes would produce a sum of £2,000,000. Supposing the tenth part of the remaining population, 196,000, to have incomes of £200 a year, the annual tithe would be £3,920,000. Suppose the remaining 1,764,000, to have, at an average, £80 per annum, its tithe would amount to £14,112,000,—so that the whole of this supposed annual tithe of income would amount to above *twenty millions* of pounds, which is more than forty times the amount of the annual funds of the Bible, Missionary, and other philanthropic societies in Great Britain, which do not amount to *half* a million. In this calculation, I have not taken into account a million or two of grown-up individuals, belonging to the different families in the kingdom, who have separate establishments from their parents, and who might be supposed to contribute several millions of pounds. Nor have I taken into the calculation several thousands of the nobility and gentry, who occupy the highest places of society—some of whom could afford from one to ten thousand pounds annually, and which would add a considerable number of millions to the sum above stated. If such sums could be

raised, without subtracting any substantial comfort from a single individual, how small is the number of Christians worthy of the name, to be found in our country? since the fiftieth, or even the hundredth part of this sum can scarcely be raised among all the ranks and denominations of Religious society. But much more than even the above stated proportion ought, in numerous instances, to be devoted to religion and philanthropy. If, for example, a person has an income of £900 a year, I have no hesitation in saying, that, if he wish to act as a steward under God, for the distribution of his bounty, he ought to consecrate, at least, £400 annually to the promotion of Christianity and general improvement. And, will any one aver, that the remaining £500 is not sufficient to procure every comfort that a rational or Christian character ought to desire. But the whole £900, it may be said, is requisite for the individual to keep up the dignity of his station. If keeping up the pomp and dignity of a station, is to be set in competition with the demands of religion, then let the individual take the world on his back and march off as far as he can from Christian society; for such persons have too frequently been a pest to religious associations. Verily I say unto him, he shall have his reward; but a reward after which, I trust in God, I shall never aspire. Let such remember the Divine admonition, "Ye cannot serve God and mammon." There is an absolute incompatibility between the service of the one and of the other; and he who is not prepared to give up worldly maxims, pomp, and splendour, and to devote his influence and his superfluous wealth, to the cause of religion, ought not to assume the Christian name.

2. The *voluntary contributions* made at different times under the Jewish economy may be considered as a guide to direct us in the liberality which should be displayed among Christians.

When the tabernacle was about to be reared in the wilderness, there was a noble display of liberality on the part of the people. "They came, both men and women, as many as were willing hearted, and brought bracelets,



and ear-rings, and tablets, all jewels of gold; and every man that offered, offered an offering of gold to the Lord: And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams and badgers' skins, brought them. Every one that did offer an offering of silver and brass, brought the Lord's offering; and all the women that were wise-hearted did spin with their hands, and brought that which they had spun, of blue, and of purple, and of scarlet, and of fine linen. The rulers brought onyx stones, and stones to be set for the ephod, and for the breast-plate, and spice, and oil for the light, and for the anointing oil, and for the sweet incense," &c.\* Such was the holy ardour of both sexes, and of all ranks of the people, in bringing forward these voluntary offerings, that it was judged expedient to issue a proclamation to restrain their liberality. "The people bring much more than enough for the service of the work which the Lord commanded to make. And Moses gave commandment, and it was caused to be proclaimed without the camp, saying,—Let neither man nor woman make any more work for the offering of the sanctuary."† On this occasion, the amount of the offerings of gold and silver alone, was twenty-nine talents, and 730 shekels of gold, and 100 talents, and 1775 shekels of silver,‡ which, reckoning according to the *present* value of British money, would nearly equal the sum of four hundred thousand pounds.§ To this sum must be added the value of the vast quantity of brass which was used in the construction of the court and furniture of the tabernacle—the rich embroidered curtains which covered it, and which surrounded the court; the jewels that were set in the High Priest's ephod and breast-plate, and various other materials and utensils which are stated in the description of this sacred edifice—all of which must have amounted to an immense sum. Yet all this treasure was

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\* Exod. xxxv. 22—29.

† xxxvi. 5, 6.

‡ xxxviii. 24, 25.

§ Bishop Cumberland calculated the amount in English coin, to be £182,568. But as this calculation was made about a century ago, this sum requires to be more than doubled to express the *present* value of British money.

brought forward with the greatest alacrity, by a nation that numbered little more than half a million of males, from twenty years old and upwards, and whose whole population must have been inferior to that of Scotland.

At the *dedication* of the tabernacle, some time afterwards, the offerings of the twelve princes, or heads of the tribes of Israel, were likewise munificent, amounting in silver vessels to 2400 shekels of the sanctuary, and in gold vessels to 120 shekels, which, (reckoning the silver shekel at five shillings, and the gold shekel at £30,\* according to the *present value* of British money) would make £4200, or £350, for each of the princes. Besides these, there were likewise offered thirty-six bullocks, and 216 sheep, goats and lambs, which would amount to about £800 more. At the dedication of the *Temple*, Solomon offered a sacrifice of 22,000 oxen, and 120,000 sheep,† which, in value, was equal to more than £460,000, a sum which is greater than the amount of the whole funds of the “British and Foreign Bible Society,” during the first nine or ten years of its existence. When Hezekiah commenced a work of reformation among the people of Judah, similar costly sacrifices were voluntarily brought forward by the people. “The number of burnt offerings which the congregation brought, was 70 bullocks, 100 rams, 200 lambs; and the consecrated things, 600 oxen, and 3000 sheep; which would equal in value about £13,000. These, and other consecrated things, the people offered with the greatest cheerfulness and alacrity: “For as soon as the commandment came abroad, the children of Israel brought, in abundance, the first fruits of corn, wine, and oil, and honey, and all the increase of the field, and the tithe of holy things, which were consecrated to the Lord their God, and laid them by heaps,”‡

\* About the beginning of last century the Jewish *silver* shekel was valued at 2s. 6d. and the *gold* shekel at £15, corresponding to the value of money at that period; but as British money has increased in value since that time more than one-half, the silver shekel ought not to be valued at less than 5s. nor the gold one at less than £30 of British money at its present standard.—See Num. vii. 85—88.

† 2 Chron. vii. 5.

‡ 2 Chron. xxix. 32; xxxi. 5—7.

so that Hezekiah and his princes when they saw the heaps which had been collected from every part of the land, for four months, were filled with gratitude, and "blessed Jehovah, and his people Israel." All these offerings flowed from the voluntary contributions of the people; and, although the Almighty does not need "to eat the flesh of bulls, or to drink the blood of goats," yet we are commanded to offer unto God thanksgiving, and to pay our vows to the Most High. These offerings, in connexion with their typical references, were intended as a manifestation of the gratitude of the people to God for all his goodness, and an evidence of their desire to cooperate with him in promoting his merciful and gracious designs; and, with similar views ought all the contributions and offerings of Christians to be brought forward.

When Josiah, the great-grandson of Hezekiah, made preparations for a solemn passover to the Lord, "he gave to the people for the passover offerings, 30,000 lambs and kids, and 3000 bullocks." "And his princes gave *uillingly* to the people, the priests and the Levites. Hilkiah, Zechariah and Jehiel, rulers of the house of God, gave to the priests, for the passover offering, 2600 small cattle and 300 oxen. Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah, and Jehiel, and Jozabad, chief of the Levites, gave to the Levites for passover offerings, 5000 small cattle, and 500 oxen." The expense of all these offerings, according to the value of such property in the present day, would amount to about *one hundred thousand pounds*, of which 60,000 was given by the king. The offerings of the three rulers of the temple amounted to £13,400, or £4350 to each; and those of the six chiefs of the Levites to £25,000, which is about £4166 to each individual, which must certainly be considered as munificent donations, when we consider, that they were contributed only for *one* particular solemnity.\* And let it also be remembered, that they were all *volun-*

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\* In the estimate of the value of the offerings here given, £10 is allowed for the price of a bullock, £4 for each of the small cattle, £2 for a sheep, and £1 for each of the lambs and kids. See 2 Chron. xxx. 7-10.

tary offerings, independent of the regular tithe and other contributions required from Jewish worshippers. Where have we such munificent donations from those members of the Christian Church who have incomes of several thousands a year! If two or three philanthropic individuals, in the course of a generation, bestow such contributions for the interests of religion, it is considered as a kind of phenomenon in the Christian world. When the Israelites returned from Babylon to Jerusalem in the days of Ezra, we are informed by that sacred historian, that, when "he weighed the silver and the gold, and the vessels, the offering of the house of the Lord, which the king and his lords and all Israel there present had offered," it amounted to "650 talents of silver, and silver vessels an hundred talents, and of gold an hundred talents; also twenty basins of gold, of a thousand drams, and two vessels of fine copper, precious as gold." The whole value of this dedicated treasure, calculated at the rate formerly stated, would amount to £761,250.\*

But, the most munificent donation of this kind any where recorded, is that of David, for the purpose of rearing a temple for the worship of Jehovah. In chapter xxii. of the first book of Chronicles, verse 14, we are informed, that David "in his trouble prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver: and of brass and iron without weight," and in chapter xxix. 3—9, it is stated, that beside this sum there were given "three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver to overlay the walls of the houses." His princes, captains, and the chief of the fathers likewise "offered willingly" to the amount in gold of "five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron." The whole of these offerings, besides the brass and iron, amounted to 108,000 talents of gold, and 1,017,000 talents of silver. Now, as the talent of gold has been estimated

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\* Ezra viii. 25-27.

by some at £5425, and the talent of silver at £342—the whole of this treasure would not be much less than a *thousand millions of pounds sterling*. And we are told, that, in so far from being given with a grudge, “the people rejoiced, for that they offered willingly; because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy, and blessed the Lord before all the congregation,” ascribing the whole of this treasure, and the liberal dispositions of the donors to Him who is the creator of heaven and earth, and the original source of every blessing. “All things come of thee, and *of thine own* have we given thee. All of this store we have prepared to build thee an house, for thy holy name cometh of thine hand, and *is all thine own*.”

Several other examples might have been produced to illustrate the liberality which was displayed under the Old Testament economy, especially when the people were stirred up to engage in a work of reformation; but the above may suffice to show that much more liberal offerings were voluntarily brought forward in the Jewish church than have generally been contributed under the Christian dispensation. And will any one presume to deny, that the liberality displayed by pious worshippers among the Jews, ought to be imitated by the faithful under the New Testament economy? The examples of the pious Israelites, in this respect, were undoubtedly intended as a pattern to the Christian church, and the offerings then made may be considered as typical or emblematical of the more splendid offerings which would be exhibited by New Testament saints, when “God shall appear in his glory to men, and build up the walls of his Jerusalem,” and cause “Zion to appear beautiful and glorious in the eyes of the nations.” Let it not, however, be imagined, that we are *merely to imitate* the Old Testament saints, and to rise no higher in our contributions than what was requisite under that economy. For Christians are called to a *much more arduous and extensive work* than the nation of Israel. THE FIELD of Divine labour in which Christians are called to be employed, “IS THE WORLD;” and the tenth part of this field has not yet been subdued or

cultivated. And the call addressed to the church by Him who hath all power and authority in heaven and on earth, is, "Preach the gospel to every creature." In proportion, then, to the superior grandeur and magnificence of the enterprise should be the munificence of the contributions by which it is to be accomplished. In this enterprise, Christian *females* as well as males ought to be actively engaged; and a noble example is set them by the female Israelites who took an active part in preparing materials for the tabernacle in the wilderness. "All the women that were wise-hearted, did spin with their hands, and brought that which they had spun of blue and of purple and of scarlet and of fine linen. They came both men and *women* as many as were willing-hearted, and brought bracelets and ear-rings and tablets, all jewels of gold, and offered them to the Lord." In this work of faith and labour of love, every human being, male and female, young and old, ought to take a part, till the fabric of the Christian church be completely reared, and established in every region of the globe.

3. The *proportion of wealth* which Christians should appropriate for the service of God, and the renovation of the world, *may be deduced from the predictions of the ancient prophets.*

In those prophecies which have a respect to the future glory of Messiah's reign, there are frequent references to the treasures which will be brought forward to promote the prosperity of his kingdom. In the seventy-second Psalm, which contains predictions respecting the prosperity and universal extension of the kingdom of the Redeemer, we are told, that "the kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts," and that "the gold of Sheba" shall be brought as an offering to his service—evidently implying that the converts from among the Gentiles would consecrate a portion of their wealth for the promotion of his kingdom, and that the treasures, thus devoted, would be large and munificent in proportion to the rank and riches

of the donors. In the sixtieth chapter of Isaiah, this subject is introduced, and exhibited in every variety of aspect. That portion of prophecy has for its object to delineate the prosperity of the gospel church in the latter days, its universal extension, the joy of its members, and the rich and diversified gifts which would be voluntarily brought forth and devoted to its interests. "The abundance of the sea," or the wealth conveyed in ships, "shall be converted unto thee, the forces," or, as it should be rendered, "the *wealth* of the Gentiles shall come unto thee; the multitudes of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense, and shall show forth the praises of the Lord." Camels and dromedaries constitute the principal riches of a portion of Arabia, where the descendants of Midian and Ephah resided; and the country of Sheba was distinguished for its gold. Hence we are told by the prophet Ezekiel, "the merchants of Sheba traded at the fairs of Tyre in spices, in gold, and in all precious stones."\* "The flocks of Kedar shall be gathered together unto thee; the rams of Nebiaoth shall minister unto thee; they shall come up with acceptance upon mine altar, and I will glorify the house of my glory." As the chief wealth of the Arabians consisted in their camels and dromedaries, so the wealth of the inhabitants of Kedar consisted chiefly in their flocks in which they traded with the merchants of Tyre as stated by the prophet, "The Arabians and all the princes of Kedar traded with thee in rams and lambs and goats."†

These descriptions plainly intimate, that in whatever commodities the riches of any people consist, the converts of Zion will bring a large portion of these treasures, as an expression of their gratitude, to promote the honour of God, and the extension of his kingdom; and that they will consider it as a matter of course, when they make a profession of their faith in the Redeemer and enter the gospel church, that they will bring along with them their worldly substance to be devoted to his service. This is

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\* Ezek. xxvii. 22.

† Ibid. ver. 21

likewise stated in the following passage: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, *their silver and their gold with them* unto the name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee." The grand motive which will animate the hearts of these converts is here expressed—"*Because he hath glorified thee.*" Their hearts will be so inflamed and expanded with a sense of the grace and condescension of the Redeemer, with the importance of the great salvation, and with the high dignity to which they are exalted as "the sons of God," that they will consider the consecration of their earthly treasures as nothing more than a small expression of their gratitude "to him who loved them and washed them from their sins in his own blood, and who hath made them kings and priests to God and his Father." It is farther stated as a display of the munificence of Zion's converts at that period, and of the eternal and spiritual grandeur of the church:—"The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious." This description may denote, that the temples reared for the worship of Jehovah, and every thing connected with his service, will be beautified with every chaste ornament befitting the sanctity of his ordinances, and the enlightened views and improved condition of the citizens of Zion. And it may likewise intimate, that persons endowed with splendid accomplishments, extensive knowledge, persuasive eloquence, and with heavenly dispositions, will be raised up to adorn the church of God, and to display the beauties of holiness, as the timber of the different kinds of trees here mentioned, adorned the sanctuary and the most holy place in the temple of Solomon. In both these respects; the riches of Zion's citizens will be required, and it will be abundantly supplied.

The above stated predictions, and several others which might have been quoted, evidently show, that, in New Testament times, when God is about "to appear in his glory to men," and "to repair the desolations of Zion."



immense treasures of all descriptions will be voluntarily contributed by her converts to promote her prosperity and to accomplish the purposes of Divine benevolence. All that has hitherto been given for the support of the true church of Christ, will bear no proportion to the vast treasures which will then be appropriated for promoting her extension and glory; for they will then be increased at least a hundred fold. Hence it is declared in a subsequent passage of this prophecy: "For *brass* I will bring *gold*, and for iron I will bring silver, and for wood brass, and for stones iron." It is added, "I will also make thy officers peace, and thine exactors righteousness." The superintendents or overseers of the church will be "men fearing God and *hating covetousness*," and "not given to filthy lucre," so that the wealth consecrated to its use will be properly distributed, and faithfully applied to the ends for which it is appropriated. In this respect, they will form a striking contrast to many office-bearers that have appeared in the church at different periods, who are characterized by the prophet, as "greedy dogs that can never have enough, and shepherds that cannot understand, who look to their own way, every one for his gain from his quarter." And whether this character may not apply to many in our day, demands the serious consideration of some of those who have been invested with the sacred office.\*

Now, if it is clearly predicted, that in the latter ages of the church a vast proportion of wealth will be devoted

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\* Dr. Mosheim states, with regard to the conduct of the bishops and presbyters of the third century, that "though several yet continued to exhibit to the world illustrious examples of primitive piety and Christian virtue, yet many were sunk in luxury and voluptuousness, puffed up with vanity, arrogance, and ambition, possessed with a spirit of contention and discord, and addicted to many other vices, that cast an undeserved reproach upon the holy religion of which they were the unworthy professors and ministers." The same author, in his history of the sixteenth century, states, "that the greatest part of the bishops and canons passed their days in dissolute mirth and luxury, and squandered away in the gratification of their lusts and passions, that wealth which had been set apart for charitable and religious purposes."

to the interests of religion, it becomes us seriously to consider, whether we ought not, at this moment, to realize the accomplishment of such predictions, by coming forward, with enlarged hearts and munificent offerings, to accomplish the gracious designs of the Most High. What a high honour would it be, far surpassing every earthly distinction, to be considered as the special objects to which ancient prophecy refers, and that the Omniscient Jehovah should have us in his eye when he communicated his will, in the days of old, to the inspired prophets! What a dignified privilege is it that the great God who has all the treasures of the universe at his command, should condescend to make us "workers together with him" in accomplishing his merciful and beneficent designs, and to accept of the wealth we possess, as the means by which his eternal purposes are to be brought into effect! Can any other application of our riches procure us higher honour or felicity, either in time or through eternity? And it is only our *superfluous* wealth which he demands, while he leaves us every thing requisite to all the sensitive enjoyments which a rational and immortal soul ought to desire. If we had right views of the true use of riches, and of the noble ends that may, and *ought to be* accomplished by them, we should esteem it our highest privilege and delight to consecrate all we possess to the glory of God, and the promotion of the best interests of mankind. We should feel a pleasure, not to be compared with selfish gratification, in beholding the Divine plans gradually accomplishing, in witnessing the diminution of moral evil, and wretchedness, the expansion of the human mind by the propagation of Divine knowledge, and happiness diffusing itself among all ranks, and in every region of the globe. Let Christians, then, seriously consider these things, and arouse themselves from that apathy and indifference into which they have been so long sunk, with respect to the legitimate application of their worldly treasures. Let them consider whether the transitory pomp of this world, and "the honour which cometh from men," ought to be set in competition with the prosperity of Zion, and "the honour which cometh from God alone." Let

them consider whether "the lust of the eye and the pride of life," costly furniture and splendid equipages, ought to be preferred to "beautifying Jehovah's sanctuary, and making the place of his feet glorious;" in short, whether selfish gratifications, and "things seen and temporal," ought to be exalted above an incorruptible inheritance, and those things which are unseen and eternal."

Let us consider, for a moment, the gross amount of what might be, and what ought to be raised, in Great Britain alone, for the purposes of religion and philanthropy. I have already stated, on the ground of a very low estimate, (p. 173.) that more than twenty millions of pounds might be raised by devoting *one-tenth* of income to such objects. But as there are multitudes of individuals who ought to devote the one-half of their incomes, when large, to the service of God—on the principles now recognised and adverted to in the language of ancient prophecy—we ought not to expect less than a *hundred millions* of pounds annually, were wealthy Christians to consider themselves as stewards for God, and to act in a manner worthy of the Christian name. It is a disgrace to that sacred name that so little has hitherto been raised for the great objects to which money should chiefly be devoted. Shall *fifty millions* of pounds be annually wasted, within the limits of the British isles, in the purchase of intoxicating liquors? Shall hundreds of millions be raised for carrying forward the purposes of ambition and warfare? and shall only a *few droppings* of overflowing wealth, the mere *lees* or *scum* of abundant riches, be devoted to the noblest and most important objects that can engage the attention of man? Forbid it heaven! That such has hitherto been the case, that such is the case at the present moment, is perhaps one of the most glaring inconsistencies, and one of the foulest blots that disfigures the Christian character and the Christian church.

It is now time that such inconsistencies and such stains were wiped away from the face of the religious world, and that the followers of Jesus begin to act in consistency with their high character and their heavenly calling. If we refuse to come forward with our treasures at the call

of God, he may be provoked to realize, in our experience, that denunciation recorded in the chapter to which we have adverted. "The nation and kingdom that will not serve thee, (namely, the church,) *shall perish*, yea, those nations shall be utterly wasted." This denunciation immediately follows upon this declaration, "Thy gates shall be open continually, that men may bring unto thee *the wealth of the Gentiles*, and that their kings may be brought." If we hesitate long in coming to a decision on this point, God may soon confer the honour of accomplishing his designs upon other tribes and nations whom we now despise. Many of the Christians in the Northern States of America, are now beginning to exert themselves with a noble generosity in the cause of Christian improvement. Even the inhabitants of the Society Isles—so lately immersed in all the ignorance, superstition, and vices peculiar to the savage state, are contributing of their oil and other productions of their country, instead of money, for carrying forward missionary enterprises among other unenlightened tribes; and they are perhaps at this moment contributing more in this way, in proportion to their numbers and their wealth, than the inhabitants of Britain. The natives of the Navigator's islands, lately deemed so ferocious that mariners were afraid to land upon their coasts, are now lifting up their voices from afar, and imploring missionaries to instruct them in the knowledge of salvation, and offering whatever they can afford of their substance for this purpose. And, ere long, these and other inhabitants of the Isles of the Pacific, may bring their valuable treasures "to beautify the sanctuary of God," and to promote the extension of his kingdom. For, such persons, and such localities come within the range of prophetic description: "Surely the isles shall wait for me—the *isles afar off* that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles." "Sing unto the Lord a new song, and his praise from the ends of the earth, ye that go down to the sea, the isles, and the inhabitants thereof; let the inhabitants of the rock sing; let them give glory to the Lord, and declare his praise in the islands." Let

British Christians, then, rouse themselves from their lethargy, and shake themselves loose from every covetous affection; let them come forth with cheerfulness and alacrity, with their treasures in their hands, to be consecrated to the glory of God and the renovation of the world; let them trample under foot, with a noble heroism, every selfish maxim, and the fashion of this world that passeth away, and account it their highest felicity and honour to be instrumental in furthering the plans of Divine mercy and beneficence; and great shall be their reward. For they who are the instruments of turning many to righteousness, "shall shine as the brightness of the firmament, and as the stars forever and ever."

## CHAPTER VI.

ON THE BENEFITS WHICH WOULD FLOW TO THE WORLD, WERE COVETOUSNESS UNDERMINED, AND AN OPPOSITE PRINCIPLE PREVAILING IN CHRISTIAN SOCIETY.

WERE the covetous principle completely undermined, and, consequently, were wealth applied to its legitimate objects, according to the intention of the Creator,—every thing requisite to promote the physical comfort, and the moral and intellectual enjoyment of man in this world, and his preparation for a future state of happiness, might, at no distant period, be speedily effected. Even the physical aspect of the globe might be renovated, and its barren deserts transformed into a scene of fertility and beauty, so that “the wilderness and the solitary place” might be made “to rejoice and blossom as the rose.” Although the inordinate love of money is “*the root of all evil*,” yet the proper distribution of it, on the foundation of Christian principles, may be pronounced to be *the source of all good*.

We have already shown, that the almost universal prevalence of covetousness, has been the cause of most of the wars and devastations which have convulsed the world, and the source of most of the evils and sufferings under which the human race have groaned in every age. And it might likewise be demonstrated, that the proper application of wealth would go far to undermine, and ultimately to destroy all such evils, and to diffuse among all ranks, a degree of happiness and comfort which has never yet been enjoyed in any period, since man first violated the law of his Creator. It is scarcely conceivable, at first view, what innumerable benefits, of every description, might be conferred on our fellow-men, and on the world at large, by an application, on liberal and

Christian principles, of the riches which we at this moment possess. And, we may rest assured, that while we refuse to apply our treasures to the objects to which I allude, we do every thing in our power to frustrate the designs of our Creator in bestowing upon us such treasures, and to counteract the benevolent operations of his moral government.

A work of immense magnitude, however, requires to be accomplished, and vast exertions are indispensably requisite, before physical and moral evil can be undermined, and the way prepared for the universal improvement of mankind, and the spiritual regeneration of the world. But man has moral and intellectual powers and treasures of wealth, fully adequate to the enterprise, arduous and expensive as it is; and, under the agency of the Divine Spirit, who is promised to work in us both "to will and to perform the good pleasure of God," he is able to accomplish every thing to which we allude, provided he is WILLING to consecrate his energies and his treasures to this work of faith and labour of love.

But, let us now attend more particularly to some departments of the *work* to be accomplished, and to the *means* to bring it into effect.

1. Were covetousness undermined, and an opposite principle acted upon, *abundant provision would be made for the external comfort of the poor and destitute.*

The God of nature has displayed his exuberant goodness towards our world in every age, in "giving rain from heaven, and fruitful seasons," and in supplying the inhabitants of every clime with what is requisite for their subsistence and comfort; though the earth has yielded the harvests of six thousand years, it has never yet lost its fertility, but pours forth its fruits, every autumn, in rich abundance; and could afford sustenance for hundreds of millions more than have ever, at any one time, traversed its surface, since the days of Noah. Yet we find thousands and ten thousands pining in poverty and want; not only in bleak and barren deserts, but in the

most fertile countries, and in the midst of plenty and splendour; and, in some instances, absolutely perishing for lack of the *necessaries* of life, while pride and opulence are rioting within their view in luxurious abundance.

At this very moment in Ireland, and especially in the county of Limerick, the poor are literally dying of want, by hundreds. "The present state\* of the poor in Ireland," says a member of Parliament, "is terrible not only to behold, but even to contemplate. In this neglected country, the poor are thrown on the industrious classes for relief in their wretchedness, as the rich not only guard their mansions by high walls and surly porters, but actually drive the poor creatures away with dogs. In America, clearing the estates, means cutting down the timber, but here it means, cutting down human life. The poor, when driven from their homes, have no asylum to fly to, but to leave their country, or lie down and die."

Mr. Ingles, in his "Journey throughout Ireland, in 1834," gives the following description of the wretchedness he witnessed, in the same district, to which we now allude.

"Some of the abodes I visited, were garrets, some were cellars, some were hovels on the ground floor, situated in narrow yards or alleys. I will not speak of the filth of these places; that could not be exceeded in places meant to be its receptacles. Let the worst be imagined, and it will not be beyond the truth. In at least three-fourths of the hovels which I entered, there was no furniture of any description, save an iron pot, no table, no chair, no bench, no bedstead—two, three, or four little bundles of straw, with, perhaps, one or two scanty or ragged mats, were rolled up in the corners, unless when these beds were found occupied. The inmates were, some of them, old, crooked, and diseased, some younger, but emaciated, and surrounded by starving children, some

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\* November, 1835.



were sitting on the damp ground, some standing, and some were unable to rise from their little straw heaps. In scarcely one hovel, could I find even a potatoe. In one which I entered, I noticed a small opening leading into an inner room. I lighted a piece of paper at the embers of a turf which lay in the chimney, and looked in. It was a cellar, wholly dark, and about twelve feet square: two bundles of straw lay in two corners; on one sat a bed-ridden woman; on another lay two naked children—literally naked, with a torn rag of some kind thrown over them both. But I saw worse than even this. In a cellar which I entered, and which was almost quite dark, and slippery with damp, I found a man sitting on a little sawdust. He was naked; he had not even a shirt; a filthy and ragged mat was around him. This man was a living skeleton; the bones all but protruded through the skin; he was literally starving.

“In place of visiting forty hovels of this description, I might have visited hundreds. In place of seeing, as I did, hundreds of men, women, and children, in the last stage of destitution, I might have seen thousands. I entered the alleys and visited the hovels, and climbed the stairs at a venture; and I have no reason to believe that the forty which I visited, were the abodes of greater wretchedness than the hundreds which I passed by. I saw also another kind of destitution. The individuals I have yet spoken of were aged, infirm, or diseased; but there was another class fast approaching infirmity and disease, but yet able and willing to earn their subsistence. I found many hand-loom weavers, who worked from five in the morning till eight at night, and received from a task-master, from half a crown to four shillings a week. Many of these men had wives and families; and I need scarcely say, that confinement, labour, scanty subsistence, and despair, were fast reducing these men to the condition of the others, upon whom disease and utter destitution had already laid their hands. The subsistence of these men consisted of one scanty meal of dry potatoes daily.” “To keep the bodies and souls of these miserable creatures to-

gether, many a humane citizen contributes more than the noble owner of all the property."

Yet all this happens in a *Christian land!* where thousands are wallowing amidst overflowing wealth!

In the city of Naples, there are above 30,000 persons, distinguished by the appellation *Lazzaroni*, the greater part of whom have no other home than the earth for a floor, and the sky for a ceiling, who sleep every night under porticos, piazzas, or any other kind of shelter they can find. Although they are the object of detestation to travellers, yet they are in fact merely the poorer class of labourers, who, attached to no particular trade, are yet willing to work, and to take any job that is offered. If they are idle, it is not their own fault: since they are continually running about the streets begging for employment. If they are ignorant and debased, and frequently addicted to pilfering, it is more their misfortune than their crime; for no provision has been made for their instruction, nor arrangements for supplying them with the work they are willing to perform; although they are surrounded with 12,000 ecclesiastics living in opulence and splendour, and with numerous nobility rioting in extravagance upon princely fortunes. Those of them who have wives and families live in the suburbs of Naples, near Pensilippo, in huts, or *in caverns or chambers dug out of that mountain.*

These people, however, wretched as they are, have had a certain degree of moral influence. In opposition to the measures of the court, they prevented the establishment of the inquisition; and such was their disinterested patriotism, that they generously offered their services to save their sinking country from the French invasion, while the nobles had meanly abandoned the breach and forsaken their sovereign; and, it was merely owing to the want of leaders, that they reluctantly submitted to inaction. To what causes, then, but to criminal apathy and *avarice*, are to be imputed the destitute and miserable state of these *Lazzaroni*,—since the surrounding country is fertile and delightful; since wealth is

flowing in streams around them, and the glitter of pomp and equipage is continually before their eyes.\*

Even in the British metropolis, and other cities of the empire, scenes not altogether dissimilar to the above, are frequently to be found. According to the statements of Dr. Colquhoun, there are in London, upwards of 20,000 persons who rise every morning without employment, and rely for maintenance on the accidents of the day.

Were we to inspect all the narrow lanes, the cellars, garrets, and hovels, connected with Liverpool, Manchester, Bristol, Newcastle, Dublin, Cork, Edinburgh, Glasgow, Dundee, and other British towns and cities, we should find the most appalling scenes of destitution and wretchedness, of which three fourths of our population, and especially the higher ranks, can form no conception. Indeed, wherever we turn our eyes, whether in the country, the village, or the crowded city, we never fail to behold multitudes of the blind, the lame, the diseased, and even the healthy, in a state of penury and destitution—many of them only half-covered with rags, and exposed, houseless and forlorn, to the nipping frosts, and to all the inclemencies of the season. Many of these wretched creatures are immoral and depraved; but the cause of this is not so much to be attributed to the individuals themselves, as to the arrangements of general society. Society has never yet provided for such, the means of education, of moral training, of employment, or what is necessary for their comfortable subsistence; and general society is, therefore, accountable in part, both for the misery they suffer, and the crimes they occasionally commit.

An American writer, who very lately visited Italy, and other countries in Europe, makes the following statements in reference to the city of Naples. "I have been struck repeatedly with the little value attached to human life in Italy. I have seen several of these houseless Laz-

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\* It is a proverbial saying among the other Italians, that "Naples is a paradise inhabited by devils."

zaroni literally dying in the streets, and no one curious enough to look at them. The most dreadful sufferings, the most despairing cries, in the open squares, are passed as unnoticed as the howling of a dog. The day before yesterday, a woman fell, in the Toledo, in a fit, frothing at the mouth, and livid with pain; and though the street was so crowded that one could make his way with difficulty, three or four ragged children were the only persons seen looking at her.”\*

It is easy, therefore, to perceive, that were covetousness undermined, and a godlike generosity substituted in its place—no such miserable and revolting scenes would disgrace our world. We should no longer behold the houseless and benighted wanderer hung with rags, shivering amidst the blasts of winter, and reposing under a hedge, or in the streets under the open canopy of heaven, nor the blind and the dumb, the halt and the maimed, wandering along our streets and highways friendless and forlorn, and destitute of the comforts which every human being ought to enjoy. But, on the other hand, those whom God has blessed with abundance, would, like Job, be “eyes to the blind, feet to the lame, and a father to the poor. The blessing of them who are ready to perish would come upon them, and they would cause the widow’s heart to sing with joy.”

It is not, however, by bestowing money directly on the poor, except in certain urgent cases,—nor even by endowing alms-houses, or asylums, except for the blind,†

\*“Pencillings by the way.” By N. P. Willis, Esq. 1835.

† Even the blind may, in many cases, be usefully employed. We have had several celebrated lecturers and teachers of science, who had been either blind from their birth, or had lost their sight at a very early period, such as Professor Saunderson, Dr. Moyes, Mr. Davidson, Mr. Gough, and others, who were the means of communicating popular instruction in science, to many thousands in different countries. Such persons, among the lower ranks, have been usefully employed in basket-making, weaving, and other occupations; and in such exercises, have felt enjoyments which they could not otherwise have experienced.

the aged, and the infirm, who are unable to work; but by affording employment, and a proper remuneration for labour, to all who enjoy health and vigour of body and mind. For every human being ought to be actively employed in something which contributes to his own benefit, and the good of others. An absolutely idle person, is both a burden to himself, and a nuisance in society; and he never can feel the sweets of true enjoyment. It is contrary to the evident design of the Creator, in bestowing upon us both physical and moral powers, that any class of these powers should remain dormant or unemployed. And, therefore, the plan of cooping up hundreds of healthy persons in hospitals and poor-houses, without being employed in regular mental and bodily exercises, is evidently contrary to nature, and consequently subversive of true happiness.

The true method of promoting the comfort of the poor, is to furnish them with the means of instruction and employment, to provide them with comfortable habitations, and to teach them the rules of economy, temperance, and moral order, and to see that their children be properly educated in the different branches of useful knowledge, and in the doctrines and duties of religion. There are many ways by which such objects might be accomplished, either by opulent individuals, or by society at large. In the building of churches, schools, lecture-rooms, and work-shops, throughout the country, wherever they are required; in the cultivation of waste grounds, the draining of land, the formation of roads, and comfortable foot-paths throughout every part of the country; in forming public walks around villages and towns; in erecting new towns and villages on spacious and improved plans; in erecting work-shops and manufactories for all kinds of clothing and furniture; in distributing gas-pipes throughout villages, and along the high ways, for illuminating the country, and cheering the traveller under the cloud of night;—in these, and many other operations, all the poor who now infest our streets, and burden our public charities, and pass a miserable and useless existence,

might be comfortably employed. And, while misery would thus be prevented, and happiness diffused, improvements might be carried on to an indefinite extent, the physical aspect of our globe might be transformed into a scene of beauty and fertility, and "the desert made to rejoice and blossom as the rose."

In the cases now alluded to, and in many other respects, much requires to be effected, before society be thoroughly improved, and before the scene of external nature be decorated with all the beauties and conveniences of which it is susceptible. But such improvements ought not to be engaged in, merely from the sordid views of deriving pecuniary profits; but from a desire to do good to our fellow-men; to remove nuisances both from the physical and moral world, to embellish the city, and the country, and to promote the general advancement of society, in knowledge and virtue.

It is evident, then, that were such views of the application of wealth to pervade general society, or were even a few opulent individuals to act in accordance with them, an important change would soon take place in the aspect, both of the physical and the moral world. Those scenes of squalid misery and destitution, which are now to be seen in every city, town, and village; those pitiable objects that swarm in our markets and fairs, in our streets and highways; and those wretched cellars and hovels, unfit for the abodes even of the lower animals, now inhabited by human beings, would ere long disappear from the world. The cries of misery, and the voice of mourning and sorrow, would be changed into the voice of cheerfulness, and into songs of thanksgiving and joy. Every returning year, new beauties, conveniences, and improvements, would be seen rising to view in every corner of the land; and harmony and moral order would gradually pervade the various ranks of society.

And, is hoarding up wealth in bags or coffers, or wasting it in vain show and extravagance, to be set in competition with such scenes of beauty and general enjoyment? Surely every philanthropic heart, and every

sincere Christian possessed of riches, in contributing to such objects, would feel a pleasure in beholding such results, far surpassing what can ever be experienced in indulging in "the pride of life," and in chiming in with "the fashion of the world which passeth away." And, we have already proved, in the preceding chapter, that it is *in the power* of thousands, to be instrumental in bringing about "a consummation, so devoutly to be wished;" and, it is to be hoped, that with the power, the WILL will not be wanting, and that, ere long, they will "shake themselves from the dust," and arise to vigorous exertion in the cause of God, and in promoting the best interests of men.

2. The subversion of covetousness would prepare the way for *remedying many physical evils, and promoting improvements for the convenience and comfort of general society.*

To some of these improvements, I have alluded above; but it may not be inexpedient to enter a little more particularly into the consideration of this topic.

This world, when it was first arranged by the hand of the Almighty, was completely adapted as a habitation for a creature formed after his image. Its arrangement was the result of Infinite wisdom and goodness; and, therefore, must have presented to view every thing that was harmonious, beautiful to the eye, and adapted to the sensitive and intellectual enjoyment of man. Hence we are told, that, upon a survey of all his works, in this lower creation, "God saw every thing that he had made, and behold, it was very good." This beautiful arrangement of the face of nature, in all probability, continued during the greater part of the period which intervened between the creation and the deluge. But, when the flood came, "the fountains of the great deep were broken up,"—the interior strata of the earth were disrupted, mountains and rocks were hurled "into the midst of the sea," and rolled from one continent to another; the whole solid crust of the globe appears to have been shattered, and thrown

into confusion, and its surface transformed into one wide and boundless ocean. After the waters of the deluge had abated, the earth was left to Noah and his descendants, as one vast and frightful ruin, overspread with immense deserts and marshes, and rugged mountains disrobed of their verdure. For, we have reason to believe, that the greater part of the dry land which existed before the flood, now forms the bed of the ocean. This ruin of a former beautiful world, since that period, has been, in many of its parts, brought into a certain state of cultivation, in proportion as its inhabitants have risen from barbarism to civilization. But a great portion of the globe is still covered with immense deserts and almost interminable forests, fit only for the habitation of the beasts of prey; and even those countries which have been partially cultivated by the more civilized class of human beings, are far short of that improvement of which they are susceptible; or, of what must have been their appearance, when the earth was fresh from the hands of its Creator, and smiled with all the beauties of Eden.

The sin of man was the cause of the original structure of the earth being deranged, and its beauty defaced; and, in proportion as man advances to a conformity to the Divine image, after which he was originally created, —will his habitation approximate to the beauty and order which appeared in the first creation. But, “this sore travail hath God given to the sons of men to be exercised therewith,” that they must now exert their own genius and physical energies, in beautifying their habitations, and reducing the globe to an approximation to its original state. And, in proportion as Christianity and civilization have prevailed, such objects have been partially accomplished. But the greater part of the world still remains as a desolate waste, or a majestic ruin; and, even where the hand of civilization has begun to operate, little comparatively has been effected; for the fields are scarcely half cultivated, and there is not the fifth part of the conveniences and comforts provided for



the great mass of the world's inhabitants which they ought to enjoy. It is *possible* to transform the earth into a terrestrial paradise, or at least into something approaching it. What has already been done is an earnest and a prelude of what may still be achieved, were wealth applied in accordance with the intention of God, and were all the physical and intellectual energies of man concentrated upon such an object. Let us look at New England, which, only about two centuries ago, was one immense forest, without the least cultivation, inhabited by a few savages. From a small colony of only a hundred individuals, these states have increased to two millions of souls. Most of the forests have been cut down, the fields cultivated and adorned, and hundreds of towns, temples, seminaries, and splendid public buildings now diversify and adorn a scene of activity which was formerly "a vast howling wilderness," where none but rude Indians and the beasts of the forests roamed for their prey. Even in our own country, in the days of Julius Cæsar, the inhabitants were rude and barbarous; they painted their bodies; they were clothed in the skins of beasts; they dwelt in huts and caves, in the forests and marshes; the land was overspread with thickets and barren wastes, and no towns, cities, or splendid edifices, such as we now behold, were to be found in any quarter of Britain, which now stands in the first rank of Christian and civilized nations. It only requires a little more beneficent exertion, and the whole British Islands might be changed into a scene of beauty and fertility little inferior to that of Eden. Nay, in a very short period, all the uncultivated wastes of the globe might be adorned with every rural beauty, and every wilderness made to bud and blossom as the rose. The money which has been spent in *warfare*, during the last century, by Great Britain alone, amounting to nearly *two thousand millions of pounds*, would have gone a great way towards defraying the expense of every thing requisite for transforming almost all the desolate wastes of the globe into scenes of beauty and vegetation. And, it is in the power of the

European nations—nay, almost in the power of Britain herself—were wealth directed into its proper channels, to accomplish nearly all that is now stated, during the next half century, if they would at this moment shake off the trammels of *ambition* and *avarice*, and arise to holy and beneficent exertions. If ever such a period as the scripture-millennium arrives, it will be ushered in by such physical improvements, in simultaneous combination with the instruction of all ranks, the energetic preaching of the gospel, and the universal extension of the revelation of God among all nations.

Let us now consider for a moment, some of the evils of the social state which should be remedied, and the improvements which should be carried into effect.

If we look into our cities and towns, we shall find them abounding with many nuisances and inconveniences—narrow streets, dirty lanes, wretched cellars, and hovels crowded with human beings, whole families with their miserable shreds of furniture cooped up in one narrow apartment, amidst gloom, filth, and disorder—no conveniences for washing, bleaching, or for enjoying the cheerful light of heaven and the refreshing breeze. In such situations, numerous diseases are engendered, the true enjoyment of life prevented, and the period of human existence cut short, by nearly the one-half of its average duration. If we inspect many of our villages, we shall find similar evils tending to human wretchedness and debasement. And, if we cast our eyes over the country, we shall find a glaring deficiency of comfortable roads, and foot-paths, and of comfortable dwellings for the industrious poor, a want of bridges for regular intercourse between villages, and a want of bowers or places of shelter to the weary traveller, either from the heat of the sun, or from rains and storms, besides marshes that might be drained, moors that might be cultivated, and many desolate wastes that might be turned into fertility and verdure, and become the seats of an industrious and happy population.

Now, all these and similar evils might be removed, and

the requisite improvements carried forward, were the principle of avarice undermined, and a noble generosity to pervade the minds of the opulent and influential class of the community. Were societies formed for promoting such objects—not for the purpose of gain or the mere employment of superfluous capital, but for the purpose of general improvement, and affording employment to the industrious labourer, we might have roads and foot-paths intersecting the country in every direction, broad, smooth, and cleanly, and adapted for comfortable travelling and pleasure walks, at all seasons of the year—cottages and garden-plots, furnished with every requisite convenience for the accommodation of the industrious classes—our marshes drained and covered with corn—our heath-clad hills adorned with ever-greens and fruitful trees—our narrow dirty lanes, where men are huddled together like rabbits in their cells, completely demolished—our confined streets expanding into crescents and spacious squares—new towns and villages arising on ample and improved plans—canals and rail-ways intersecting the country, in every direction, where they are required—schools and seminaries of all descriptions, churches, lecture-rooms, work-shops, manufactories, and asylums for the aged and infirm—diversifying the rural landscape—and the once barren desert rejoicing amidst luxuriant verdure, and with the hum of human voices and of ceaseless activity.

That such improvements will be carried forward in the days of the millennium, or prior to its commencement, appears from certain predictions which have a reference to that period. “In those days,” says the prophet Isaiah, “they shall build houses and inhabit them, and plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat; for *as the days of a tree* are the days of my people, and they shall *long* enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.”\* “Then shall the earth

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\* Isaiah lxxv.

yield her increase, and God, even our own God, shall bless us." "Then shall he give thee rain of thy seed, that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plenteous; and in that day thy cattle shall feed in large pastures. The seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; the evil beasts shall cease out of the land; and they shall sit every man under his vine and fig tree, and none shall make him afraid; for behold, I create Jerusalem a rejoicing, and her people a joy." The same thing may be intimated in the following passages which refer to the same period:—"Let the fields be joyful, and all that is therein, let the hills be joyful together; then shall all the trees of the wood rejoice before the Lord; for he cometh to judge the earth."\* "I will open rivers in high places and fountains in the midst of the valleys, I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness, the cedar, the shittah tree, and the myrtle, and the oil-tree. I will set in the desert the fir tree and the box together; that they may see and know, and consider that the hand of the Lord hath done this."† "I will make a way in the wilderness and rivers in the desert." "Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains, ye forests, and every tree therein." "Ye shall go out with joy, and be led forth with peace; the mountains and hills shall break forth before you into singing, and all the trees of the fields shall clap their hands. Instead of the thorn shall come up the fir tree, and, instead of the briar shall come up the myrtle tree."‡ "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

Although several of the last quoted passages may be considered as having a reference to the *spiritual* renovation of the world, yet the *literal* meaning is not to be

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\* Psalm xcvi.

† Isaiah xli. 18.

‡ Isaiah lv 12.

altogether excluded. For the external comforts of mankind and the natural embellishments of the earth go hand in hand with the reception of Divine truth, and the manifestation of Christian virtues. Wherever the gospel comes in its power and renewing influence upon the heart, it sooner or later brings along with it the blessings of civilization, and leads to the abandonment of rude and savage practices—to the improvement of the soil, and to the rearing of cleanly villages and comfortable habitations. This may be seen in the progress of Christianity in Southern Africa, where the narrow and filthy kraals of the Hottentots have been changed into substantial and commodious dwellings; and in the Society Isles, where gardens, villages, spacious churches, seminaries, and stately mansions, now beautify and adorn that once savage territory, so lately the seat of idolatry and “the habitations of cruelty.” In these respects, “the fields” may be said to “be joyful,” and “the mountains and the hills to break forth into singing, and the desert to rejoice and blossom as the rose.” Such predictions, too, seem to intimate, that the extensive deserts and tracts of barren sand now lying waste and uncultivated, and seldom trodden by the foot of man, will be brought under cultivation, and changed into a scene of delightful verdure; and that, upon the hideous wilds where Nineveh, Babylon, and other famous cities once stood, other splendid cities will be reared, congenial to the holy and elevated views of a renovated population. The following and similar passages may be fairly interpreted in this sense. “I will make the dry land springs of water, and I will plant in the wilderness the cedar, the shittah tree, and the myrtle. They *shall build the old wastes*, they shall raise up the former desolations, and *they shall repair the waste cities*, the desolations of many generations.”

How, then, are such glorious transformations to be effected? Are we to suppose, that God, by a direct act of his Almighty power, as at the first creation, is to sweep the dense forests from the earth, level the mountains, prepare highways for its inhabitants, and plant

with his own hand "in the wilderness, the cedar, the shittah tree, and the myrtle?" Or are we to suppose, that angelic beings are to be sent down from heaven to perform such material operations? If not, then, they must be effected by the genius and energy of man. For, whatever man is enabled to perform, under the arrangements of the Divine government, is uniformly ascribed to God as the Supreme mover and director of every operation; and a miracle was never performed, when human agents, by the ordinary laws of nature, were able to accomplish the object intended.

And how is man to accomplish such improvements, but by employing his treasures, and his physical and mental energies in such beneficent operations? Hitherto, covetousness has prevented such desirable improvements from being effected. When requested to embark in any undertaking which has for its object the melioration of the social state, its uniform language is, "will it pay?" "will it pay?" "will it produce a proper *per centage* for the outlay of money?" implying that the acquisition of more money, is the grand stimulus which should excite us to embark in any undertaking. It is stated, for example, that certain marshes, mosses, and heath-clad hills, can never be cultivated, *because* "the expense of cultivating them would outrun the profit." This is an argument which may be allowed to a man who worships mammon as his God, and who has his portion only in the present life; but such an argument ought never to proceed from the mouth of a Christian. The grand question to be determined is, "is it expedient and requisite that such improvements should be attempted, and is it consistent with the will and purpose of God, that they should be accomplished?" If such questions can be answered in the affirmative, then all other considerations ought to be laid aside, and it ought to be deliberately considered, and laid down as a maxim, that money was bestowed by God just for such purposes, and not to be put in a bag, or "laid up in a napkin." Were such views generally recognised, and acted upon, a new impulse would be given to human activity, and a

new aspect would begin to appear throughout the scene of nature, and of general society. How many thousands are to be found in our cities and populous towns, and even in our hamlets and villages, who are living in the midst of filth and wretchedness, either altogether unemployed, or eking out a scanty pittance, scarcely sufficient to keep soul and body together, or employed in pilfering, or other criminal pursuits, who would rejoice in the prospect of being employed in rural improvements!

Now, were some hundreds of such persons distributed, under proper superintendents, in different parts of the country, to drain a marsh, to cultivate a desert, to form new roads, to drive soil to sandy or rocky wastes, and to direct rivulets and streams of water to flow through such places: were small towns and villages, on spacious plans, to be reared in such places, and comfortable habitations for the industrious labourers; were schools established for the instruction of the young, and churches, and lecture rooms for the instruction of adults in religion, and in every branch of useful knowledge, what an amount of enjoyment might be communicated to thousands of miserable creatures, now in a state of penury and degradation? and what a beautiful transformation would appear on the aspect of "the wilderness, and the solitary place," now covered with briars and thorns, and untrodden by the foot of man! Nothing prevents such scenes from being realized, but the principle of avarice; and it becomes Christians to whom God has granted riches and property, seriously to consider, whether they be not called upon by the word and providence of God, to embark in such undertakings, although, instead of making five per cent. for their money, they should lose twice that sum in accomplishing such designs. The question with a Christian, ought not to be, what is the per centage of *money* to be acquired; but what is the per centage of *happiness* that will be gained to mankind, and of improvement on the face of nature. Let such consider what I say, and "may the Lord give them understanding in all things!"

3. Were covetousness undermined, *we might soon have institutions established for the intellectual and religious instruction of persons of all ranks and ages.*

This is a most important consideration—a subject the most momentous of any that can engage the attention of the Christian, or of members of general society. It is a subject, however, which has been most unaccountably overlooked by all ranks, and even by professed Christians and philanthropists. Innumerable facts which have lately come to light, in our own land, abundantly prove, that *ignorance* and *crime* are almost inseparably connected; and the same position is confirmed by the experience of almost every other country. Notwithstanding the severity and the multiplicity of our penal statutes, and the new enactments which are issued, year after year, against crimes, they have multiplied almost in proportion to the increase of our criminal statutes. It has been calculated, that in and about London alone, there are above fifty thousand thieves and pick-pockets. And no wonder, when we learn from the Report of the “British and Foreign School Society” for 1833, that “in the Metropolis alone, there are above 150,000 children growing up to manhood without education.” In Nottingham, it is found that more than a thousand children, of an age suitable for school, are growing up in total ignorance; and, in Herefordshire, out of 41,000 individuals, only about 24,000, or little more than one half, were able to read. Instead of one out of every four attending instruction, it is estimated, that throughout Great Britain and Ireland, there is not above one out of twelve or fourteen of the population, at an average, enjoying the means of regular instruction; paltry, and inefficient, as they generally are. Without a thorough *intellectual* and *religious* education, universally extended, commencing at a very early period of life, and continued till manhood, the root of crime will never be extirpated; and although its branches may be occasionally lopped off by the sword of the law, they will always be ready to break out in fresh luxuriance



So long as the principle of crime, and those affections which lead to it, are suffered to remain without moral counteraction; human laws, however severe, will be altogether inefficient, either for eradicating, or repressing it.

An efficient education is likewise essentially necessary for preparing men to listen with attention and intelligence, to the declarations of the gospel. For want of that intelligence which education should produce, neither rational nor moral arguments make the least impression on the mind. We cannot, in many instances, persuade such persons to attend a place of worship where Scriptural instruction is communicated; and when they are constrained to enter a religious assembly, they are incapable of fixing their attention on spiritual subjects, or of understanding and appreciating the nature and importance of the truths delivered; so that the most solemn considerations and admonitions produce no more effect in exciting to repentance and serious reflections, than "a sounding brass or a tinkling cymbal."

Hence, likewise, the confused and distorted conceptions of Divine truth which are entertained by many of the regular hearers of the gospel; hence the little effect produced on their moral characters, and hence the want of holy energy, and of that noble spirit of Christian heroism and generosity, which ought to distinguish every member of a religious community.

Again, universal education is essential *for preparing the way for the arrival of the predicted millennium*. Such a period cannot possibly be ushered in, till a moral, intellectual, and religious education be universally established, and the benefits of it enjoyed by all ranks and conditions of men. It is in this and the effects which flow from it, that the *essence* of the millennium will chiefly consist. For, at that period, "all shall know Jehovah from the least to the greatest," in consequence of which "all the ends of the world shall remember and turn to the Lord, and all kindreds of the nations worship before him."

At present, we have little or nothing that truly deserves

the name of *education*. In the system of education which has hitherto prevailed in our country, almost every thing that is interesting to a rational and immortal being has been overlooked and omitted. *Words* have been substituted in place of *things*; the elements of *language* instead of the elements of *thought*, the *key* of knowledge, instead of *knowledge itself*; Pagan maxims instead of Christian principles and precepts; a farrago of trash selected from Heathen Orators, Poets, old plays, fables, romances, and novels, instead of the grand and interesting facts of sacred history, the scenes of domestic life, the useful arts and sciences, the beauties of creation, and the sublime and magnificent scenery of the universe. Man has been considered rather as a kind of machine, than as a rational intelligence, and our systems of education have treated him as if he had been little else than a puppet, formed for mechanical movements. The idea that he is a being destined to a future and eternal existence, and that his training ought to have a respect to his ultimate destination, has been almost entirely overlooked in our scholastic arrangements; and the government of the temper and conduct, according to the maxims and precepts of Christianity, has never formed a prominent object in our seminaries, either for the higher or the lower ranks of society. Besides, our scholastic instructions, deficient as they are, are not enjoyed by the one half of our population. We, therefore, require a system of education to be established, commencing at two years of age, and continued till twenty, which shall communicate to young minds *the elements of thought*, and which shall comprehend all those useful branches of knowledge in which man is interested as a rational and social intelligence, and as a candidate for a blessed immortality. Our grand object ought now to be, that there shall no one of our population who stands in need of instruction, be without the means of education, —so that, in the course of another generation, there shall not be an *ignorant*, and scarcely a vicious individual found in our land.

In order to accomplish such a grand and beneficent

object, we must have infant schools established for all classes, and throughout every corner of the land; schools for the intellectual and religious education of the young, from the age of six to the age of fourteen years; seminaries for instructing apprentices, journeymen, clerks, shopkeepers, and other classes of young men and women, from the age of fourteen to twenty, or upwards, accommodated to their conveniency, and calculated to convey to them instruction in the higher departments of knowledge and religion; and *colleges* for the moral and intellectual training of *teachers* fitted to conduct such institutions.

These, with similar institutions, and courses of lectures on every branch of knowledge, human and divine, require to be established in every district throughout the length and breadth of our land.

These are objects not only of vast importance, but which would require for their accomplishment a *vast expense*. For the island of Great Britain alone, there would require to be established no less than about *sixty thousand seminaries* of the description to which I allude; every one of which, including an apparatus, museum, and every thing else which an intellectual seminary should contain, would require at least £1200 to be devoted to its erection and establishment, which would amount to *seventy-two millions of British pounds!* Great as this sum may appear, it is only a mere *item*, when compared with the hundreds, or rather thousands of millions which, during the last century, were spent in the folly and madness of warfare. But, by what means are such sums to be raised, so long as covetousness holds its sway, as it has hitherto done, over the human mind? Neither governments, communities, nor individuals will come forward to lend their aid in promoting such objects, till the principle of avarice be undermined, and the legitimate use of wealth, on the principles of Christianity, be generally appreciated. But, were this object in some measure effected, and a principle of Christian generosity beginning to gain the ascendant, there would not be the least difficulty in accomplishing

every thing which has now been proposed. We have the *means* in our power, if we have the *will* to apply them; for there is more money spent every year in folly, extravagance, and vice, than would be amply sufficient to establish every institution requisite for the intellectual, moral, and religious instruction of persons of every age and sex, and of all ranks of the community. And, if they were once established, four or five millions annually would be sufficient for conducting their operations, and carrying forward every requisite improvement. And what a bright and enlivening prospect would then be gradually unfolding to our view! the young rising up in wisdom and knowledge, and in favour with God and man; useful knowledge and Christian principles extending their influence throughout all ranks; the principle of crime undermined and almost eradicated; property secure from the inroads of the pilferer and depredator; improvements of every description carried forward with alacrity and vigour; and harmony and order introduced into every department of the moral world.

All these and similar effects would undoubtedly be accomplished, in a greater or less degree, were we now to concentrate all our physical and mental energies on such objects, and consecrate a fair proportion of our wealth towards their accomplishment. It is by such means, we may rest assured, that God will accomplish his eternal purposes, and the predictions of his word in reference to that period when "the glory of Jehovah shall be revealed, and all flesh shall see it together," and "when all shall know him from the least to the greatest."

4. *The progress of science and art would be promoted*, were covetousness counteracted, and a spirit of generosity diffusing itself throughout society.

The progress of the sciences and arts has generally kept pace with the progress of Christianity. They are intimately connected with religion, and have been instrumental in its propagation and extension. Without the aid

of printing, the revelations of heaven could never have been so extensively circulated as they now are, by the millions of Bibles, and other books on theology, that have issued from the press. Without the mariner's compass, and the art of navigation, we could never have visited the "isles afar off" in the midst of the ocean, to communicate to their benighted inhabitants the knowledge of salvation. Without a knowledge of the globular form of the earth, which science has demonstrated, many regions of our world could never have been explored, and we should have remained in ignorance of America, Australasia, and many other countries with which we now regularly correspond. Without a knowledge of this fact, and of the *extent* of the earth's diameter, we could not have measured the distances and magnitudes of the heavenly bodies; and, without the use of the telescope we could never have explored the magnificent scenes of the universe which it has laid open to view, and consequently could never have formed such enlarged conceptions, as we can now do, of the attributes and operations of the Creator.

It is, therefore, of importance, in a religious point of view, that science and art should be improved, and carried forward towards perfection. For the more minutely the wonders of nature are explored, the more distinctly do we perceive the traces of Infinite wisdom and intelligence, and the boundless power and goodness of Him "whose kingdom ruleth over all." In proportion, too, to the extent and accuracy of our views of the system of creation, shall we be enabled to perceive the general *harmony* which subsists between the operations of God in the visible universe, and the revelations of his word.

And, as *art* has, hitherto, facilitated the progress of the Gospel, and the extension of Christianity to distant lands, so we have reason to believe, that it will contribute still more extensively to its propagation in future ages, than it has ever yet done in the ages that are past. Great improvements are still required, both as to the *safety* and

the *rapidity* of our modes of conveyance, from one place to another, whether by sea or land. Ships require to be constructed on improved plans, less liable to be endangered by the billows of the deep, or even when striking against a shoal, and from the recent progress of invention, it is not unlikely that contrivances may be suggested for impelling them across the ocean with a greater degree of velocity than has hitherto been attained, and which may enable them to glide, *with more safety*, through the foaming billows. Locomotive engines, by land, may be brought to a still greater degree of perfection; and even balloons may be constructed with apparatus adequate to conduct them, in any direction, through the regions of the atmosphere. Agricultural instruments may be contrived for facilitating rural operations and the cultivation of the soil; and new inventions brought to light for the quick performance of all kinds of labour, so that the labouring classes may, ere long, have abundant leisure for the enjoyment of the bounties of the Creator, and for storing their minds with all kinds of knowledge, both human and divine. Our knowledge of the powers of nature, and of the functions of the animal system, may be so increased as to enable us to prevent diseases of every description; and instruments or contrivances of various kinds may be invented to ward off those disasters, and fatal effects which now so frequently flow from the operations of lightning, noxious gases, storms, and tempests, and other agents in the system of nature, which have so frequently been the cause of many accidents and calamities.

Now, it might easily be shown, that all such improvements in science and art, are intimately connected with religion, and have a bearing upon the happiness of man, and upon the propagation, and the universal establishment of Christianity throughout the world. But, *without money*, such improvements cannot be effected. Many persons of genius, who have hit upon useful inventions, have been obliged to drop the prosecution of their plans, when they were nearly ripe for execution, for want of pecuniary means to carry them into effect. And, in nu-

merous instances, when a model, or small machine has been constructed to illustrate the operation of a certain principle or theory, the want of money or patronage has prevented its being exhibited on a large scale, so as to demonstrate its practical utility; and all the labour, anxiety, and expense, previously incurred, have been wasted to no purpose.\* But if avarice were transformed into generosity, and generosity directed to patronize and assist schemes which are praiseworthy, and of practical utility, many useful contrivances, which are now in embryo, might soon be brought to perfection, and rendered subservient to the good of mankind.

Those who are possessed of wealth, have it not only in their power to patronize persevering genius, but to establish lectures on science, and every branch of useful knowledge; to build lecture-rooms, to provide apparatus, to erect observatories, to found museums in towns, villages, and all parts of the country; and, in proportion as science is extended, and the number of rational inquirers and experimenters is increased, may we expect, that new

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\* A scientific gentleman, of very limited income, had, for several years, devoted a considerable portion of his time to experiments, tending to prove, that a beautiful and *permanent* light may be obtained from electricity, and has already exhibited an apparatus and experiments on a small scale, which prove, that the object intended is likely to be effected, could funds be procured to encourage the ingenious and persevering inventor, and enable him to go forward with his experiments on a larger scale. A nobleman in the neighbourhood, distinguished for his "liberal politics," lately paid a visit to the inventor, and was gratified in witnessing some of the experiments. He told him to persevere, and if the plan succeeded, as was expected, he would have his mansion illuminated by this electrical light. But although he must have known that the inventor's income was extremely limited, and that he must have denied himself most of the comforts of life, from having laid out so much expense in conducting his experiments, he never thought of saying to him, "I'll give you a hundred guineas to enable you to perfect your invention, and to bring it forth for the good of mankind;" although he could well afford it, and has, doubtless, spent ten times that sum for a worse purpose. Such, however, is the conduct of avarice, combined with indifference to the promotion of the good of society.

facts will be elicited from the system of nature, and new inventions brought to light for the improvement of the social state of mankind. The sums wasted in extravagance and luxury, in gambling, horse-racing, and hounding, or hoarded for the purpose of gratifying a covetous propensity, might, when applied in this way, draw forth the latent sparks of genius, and prove a powerful stimulus to inventions and enterprises, which might contribute to the advancement of society, and to the counteraction both of physical and moral evil.

5. *The progress of Christianity through the world would be rapidly promoted*, were the inordinate love of wealth thoroughly subdued.

It is evident, from the general tenor of the Scriptures, and particularly from the writings of the prophets, that the blessings of salvation are intended to be enjoyed by all the nations of the world. "It is a light thing," (saith God, when addressing Messiah,) "that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel, *I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth.*" Hence, it was among the last instructions that Christ delivered to the apostles, and to all their successors in their name: "Go ye *into all the world* and preach the gospel to every creature; and lo, I am with you always, even to the end of the world." Notwithstanding the lapse of 1800 years since this commission was given to the followers of the Redeemer, it has only been very partially fulfilled. Darkness still covers the greater part of the earth, and gross darkness the people. The greater portion of the vast continents of Asia and Africa, a great proportion of America, and even of the southern parts of Europe; almost the whole of Australasia, the immense islands of Borneo, Sumatra, Madagascar, the Kuriles, Japan, and hundreds of other islands, inhabited by millions of human beings, still lie within the confines of Pagan darkness, where scarcely a ray of Divine light has yet penetrated "to guide" their benighted inhabitants



“in the way of peace.” Even in those nations where the religion of Jesus is known and established, the inhabitants are not yet half christianized, and multitudes “are perishing for lack of knowledge,” even where the sound of the gospel is heard, and its light shining around them, for want of proper instruction to arouse their attention.

To fulfil the commission of Christ, and to bring into effect the purposes of God in the conversion of the nations, will therefore require vast and long continued exertions. If our future movements be as slow, and our energies as feeble as they have been for 300 years past, we could not expect to behold the glory of the millennium till after the lapse of two thousand years. Yet it is in our power, as agents under the guidance of the Divine spirit, to hasten the approach of the blissful era, within little more than half a century, if we, at this moment, arouse ourselves from apathy and spiritual slumber, and bring forth all the treasures at our command to carry forward the enterprise. But without wealth, and that, too, to a vast amount, nothing of any great importance can be achieved. If the principle of covetousness shall still hold possession of the soul, as it has done for ages past, and if even Christians will entammel themselves in the cords of avarice, and refuse to come forward with that noble generosity which becomes their character, and lay down their wealth “at the feet” of the messengers of salvation, as was done on the day of Pentecost, our hopes of the *speedy* conversion of the world will be miserably disappointed.

What is all that has been done hitherto, in propagating the gospel, compared with *what might have been done*, had we been deeply impressed with the *importance* of such enterprises, and acted in the character of devoted servants of the Redeemer, “who count all things but loss,” in comparison of the interests of his kingdom? All that has hitherto been raised for missionary purposes within the last twenty years, (and it is chiefly within this period that such enterprises have been in operation) is little more than two or three millions of pounds, when at

least five times such a sum might have been raised every year, had we been animated with any thing like the spirit and the holy zeal of the primitive Christians. This is evident from what has been stated in the preceding chapter. Were thousands of Christians, on whom God has bestowed property and riches, to consecrate—not the whole of their estates, as was done at the period alluded to—but only the one-half, what immense sums for rearing the spiritual temple might speedily be raised! And such sums are almost indispensably requisite. We have a work of immense extent and importance to accomplish. We require thousands, and ten thousands of preachers, missionaries, catechists, linguists, translators, schoolmasters, lecturers, and other labourers, to be trained for their respective departments of sacred labour. We require them to be *more thoroughly trained* than they have ever yet been for the services to which they are devoted. It is not enough that a missionary, of any description, be a man of piety, though this qualification is essentially requisite. He should, if possible, be a man of universal knowledge, having his mind richly imbued with all the information he can acquire on sacred and civil history, mythology, science and art, and the system of nature, in all its departments; for he will find abundant scope for all his acquirements, wherever he may labour in the heathen world, and particularly among those tribes that have made certain advances towards a state of civilization. From such sources, he must occasionally draw his illustrations of Divine subjects, and his proofs of the facts and doctrines of revelation; and endeavour to make general knowledge on every useful subject, go hand in hand with his expositions of the Christian system. In particular, he should be thoroughly acquainted both with the theory and practice of the most efficient modes of intellectual and moral instruction, to which I lately alluded; in order that he may seize on the first opportunities of imbuing the minds of the young with general knowledge, and with the facts and principles of religion. I am fully convinced that far more converts will be made from among the heathen, by

the early and judicious instruction of the young, than by preaching to the adult population, though both plans should be attended to, and go hand in hand. By arranging a judicious system of education for the young, we may strike at the root of those heathenish opinions, practices, and prejudices, which have so powerful an influence over adults in preventing the reception of Divine truth; and have it in our power to prepare the youthful mind for listening with attention to the truths and historical details of Christianity, when they arrive at riper years. Such seminaries would undoubtedly prove "nursing mothers" to the church, from which the greater part of the young would come forth to consecrate themselves to the service of the Redeemer, and to the promotion of the prosperity of his kingdom.

Now, in order to accomplish such objects, we require colleges to be founded, and professors appointed for instructing students and intended missionaries, in all those branches of knowledge with which they ought to be acquainted. We require, as their instructors, men of general information, of talent and piety, who will render their lectures and other instructions, as popular and perspicuous as possible; and who, on every branch of science, will point out the moral and religious purposes to which it may be applied, and direct their students to render every department of human knowledge subservient to the interests of Christianity. We require, that our missionaries be possessed of vigorous mental powers, and that they be instructed in the best modes of infant education, and that they actually practice as teachers of such institutions, as well as in conducting those of a higher order, that they may be quite familiar with all the details connected with such seminaries, and be competent to superintend them wherever they can be established in heathen countries. We require that they should have a competent acquaintance with the construction of the instruments connected with science, and modern improvements, and the manner of applying them to practical purposes, so that they may be enabled to explain and exhibit them in

the countries whither they are sent, and to introduce among their inhabitants whatever may tend to gratify a rational curiosity, or to promote their physical comfort. For all such purposes, funds to a considerable extent are required, for creating seminaries—for salaries to professors—for supporting students—for sending out missionaries—for supporting them for a season—for apparatus for infant-schools and other seminaries—for books on general knowledge, and the instruments connected with science, husbandry, and the mechanical arts. And whence are funds to be supplied if the spirit of covetousness is not counteracted and subdued?

We have, hitherto, been parsimonious in the extreme, in our contributions for missionary purposes, and we have been almost equally parsimonious in the training and preparation required for our missionaries, and in the equipment and encouragement afforded them. We ought to serve God, in all cases, and in this in particular, "*with our best*;" with the highest talents, and the greatest measure of acquired knowledge we can command; and with all the auxiliaries for facilitating the work in view, which Christian wisdom can devise; and then we may go forth with confidence, trusting in Him "who hath the residue of the spirit," that he will render our endeavours, when conducted with wisdom, successful for promoting the extension of his spiritual kingdom. Let Christians, then, seriously ponder on this subject, and consider whether there be not an *urgent call* addressed to them in the providence of God, to awake from their slumbers, and come forth with their treasures, in a far more liberal manner than they have ever yet done, to assist in rearing the spiritual temple of Jehovah.

Some years ago, I was conversing with a shrewd and intelligent gentleman on the subject of missionary operations, who seemed to think that there was too much fuss and bustle about such enterprises, when so much is required to be done at home with the money expended on such objects. "I do not think," he said, "that the heathen are in so wretched and *dangerous* a state as many of

our religionists represent, and would have us believe;—but, if I really thought, that they were perishing for lack of knowledge, and exposed to everlasting misery on this account, and if preaching the gospel to them would prevent their destruction—then I admit, that we all ought either to embark as missionaries, or sell the greater part of our property in order to send messengers for their deliverance. We ought even to sell all that we have, to our last coat, if such an object might thereby be accomplished.” And does not every Christian, at least theoretically, admit that the heathen nations are in a *dangerous* situation, as here supposed, and exposed to misery in the life to come? Whatever opinions we may form of the salvable state of any small portion of the Pagan world, it is a *fact*, that the great majority of heathens, by the malignant passions and ferocious tempers they display, appear altogether *unfitted* and *unprepared* for the enjoyments of the celestial world; and consequently, cannot in such a state, be admitted into the mansions of bliss, and if their existence be prolonged, when they pass from this earthly scene, it must of necessity be an existence connected with misery. It must, therefore, be an object of the *greatest moment* to embark in an undertaking which has for its grand aim, to enlighten “the people who are sitting in darkness and the shadow of death, to guide their feet in the way of peace,” and to prepare them for glory and immortality. And although we were “to sell the half of our goods,” and devote it to such objects, we should do no more than the importance and the eternal consequences of such enterprises evidently require.

There is now a call, and an *urgent* call, from tribes and nations in every quarter of the globe, to send to them the messengers of peace and salvation. “The wilderness and the solitary places, the isles and the inhabitants thereof are lifting up their voices” from afar to the people of Britain and America, to send to them the revelations of heaven, and missionaries to expound them. India alone, at this moment, requires at least a thousand en-

lightened and devoted men to sow the seed of the Divine word, and to refresh the spiritual wilderness of that vast heathen territory with the streams of salvation. Ethiopia is beginning to stretch out her hands to God, and many of her sable sons are now waiting for his salvation, and hailing the arrival of the messengers of peace. The inhabitants of the frozen regions of Greenland, Labrador, and Siberia, are imploring Divine instruction from Christian nations, and thousands of Negroes under the scorching suns of the West Indies, are ardently longing to be furnished with copies of the book of God. The Chinese are now beginning to enquire after the Oracles of heaven, and the arts and sciences of Christian nations. Even from "the ends of the earth," from the distant barbarous isles of the Pacific, the cry is now heard in our land, "Britons, come over and help us!" Their inhabitants are trembling lest the messenger of death should seize them, before the ships that convey British missionaries appear in their horizon, and lest a sufficient number should not arrive. They are "lifting up their voices from their rocks, and shouting from the tops of their mountains," in expectation of the heralds of the prince of peace, and are ready to receive them with open arms. And will *Christians*, who profess to be infinitely indebted to the Redeemer who purchased them with his blood—who profess to regard SALVATION as of all things the most desirable and *momentous*, and who would tremble at the thought of the possibility of their own eternal destruction—will Christians, to whom God has given wealth, suffer their minds to be so governed by the "mammon of unrighteousness," that they will refuse to bring forth their treasures at his call, as the means of "delivering those who are ready to perish," and rescuing their souls from destruction? If so, where is their love to the Saviour? where is their benevolence towards men? where is their belie<sup>c</sup> of the importance of eternal realities? and where is the evidence they give that they ought to be distinguished by the Christian name?

- O! into what a blissful scene might this ruin of a world

yet be transformed, were covetousness thoroughly subdued, and were only those who profess to be Christians, to come forth with unanimity, and lay down their superfluous treasures at the foot of the cross! In the short space of little more than half a century to come, we might behold celestial light diffusing its radiance over the most distant and benighted regions of the globe; the idols of the nations abolished; the savage raised to the dignity of his moral and intellectual nature, and his mind adorned with the beauties of holiness; the instruments of warfare broken to shivers, and peace shedding its benign influence over the world; temples erected in every land for the worship of the God and Father of our Lord Jesus Christ; the minds of the young irradiated with Divine knowledge, and rising up in wisdom, and in favour with God and man; the principle of crime extirpated, and poverty and wretchedness banished from the earth; the moral wilderness of the heathen world cultivated and adorned with every heavenly virtue and grace; the wastes and wilds of the globe transformed into fertile regions, and arrayed in all the beauties of Eden; the hatred and jealousy of nations changed into benevolence, and a friendly and harmonious intercourse established between all the tribes and families of the earth!

And is not the prospect of the mere *possibility* of accomplishing such objects, sufficient to quicken every Christian activity and to draw forth every generous emotion? more especially when we consider that such events are predicted in the records of ancient prophecy; that the certainty of their being realized is confirmed by the declaration and the oath of God; and that the energies of the Divine spirit are promised to accompany our endeavours and to secure their ultimate success? Let us then, arise and "shake ourselves from the dust"—from the dust of carnal maxims and worldly views; and be "strong in the Lord, and in the power of his might." "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, so (saith Jehovah,) shall

my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that *unto me every knee shall bow and every tongue shall swear*. For Zion's sake I will not hold my peace, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness and all kings thy glory. For, behold I create new heavens and a new earth,\* and the former shall not be remembered nor come to mind. But, be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And there shall be nothing to hurt or destroy in all my holy mountain, saith the Lord."†

6. *We might expect the SPEEDY arrival of the millennial era*, were a spirit of Christian generosity universally to prevail.

To this topic I have already had occasion to allude, particularly in the preceding section, and I shall therefore offer only a few additional remarks.

That a period is about to arrive when the physical and moral condition of the human race, is to be greatly meliorated, when the ignorance and idolatry of the heathen world are to be abolished, and when Divine truth shall extend its influence over all nations, is clearly predicted in the writings of the Jewish prophets. In these writings it is declared, that "the glory of Jehovah shall be revealed,

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\* The "new heavens and new earth" here mentioned, evidently denote the renovation of the physical, moral, and spiritual world, at the period when the gospel shall be universally extended, by which, a change, in these respects, will be effected, which, in prophetic language, may be very properly compared to a new creation, on account of the contrast it will exhibit to the state of the world in preceding ages. That the passage does not refer to the period of the resurrection, appears from what is stated in the sequel of this chapter. Isaiah lxxv.

† Isaiah lv. 10, 11; xlv. 23; lxii. 1, 2; lxxv. 17, 18, 25.



and *all flesh shall see it together*”—that “all the ends of the earth shall remember and turn to the Lord”—that “*the earth shall be full of the knowledge of the Lord*”—that “Jehovah shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God”—that “the heathen shall be given to the Redeemer for his inheritance, and the uttermost parts of the earth for his possession”—that “all kings shall fall down before him, all nations serve him, and the whole earth be filled with his glory.”

Predictions of this description, run through most parts of the inspired writings, and are embodied in numerous passages which we are apt to overlook, particularly in the Book of Psalms. All the calls, or commands to praise God, which are addressed to the inhabitants of the world at large, may be considered as including predictions of such events; as in the following and similar passages: “Make a joyful noise to the Lord *all the earth*, make a loud noise, and sing praise.” “Sing unto the Lord a new song, sing unto the Lord *all the earth*. Worship the Lord in the beauty of holiness, fear before him all the earth. Sing unto God, ye kingdoms of the earth, O sing praises to Jehovah.” “O praise the Lord *all ye nations*, praise him all ye people,” &c.

And, since God has given a *universal call* to all people to engage in his service, we may rest assured, that this call will, at some future period, be universally responded to by the inhabitants of every clime. For the word which has proceeded out of the mouth of Jehovah, shall not return to him void, but shall accomplish the purposes of his will. “His counsel shall stand, and he will do all his pleasure.” In accordance with such calls, we find likewise, in the Book of Psalms, many positive declarations on this subject. “*All the earth shall worship thee*, they shall sing to thy name.” “The people shall praise thee, O God, *all the people* shall praise thee. God shall bless us, the fields shall yield their increase, and *all the ends of the earth* shall fear him.” “The heathen shall fear the name of the Lord, and *all the kings of the earth*

thy glory." "All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name." "All the kings of the earth shall praise the Lord, when they hear the words of thy mouth." "From the rising of the sun to the going down of the same, God's name is to be praised." "Kings of the earth and all people, princes and all judges of the earth, both young men and maidens, old men and children, shall praise the name of the Lord; for his name alone is excellent, and his glory is above the earth and heavens." *Our duty*, in reference to the promotion of such events, is likewise plainly declared. "O bless our God, ye people, and *make the voice of his praise to be heard.*" "*Declare his glory among the heathen; his wonders among all people.*" "Thy saints *shall speak of the glory of thy kingdom*, and talk of thy power, *to make known to the sons of men his mighty acts*, and the glorious majesty of his kingdom."

The above passages, although there were no others recorded in the book of God, on this subject,—clearly point to a period, when the moral state of the world shall be regenerated, when persons of all ranks shall do homage to the Redeemer, and when the light of Divine truth shall shed its radiance on every land. It is of importance that a clear conviction of the certainty of such events should be deeply impressed upon the mind of every professor of religion; as some who call themselves Christians, have not only insinuated, but openly declared, that the state of the world will never be much better than it is; and, consequently, that we need give ourselves little trouble in making exertions for the regeneration of society—which is just, in other words, an apology for indulgence in covetousness. But nothing, I presume, can be more decisive, in reference to the approach of the millennial era, than the passages we have now quoted, if the word of God is not to be deemed fallacious.

This period, we trust, is now fast approaching; and our duty in reference to it, is clearly pointed out; "declare his glory among the heathen, and his wonders among *all people.* Prepare ye the way of the Lord,

make straight in the desert a highway for our God. O thou that bringest good tidings to Zion, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah," and to the tribes of the heathen, "behold your God." While we engage in our duty in reference to such events, we have full assurance of direction and support from Him, who is the moral governor of the world, and the Supreme disposer of events. When it is declared that "all the ends of the earth shall turn to the Lord, and all kindreds of the nations worship before him"—it is added, "for the kingdom is the Lord's, and He is the Governor among the nations." And, consequently, he can remove every obstruction out of the way, and arrange every event in such a manner as to facilitate the progress of Divine truth through the world, till, at length, "the everlasting gospel shall be preached to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people."

The only thing to be determined, is, whether that renovated and happy state of the world, which we call the *millennium*, shall be introduced by some astonishing miracles, such as happened at the creation, and the deluge; or, by the agency of Christian men under the influence of the Divine Spirit, devoting all their talents, energies, and treasures, to the accomplishment of this object. For the former supposition, I know no arguments grounded either on reason, or the dictates of revelation.

To suppose the Almighty, to interpose by such miracles to accomplish such events, would be contrary to every thing we know of the principles of the Divine government, or of its operations during the lapse of more than four thousand years. At the introduction, indeed, of the New Testament economy, miracles were wrought by Jesus Christ, to demonstrate to the world his Messiahship, and a similar power was conferred on his Apostles, to convince their hearers, wherever they travelled, that they were the messengers of heaven, and that they had authority for the truths they declared. But no miraculous change was effected in the general order, either of

the physical or the moral world. It might be asserted, without fear of contradiction, that, throughout the whole train of the Divine dispensations towards our world, *there was never a miracle performed to accomplish any object, when that object could have been effected in consistency with the established laws of nature.*

Now, men, "as workers together with God," are adequate to accomplish all that is predicted respecting the happiness and glory of the millennial era, provided they arouse themselves to holy energy and activity, and are WILLING to consecrate their mental powers, and their worldly *riches* to the promotion of this noble object. Besides, were the millennium to be introduced by a sudden miracle, it would deprive the saints of God, both of the *honour* which will be conferred upon them, in being instrumental in preparing the way for its arrival, and of the *happiness* they will feel in beholding the Divine plans gradually accomplishing, and their own exertions crowned with success.

For, since the physical and moral state of the world has been deranged by the sin of man, and since God in his mercy has determined to effect its regeneration, it ought to be considered as a high honour conferred upon his people, that he has been pleased to select them as agents in accomplishing his benevolent designs; and all who are "right-hearted men," will enrol themselves in the service of the Redeemer, as Christian heroes, to increase the number of his subjects, and to extend his kingdom over the world; and to this service, they will account it their greatest happiness to devote all their wealth and treasures. "This honour have all the saints;" and it is to be hoped, they will now come forward, with cheerfulness, and alacrity, in numerous bands, casting their treasures at his feet, "and give him no rest till he establish, and till he make Jerusalem a praise in the earth."

If, then, it be admitted, that the millennium will be ushered in by the exertions of the friends of the Redeemer, in conjunction with the agency of the Spirit of God; the most *energetic means* ought now to be employed, and

with unremitting activity, in order to accomplish this desirable *end*. And, as those means involve a consecration of a far greater portion of wealth than has ever yet been devoted to the service of God, the principle of covetousness, in all the shapes it assumes, must be almost completely extirpated, and new principles acted upon, in relation to the appropriation of riches, before we can expect to behold those arrangements going forward, which are requisite to bring about this "consummation so devoutly to be wished." Christians may *wish*, and *hope*, and *pray* with apparent fervour, for the coming of the kingdom of Christ, and the glory of the latter days—they may profess to celebrate his death, to celebrate his praise, and may make a great stir and bustle about adhering to his cause and testimony; but unless they put their hands in their pockets to supply the means requisite for accomplishing the benevolent purposes of God, our expectations of the *near* arrival of the millennium will be frustrated; and their conduct can be considered as only a mockery of God, while, under profession of serving him, "their hearts are still going after their covetousness."

The arrangements requisite for preparing the way for the approach of the millennium, have already been stated in the preceding sections.

Abundant provision requires to be made to promote the external comfort of the poor, and other ranks of society; many physical evils require to be remedied; improvements of every description carried forward; the wastes and deserts of the earth, cultivated and adorned; old cities and towns cleared of every nuisance; and new towns and villages erected on spacious and improved plans, adapted to health, cheerfulness, and comfort. Seminaries require to be established for the instruction of all ranks, in every department of knowledge, connected with the life that now is, and the life to come, without which the foundations of the millennial state cannot be laid. All the useful arts and sciences must be promoted and carried towards perfection, as auxiliaries to the extension of the gospel and the renovation of the

world. Missionary enterprises must be carried on with more vigour, and on a scale far more extensive than they have ever yet been, before we can expect to behold the dawnings of the millennial glory.

In order to accomplish such objects, it is evident, that vast resources of wealth are absolutely requisite; resources a hundred times greater than have hitherto been consecrated to the service of God, and the benefit of man. But, I have already shown, that we have wealth adequate to every purpose now suggested, if we choose to employ it in such achievements. Instead of a quarter of a million, we might raise fifty, or even a hundred millions of pounds *annually*, to promote the extension of Messiah's kingdom, the improvement of society, and the regeneration of the world. And, while such sums are raised, and employed in such operations, no want of real comfort would be felt, but on the contrary, a degree of rational and sensitive enjoyment, far superior to what has ever been experienced in the world.

It was lately stated, in some of our periodicals, that there are in and about London, about two or three hundred individuals, whose fortunes, combined, would be nearly sufficient to pay off the whole of our National debt, now amounting to above £800,000,000. What would the half, or even the tenth part of such wealth not accomplish, were it applied in consistency with the dictates of reason and religion? But where do we ever find such an appropriation of such abundant riches? Is it not a proof, or something approximating to it, that we might be characterized rather as a nation of atheists and infidels, than as a nation of *Christians*, when so little of our national wealth flows into Christian and philanthropic channels? Let us no longer boast of Britain being by way of eminence a *Christian* land, till we display more Christian principle in our actions, and a more noble spirit of Christian liberality than we have done for ages past. If we wish to lay claim to this sacred name, let us show by our Christian virtues, our Christian generosity, and our heavenly aims, that we are entitled to this distinguishing appellation.

For raising such contributions as those to which I allude—I, in the mean time, look to *Christians alone*, and not to nations or communities, that have assumed that name. As for those who are governed by carnal maxims, and the fashion of the world, we might as soon attempt to control the laws of nature, or to reason with the tornado, or the whirlwind, as to expect that any arguments, however powerful, will make the least impression on their hearts, or induce them to alter the conduct they have hitherto pursued.

But, I trust, that amidst all the apathy that prevails in regard to this subject, there are still many thousands in our land, who only require to have their duty clearly set before them, in order to excite them to the noblest displays of Christian beneficence. And, if they were once aroused to devote their wealth to the cause of the Redeemer, and to come boldly forward as Christian heroes, in the face of the world, “counting all things but loss,” in comparison of the prosperity and extension of Messiah’s kingdom—their example, I doubt not, would prove a powerful stimulus to thousands of Christians in other parts of the world, to embark in the same glorious undertaking.

It is strange, it is passing strange—it is wonderful, it is passing wonderful! that Christians should have been so long sunk into a state of apathy on such a subject, and that they should never yet have come forward with treasures corresponding to their high and heavenly character, and to the greatness of the work they are called upon to achieve. Had God commanded us to forsake houses and lands, and friends, and country—to sell all that we have, and devote it to his service, and to depend every day for our sustenance on whatever his providence might supply, it would have been our duty cheerfully to have acquiesced in such an arrangement, in gratitude for the spiritual benefits he had conferred; “for the sufferings of the present time are not to be compared” with the glories of futurity. But when he requires from us only the superfluities of our wealth, which are not essential to our

comfort, and which are generally devoted to "the lust of the eye, and the pride of life," why should we hesitate a moment to devote all we can spare from moderate personal enjoyment, to the service of the Most High? Is it consistent with a man's being a Christian, indeed, and in truth, to hesitate for any length of time on this subject? Were Christ now to demand of wealthy Christians what he once demanded of the young man who came to enquire the way to eternal life, "Go sell all that thou hast and give to the poor, and come and take up thy cross and follow me," how would many of them reply to such an injunction? We are in the habit of *condemning* the choice of this rich man, in having his heart so much glued to the world, and in preferring *temporal* enjoyments to *eternal* realities. But let me ask, how many British professing Christians, were the same requisition addressed to them, would act in a different manner? And, if there be any who can lay their hands upon their hearts, and say, as in the presence of God, that they would be willing "to forsake all" at his command, let them now come forth, in the face of the church and the world, and consecrate to the service of the Redeemer, all that they can possibly spare in consistency with rational enjoyment.

Let none imagine that the views now stated are utopian, or inconsistent with reason or revelation. To accomplish every object which has been adverted to, we require nothing more than the *faculties*, and the *wealth* which now exist in society. The only *desideratum* lies in the human will. *Will* men come forward with all their energies and riches in this glorious cause? Secure the co-operations of the human *will*, and I should have no fear of the grand result, nor of any arguments that could be brought forward to show its impracticability. I defy any believer in revelation to *prove* that the grand objects alluded to are *impracticable*. Is it impracticable to cultivate barren wastes, and to turn the wilderness into fruitful fields? Have not Britain and the Eastern States of America been cleared of their ancient forests, and been transformed into gardens and cultivated plains? and where savages



once roamed among caves and thickets, are there not splendid cities, palaces, temples, and seats of learning every where to be seen? Is it impracticable to arrange and establish a system of moral and intellectual instruction for all ranks of men? Are there not thousands of seminaries, both in Europe and America, and millions receiving instruction at them, where, a century ago, no such institution existed? Is it impracticable to convert savage nations to the Christian faith, and to bring them into a state of civilization and social comfort? Have not thousands and ten thousands of rude Hottentots, and the idolatrous savages of the Isles of the Pacific, been turned from heathen darkness, to the light of the gospel, and raised from a state of degradation, to the enjoyment of the blessings of civilized life, within the course of the last thirty years? In such instances, we behold at least a *partial* accomplishment of the objects to which we allude; and on the principle that "whatever man *has* done, man *may do*," it requires nothing more than an indefinite *increase* of the same energies we have already put forth, and a greater proportion of wealth to assist in carrying forward such energies, in order to bring into effect every thing requisite for the regeneration of the world.

Above all, can we say, that it is impracticable to bring about what God has positively declared shall be realized in our world? He hath given forth his decree, and "sworn by his holiness," and "by the right hand of his strength," to secure its accomplishment—that "the whole earth shall be filled with his glory, and all flesh see it together"—that "the heathen shall fear the name of the Lord, and all things of the earth his glory"—that "there shall be nothing to hurt or destroy, in all his holy mountain,"—and that "righteousness and praise shall spring forth before all nations." And we know, that "his counsel shall stand, and he will do all his pleasure," for "the kingdom is the Lord's, and he is the Governor among the nations," and "all his saints are in his hand," as instruments to execute his designs.

Shall it then be said, that the physical and moral reno-

vation of the world is impracticable? or that it is impossible to raise a hundred millions of pounds, every year, for such an object, when no less than *fifty millions* are annually expended in Great Britain and Ireland *for ardent spirits alone*. It is calculated, that there are in the British metropolis alone, upwards of *one hundred thousand* confirmed dram-drinkers, who drink, on an average, two glasses of spirits a day, which allowing only  $1\frac{1}{2}d.$  per glass, makes £1250 daily spent in dram-drinking, which, in a single year, amounts to the enormous sum of £456,250, or nearly half a million of pounds, which is nearly double of what is contributed by all the Bible and Missionary Societies of Britain. And shall less than the twelfth part of the population of London spend such an enormous sum in such vicious and degrading practices, and shall the whole inhabitants of Britain not raise the one half of it for promoting the most glorious and important object to which our aims can be directed? A most glaring deficiency in Christian principle and liberality must exist, where such incongruities occur; and, it is now more than time for Christians to ask themselves, what they have been doing with their money. A labouring dram-drinker can devote two shillings a week, or nearly five guineas a year, to his demoralizing habits, while a wealthy Christian, with five times his income, contents himself, perhaps, with the contribution of a single guinea, or even less, for promoting the kingdom of Christ, and the eternal salvation of men! Such an inconsistency ought no longer to exist among those who assume the Christian name. Let them either take their stand at once, among the men of the world, who attempt to serve both God and mammon, or come forward like noble champions of the cross, and consecrate to the honour of God, treasures worthy of the sublime and glorious undertaking, which they are called upon to achieve.

## CHAPTER VII.

ON THE MEANS TO BE EMPLOYED FOR THE COUNTERACTION  
OF COVETOUSNESS.

EVERY improvement in society is brought about by exertion, and by the diligent use of those means which are best calculated to promote the end intended. Christianity was introduced into the world, and rapidly extended over many nations, by the unwearied labours of the apostles, who travelled into remote countries, submitting to numerous hardships, dangers, and privations, and "counted not their lives dear to them, so that they might testify the gospel of the grace of God," and promote the salvation of men. Had the same holy ardour which animated those first ambassadors of the Prince of Peace, been displayed by their successors, the world would have been in a very different state from that in which we now behold it. It is owing to our apathy and inactivity as Christians, that so many immoralities and unholy principles are to be found displaying their baneful effects around us, and that so little has been done for the advancement of society, and the evangelization of heathen nations. If we wish to behold a work of reformation going forward, and Zion beginning to appear "beautiful and glorious in the eyes of the nations," we must arouse ourselves from our indolence, and seize upon every means by which vice and every malignant principle may be counteracted and thoroughly subdued. And as covetousness lies near the foundation of most of the evils connected with general society, and with a profession of Christianity, it becomes us to use every rational and Christian mean, which may have a tendency to crush its power, and to promote the exercise of opposite affections. Some of the means by

which this unholy principle may be subdued, have already been alluded to, and embodied in the form of motives and arguments addressed to the consciences of professors of religion. In addition to these, I shall suggest only two or three particulars.

1. *Frequent preaching on this subject, and occasional public sermons for the purpose of illustrating it*, should be resorted to for the purpose of counteracting this malignant affection.

There is, perhaps, no mode by which so powerful an impression may be made on any subject, on the minds of Christians in general, as by the *viva voce* discourses of a respected, eloquent, and enlightened preacher, especially if his discussions be enlivened by vivid representations of sensible objects, and appeals to striking *facts* connected with his subject. Such appeals can scarcely be altogether resisted by persons impressed with religious principle; and it is to be regretted that Christians have not more frequently, in this way, been stirred up to a performance of their duty. Nor ought it to be considered as deviating from *the preaching of the gospel*, when such subjects are introduced into the pulpit. For they are intimately connected with the progress of Divine truth; and the gospel can never *extensively* take effect, nor its principles be fully acted upon in Christian society, till such subjects be pointedly and publicly brought forward, and undergo the most serious and solemn consideration. But it requires to be carefully attended to, that no preacher come forward publicly to denounce covetousness, and to attempt to stir up Christians to liberality, who is himself known, or *suspected* to be under the influence of a worldly or avaricious disposition. The most vivid representations, and the most pathetic appeals of such a preacher would only rebound from the hearts of his audience, like an arrow from a wall of marble. For how can a man who is continually aspiring after wealth, living in splendour, yet grumbling on account of the smallness of his income, and who seldom gives in proportion to his ability to any

philanthropic object; how could such a one expect, by the most splendid oration, to produce a deep and moral impression upon his hearers? For example, in this, as well as in every other case, would have a more powerful effect than precept.

A few months ago, I was conversing with a gentleman on this subject, who mentioned several honourable examples of liberality connected with the congregation of which he is a member; some of whom, who only occupied a medium station in life, contributed to the amount of twenty and thirty pounds yearly for public religious purposes, so that the whole congregation raised £500 or £600 annually, for missionary and other purposes, besides the regular maintenance of the gospel among themselves. His minister, he said, maintained the principle, that every Christian should, at least, devote the one-tenth of his income for religious purposes. I asked him the amount of the minister's stipend, and was informed that it was at least £450 per annum. I then inquired if his minister set an example to his hearers, and by acting in accordance with his own principle, and if it was a fact that he devoted £45 per annum to religious and philanthropic objects? The reply was, "I am sure he does not." "To what amount, then, does he contribute for such purposes?" "About eight or ten pounds annually, at the utmost." "If this be the case," I replied, "I should scarcely have had the effrontery to inculcate such a principle upon others;" and I was given to understand, that, in this case, the discrepancy between his conduct and the principle admitted, was beginning to be particularly marked. Why should ministers, particularly those who have handsome incomes, consider themselves as exceptions to a general rule? If they do not set an example of liberality in their conduct, all their instructions on this point will go for nothing, and be only as "a sounding brass or tinkling cymbal."

2. Christian churches should strictly investigate the conduct of their members, in relation to the portion of wealth they devote to religious objects.

Those members of a Christian church whose incomes are generally known, and who are remiss on this point, ought to be calmly reasoned with as to their duty in this respect, on scriptural grounds, and in accordance with the principles and obligations they admit as Christians. And if they obstinately resist every argument and admonition addressed to them, and refuse to give a fair proportion of their substance to the service of Him from whom they derived it, they ought to be suspended from the peculiar privileges of Christian society. The church of Christ has undoubtedly a *right* to take cognizance of its members, as to this point, as well as when they are chargeable with a breach of duty in any other respect, or found guilty of a direct violation of the laws of God. We are too apt to imagine (and custom has long sanctioned the opinion) that the censures of the church are only to be inflicted on those who are guilty of what the world terms *scandals*; and many professors of religion are thus led to consider themselves as acting a dutiful part in Christian society, if no such scandals can be proved against them. But the non-performance of duty is equally sinful, and as regularly denounced in scripture, as the direct commission of vicious actions. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; doth not He who pondereth the heart consider it?" "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?" The unprofitable servant who hid his talent in the earth, is not accused of drunkenness, uncleanness, licentiousness, or any similar crime, yet, because he misimproved the talent committed to his trust, he is doomed to the same punishment as the most flagrant workers of iniquity. "Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth." It is by the regular performance of duty, more than by freedom from vicious practices, that the reality of Christian principle is displayed. There is, perhaps, nothing that brings a man's Christian character to a more decisive

test, both to his own conscience, and in the eyes of others, than the circumstance of his *voluntarily* and perseveringly devoting a fair proportion of his wealth to the service of God, and the benefit of mankind. A worldly-minded man may continue for a considerable time to attend Divine ordinances, and make a fair *profession* of religion, while no regular demands are made upon his purse; but when called upon to contribute regularly, at least the tenth part of his income, it is more than probable he would display the latent avarice of his heart, by mustering up a host of carnal arguments against such a demand, and would soon take his station, where he ought to be, among the men of the world. But, if a man of wealth devote one-third, one-fourth, or even one-tenth of his riches to the cause of God and religion, and act a consistent part in other respects, a Christian church possesses, perhaps, the most tangible evidence they can demand of such a man's religious principle.

¶ There is a certain false delicacy which some religious communities seem to feel in meddling with the pecuniary affairs or allotments of individuals, and especially of those who are wealthy, or who move in the higher spheres of society. They are afraid lest the pride of such persons should be hurt by such plain dealing—lest they should fly off at a tangent from their community, and lest the funds of their society should be injured by their withdrawal. But, although it is proper to use the greatest prudence and delicacy in such matters, yet, if such persons refuse to listen to calm reasoning and scriptural arguments and admonitions, they give evidence of a spirit which is inconsistent with Christian principle; and it is no honour to any church to have such enrolled among the number of its members. A church of Christ is a society whose members are animated by holy principles and affections, but most of our churches require to be sifted and purified—to be purified from the communion of those who are actuated by a worldly spirit, and who have little more of religion than the name; and, I know no better external *test* that could be applied for this purpose, than that which

is stated above. A church composed of eighty "right-hearted" Christian men, generous, ardent, harmonious, and persevering in their efforts to promote the extension of Messiah's kingdom, would do far more to advance the interests of true religion, than if they were mixed up with 500 men of a carnal spirit, who are chiefly guided in their religious professions by the opinions of the world. Such a select band would move onward in harmony and peace, without interruption from men of proud and carnal dispositions, "their light would shine before men," and others would "take knowledge of them that they had been with Jesus," and might be induced to follow their example and walk in their steps.

As Christian churches should be zealous in inculcating the duty of liberality, so *they ought to take special cognizance of acts, and general conduct, which display a spirit of avarice.*

When a church member has been found guilty of uncleanness, of an act of drunkenness or of pilfering an article from his neighbour, a hue and cry is instantly raised; and he is separated from the society, or at least, brought under the discipline of the church. And the purity of Christian communion requires that censure should be inflicted on all such delinquencies, and the offender, if possible, brought to a sense of his guilt, and to the exercise of repentance. But, it is not a little strange and unaccountable, that while strict attention is paid to such *insulated* acts of moral delinquency, which in some instances, are only *exceptions* to the general character of the individuals, and not *habits* of vice; men should be permitted to remain in the church, without the least censure or admonition, who are guilty not only of *acts* which indicate the predominance of avarice, but go on in a *systematic course* of such conduct. Although there is scarcely any thing that so clearly designates the character of an individual, as habitual avarice, yet in many cases, it is scarcely considered as a scandal, because general society is disposed to wink at it—as if an avaricious Christian were not a contradiction in terms.



For example, a member of a church becomes bankrupt and compounds with his creditors, some of whom are poor people, for seven shillings in the pound. He resumes business, lives as luxuriously as formerly; and, in the course of eight or nine years, purchases property and enlarges his domestic establishment; but never thinks of paying off even a *fraction* of his former debts, because he knows that the civil law cannot compel him. Yet, he may hold his places in Christian society, and even in churches that profess a peculiar strictness as to Christian communion. Take another example: A person who enjoyed a lucrative trade, and who was known to be possessed of a certain portion of property or wealth, went to a friend, when lying on her death-bed, *in the absence of her husband*; and, instead of conversing with her on the important realities of religion and the eternal world—endeavoured to inveigle her to subscribe an instrument, conveying to his family the whole of her property; which would have reduced her husband to something approaching to absolute poverty, although they were all members of the same religious community. What shall we think of such a person going from one attorney to another,\* to

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\* A friend of mine lately informed me, that when conversing with a young lawyer of an upright disposition, on a late occasion, he remarked to him, "that he had never been so deeply impressed with the evil dispositions which abound in society, as since he commenced business as a legal practitioner. He had been applied to by persons of all ranks, and of almost *all religious persuasions*—by persons who rank as respectable characters in society, for the purpose of ascertaining whether, by any legal quirk or manœuvre, they could manage to get wills altered or cancelled, and deeds and contracts broken or evaded, in order to enrich themselves at the expense of others, and in violation of natural justice." So little moral and Christian principle is yet to be found even in religious society, that many who name the name of Christ, think all is right if the civil law cannot interpose to punish their deceitful and nefarious practices. A gentleman who is an elder in a Presbyterian church, lately averred to me, in strong language, "that no man should be considered as acting improperly or unchristianly, if he acted in accordance with the *civil law*."

endeavour to ascertain, whether he could by *legal* means, inflict an act of injustice on his Christian friend and brother, and rob him of his worldly substance, and so far as in his power, reduce him to a state of indigence? Or, what shall we think of one who has a flourishing business, in conjunction with a certain degree of wealth, who is extremely fastidious about certain disputed points of religion, and who assumes an air of peculiar sanctity, yet will condescend, in the regular course of trade, to sell over his counter gills of ardent spirits to emaciated and debauched females and others, merely for the sake of the paltry gains which such a demoralizing practice procures?

The instances of avarice, as displayed among members of the Christian church, are so numerous, that volumes might be filled with the details. What should we think of a clergyman selling a quantity of victuals to a baker; and finding immediately afterwards, that prices were rising, importuned the purchaser to give up the bargain, under pretence of his requiring the whole of it for seed—which was no sooner done than he immediately sold it for an advance of several pounds? What should we think of the same individual receiving from a friend an article of dress, and immediately offering it for sale to gratify his disposition for hoarding? pilfering quantities of nails from the workmen employed on his premises—*cheapening* every article he intended to purchase, till he could acquire it, if possible, at half its value, and manifesting duplicity and falsehood in many of his transactions? Yet, although such conduct was somewhat notorious, and even talked over throughout all the country around, no public notice was ever taken of it by the judicatories of the church to which he belonged.

Many who make the most glaring profession of religion and are extremely fastidious in respect to evangelical views and orthodox opinions, are not unfrequently distinguished by selfish and avaricious dispositions. There would be no end in specifying all the particular instances, and circumstances connected with the manifestation of

covetousness, even by persons who are continually talking about union with Christ, spiritual mindedness, and their own and other's conversions. Some of these, and I state it with deep reluctance and regret, have been known, on many occasions, to practise duplicity and deceit in many of their dealings, in order to secure a good bargain or an extraordinary profit—to traduce the characters of their brethren in order to gain a lucrative situation—to injure most seriously the pecuniary interests of others by not fulfilling a verbal agreement, because the civil law could not *compel* them—to rob the widow and the fatherless, under the pretence of legal right and power—to condescend to every low and squeezing means of deriving profits, and increasing their riches—to deny contracts and obligations, when they could not be legally proved—and, when solicited to contribute to a religious or philanthropic object, have either refused with a sneer, or a shuffling promise, or bestowed with a grudge the most insignificant sum. Now, it is not a little unaccountable, that such practices should be overlooked, especially by Christian communities that profess a strict adherence to the principles and precepts of the New Testament. Yet it is a fact, that all the cases I have now stated, or alluded to—although some of them excited the attention and reprobation of a few individuals, were never thought worthy of being brought under the discipline of the church. There is an indifference, and a bluntness of moral perception among the members of many Christian societies, which prevents them from perceiving the malignity and unscriptural character of such dispositions and practices, because they are not generally considered as scandals by the world around them. But, if we wish to preserve purity in the church, to promote the extension of Christianity, to undermine the spirit of avarice and to encourage a principle of Christian generosity—it becomes religious societies to look more narrowly into the disposition and practices of their members, and by every scriptural means, to endeavour to wipe away the disgrace which has been cast on our holy religion, by the worldly-mindedness of

those who "have crept in unawares" into the bosom of the church.

3. The churches of Christ should now begin to distinguish themselves from other societies, *by exhibiting to the world such displays of liberality as Christianity requires.*

If we ever expect to behold society advancing in its progress, the knowledge of Divine truth rapidly extending through the world, and a noble generosity, in respect of money, displayed for accomplishing such purposes; it is to the *church* we must look in the first instance, *to set an example*, to all others, of its disinterested and godlike liberality. The true church is "a city set upon an hill;" it is an object of attention, and minutely surveyed by surrounding spectators, many of whom have their eyes directed so as to mark its defects, and to expose the conduct of its citizens to public view. According to the aspect it presents, and the virtues or vices displayed by those who enjoy its privileges, will be the opinion formed by those who are without its pale, and who may wish to enrol themselves among the number of its citizens. It is, therefore, incumbent upon every one of them, that they "let their light so *shine* before men, that others may see their good works, and glorify their Father who is in heaven." If its light shine with brilliancy, it will attract the eyes of surrounding spectators; if the heavenly virtues of its citizens are *conspicuous*, and uniformly displayed in all their actions and arrangements, it will have a tendency to lead them to inquire into their principles and to join their society. Now, this virtue of *Christian liberality* is perhaps one of the most *visible* and *tangible* modes by which the light and efficacy of heavenly truth are made manifest to all. In the display of this virtue, hypocrisy cannot continue long to wear the veil. A worldly-minded man may be induced, in an instance or two, to make a display of generosity for the sake of character; but his ruling principles will soon induce him to muster up numerous arguments against the continuance of such exertions, and to retire from the field of Christian benevolence.

Other virtues and displays of religious principle may sometimes be construed into superstition or fanaticism; but a perseverance in the path of Christian liberality, and a visible exhibition to the world of its benignant and extensive effects, can scarcely be imputed to such causes, but to the influence of higher principles which have been impressed with powerful conviction upon the mind. And I am strongly convinced, that Christianity will never make a powerful and universal impression upon the inhabitants of any land, till its *beneficent effects* be thus visibly displayed in the conduct of those who profess an adherence to its cause. So long as selfishness and worldly-mindedness are displayed by the majority of its professors, so long as many of its ministers are beheld aspiring after its wealth and emoluments more than after the performance of its duties, it will continue to be despised by those whose hearts have never been brought under its influence.

In order to induce Christians to come forward and display their liberality on a larger scale than they have ever yet done, I shall lay before them a few recent instances of generosity in promoting the cause of learning and religion, which, I trust, will prove a stimulus to those on whom God has bestowed riches and affluence, to "go and do likewise." Some of the following statements are taken from Drs. Reed and Mattheson's "Narrative of a visit to the American Churches."

*Grenville* is a small town which is considered as wholly religious. The settlement was formed by a party of ninety persons from New-England. On arriving at this spot, they gave themselves to prayer that they might be directed in choosing their resting-place in the wilderness, and enjoy the blessing of God. At first they rested with their little ones in their wagons, and the first permanent building they erected was a church for Divine worship. The people retain the simple and pious manners of their fathers. They all go to church; and there are 400 in a state of communion. They give a thousand dollars a year to religious institutions. *One plain man*, who has never allowed himself the luxury of a set of fire-irons, *besides*

*what he does at home, gives a hundred dollars a year to religious objects.* In this settlement, the drunkard, the fornicator, and the sabbath-breaker, are not found; and, what is yet better, in the last report, there was only one family that had not domestic worship.\* In this instance we behold a select band of Christian men, voluntarily devoting their wealth to the cause of God; and as an evidence of the effect of such a principle, almost the whole community is distinguished for the practice of Christian virtues.

The Theological Seminary at Andover, which contains a chapel, a set of elegant and commodious buildings, a philosophical apparatus, a library of 11,000 volumes, and embracing a portion of land of 150 acres, was founded not many years ago, at the suggestion of the Rev. Dr. Spring, father of the Rev. Dr. Spring of New-York, in concert with Messrs. Bartlett and Brown. When they met to engage in free conversation on the subject, and had considered the nature of the object to be accomplished, "Well," said Mr. Brown, "I will give 10,000 dollars." "Why," said Mr. Bartlett, "did you not say 20,000, and I would too." Dr. Spring went to Salem, and saw his friend Mr. Norris there, told him what it was proposed to do, and obtained another ten thousand dollars, and thus the work proceeded. Mr. Bartlett, in addition to his first gift, built the chapel connected with the institution, which cost 50,000 dollars, afterwards one of the wings, and several houses for the professors, as well as endowed several professorships. It is thought, that in several ways he has given to this object not less than 200,000 dollars, (about £45,000), and there is reason to believe, that all his benevolent intentions are not yet fulfilled.† Here is an example of truly Christian liberality, which deserves to be imitated by our wealthy professors of religion. Had we only a thousand Christian men such as Mr. Bartlett among us, we might raise fifty millions of pounds from them in the course of a few years; and

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\* Narrative, vol. i. pp. 168, 169.      † Ibid. vol. i. pp. 425—6.

what immense benefits might thus be conferred on mankind! Mr. Bartlett, however, did not receive this wealth by inheritance, but by his own energies. He was first a shoemaker in Newbury, and became, in the end, for talents and success, a first-rate merchant. He occupies a good house, but lives in a very plain style, and has evidently more pleasure in bestowing than in consuming his property.\* And is it reasonable to suppose, that this gentleman is less happy than others, because he has parted with so great a proportion of his wealth for the good of mankind? On the contrary, I am certain, he enjoys a serenity of mind, and a satisfaction infinitely superior to the grovelling mortals, who either hoard their wealth for no useful purpose, or who waste it in gratifying a taste for worldly splendour and extravagance.

After a revival in a church in Geneva, State of New York, in 1830, it is remarked that the appropriations of religious charity were nearly doubled the succeeding year. That church sustains one foreign missionary, at an expense of 666 dollars—thirteen home missionaries, at one hundred dollars each—nine scholarships of the American Education Society, at 75 dollars each; which, in addition to the appropriations for the Bible, Tract, Sabbath school, and other objects of benevolence, amounts to more than 4500 dollars during the first year.† This fact demonstrates, what we have already alluded to, that wherever the principles of true religion and sterling piety take a thorough possession of the mind, they lead to acts of noble generosity; and that a perseverance in such conduct, is one of the strongest proofs of the power of religion upon the heart.

At Dorchester, a village six miles from Boston, Dr. Reed observes, “there are Sabbath schools and an Academy for superior education. The ignorant are taught, the sick find medicine and sympathy, and the poor are promoted to adopt methods of domestic thrift and decency. The whole village presents an example

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\* Reed's Narrative, vol. i. p. 488.

† Ibid. vol. ii. p. 19.

of the effect of religion so administered. No children are left to grow up in ignorance; few persons abstain from a place of worship; and here, where every thing else is on a small scale, the schools and churches assume an imposing character." How many villages of this description can be pointed out in Great Britain and Ireland? and is it not owing to our apathy and avarice, that so few scenes of this description should meet our eye?

"I know of no country," says Dr. Reed, "where there are more examples of beneficence and magnificence, [than in America.] The rich will act nobly out of their abundance, and the poor will act nobly out of their penury. There are refreshing instances of individuals sustaining schools, professorships, missionaries, and evangelists. Ministers are repeatedly making movements, in which it was evident that every thing was to be sacrificed to usefulness. I have seen the pastor, at sixty, beloved and happy in his people, give up all to go forth into the wilderness, because he thought that his example more than his labours, might bless the West,—while the church has been as ready to relinquish him, though with tears, when she has been satisfied that it was for the good of the church Catholic. I have seen a band of students, careless of ease and reputation at home, forsake the college at which they had passed with honour, and covenant to go forth together, some 2000 miles, to rear a kindred institution in the desert. And I have seen the aged man kindle at their enthusiasm, and support them with his purse, when unable to be their companion.\*

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\* "Narrative," &c. vol. ii. p. 282. While returning thanks to Drs. Reed and Mattheson for the entertainment and the valuable information which their "Narrative" affords—the writer of this cannot but express his regret that their work was not published in a more economical style. Had it been published, as it might have been, at half its present price, and comprised in two neat 12mo volumes, it would have been purchased by three times the number, and have been read by ten times the number of individuals who will be likely to peruse it in its present state. The price of such books



As an evidence of the liberality displayed in the Northern States of America, there are no less than twenty-one Theological colleges, all of which have been instituted since the year 1808; they contain 853 students, and have accumulated 57,000 volumes. There are seventy-five colleges for general education, most of them with professional departments; and they have 8136 students; and forty of these have been erected since 1814. Altogether there are ninety-six colleges and 9032 students. In the state of New York alone, besides all the private seminaries, there are 9600 schools, sustained at a yearly expense of 1,126,482 dollars! Most of the above-mentioned seminaries, with the stately edifices connected with them, have been reared and established by voluntary donations. The "American Sunday School Union" is likewise a noble example of Christian activity and beneficence. In 1832, the eighth year of its existence, it had 790 auxiliaries; 9187 schools were in connection, having 542,420 scholars and 80,913 teachers. The expenditure for that year was 117,703 dollars:—for 1833, it was 136,855. The most vigorous efforts of this society have been directed to the valley of the Mississippi. In 1830, it was resolved unanimously,—“That in reliance upon Divine aid, they would endeavour within two years to establish a Sunday School in every destitute place where it is practicable, throughout the valley of the Mississippi,” that is, over a country which is 1200 miles wide, and 2400 in length. There are thirty-six agents wholly employed in this service; and, during 1833, they established 500 schools and revived a thousand.

The following examples of covetousness and liberality are extracted from an American periodical, entitled "The Missionary," for May 2, 1835; published at the Missionary Press, Burlington, New Jersey, by members of the American Episcopal Church.

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prevents their being generally read by the mass of Christian society, and consequently forms a barrier to the general diffusion of knowledge. Has covetousness, on the part of the publishers, any share in this matter?

“ A gentleman having called the preceding autumn, to obtain aid for hiring a missionary in Tennessee, I thought I would go and introduce him to our congregation; and we called first on Squire L——, as he is the richest man in town, although I had little hope of success from that quarter. He put us off, as usual, with an account of his numerous family expenses, the frequent calls upon him for money, the duty of seeing our own church free from debt, and our clergyman well provided for, before we assisted others, and concluded with his old, threadbare proverb, “ *Charity begins at home.*” We then called on his neighbour, Mr. S——, a man of considerable wealth, and no children to inherit it. He read the paper, said that it was a deserving object, but that he felt too poor to contribute. He coloured slightly as he said this, and then, as if ashamed to give nothing, and anxious to rid himself of such troublesome visitants, handed us 25 cents, (two shillings,) and we took our leave. We met with various success; some gave cheerfully and liberally; others grudgingly, and not a few declined altogether. Our last call was on Mr. R——, the shoemaker; we found him, as I expected, busily engaged at his work. He received us kindly, made inquiries about the state of the church in Tennessee, which showed that he felt a lively interest in the subject, lamented his inability to do *much*, but said he would do *something*. He then stepped into the house, and returned immediately with *two dollars*, which he begged my companion to accept as an expression of his good will. Knowing him to be what is called, in the language of the world, a *poor man*, [though in gospel phrase he is eminently rich;] I asked him how he contrived to subscribe to each one of our benevolent institutions, to take a weekly religious newspaper, to contribute liberally to the support of our clergyman, and yet have so much to spare for a distant church? He told me, it was easily done, by obeying St. Paul’s precept in 1 Cor. xvi. 2. In other words, he was *systematically charitable*. He made it a point of duty always to consecrate *a portion of his weekly income* to

the Lord. "I earn," said he, "one day with another about a dollar a day, and I can, without inconvenience to myself or family, lay by five cents of this sum for charitable purposes; the amount is thirty cents a week, (half a crown.) My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. My children, each of them, earn a shilling or two, and are glad to contribute their penny; so that altogether, we "*lay by us in store*" forty-five cents a week. And if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sunday morning in a box kept for that purpose, and reserved for future use. Thus, by these small savings, we have learned, *that it is more blessed to give than to receive*. The yearly amount saved in this way is about twenty-five dollars; and I distribute this among the various benevolent societies, according to the best of my judgment." Now this man is a consistent Christian, a bright example of Christian benevolence. He looks upon his little earnings as a *talent* lent him of God, a part of which should be sacredly appropriated to his service."

In the same "Missionary Tract," it is stated, that the Treasurer of the "Domestic and Foreign Missionary Society," on April 10th, received 477 dollars and 41 cents,\* of which 5 dollars are the avails of needle work by *four little girls*, from four to eleven years of age, for the church at Jacksonville, Illinois; and 35 dollars from the Sunday school of St. Luke's church, New York; 15 of them in redemption of a pledge for the education of an Indian child, named *Levi Silliman Ives*, in honour of their former rector, now the excellent bishop of North Carolina.

In our own country, we have likewise many characters distinguished for Christian beneficence. Mr. John Lloyd of Nelson square, London, who died in June, 1835

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\* A *dollar* is equal in value to about four shillings and six pence, and a *cent* to one half-penny English.

was a liberal contributor to the cause of religion, under the signature L. He was civil engineer, employed at the government dock yards. He retired from business four years before his death, devoting his large fortune to the glory of God, and the good of men, both at home and abroad. More than £12,000 are known to have been distributed among different societies under the letter L; nor was he unmindful of them in his will, having bequeathed to the Missionary Society £4000; the Home Missionary Society £4000; the British and Foreign Bible Society £3000; Religious Tract Society £3000; the Southwark Sunday School Society £1000; Surrey Chapel Benevolent Society £1000; the Christ church Surrey School in Marlborough street, £500; the London Hibernian Society £500;\* in all £29,000! What an example to wealthy Christians! and how much good may such an individual be instrumental in communicating to the church and the world! The concealment of his name in the numerous donations bestowed in his life-time, arose from his retiring habits, and a desire "not to let his left hand know what his right hand did," and a hope that others would follow his example.

The Rev. Richard Knill, in the Evangelical Magazine for November, 1835, mentions a Welsh gentleman who has 200 sovereigns ready to be given for introducing more of the piety and talent of our churches into the work of the ministry; and a minister, once a student at Homerton, who proposes to assist four, six, or eight students in their preparatory studies, gratuitously. In the same number of this Magazine, Mr. Rathray of Demarara, mentions that the negroes are beginning to make monthly contributions for the purchase of Bibles, and other religious purposes, and that their first monthly collection amounted to 123 guilders, or £8 15s. and that they make a point of giving something for their children. A woman, says Mr. R., gave me 3¼d. one day, saying, "This is for *Jane*, a child about two years old; I give

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\* See Evan. Mag. for August, 1835.

with the other people for *Kitty* and *Yaha*, when we gave the money to Jacob; but I had nothing to give for *Jane*; and, Massa, take this for her." This idea, suggested by poor negroes, of giving a sum for every child of the family, deserves the consideration and imitation of thousands of those who are better instructed, and who move in a far higher grade than the despised sons of Africa.

The name of Thomas Wilson, Esq., which stands in the front of most of our religious and philanthropic institutions, will recall to the mind of every one acquainted with that respected gentleman, the many hundreds and even thousands of pounds he has generously devoted to the rearing of chapels, to missionary and other benevolent purposes, the effects of which will be felt and appreciated in future generations, and "many will rise up to call him blessed." For, to those whom God has enlightened in the knowledge of the true use of wealth, "it is more blessed to give than to receive." In addition to his many other munificent donations, he has lately given £100 to the New Chapel, Albany street, London. G. F. Agnes, Esq., well known for his benevolent plans and exertions to promote the best interests of British Seamen both at home and abroad, has likewise distinguished himself by his liberal contributions to various religious and philanthropic objects. In addition to his labours and donations in behalf of the "British and Foreign Sailor's Society," and as a member of the committee of the New Australian Colonization Association," he has lately subscribed £50, in behalf of the mission to the colony to be planted in the south-western quarter of New Holland.\* Various similar instances of British generosity might be stated were it expedient, although it is much to be regretted that their number is so small.

It is one of the hopeful signs of our times, and a prelude that "God is about to appear in his glory to men"—that Christian churches and congregations are now beginning to come forward with far more liberality, than

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\* Evan. Mag. for Dec. 1835.

formerly, in the cause of missions, and of the extension of religion both at home and abroad. The churches under the inspection of the Rev. Dr. Brown and Mr. Gilchrist, in Edinburgh, and of Drs. Mitchell, Hough, and others in Glasgow, have lately distinguished themselves by raising from five to eight, or ten hundred pounds annually, for domestic and foreign missions, besides affording a handsome support to their respective pastors. The church under the pastoral care of the Rev. Dr. Wardlaw, Glasgow, is said to have raised for such purposes, during last year, no less than £1700, besides supporting their pastor.

Mr. Williams, missionary from the South Sea Islands, in one of his interesting addresses to the public, on a late occasion, stated, that a certain congregation in England, mentioned to him with a certain degree of satisfaction, as if it had been a great and unlooked for effort, had raised the sum of £50, during the preceding year for missionary and other purposes, besides maintaining the gospel among themselves. He told them, they ought to do much more; for such an exertion did not amount to a half penny a week, to every individual. They began to bethink themselves on the subject, and next year raised, without much difficulty, above four hundred pounds. Mr. Williams also stated, that, at a late public breakfast, in a certain town in England, a sum of nearly £200 was collected in a few minutes, from a very limited number of individuals—one subscribing £20, another £10, another £5, &c. with the utmost frankness and animation.

The following experiment in behalf of missions, deserves attention, and might be tried, in reference to any philanthropic object. Mr. Clayton, of Walworth, proposed to his congregation, that a thousand of them should take up the subject, and each of the thousand subscribe one farthing a day to the missionary cause. This was recommended to be done immediately after morning prayer, that as soon as they rose from their knees, they might make an offering to the Lord of one farthing. This will raise more than a guinea a day, and conse-

quently, more than three hundred and sixty-five guineas a year, (or £370 4s. 2d.) which sum would support *six* missionaries in the South Seas.

Having such noble examples as above stated, set before us, Christians of every name should now begin to arouse themselves from their apathy and inordinate attachment to the world, and to consider that they cannot bestow their wealth on a more honourable and important object than in promoting the glory of God, and the best interests of the human family, wherever they are dispersed over the surface of the globe. Were such liberal offerings becoming general throughout the universal church, (and why should they not?) we might, ere long, have the near prospect of beholding the light of Divine truth irradiating every land, the moral wilderness turned into a fruitful field, and righteousness and praise springing forth before all the nations.

It may not, perhaps, be improper to remark, that the contributions of Christians should not be chiefly confined to missionary purposes, or to the support of the stated ordinances of the gospel. These objects, indeed, ought to be supported with far more liberality, and carried forward with more vigour than they have hitherto been. But, while we look abroad to distant tribes, and provide missionaries for their instruction, we are sometimes apt to forget the duty we owe to our countrymen at home; and, while we pay some attention to the religious improvement of the adult population, we too frequently overlook the rational and religious instruction of the young. On the proper moral and intellectual tuition of every class of the young, from two years old till twenty, the whole frame of civil and Christian society almost entirely depends. This grand object has been too much overlooked in all our Christian and philanthropic arrangements; and while it is so, all our other schemes of improvement will be partially frustrated. They will have a tendency only to lop off the twigs and branches of immorality and crime, while the roots of evil are left to break forth in fresh luxuriance. Christian society, therefore, should not rest sa-

tified, till every human being, from two years old till manhood, be brought under the influence of an efficient system of intellectual, moral, and Christian tuition, both in our own country, and, so far as our influence extends, in other lands; and a very considerable, if not the greatest portion of our Christian contributions ought, in the mean time, to be devoted to this object, which lies at the foundation of all those arrangements which are calculated to introduce the expected millennium. But, as I have already adverted to this subject, it is unnecessary to enlarge.

4. *Associations might be formed, particularly among Christians, for the purpose of encouraging liberality and counteracting avarice.*

As the spirit of covetousness is so extensively prevalent, and as it stands as a barrier to every noble and Christian enterprise, no means should be left unemployed to counteract its tendencies and effects. And, as societies have been formed for less important purposes, there appears no reason why an *Association* should not be entered into for promoting the cause of Christian liberality and beneficence. Such a society might be composed of persons who are willing to devote the *one-tenth*, or any other proportion of their incomes to philanthropic objects. Such a society, if it could be formed, would set an example of liberality to the church and the world around them, and might prove a stimulus to many who might not otherwise have thought of it, to devote a portion of their superfluous wealth to rational and religious purposes. It might establish, in particular districts, systems of education on new and improved plans, as specimens of what ought to be set on foot for the improvement of society in every place. It might purchase barren tracts of land, and make arrangements for their cultivation and embellishment. It might rear small towns and villages, on spacious and improved plans, with every requisite accommodation and embellishment, and calculated for the promotion of health, convenience, and comfort. It might provide employment for



the industrious poor, and commence new enterprises for civilizing and christianizing rude and uncultivated tribes, whether in our own country, or in other lands, and accomplish many other objects which an enlightened benevolence would readily dictate. The frequent publication of the operations of such a society, might be the means of exciting the attention of mankind in general to such beneficent pursuits, and leading to the promotion of similar associations.

However romantic such a project may appear to some, I have no doubt that there are hundreds of benevolent individuals in various districts of our own country, who would rejoice to have it in their power to co-operate with other congenial minds in promoting the best interests of their fellow-creatures in the above, or in any other modes that a rational or religious mind might devise—and that they are only waiting for such openings, in order to give vent to their Christian liberality.

It is an evil, or at least a defect, in many of our Christian arrangements, that, in the first instance, we aim too high, beginning at the top of the scale, when we should commence at the bottom. This is the case when our attention is almost solely devoted to the improvement of the adult population, while the young are, in a great measure, neglected;—and when our efforts are entirely directed to the promotion of the *spiritual* interests of mankind, while their *temporal comfort* is overlooked or disregarded. We have hitherto laid much stress on merely *preaching* the gospel to adults, while we should have been equally active in *preparing the minds of the young* for the reception of Divine truth, by all the rational and religious arrangements which Christian wisdom can devise. We likewise profess great zeal for the spiritual and eternal interests of the poor; while we not unfrequently leave them to pass their existence in the most abject hovels, and to pine away in the midst of filth, penury, and wretchedness.

If we wish that they may appreciate the truths of religion, we must endeavour, at the same time, to meliorate

their external condition, and render it pleasant and comfortable. To tell a poor wretch that he may have spiritual blessings, and eternal treasures, by coming to Christ, while he is destitute of both food and clothing, and we refuse to supply his wants when we have it in our power, is something approaching to a species of insult. By endeavouring to meliorate the condition of the poor, while we offer them Christian instruction, we prepare the way for the reception of Divine truth. For, in so doing, we exhibit a visible proof that Christianity is a *beneficent system*, and tends to promote our happiness, both in the life which now is, and in the life to come.

Now, such societies as suggested above, while they have for their ultimate object, the spiritual and eternal happiness of men, might be instrumental in promoting the external comfort of all ranks, particularly the lower, in furnishing them with employment, in providing them with comfortable habitations, in securing the proper instructor of their families, and directing them in such a course of conduct as will infallibly lead both to present and future enjoyment.

## CHAPTER VIII.

CONSIDERATIONS, ADDRESSED TO PROFESSING CHRISTIANS AND OTHERS, AS TO THEIR AFFECTIONS AND CONDUCT IN RELATION TO COVETOUSNESS.

HAVING, in the preceding chapters, embodied a variety of motives and considerations, to direct the views of professing Christians, in reference to this subject, it would be inexpedient to dwell on this topic, and therefore, I shall only offer a few additional arguments and considerations.

I. To *professing Christians in general*, we would call attention to the following considerations.

1. Consider, *what* God claims the *Supreme* affection of the heart.

He is possessed of every attribute calculated to excite the adoration and love of all holy intelligences. He inhabits eternity and immensity, and is near to them who fear him, and hope in his mercy. His power and wisdom gave birth to the innumerable worlds which fill the universe, and all the streams of happiness which gladden the hearts of their inhabitants, flow from Him as the uncreated source of felicity. To the inhabitants of this lower world, he has displayed his love and mercy in a way that "passeth comprehension"—in the mission of his Son for the purpose of procuring our salvation—an event which ought to draw forth our highest affection, and gratitude, and praise. And he is "daily loading us with his benefits, giving us rain from heaven, and fruitful seasons, and filling our hearts with food and gladness."

Hence we find the inspired writers, and other holy

men, expressing their emotions in such language as this —“The Lord is my portion, saith my soul, therefore wil I hope in Him;” “Whom have I in heaven, but Thee, and there is none upon earth, I desire in comparison of Thee. Who in the heaven can be compared to Jehovah who among the sons of the mighty, can be likened unto him?”

Now, this supreme affection towards God, is altogether inconsistent and incompatible with the indulgence of a principle of covetousness. For, such an affection ruling supreme in the heart, virtually deposes God from his throne, and robs him of the glory of his perfections. As soon may we expect to make the north and the south points of the firmament to meet together, or the light of the heavenly world to mingle with the darkness of the infernal pit, as to reconcile the service of God and mammon. For, while the true Christian, in all his movements, privations, and afflictions, puts his confidence in God, and looks up to Him as his portion and deliverer, “the rich man’s wealth is his strong city,” and “he trusts in the abundance of his riches.” The one joins with the heavenly host, in ascribing “wisdom and power, and glory, and thanksgiving to Him who sits upon the throne;” the other is an *idolater*, who says to gold, “thou art my hope, and to the fine gold, thou art my confidence,” and thus in effect, “denies that God is above.”

Let Christians meditate deeply on this important point, and consider whether their affections towards the treasures of this world be at all compatible with supreme love to their God and Redeemer. What is it that conscience tells you is uppermost in your hearts? What are among your first thoughts in the morning, and your last in the evening? What is it that gives you most pain, the loss of a portion of your wealth, or the apprehension of the loss of the Divine favour? Are your desires more ardent after the increase of riches than after the treasure in heaven that fadeth not, and the incorruptible inheritance that shall last forever? Is your joy greater in the acquisition of riches or of a great estate, than in the consideration, that God is your Father, and your everlasting portion?

It was a convincing evidence of Job's heavenly temper, that "he did not rejoice when his wealth was great, and his hand had gotten him much." Are you affected with deeper sorrow, when you lose your substance, than when you lose the benefit of Divine instructions, or although you were to lose a sense of the mercy of God? Would you rather be stripped of all your earthly possessions, and go naked into Paradise, than to be laden with gold and jewels, although you should run the risk of falling into the pit of perdition? Do you make it your great and ultimate object to gain riches or an estate—rising early, lying down late, and eating the bread of carefulness? Do you grudge your families the necessary comforts of life, and, when requested to devote an offering for promoting the cause of religion, and the benefit of mankind, do you bestow it with a grudge, or with the spirit of a cheerful giver? In all the arrangements you make as to your lot in this world, are you chiefly directed by the prospect of worldly honour and gain, or by the opportunities you may have of glorifying God, and being useful to mankind? If you regard God as your supreme portion, and the rock of your salvation, you will consider all that you have as too little to be consecrated to his service, and will make the advancement of his kingdom, the object of all your arrangements, and will come cheerfully forward at his call to contribute for this end, according as he hath prospered you, saying with the Psalmist, "What shall I render unto the Lord, for all his benefits towards me?"

*2. Consider the obligations you are under to Him who procured our redemption.*

You profess as Christians, to be under infinite obligations to the mercy and love of our Redeemer, "who died and rose again," that your souls might be rescued from destruction. You profess to believe, that you were "redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ," and that it was one great end of his death, that "you might be delivered from this present evil world, and its affections and lusts," and

consequently, from the dominion of covetousness, which is the ruling passion of the men of the world, and which is utterly inconsistent with the character of the redeemed. While you, then, virtually acknowledge these truths, can you allow the love of the world to *predominate* in your hearts? Can you think it a hard demand that God makes upon you, when he requires a portion of the wealth which he himself has bestowed, to be devoted to the extension of the Redeemer's kingdom, and the promotion of his glory? He might accomplish all his gracious designs without your assistance; for all the treasures of the universe are at his disposal. But he has condescended to put an honour upon Christians, in selecting them in particular, to be "workers together with Him," that by their *voluntary* and liberal oblations, they may exhibit themselves in the face of the world, as "followers of the Lamb," and contributors to "the prosperity of Zion." Can you, then, in consistency with your professions, refuse to come forward with munificent and god-like offerings, according to your ability, for every enterprise that has for its object, the promotion of the Divine glory, and the present and everlasting happiness of men? For, it is by such conduct, that your *avarice*, or your *Christian principle* will be detected. The latent principle of covetousness, in its workings in the heart, though open to the inspection of Omniscience, cannot be directly traced by human eyes.

But, if you be hypocrites in religion, your hypocrisy will be laid open, and your true character determined by your refusing to contribute to the service of God, what is in your power to bestow. And this is a characteristic of the sense we entertain of our obligations to the Redeemer, which ought to be more attended to than it has hitherto been in the visible church.

If, then, Christians in general, and especially *wealthy* Christians, admit that they are under inexpressible obligations to Him "who came in the name of the Lord, to save them"—is it compatible with such obligations, "to walk according to the course of this world," and to prevent, by their niggardly offerings, the gracious purposes

of God from being brought speedily into effect? If you profess to celebrate the praises of Him, "who loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father"—shall you consider it as *too great an expression* of your gratitude, to devote a hundred or even a thousand pounds, at a time, for carrying forward the grand design of the death of Christ, and the regeneration of the world—when you have hundreds or thousands at your command? If God were calling you to devote *all* your worldly possessions to his service, would you consider it as too great a sacrifice for the gift bestowed? If not, how can you stand aloof and grudge a mere *tithe* of your earthly estate, when it is called for at your hands, and when every needful comfort is still secured for your enjoyment?

Let Christians seriously pause on such considerations, and judge, whether the general conduct of professors of religion, in regard to the dedication of their wealth, be consistent with the obligations they profess to Him who hath procured for them all spiritual and eternal blessings.

3. Consider that *all the privileges and prospects of Christians are incompatible with the indulgence of covetousness.*

Believers are brought by the gospel into the high and honourable relation of "*Sons of God,*" and consequently, "joint heirs with Christ Jesus" of the blessings of his mediatorial kingdom. They are under the special care of the Providence of God, who has promised, that "their bread shall be given them, and their water shall be sure," and that "He will never leave them, nor forsake them." But a spirit of conformity to the world, a covetous disposition, and an eager desire after earthly honours and splendour, are evidently inconsistent with such exalted privileges. The sons of God must resemble the moral character of their Father in heaven, particularly in the display he has given of his benevolence. But, "if any man love the world, the love of the Father is not in him," and consequently, he can lay no claim to the prerogatives

of sons. "Whosoever is born of God, overcometh the world," and, of course, he whose soul is absorbed in its pursuits and vanities, has never been brought into this Divine relation, but remains among "the children of the wicked one."

The *prospects* to which the saints look forward in the future world are glorious and magnificent, beyond any thing which this world can present, or which human imagination can depict. In that world, there are scenes and objects calculated to gratify the sublimest faculties of the immortal spirit; an enlarged sphere of contemplation—the beatific vision of God in the effulgence of his glory—"fullness of joy"—a treasure in the heavens that fadeth not—an incorruptible inheritance,—and "an exceeding great and an *eternal* weight of glory."

If Christians, then, believe in the existence of such grand and substantial realities, and have the lively hope of entering, ere long, into their full possession,—is it consistent with such exalted hopes, and such animating prospects, to have their chief affections placed on the vain and transitory objects of this earthly mansion, which must soon be snatched from their embrace? And how can they say it is otherwise, if they are found grasping their worldly treasures so firmly, that nothing but a small fraction can be squeezed from them for the cause of God and the renovation of the world? What should we think of a man come to his full stature, devoting the greater part of his time and attention to amusing himself with tops, marbles, and cherry-stones, as when he was a child, and setting a higher value upon them than upon all the serious employments of life? We should immediately denounce him as a fool, or a maniac, or, at least, as one who acted with the most glaring inconsistency. What should we think of a set of mariners, sent to circumnavigate and explore a large continent, stopping in the midst of their course in an insignificant island, and employing themselves in catching musquitoes, or fishing for shrimps, without attempting to prosecute their course? or of a traveller, on an important embassy to a large city, taking up his abode at an inn, in the midst of his journey, and amusing



himself for days and weeks with gathering shells, or with the humours of a fair, instead of prosecuting the object of his expedition? It is equally preposterous and inconsistent for a man who professes to be "born from above," and to be travelling to heaven, as the place of his ultimate destination, to have his heart glued to the treasures of this world, and "to boast himself in the multitude of his riches."

Let Christians, then, throw off every earthly encumbrance, and arise and act in a manner befitting their celestial pedigree, and their high destination. For what are the treasures of time to him who is begotten to the lively hope of an incorruptible inheritance? What are the frowns of fortune to him who claims the celestial world as his eternal portion? What are thousands of guineas, or dollars, to an exceeding great and an eternal weight of glory? What are the honours, the titles, and the pageantry of this passing scene, in comparison of the riches and grandeur of the New Jerusalem, and the dignity of being "kings and priests" to the "Father of glory," in the mansions not made with hands, eternal in the heavens? As heaven in its height far surpasses the circle of this lower world, as the earth is but a point in comparison to the wide extended universe, and as time, with its circling years, is but a moment to the ages of eternity; such ought to be the hopes and affections of Christians, in comparison of earthly possessions, and of every sublunary misfortune. Were such views fully realized, and duly appreciated; were we living under the powerful influence of that faith, which is "the confident expectation of things hoped for, and the conviction of things which are not seen;" were the great realities of the eternal world, as they ought to be, ever present to our view, in all their grandeur and importance, a very different display would be made of riches from what we now behold, and multitudes, who now stand aloof when called upon for contributions to the service of God, would come cheerfully forward, "bringing their gold and incense, and showing forth the praises of the Lord."

II. I shall next offer *a few considerations to the covetous*, whether professing or rejecting Christianity.

From what has been stated in the preceding pages, and particularly in the preceding article, it will not be difficult for any one to discern whether covetousness or an opposite affection rules in the heart. To those whose consciences declare that they are under the influence of this debasing passion, I would earnestly call their attention to the following considerations.

1. Consider that *wealth*, however great, *cannot secure you from misery and calamity*. The rich man is as much exposed to the afflictions and accidents of human life as the poor, and sometimes his very riches, in which he trusts, are the means of exposing him to diseases and dangers. A chimney top, or even a tile falling from a house, will kill a nobleman as well as a beggar. When infectious fevers are raging around, when the cholera is sweeping away hundreds in the course of a day, can wealth prevent its ravages, or secure you from its attacks? When the thunders are rolling along the clouds, and the lightnings flashing amidst the dismal gloom, can riches secure you from the lightning's stroke, or prevent your hay or corn from being set on fire? When you are crossing the ocean in pursuit of gain—when you behold the tempest raging, and the waves rolling mountains high, can your treasures still the stormy ocean, or prevent your being engulfed in the devouring deep? In such cases, the king and the peasant are on a level, and equally impotent to control the laws of nature, or to counteract the operations of the Most High. How many instances do we see of persons in the prime of life, possessed of wealth and honours, and in the midst of all their earthly hopes and schemes, cut off in a few days, and sometimes in a moment, by a burning fever, by a fall from a horse, the overturning of a chariot, or by an unexpected conflagration? It was but a little while ago, that a lady of noble rank, of great wealth, adorned with the richest jewels, distinguished for her splendid entertainments, and, while she was preparing

for a magnificent fete, on the ensuing day, was involved, while sitting in her apartment, in a sudden and mysterious conflagration, and her body and jewels reduced to an invisible gas, so that no trace of them except a few small burnt fragments of bones has yet been found. But accidents apart—riches cannot ward off those diseases which may prevent all comfortable enjoyment from their possession. The greatest wealth you can accumulate leaves you still liable to the attacks of the gout, the epilepsy, the palsy, the asthma, the burning fever, the gravel, the ague, and to the loss of sight, hearing, tasting, and feeling, and to innumerable other disorders, so that the most splendid spectacles, the most exquisite music, or the most costly viands, may be unable to convey any real enjoyment. Under such diseases, to which all are liable, the most splendid estate can afford little or no alleviation; and the possessor of thousands or millions of pounds may feel far less enjoyment than the poorest peasant;—nay, may smart under pains of body and agonies of mind, to which the beggar expiring on a dunghill is an utter stranger. Wealth, with all its gorgeous trappings, cannot prevent the pain of surgical operation, the bitter taste of nauseous medicines, the agonizing throes of suffering nature, the terrors of a guilty conscience, or the fearful forebodings of a future judgment. And, therefore, the man who, in such circumstances, has no better comforter than the *idea* of the greatness of his riches, is one of the most miserable objects in creation.

2. Consider the *uncertainty* of riches. It is only during the continuance of life that earthly possessions can be enjoyed. “For when you die, you can carry nothing hence, your glory cannot descend after you to the dust.” “But what is your life?” It is only “like a vapour,” which a small breath of wind may soon blow away. In a moment, in the twinkling of an eye, while you are hoarding up treasures, and trusting in the abundance of your riches—or even you are aware—the decree of heaven may go forth, as in the case of the rich man in the parable, “This night thy soul shall be required

of thee." Almost every newspaper that comes to our hands, and almost every returning day, bear witness to such sudden transitions from time to eternity. While mortals are reclining on the lap of ease, their hearts overcharged with surfeiting and drunkenness, running the giddy rounds of fashionable dissipation, or working all manner of uncleanness with greediness—while imagining themselves secure, and foreboding no evil—death interposes, at a day's or even a moment's warning, cuts down their mortal frames, and summons their spirits to appear before the Judge of all. But although life be continued, the wealth in which you place your confidence may soon be snatched from your possession. The providence of God has many ways by which to change the greatest prosperity of this world into the greatest misery and adversity, and, in a moment, to throw down the fortune of the proudest aspirer after wealth, in order to make him contemplate his sin in his punishment. Such a change in your fortune may be produced, either by the rapine of enemies or the treachery of friends, by your own avarice or folly, or by the malice or revenge of your enemies, by the prodigality of your children or the unfaithfulness of your servants. The elements of nature, the hurricane, the tempest, the overwhelming deluge may conspire for your ruin. Your ships may be dashed to pieces on rocks or shoals, or a sudden conflagration may lay all your boasting hopes prostrate in the dust. And wilt thou place thy confidence in such uncertain possessions? "Wilt thou set thine eyes upon that which is not; for riches certainly make themselves wings; they fly as an eagle towards heaven."

3. Consider *the folly and unreasonableness of covetous affections*. This will appear, in the first place, if you consider, that *riches considered in themselves without regard to their use are of no value whatsoever*. Suppose a man could lay up a stock of clothes and provisions sufficient to last him for 300 years, what would it avail him, if he is certain that he cannot live above seventy, or, at farthest, above a hundred years? Suppose he laid up in a

storehouse 70,000 pair of shoes, to what end would it serve, if he could make use, during his whole life, of only the one-hundredth part of them? He would be in the same condition as a man who had a hundred dishes placed before him at dinner, but who could only partake of one, or of a person who had a hundred mansions purchased for his residence, but who could occupy only one. The same thing may be said of pounds, shillings, and dollars, which are of no use in themselves, but only as they are the representations of articles of necessity and luxury which they may be the means of procuring. How ridiculous would it appear, if all that could be said of a man while he lived, was simply this—that his whole life was occupied in collecting and laying up in a storehouse 60,000 mahogany chairs, which were never intended to be used for the furniture of apartments, or 80,000 pair of trowsers which were never to be worn? And where is the difference in point of rationality and *utility*, between such absurd practices, and hoarding thousands of guineas or bank-notes which are never brought forth for the benefit of mankind? There is no conduct, connected with the pursuits of human beings, that appears more *mean, contemptible, and absurd*, than such practices (however common) if examined by the dictates of reason and the word of God.

The folly of covetousness likewise appears in this, *that its objects cannot afford solid satisfaction to the mind*. Wealth can neither convey new senses, or open new avenues to pleasure, nor block up the passages of pain and anguish. It cannot produce inward peace, equanimity, domestic comfort, or a delightful self-consciousness of virtue, or of the Divine approbation. On the contrary, the passion of covetousness is uniformly attended with mental anxiety, inquietude, restless and insatiable desires, and keeps its votaries in continual fear of losing what they have acquired, so that they are generally fretful and discontented, and in a kind of hell of their own creating. However much they may have acquired, they are still in the pursuit of more; and the riches of the whole world, were it possible to obtain them, would be inadequate to

satisfy their desires. In their mad career of gain, they will rush forward with the utmost impetuosity, even at the hazard of losing all that they had formerly toiled for and amassed. Marcus Crassus, a celebrated Roman, surnamed *the Rich*, had above 500 talents left him to begin the world with, and by his excessive covetousness, scraped together vast sums of money. Being desirous to know at a certain period, what his estate amounted to, it was summed up at *seven thousand one hundred talents*, or about seven millions nine hundred and eighty seven thousands of British pounds. But it appears, this immense treasure was not sufficient to satisfy his avaricious passion; for, casting an evil eye upon the treasure of the Parthians, he marched with a great force against them, and, being defeated, and taken prisoner, the Parthian general gave orders to cut off his head, and pour melted gold down his throat, to upbraid his excessive covetousness, that never thought he had enough. Such are, not unfrequently, the results of excessive avarice, and such the termination of all the desires and passions, the hopes and fears, the anxieties and pursuits, which are engendered by covetousness. Happiness never would have been expected to result from the pursuits and enjoyments of avarice, if man had retained the full exercise of his reason, and had never fallen from his original estate.

The misery and *folly* of avarice may be illustrated by the following recent occurrence, extracted from the "Sunday Times," of Oct. 4, 1835. "A few days since, an old miser, named Webb, who has, for several years, resided in an obscure lodging in Barrack court, Woolwich, called upon Mr. White, a broker, residing in Powis street, in the same parish, to inquire whether he would allow him to lodge with him, as he had been *uncomfortable* for some time past. The request was complied with, and, in the course of the evening, he took possession of his new apartments. He had retired to rest but a very short time before he was taken ill, and at his request, two medical men were sent for. Upon the arrival of Messrs. McDonald and Gaul, they pronounced him to be in a

dying state, which was no sooner communicated to the patient, than he ordered an attorney to be sent for, as he wished to make his will. An attorney was speedily in attendance. The old man raising himself upon the bed, bequeathed to his daughter £100, to three nephews £30, £40, and £50 each. Upon being asked if he had a wife, he replied 'Yes,' but he had been parted from her three times; that she had been in a work-house near Stroud, in Kent, for a number of years, and that he did not intend to leave her a single penny. He had also two brothers and another daughter, who had all (he said) behaved ill towards him, and he would leave them nothing. Upon being asked to whom he left the residue of his property, he replied, 'To Mr. White for his kindness,' at the same time handing the attorney a paper, which, upon being opened, was found to contain securities for upwards of £800 in the Bank of England, so that Mr. White, (who is sole executor,) will, after paying the respective legacies, clear upwards of £500 for his lodger, who continued to get worse and died on Sunday. It is a remarkable fact, that the deceased (who was 75 years of age) has been frequently seen to pick up bones and rags in the street, and put them in his pocket; and at the time of his death he was in a most filthy condition."

Here we have a picture of a poor wretch, who appears to have spent the greater part of a long life in scraping together £800, and, at last, bestowing the greater part of it upon an entire stranger. We behold him neglecting his own family, and his nearest relatives; and, almost in the very agonies of death, indulging implacable resentment against his own daughter, and the wife of his bosom, and leaving her to be maintained on public charity, when he had enough and to spare. He displayed himself to be little short of a thief and a robber, as most misers are. He robbed the *public* in leaving his wife to be maintained in a poor-house, he robbed his *wife and children* in depriving them of what they had a natural right to, and giving it to a stranger: he *robbed God* of his tithes and offerings, in bestowing no portion of his substance in his service, and he robbed *himself*, in depriving himself of

the good opinion of his fellow-men, and of those enjoyments which might have rendered him comfortable and happy. It is more than probable, that all his domestic broils and contentions, and the alienation of affection he experienced, were the results of his niggardly and avaricious disposition. Who that enjoyed peace and contentment would envy either the life or the dying hours of such a wretched being? Yet such are the rewards, such the *folly* and wretchedness of those who surrender themselves to the power and dominion of covetousness. If riches could procure true happiness, even in the present life, there might be some apology for pursuing them with eagerness; but even this, they are inadequate to confer; for experience demonstrates, that their votaries are frequently among the most wretched of the human race—a prey to restless and malignant passions, and despised by their fellow-men.

The folly of covetousness will further appear, if we consider, that *the objects which it pursues are not to be compared, in point of grandeur and enjoyment, with those which are within the reach of all.* Wealth can command stately buildings, splendid apartments, gorgeous apparel, marble statues, curious pictures, gold and silver vessels, spacious gardens, and other objects which the world calls noble and magnificent. But “what good is there to the owners thereof, saving the beholding of them with their eyes.” Every spectator that has a taste for such objects may enjoy the pleasure arising from the sight of them as well as the possessor. Every gardener and labourer on a nobleman’s estate may participate of the pleasure of viewing his improvements, as well as the owner himself. But, what are all the gorgeous toys and trappings of art, or the beauties which genius can invent, or riches purchase, compared with the beauties and magnificence of Nature? What are the glitterings of the most pompous procession, or the splendour of a Vauxhall, in comparison of the august spectacle of the vernal sun rising in unclouded majesty, diffusing his beams over surrounding worlds, gladdening the animal tribes, and shedding a ra



diance on every object in our terrestrial sphere? There is not a scene, though finished with the most costly refinements of art, comparable to the splendour and magnificence of the sun rising in his glory. All on earth appears a dreary waste till the aurora brightens up the East, as the harbinger of the orb of day:—then the plains are arrayed in verdure, the flowers put forth their colours, the glittering spires appear, the birds warble from spray to spray, and renewed life, activity, and beauty, appear throughout our lower creation—as if a new world had emerged from chaotic darkness. What are the finest varnishings of art compared with the polishings of the bodies of insects, or of sea-shell—or the most exquisite pieces of machinery to the mechanism of a plant, a gnat, or a microscopic animalcula? Above all, what can be compared to the glories of the unclouded firmament, where suns unnumbered shine, and myriads of mighty worlds run their ample rounds? Yet all such august and splendid scenes, with all the variety of beauty and magnificence, with which the Almighty has adorned his vast creation—which are open to the contemplation of all—are overlooked by the worldling as unworthy of his regard.

In short, the folly of covetousness appears in its most striking light, *in preferring objects which are seen and temporal to those which are unseen and eternal*. We can scarcely have an adequate idea of the *extreme folly* implied in such conduct, unless we could form some adequate conception of what is included in the word **ETERNAL**. To enable us to form some faint conception on this point, some of our old writers have suggested the following illustration: Suppose the whole earth to be made up of particles of sand, and suppose a bird to come every thousand years to pick up and fly away with *one* grain, how immense must be the duration before the whole sands which compose the earth, could, by this slow process, be removed! as many thousands of years as there are particles of sand in the whole globe of the earth,—which would amount to the following number of years, 30,000,000,000,000,000,000,000,000,000,000, or thir-

ty thousand septillions of years! Yet this immense period of duration is still but as a point, or a moment, when compared with eternity! On such a supposition, the Schoolmen stated the following question. "Suppose that you had it in your choice to be happy all the while this prodigious mass of sand was consuming, by this slow method, till there was not a grain of it left, on condition you were to be miserable forever after;—or, supposing you might be happy for ever after, on condition you would be miserable, till the whole mass of sand were removed or annihilated, at the rate of one sand in a thousand years—which of these two cases would you make your choice?" It must be confessed, that, at first view, considering the extreme length of the period—which, to our limited view, appears like an eternity itself—we should be apt to choose the former in preference to the latter. But our reason tells us, that the latter ought to be our choice, since there is no comparison between the one duration and the other, any more than there is between an unit, and the greatest number of figures or sums we can possibly suppose. What, then, must be the extreme folly of those who for the sake of enjoying a few fleeting baubles, for 20, 30, or 40 years, or at the utmost, for "three score years and ten," will run the risk of experiencing all that is included in the idea of a *miserable eternity!* How can we sufficiently denounce the stupidity and madness of those who, resolutely and determinately, make so absurd and irrational a choice? especially, when we consider, that even in this life, the path of contentment, and the ways of wisdom and holiness, are ways of pleasantness and peace! To prefer trifles to the most momentous objects, shadows to realities, the toys of time to the treasures of eternity—if any thing may be termed folly and madness—such conduct ought to brand every one who is guilty of it, in whatever sphere he moves, with the appellation of a *fool* or a *maniac*.

If then, riches are only valuable in proportion to their *use*—if they cannot afford solid satisfaction to the mind—if the objects which the worldling pursues are not to be compared in point of grandeur to those which are

within the reach of all—and if he prefers shadows to realities, and fleeting objects to *eternal* enjoyments—it must be folly in the extreme for a rational being to have his affections placed upon them as the ultimate object of his pursuit.

4. Consider *in what light the objects of covetousness will be viewed, and what comfort they will afford at the approach of death.*

When your soul, which has long been immersed in the cares of the world, feels itself hovering on the verge of life, and about to take its flight into the world unknown,

In that dread moment, when the frantic soul  
Raves round the walls of its clay tenement,  
Runs to each avenue, and shrieks for help,  
But shrieks in vain—

in what a very different light will you view the perishing treasures of time from that in which you now behold them? You now trust in uncertain riches, and refuse to place your confidence in the living God, who is the alone source of felicity. But, “will riches profit you in the day of wrath,” or amidst the agonies of dissolving nature? Will they smooth your dying pillow, or assuage the bitter anguish of your spirit, when heart and flesh begin to faint and fail? Will they then be viewed as a sufficient compensation for the dismal forebodings of future woe which may then assail your conscience, and render you a terror to yourself and to all around you? Alas! they will only tend to plant thorns on your dying couch, to sharpen every pang, and to augment the horrors of despair. Conscience, now lulled asleep amidst earthly vanities, may then awake, “like a giant refreshed with wine,” and pierce your hearts through with unutterable sorrows. Many striking instances of this kind have been witnessed by the ministers of religion, when called upon to attend the death-bed of the worldly and profane. “Had I now a thousand worlds,” said a certain worldling, who bore a fair character, “Had I a

thousand worlds, I would give them all for one year more, that I might present to God one year of such devotion and good works as I never before so much as intended." The noble Altamont,\* who had spent his life in all the fashionable dissipations of the world, a little before his death, on hearing the clock strike, exclaimed with vehemence, "O Time! Time! it is fit thou shouldst thus strike thy murderer to the heart. How art thou now fled forever! A month! O for a single week! I ask not for years—though an age were too little for the much I have to do." And a little afterwards, "This body is all weakness and pain, but my soul, as if strung up, by torment, to greater strength and spirit, is full powerful to reason, full mighty to suffer." Cardinal Wolsey, whose grand aim through life was worldly aggrandizement, a little before he died, declared with anguish, in the midst of his disgrace, "Had I but served God as diligently as I have served the king, he would not have given me over in my grey hairs." In like manner, many a one at the hour of dissolution will have to exclaim, "If I had been as anxious to attend to the eternal interests of my immortal spirit, as to lay up treasures which I can never use, I would not have been left to suffer the pangs of remorse which I now feel."

Such considerations demand the most serious attention of those who have *grown old* in the habits of covetousness, and whose grey hairs and infirmities warn them that they are on the confines of the grave. It has been remarked, that, as in winter, the roots of plants retain the sap, when the branches have lost their leaves and verdure, so, in old age, the winter of life, covetousness, "the root of all evil," retains its vigour, when other vices have withered, and fallen into decay. It is strange, indeed, but not more strange than true, that the nearer such men approach to the earth, they become more earthly-minded, so that, at the evening of life, they appear as if they were providing for a long and pros-

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\* Supposed to be *Lord Euston*.—Young's "Centaur not fabulous."

perous day. No one is more fearful of want, and more hard and griping, than the old miser, who is just about to step into the grave. While other vicious propensities are weakened by the lapse of time, covetousness derives new life and vigour, as age increases. Like a patient in the dropsy, whose thirst is inflamed by drinking, the desires of the covetous are augmented by increasing riches, and they are never more tainted with earthly affections than when their bodies are about to be reduced to their original dust.

*The difficulty of subduing such a woful propensity, especially in the decline of life, is great, and, in most cases, insurmountable. It is like tearing the skin from the flesh, or the flesh from the bones. There are not, perhaps, twenty out of a thousand, on whom the most cogent or alarming arguments will have the least effect in awakening them to consideration, or turning them from their covetousness. The vicious principle they indulge is so subtle, that you cannot lay hold of it, so as to render it tangible. It is so deeply seated, that you cannot draw it from its hiding place to make it visible in the face of day. You may convince a man who goes on in a regular course of licentiousness and intemperance, of the folly and wickedness of his conduct, by showing him the inevitable miseries to which it leads even in the present life. But we have no such hold on the covetous. In reply to every argument, he will tell you, that what we call covetousness, is only a necessary prudence to augment his estate, and secure it from danger, to provide for the wants of his family, and leave something to his children, when he is gone; and that persons of great repute for probity and wisdom, are found prosecuting a similar course. He is *unwilling* to be convinced of his sin and danger, and is like a person dying of a mortal disease, who yet perceives not the malignity of the malady which is hurrying him to his grave.*

But the difficulty of curing such a distemper, though great, is not insurmountable. While there is life, there is hope. Let such as entertain the least suspicions, that

all is not right with them as to this matter, seriously examine their hearts on this point, and weigh the considerations which have already been adduced. Above all things, look up to God, who alone can heal your disease, and purify your affections, and say unto him, in the language of the Psalmist, "Search me, O God and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Remember that your happiness through eternity is at stake; and give not sleep to your eyes, nor slumber to your eye-lids, till you have fled for refuge to the hope set before you in the gospel—till you have renounced your idolatrous affections, and consecrated your heart to God. Your feet are already "stumbling on the dark mountains," and, ere you are aware, you may fall, at the next step, into irretrievable ruin. And if you depart from this world, under the dominion of covetous affections, you are rendered unfit for the mansions of the just, and the happiness which will be their portion forever and ever.

5. Consider, in the last place, that your covetous affections, if obstinately indulged, *will necessarily exclude you from the kingdom of heaven, and involve you in eternal perdition.*

This has already been illustrated in various points of view, (see pp. 88, 148.)

It is the unalterable decree of the Most High, as recorded in his word, that "the covetous shall not inherit the kingdom of God;" and, that those who are banished from this kingdom and its honours, "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." In the face of such awful declarations, to continue in the lust of covetousness, grasping incessantly after riches as the highest object of desire, is the greatest folly and madness of which men can be guilty.

For what a poor compensation will men run the risk of such terrible and appalling consequences! Our Saviour tells us, that it would profit a man nothing, "should he

gain the *whole world*, and lose his own soul." But how often does it happen, that men forfeit their eternal happiness for the merest trifle, and set their immortal souls to sale for a thing of nought! One will sell his soul merely to gratify his lust, or his revenge; another will rather go in the broad way to hell, than be out of the fashion of the gay world. That officer in the army, who lords over his inferiors, in all the pomp of his brief authority, what does he sell his soul for? "For the false glory of swearing expertly, and uniting blasphemy with politeness." That perjured wretch, who bears false witness against his neighbour, or robs him of his property, by fraud or deceit—what price does he put upon his soul? A few guineas, perhaps, or a house, or a few acres of land. Few men ask a throne, a kingdom, a province, or even a barony, but will hazard the loss of their immortal spirits, for the most paltry compensation that this wretched world can afford. "Be astonished O ye heavens, at this, and be ye horribly afraid."

O, my deluded brethren, arouse yourselves to consideration; and let not the encumbrance of this world's wealth sink you down to the lowest hell. Listen to the dictates of reason, to the voice of conscience, and to the word of God. Consider the terrible reflections you will make upon yourselves, and the deep and inexpressible anguish and regret you will feel at the madness of your choice, should you fall into perdition. Your loss will then be found not only vast beyond comprehension, but *absolutely irreparable*. You will curse those false and flattering pleasures, and covetous lusts, which have cheated you out of eternal life, and rendered you vessels of wrath fitted for destruction,—and would be glad to part with a thousand worlds, were it in your power, for the opportunity of making a new, and a better choice; but in that prison of despair, no price will ever be accepted for your redemption.

Could I describe to you the geography of that dismal region, where hope never enters, and over which hangs the blackness of darkness forever; could I paint the gnawings of "the worm that never dies," and the sharp-

ness of "the fire which is never quenched;" the raging anguish, the fearful despair, the want of the least pity or commiseration; the insolent scorn and cruelty of wicked associates; the "weeping and wailing, and gnashing of teeth," which form only a portion of future misery; how would the folly of your conduct startle, and confound you, in hazarding such an awful, and interminable retribution, for the short-lived enjoyment of trifles light as air! Let such considerations sink deep into the heart of every worldling, and, without a moment's delay, let him take refuge from "the wrath to come," by betaking himself to "the hope set before him," and by consecrating to the service of God all his riches and treasures, all his powers and affections. To all the deceitful promises and prospects, which the world and the flesh may set before you, oppose those emphatic and momentous words of Him who is Lord of the visible and invisible worlds,— "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

III. Considerations addressed to CHRISTIANS, on whom God has bestowed *wealth and influence*.

To you, my beloved brethren, who "know the truth as it is in Jesus," and who feel an ardent desire for its universal propagation, I would offer a few considerations and motives, "to stir up your pure minds, by way of remembrance."

In the first place, I would have you consider, that *a far greater proportion of your substance than has ever yet BEEN thought of by Christians in general, should be devoted to the service of God, and the promotion of the best interests of your fellow-men.*

God is the original proprietor of your estates; from Him you derived them; and if, by the exertion of your own powers and activities, you have acquired the wealth you possess, you are aware, that the faculties which enabled you to acquire riches, were gifts bestowed upon



you by his bounty, and that the train of circumstances which led to your success, was the result of the arrangements of his Providence. You might have been born a changeling, destitute of both bodily and mental energies; you might have been placed in other circumstances, which would have prevented your acquisition of wealth, and doomed you to perpetual poverty; or you might have commenced your existence in the centre of New Holland, or the wilds of Patagonia, where you could never have experienced the blessings and privileges you now enjoy. Over all such circumstances you had no control; and, therefore, you are indebted to God for all these arrangements of his providence, which have placed you in the midst of your present comforts. It is God who "hath given you power to get wealth;" for, "both riches and honour come from Him." These are truths which the world in general, and which even Christians themselves too frequently overlook.

You are, therefore, bound by every rational and scriptural tie, to consecrate the wealth and influence you possess to his honour and glory. He does not call upon you to part with any thing which is necessary to your rational and sensitive enjoyment. For the exuberant bounty of his Providence is such, that there is abundance provided, in the system of nature, for supplying the wants of all his creatures, rational and irrational, when their desires are confined within the bounds which reason and nature prescribe. But, he has judged proper to demand a portion of the wealth of voluntary agents, to accomplish his benevolent and gracious purposes in the world; and, it is a high honour conferred on man, that he is invited to be "a worker together with God," in promoting the regeneration of the world.

You are not, therefore, to imagine that the wealth you have acquired, is exclusively your own, and that you may do with it as you please. You are bound, as a Christian, by the most sacred ties, to devote all that is not essential to your rational comfort, in the situation in which you are placed, to such purposes as I have stated

in a preceding chapter.\* And, if you entertain a lively sense of God's providential goodness towards you, and of your obligation to Him, who hath redeemed your souls from destruction, and crowned you with spiritual and heavenly blessings; you will resign to his service, without a murmur, nay, with the utmost cheerfulness, a large portion of those treasures, which his bounty has bestowed.

But, to come to particulars:—I shall suppose you have an income of £800 a year. What would you think of devoting £300 annually, exclusively for the purposes to which I have alluded? You will, perhaps, think it is bearing too hard upon you, to make such a demand. But, can you deny, that with the remaining £500, you can enjoy all the sensitive pleasures which a *Christian*, or any rational man ought to desire. You would perhaps require to part with some *luxury* in dress, food, clothing, or equipage, which is not essential to human happiness; but, are no *small sacrifices* to be made for the general good of mankind, and to testify your love to the Redeemer? What, if you were called upon by God, as the Apostles were, to forsake friends, and houses, and lands, for Christ's sake, and to travel into foreign countries, depending every day for supply on the providence of God? What, if you were required, as was once done, in the case of a certain rich individual, to “sell all that you have, and give to the poor,” as an evidence of the sincerity of your Christian profession? or what if you were required to submit to persecutions and torments, like the first Christians, or to flee to deserts, and rocks, and mountains, like the pious and persecuted Waldenses? Would you consider such sacrifices too great for the sake of your Redeemer, and for the certain prospect of an eternal weight of glory? If not, how small a sacrifice is that now demanded, compared with the privations and sufferings of those illustrious characters of whom the world was not worthy, “who wandered about in sheep skins, and goat skins, in deserts, in mountains, in dens and caves of the earth, being destitute, afflicted, tor-

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\* See Chapter VI. throughout.

mented?" What would those Christian heroes have thought, had God thought proper to grant them the *tenth part* of your income? How would they have exulted in the Divine Beneficence? and, like Mr. Park, when he received a mess of pottage from an old negro woman in the wilds of Africa—would have exclaimed, "Thou hast prepared a table for us in the wilderness, in the presence of our enemies; our cup runneth over; surely goodness and mercy shall follow us all the days of our lives, and we shall dwell in the house of the Lord forever."

To the proposal now made, you will perhaps object, that the station of life in which you have hitherto moved, requires you to spend nearly all your income, that you cannot think of being singular, or altogether out of the fashion; that you must forego sumptuous entertainments, and might be considered by your genteel friends and acquaintances, as mean and niggardly; that you behaved sometimes to walk, when you might ride in a carriage; that you would be obliged to occupy a house of seven apartments, instead of ten; to deny yourself the luxury of a fine painting, or an elegant piece of furniture, or a sumptuous dress, similar to those of your compeers; that you must provide portions for your children, when you are gone; along with many similar excuses which might be brought forward. But, on the slightest reflections, you will perceive that these are not *Christian* considerations, but arguments based on selfish principles and worldly views. To bring forward such excuses, is virtually to declare, that you consider the pomp and fashion of this passing world as more important than promoting the glory of Messiah's kingdom; that you would rather behold missionary enterprises frustrated, and the heathen perishing by millions, than part with the luxury of a gig, or a landau; that you would rather see the poor starving, and dying of want, as they are now doing in a neighbouring island,\* than not enjoy with your gay friends your accustomed splendid entertainments; that you would see

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\* Ireland—see "Report of the Commissioners," &c. and *Appendix*.

the industrious labourer without employment, and living in wretchedness, rather than abstract from luxury a small sum for the melioration of human beings, and the improvement of society; that you would behold another generation rising up in ignorance and vice, rather than part with an expensive and unnecessary piece of furniture, in order to assist in laying the foundation of universal instruction; or, that you would rather see the earth overspread with deserts, and its inhabitants living in the most wretched hovels, than resign two or three apartments not necessary to your comfort, for assisting in the renovation of the world.

This is the plain English of all such selfish and fashionable excuses; and I am sure that no Christian, who has his heart deeply impressed with a sense of Divine things, and of his obligations to God, will consider them as valid.

With regard to laying up portions for children, I have already offered some remarks, which need not be repeated.

As a follower of Christ, you are called "to take up the cross," and submit to *some* sacrifices for his sake. The Christian life is a warfare against the world, and the flesh, and "spiritual wickedness in high places;" and, therefore, you must lay your account to strive against many of the passions and propensities of your nature,—to counteract, in some cases, your own taste and worldly feelings, and even to be "accounted," as the Apostles were, "fools for Christ's sake." But O, my Christian friend! how small a sacrifice is it to resign enjoyments which are little more than *ideal*, while every comfort, essential to human happiness, is still retained! The consideration of the happiness you may thus be the means of diffusing in various directions, ought to be far more than a compensation for the slight sacrifice (if it may be so called) of a portion of your pecuniary treasures. The effect, too, which your conduct, in this respect, may have to excite hundreds of your fellow Christians to follow your example, and the influence it may have, even on future generations, should be a powerful motive to constrain you to "devise liberal things," in reference to the

cause of God and religion, that you may be entitled to the highest rewards given to those who improve the talents committed to their trust, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

In the above remarks, I have supposed a Christian to be possessed of an annual income of £800. Were he possessed of an income of £2000 or £3000, I have no hesitation in saying, that he ought to devote at least the one half to the promotion of the great objects of religion and general philanthropy, and that one whose income is £200, or under, not descending below £50 or £60, should devote at least the *one tenth* of it to the same purpose. This proportion is no more than what was imperatively demanded by government, as a compulsory *tax* on all such incomes, during the late war; and the same sum is now requested on a voluntary principle, for a higher and nobler object.

Let Christians seriously consider, as in the presence of God, and as indebted to him for the hope and prospects of eternal life, whether they dare, or ought to refuse it. As to all lower incomes than those alluded to, a certain proportion ought likewise to be allotted for the same objects, except in the case of absolute poverty. Perhaps a twentieth, or a thirtieth at least, is the lowest rate or proportion which should, in any case, be allotted to the service of God.

2. Consider, that *all the pecuniary efforts you can possibly make, are essentially requisite for the enlightening and regeneration of society, and that your parsimony may be the means of retarding the universal promulgation of the gospel.*

I have already shown, in chapter VI., the vast extent of the enterprise to be undertaken, and of the work to be accomplished, and the immense sums requisite for carrying them forward; from which it will appear, that all the liberality that every Christian can display, is absolutely necessary in order to promote the renovation of the physical and moral world, and to diffuse the knowledge of divine truth among the nations. Almost all the departments of the social state require to be remodelled—uni

versal education, on a broad and universal basis, requires to be established in every land—the poor require to be furnished with employment, instruction, and comfortable habitations—“the face of the earth” requires to be “renewed,” and the deserts, marshes, and barren wastes, transformed into fertile fields, and luxuriant vegetation—the 600 millions which people heathen nations, require to be instructed in the knowledge of the true God, and of Jesus Christ whom he hath sent—the “isles afar off must be visited, and vast continents explored, that their inhabitants may be visited with the day-spring from on high and the knowledge of salvation.” The gospel must be published to all nations, and the way prepared for the triumphant reign of Messiah over all kindreds and people. Every valley must be exalted, and every mountain and hill must be levelled, to prepare a high way for the approach of Him “to whom is given dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him”—“whose dominion is an everlasting dominion, and his kingdom that which shall not be destroyed.” All these extensive and important objects require to be accomplished by the combined efforts of the citizens of Zion, in connexion with the movements of Divine Providence and the operations of the Divine Spirit, and an imperious call is addressed to every one to engage in this holy enterprise. Say not ye, therefore, as the ancient Jews, “The time is not come, the time that the Lord’s house should be built.” “For, thus saith the Lord of hosts, consider your ways; go up to the mountain, and bring store, and build this house, and I will take pleasure in it, and I will be glorified, saith Jehovah. Be strong, all ye people of the land, and work, for I am with you, saith the Lord of hosts. For thus saith the Lord, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. I will overthrow the throne of kingdoms, and I will destroy the

trength of the kingdoms of the heathen, and I will give peace, saith the Lord of hosts."

Now, therefore, my brethren, listen to the admonition: "Thus saith the Lord of hosts, CONSIDER YOUR WAYS;" consider whether you have yet done all that is in your power, to accomplish the purposes of the Most High. Consider whether your indifference and *parsimony* have not prevented the preparations requisite for rearing the spiritual temple of Jehovah. And if you are convinced, that, were you weighed in the balance, you would be found wanting, it is now time to make up your deficiency, and to awake to spiritual activity, and to holy enterprises. Will you allow the love of the world to prevent the extension of the gospel, and to retard the approach of the millennial era, and the full glory of Messiah's reign? Yet this ye do, if ye do not come forward, with cheerfulness, to devote all the treasures you can possibly spare, to prepare the way for the proclamation among all people of "the salvation of our God." What a sad reflection is it, should conscience accuse us, that we have been guilty of standing as *obstructions* to the progress and prosperity of the Redeemer's kingdom? It is not unlikely that a reflection of this kind may occasionally damp the joys of individuals, even in the celestial mansions. We are told of some who shall be saved, "*yet so as by fire,*" implying, that, though they shall be rescued from perdition, yet a mark of disapprobation will be set upon certain parts of their conduct, which will prevent them from receiving the *higher* rewards of the heavenly state. But every Christian should so act as to render himself worthy of the highest approbation of his Lord and master, and of the higher seats in the mansions of bliss. Those to whom God has given abundant treasures, have the best opportunities of thus distinguishing themselves; and we know, moreover, that "to whom much is given," from them "much will be required." Let it never then be surmised of you, that your conduct appears as if you set a higher value on the pomp and fashion of the world, in laying up treasures on earth, in providing portions for your children, or in living in luxurious abundance, than

in hastening the arrival of the millennium, or in aiming at the highest honours of the celestial kingdom. Let the promises of your God and Redeemer, the pleasure of beholding the gradual progress of the world's regeneration, and the glorious prospects presented to your faith, animate and encourage you to come forth as a Christian hero in the cause of universal benevolence; and although you should be sneered at by the men of the world, "great shall be your reward," in that kingdom where they who have been instrumental in turning many to righteousness, "shall shine as the brightness of the firmament, and as the stars forever and ever." \*

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\* It is not a little unaccountable, on Christian principles, that so many wealthy professors of religion leave the world, without bequeathing any portion of their substance for religious and philanthropic purposes. An aged gentleman, a professor of religion, who had for many years attended a respectable dissenting place of worship, died a few weeks ago, leaving money and property to the amount of £20,000. But, although he was unmarried, and had no children, nor brothers nor sisters, not a single pound of it was devoted to the public, charitable, or religious objects—while the one half of this sum might have been appropriated to such objects, without the least injury to surviving relatives, most of whom stood in no need of it. About a month ago, a lady informed me, that a gentleman in one of our populous cities had died worth £300,000. I replied, in the words of the late J. B. Wilson, Esq., "He has died *wickedly* rich." She was startled at the reply, and said "that he was a respectable character, and had acquired his wealth in an honourable way." I asked, how much of it he had left for the purposes of religion and philanthropy? She replied, "that she had heard of nothing being left for such purposes, but he had, no doubt, given during his life, something for charitable objects; and that it was very proper and dutiful for a man to provide for his family, that they may move in their proper station; for we are told, that he who provideth not for his household, hath denied the faith, and is worse than an infidel," &c. I replied, such a man ought to have left at least, £20,000, for rational and religious purposes, without in the least injuring his family, in whatever station they were brought up, and I could not but entertain a very low opinion of that man's Christianity, who could accumulate so much wealth, and leave none of it to promote the cause of religion and the best interests of mankind. But my worthy female friend could not be persuaded but that a man might lawfully do with his own as he pleased, and that his family were entitled to the whole of what he possessed. This is a



3. Consider the import of the words of your Redeemer, "*It is more blessed (or happy) to give than to receive.*"

The disposition to communicate happiness to fellow-intelligences, is one of the characteristic traits of the true Christian, by which he is distinguished from the selfish and avaricious soul, and from the world that lieth in wickedness. It is the source of all natural and moral good, the spring of all public and private happiness, and the only real excellence of moral and intelligent beings. A disposition to *receive* happiness from others, but never to be instrumental in imparting it, would create a vast blank throughout the universe; and its countless tribes of inhabitants would remain forever destitute of enjoyment. Creation might present a scene of beauty and fertility to the eye, but the affection of moral beings would be cold and chill as the frosts of winter, and their hearts would never thrill with joy amidst surrounding associates. But from the voluntary and benevolent agency of intelligent beings, beginning at the great first cause of all enjoyment, and descending through every subordinate rank of intellectual existence, flows all that happiness which is enjoyed, either in earth or heaven, by every rank of moral agents, whether men or angels, cherubim or seraphim. This is the plain import of the maxim of our Saviour. "It is more happy to give than to receive," namely, that the communication of good ought to be the great object of every Christian, and that it is more desirable and honourable to *impart* enjoyment to others than to receive it from them.

I cannot conceive a source of greater happiness on earth, than that which would flow to a Christian, whom God had blessed with abundance of wealth, in distributing at least the one-half of his substance, in works of piety and beneficence. He might soon behold, every where around him, the young trained up in knowledge and vir-

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fallacy which ought to be removed from the minds of professed religionists, as it implies a virtual denial of our dependence upon God, and of our obligations to consecrate our wealth and talents to the accomplishment of his benevolent designs.

tue, the gospel preached to the poor and to every class, the ignorant instructed, the industrious labourer supplied with employment, the afflicted relieved, the wants of the destitute supplied, schools, churches, and commodious dwellings with garden plots, rising on every side; the desert cultivated, and the wilderness made to bud and blossom as the rose. Such a character would be as eyes to the blind, and feet to the lame, and would cause the widow's heart to leap for joy. Wherever he appeared misery would smile, and his presence would be hailed with gratitude and joy. How many improvements of this description might be effected, and how much happiness diffused, by judiciously distributing in every district five thousand, or even one thousand pounds annually, on such objects? But where is the man or the Christian to be found who pants for such celestial enjoyment?

In the exercise of this disposition we become imitators of God, and are assimilated to his character. When he brought creation into existence, he could have no possible view, in lanching innumerable worlds into the depths of space, but to display the glories of his nature, and to confer benefits on their inhabitants. Could we wing our flight through the regions of immensity, and survey the various ranks of the population of the universe—could we mingle with the hosts of angels and archangels, and witness their enjoyments, we should find that all the arrangements of the Almighty, in reference to their situation and activities, have a tendency to contribute to their felicity—that his *benevolence* is displayed wherever matter exists, and wherever there are sentient and intellectual beings to participate of his bounty. He is not adored by the heavenly host, or by any of his creatures, “as if he needed any thing” to augment his glory, “seeing he giveth to all, life and breath, and all things.” He is declared in scripture to be “abundant in goodness,” “good to all,” continually “doing good,” and that “his tender mercies are over all his works.” Now, we are commanded to be imitators of God in his universal beneficence. “Be ye merciful, as your Father in heaven is merciful; love your enemies, and do good to them that hate you; that ye

may be the children of your Father who 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." By acting in this character, we are likewise imitators of the blessed Redeemer, "who went about doing good" to all classes of men, without distinction of rank or nation. Though he was "the brightness of the Father's glory," yet, "for our sakes he became poor, and took upon him the form of a servant." His whole life was an uninterrupted series of beneficent actions. He had compassion on the ignorant and the distressed; he fed the hungry multitudes in a desert; he opened the eyes of the blind, unstopped the ears of the deaf, made the lame man to leap as an hart, and the tongue of the dumb to sing. He restored to disconsolate parents the children whom death had snatched from their embrace; he healed all manner of sickness and disease among the people, and none ever applied to him for relief, who was refused assistance or spurned from his presence. And now that "he has entered into heaven to appear in the presence of God for us," he is engaged in similar benevolent services. For, we are told, that "the Lamb in the midst of the throne feeds" the redeemed inhabitants, "and leads them to living fountains of water, and wipes away tears from every eye." We are, therefore, exhorted to "be followers of Christ as dear children, and to walk in love; for he hath set us an example that we should walk in his steps."

Again, in the exercise of the disposition to communicate happiness, we imitate *the angelic tribes*, who are incessantly engaged in similar services. Those glorious beings not only contribute to the happiness of each other, but rejoice to wing their downward flight to communicate messages of mercy to mankind. Although they dwell amidst the splendours of eternal day, they refuse not to descend for a season to our wretched world. They entered the lowly cot of the Virgin Mary, with a message of joy; they flew swiftly to Daniel, to explain his vision; they unbarred the prison gates to rescue Peter from his enemies; they comforted Paul with the assurance of divine protection, while tossing on the raging billows; and, in

numerous ways with which we are unacquainted, "they encamp around those who fear the Lord," and are "ministering spirits to the heirs of salvation." In short, heaven, whither we profess to be journeying, is a scene of pure beneficence. In that happy world, the spirits of the just will spend an immensity of duration, in an endless diffusion of benefits among countless orders of holy intelligences; and while they derive enjoyment from blessings *conferred* by kindred spirits, they will still find, that "it is *more blessed to give* than to receive." For in so doing, we most nearly resemble the original source of felicity, who is "the blessed and only potentate," supreme in happiness, yet incessantly diffusing benefits among unnumbered beings, throughout the whole extent of his universal empire.

Were such dispositions to be generally prevalent among men, what a happy world should we look upon, compared with that which we now behold! Were it *universally* prevalent, into what a glorious scene would society be transformed! Heaven would descend to earth, and an image would be presented of the intercourses and the joys of the blessed above. And, what should hinder such a disposition from being universally displayed, but the selfishness and depravity of man? Why may not our world be filled with intelligent beings, devoted to such noble and god-like aims, as well as with tribes of selfish demons? There is no physical impossibility to prevent such a blessed transformation. But the WILL of man stands as a barrier; he perceives not in what his true happiness consists; "he *loves darkness* rather than light," and misery more than happiness, and will not bend his ears to the instructions of heavenly wisdom. No man, however, ought to assume the name of a Christian in whom this benevolent and god-like disposition does not exist. Were Christianity universally diffused, and its holy principles recognised as the basis of human action, we should, ere long, behold such displays of beneficence in all the regions of the globe, and among every kindred and tribe and people; and the sighs of the disconsolate, the groans of the oppressed, and the shouts of the warrior would be heard no more.

Let me beseech you, then, my Christian brethren, to cultivate this benignant principle, and show to the world that you are actuated by higher aims than the sons of avarice, and that you are of one heart and affection with the angels of light. To do good, and to *communicate*, forget not, for with such sacrifices, God is well pleased. And, if you are thus disposed, you will come forward, with cheerfulness, in every work of universal philanthropy, and will not grudge any of the small sacrifices we have now proposed. You will thus be instrumental in augmenting the sum of happiness on earth, and prepared for engaging in the benevolent employments of the inhabitants of heaven.

4. Consider the *fleeting nature of earthly enjoyments*, and how soon you may be called to part with every thing you now possess.

You may be disposed, at first view, to think it hard to part with a hundred or two hundred pounds for the good of others, while you do not know how much you may require for yourself and family, at some future period. But you ought to recollect, that we should be directed by what appears to be *present duty*, without looking forward to mere possibilities, or contingencies which may never happen, and should trust in God, as to all the future arrangements of our lot in this world. While we perplex ourselves with anxieties about futurity, that futurity, in relation to the present scene, may never arrive. In such an hour as we think not, the messenger of death may make his appearance to summon us to the world of spirits. So numerous are instances of this description, and so frequently reported in our daily records of intelligence, that no one can, with any show of reason, flatter himself that he shall certainly live to enjoy a long succession of months or years. And, should the grim messenger arrive at a time when you have been withholding your wealth from benevolent objects, and laying it up for future use, how many painful reflections may arise to embitter your comforts and shake your hopes, on the eve of your departure

—nay, to produce painful feelings, if that be possible, even on your entrance to the world of bliss.\* When you have the immediate prospect of bidding a last adieu to all earthly riches and grandeur, they will appear of a very different value from that by which they are now estimated. At that period, you will look upon them in the light in which a great man in a neighbouring country, viewed some extraordinary mark of distinction and honour sent him as he lay on his death-bed. “Alas! (said he, looking coldly upon it) this is a mighty fine thing here in this country, but I am fast bound for a country where it will be of no service to me.” Reflect then, my Christian friend, on the views you will have of riches, at the hour of death, and let this consideration excite you, while in the vigour of health, “to devise liberal things” in regard to the furtherance of every philanthropic object, so that no bitter regrets may disturb your last moments, and that “*an abundant entrance* may be ministered to you into the everlasting kingdom of your Lord and Saviour.”

5. Consider the *promises and declarations of God* in reference to the certainty of temporal support.

There is scarcely any thing that causes so much anxious thought and perplexity to mankind in general, as the con-

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\* It is not altogether improbable, that certain painful feelings or reflections, may occasionally arise in the mind, even in heaven itself. We have no reason to believe, that it is such a state of absolute perfection, at least on our first entrance to it, as entirely to prevent some transient uneasy reflections. The saints will carry with them into that state all their *recollections* in reference to their dispositions and conduct in the present world, and, therefore, it is not unlikely, that the sins they committed in this life, and particularly, the little zeal they displayed in promoting the interests of the Redeemer's kingdom, after they were brought to the knowledge of the truth—may occasionally produce an unpleasant feeling in the midst of all their joys. This idea seems to be included in the representation given in the parable respecting the *degrees* of honour to which persons will be advanced in proportion to their zeal and activity in the cause of God, while upon earth. But all such uneasy reflections, should they arise, will only tend to lead the soul to higher admiration of the boundless and unmerited love of God which is in Christ Jesus our Lord.

sideration—how they are to acquire the means of subsistence? and, on this account, they have always an argument at hand, against distributing their money for public and religious objects. But there is nothing more clear and express than the promises made to the Christian in reference to his temporal support, so that while he is diligent in his business and conducts his affairs with prudence and discretion, he need never harass his mind with anxious thoughts about future subsistence. The following are a selection of those divine declarations on which his faith and hope may confidently rely, as the words of him who is immutable, and who keepeth covenant and mercy to a thousand generations.

“The earth is the Lord’s and the fulness thereof. Every beast of the forest is mine, and the cattle on a thousand hills. *Honour the Lord with thy substance*, and with the first fruits of all thine increase; *so shall thy barns be filled with plenty*, and thy presses shall burst out with new wine. Better is a little with the fear of the Lord than great riches and trouble therewith. A little that a righteous man hath is better than the riches of many wicked. I have been young, (says the Psalmist,) and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. *The liberal soul shall be made fat*, and *he that watereth shall be watered also himself*. Thy bread shall be given thee, and thy water shall be sure. Take no anxious thought (says our Saviour) for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? The time is short,—it

remaineth that they who weep be as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away. He who *soweth sparingly shall reap also sparingly*; and he who *soweth bountifully shall reap also bountifully*; for *God loveth a cheerful giver*. And God is able to make all grace abound toward you, that ye always, having all sufficiency in all things, may abound to every good work. Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known to God. I have learned (says Paul) in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; every where, and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. But I have all and abound, and my God shall supply all your need, according to his riches in glory by Christ Jesus. Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out; and having food and raiment, let us therewith be content. Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches; but in the living God who giveth us all things richly to enjoy—that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come.” The ancient worthies “took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and more enduring substance.” Moses “esteemed the reproach of Christ greater riches than all the treasures of Egypt.” “Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee. Humble yourselves under the mighty hand of God, casting all your care upon him, for he careth for you. A good man showeth favour and lendeth; he will guide his affairs with discretion. He hath dispersed, he



hath given to the poor; his righteousness endureth forever. Surely he shall not be moved forever. The righteous shall be in everlasting remembrance.”

Such Divine declarations as the above, should have a powerful influence on the mind of every Christian, in reconciling him to his situation in life, and to the measure of wealth which Providence has allotted him; and, inspiring him with a noble liberality in the distribution of his riches, without fear of consequences. For God has pledged himself in these promises and declarations, that they who trust in Him, and conduct their affairs with discretion, shall want for nothing that is truly desirable in their pilgrimage through this world. “The young lions may lack and suffer hunger; but they that seek the Lord shall not want any good thing.” All the saints, in every age, have in some measure experienced the truth of these declarations, and, in many remarkable instances, they have been strikingly fulfilled, in cases where all prospects of subsistence had disappeared, and all hopes of deliverance had nearly failed; as might have been illustrated by many interesting facts recorded in the history of the church, and of individual Christians, had our limits permitted.

I shall conclude with the following sentiments,—and an anecdote stated by Dr. Witherspoon.

There are those who are rich in their poverty, because they are content, and use generously what they have; there are those, who, in the midst of their riches, are really poor, from their insatiable covetousness, or profusion.—*Calmet.*

The prayer which Socrates taught his pupil Alcibiades, is remarkable, and deserves the consideration even of a Christian:—“That he should beseech the Supreme God, to give him what was good for him, though he should not ask it; and to withhold from him whatever would be hurtful, though he should be so foolish as to pray for it.”

The following piece of private history that happened in Great Britain, is related by the late Dr. Witherspoon, in one of his sermons.

“A gentleman of very considerable fortune, but a stranger to either personal or family religion, one evening, took a solitary walk through a part of his own grounds. He happened to come near to a mean hut, where a poor man with a numerous family lived, who earned their bread by daily labour. He heard a voice pretty loud and continued. Not knowing what it was, curiosity prompted him to listen. The man, who was piously disposed, happened to be at prayer with his family. So soon as he could distinguish the words, he heard him giving thanks with great affection to God, for the goodness of his providence in giving them food to eat, and raiment to put on, and in supplying them with what was necessary and comfortable in the present life. He was immediately struck with astonishment and confusion, and said to himself, ‘does this poor man, who has nothing but the meanest fare, and that purchased by severe labour, give thanks to God for his goodness to himself and family, and I, who enjoy ease, and honour, and every thing that is grateful and desirable, have hardly ever bent my knee, or made any acknowledgment to my Maker and Preserver?’ It pleased God, that this providential occurrence proved the means of bringing him to a real and lasting sense of God and religion.”

## A P P E N D I X.

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THE following statements extracted from the "Report of the Commissioners," who were sent to Ireland to investigate the state of the lower classes in that country, exhibit a picture of the effects of covetousness, combined with its usual accompaniment—*apathy* in regard to the sufferings of others, which would disgrace a *Pagan* land, and much more a *Christian* land.

These Commissioners appear to have conducted their inquiries openly and fairly. They held their sittings in upwards of one hundred parishes. They were sent through the whole of the four provinces of Ireland, and obtained information from all ranks and classes, from "the highest landlord, down to the lowest beggar."

The details stated below, are only *specimens* of hundreds of similar details, equally horrible and revolting, which are scattered throughout a quarto volume of between four and five hundred pages. The answers to the questions put, taken *viva voce*, are printed *verbatim*, under the following seven heads. 1. Deserted and orphan children. 2. Illegitimate children and their mothers. 3. Widows with families of young children. 4. Impotent through age and infirmity. 5. Sick, poor. 6. Able-bodied out of work. 7. Vagrants.

### 1. The following extracts relate to *widows with children*.

They are seldom half fed, say a cloud of witnesses. One meal of potatoes a day, is the most they can expect, eked out with unwholesome weeds. Mr. Cotter, rector of a parish in the County of Cork, says, "One evening a parcel of workmen came to me for soup, which I was in the habit of giving. Some cabbage stumps that were thrown out of the kitchen were lying. The pigs and fowls had picked them almost quite bare. *I saw myself six or seven of the poor women turn their faces to the wall, and eat the stumps the pigs had left.* Peggy Kiernan, a beggar woman, says, the widows get, when at

work for the farmers,  $1\frac{1}{2}d.$  per day. They rarely beg in public, unless when their children are so young they cannot leave them."

The Assistant Commissioners found widow *Halloran* working a quilt. She worked eight hours a day, and it would take her a week to finish it, and all she had bargained for, was one shilling. A man who happened to be standing by, said he would not give two pence a day, for what any widow in the parish would earn by her labour. Parochial assistance is unknown, and the question, whether the absentee proprietors who hold nearly the entire parish, ever contribute to the relief of those who pay them rent,—was answered with a laugh, *that expressed astonishment at the thought of such a thing being entertained.*

When the cholera appeared at Cork, a small hospital was established, and a few patients admitted into it. Notwithstanding the great dread that was entertained for the disease, *three poor widows feigned sickness, in order to gain admission*; one, the widow *Buck*, had two children. When these women were detected, they refused to go out. In the county of Limerick, there has been no widow driven by her necessities to prostitution, though one of these virtuous poor women states, that she lives in a hovel without a roof. "I have no house," says she, "but I got a few poles, and made a narrow shed, by placing them against the wall and covering them with loose weeds. The end is open to the air, and there is no door." She expects, with her boy, *to pass the winter under the same shed.*

Even in the north of Ireland, where Protestants chiefly reside, similar privations are found to prevail. The following is a picture of a *Londonderry* widow.

The Assistant Commissioners visited one widow. She lived in a wretched hovel on the road-side, about half a mile from Dungiven. There was a little straw in a corner, which, covered with a thin linen quilt, served as a bed. Over two or three kindled turf, a girl of about ten years of age, was bending, and a middle-aged woman was sitting, spinning, in the centre of the hut. She said that the girl was the youngest of eight children, and was only a month old, when, by her husband's death, she was left wholly dependent on her own exertions. None of the children were at that time able to assist her; and the only employment open to her was spinning, by which she could then make  $4d.$  a day. By her spinning, which was gradually diminished to  $2d.$  a day, she brought up her eight children, sending them out to service as they grew up. They are now married, or engaged in service. The three eldest married when they were under eighteen. "They never," said she, "got a noggin of broth in charity; nor did a handful of potatoes badly got, ever enter my house. I always kept the roof over them, and prevented their begging." She never had any land; *her landlord having taken from her, that which her husband held*; but he left her the house,

*half of which was blown down*, and in the remaining half, she still lived. She seemed cheerful and contented, but said, she had gone through unutterable hardships. "Many a time," said she, "a neighbour woman that lived with me, did not know that I had only eaten two or three potatoes that day, and, at night, I used to be up two or three times, when I could not sleep, thinking of my misfortunes, and looking out for the day-light to begin working."

Widow *M'Crow*, another inhabitant of the north, stated, "The rain comes in through the roof of my hut. I sleep on the ground, which is constantly wet, and have not so much straw as would fill a hat. I have but a single fold of a blanket to cover my whole family. I have had it for eight years. My children are naked. I have a lump on the shoulder, for which I cannot get medical assistance." It was agreed by all present, that few widows can be better than this woman.

*The gentry*, says the Report, *scarcely ever assist the poor widows*, but the labourers will often work a day for them gratis in building a hovel. Some of these widows have too much pride to beg, and pine in hopeless misery, in some wretched cabin. In the single parish of Killaloe, in the county of Clare, the R. C. Priest speaks of *sixty widows in this destitute state*.

"I had not," says *Mary Slattery*, "a sod of turf to warm a drink for my sick child. All I had to-day, was four cold potatoes. The rain comes down through the roof, and my lodger never slept a wink last night, trying how to keep the bed-clothes dry. As God knows my heart, I spent the night on the hearth-stone, crying and praying that God would look down on me and my children."

As to laying by any thing when in employment, that is out of the question. "No man," says Mr. *Donaugh*, "could lay up any thing for his old age, unless he have an old lease. In other cases, there is no chance of it."

The effect of this wretched life, and diet, is too apparent, and cuts off the sufferers before the usual period of human life. Labourers usually break down at the age of fifty-five, from the effects of scanty food, and exposure to the weather. The same is reported of mechanics. If there is a bridge to be built, there will not be a man above fifty-five upon it. Poverty bends their spirits and breaks them down. It appears from the evidence, that the custom of supporting their parents, which used to be the pride of the Irish peasants, is decaying fast, from the pressure of the times, and incapacity. Labourers supporting their parents, are often reduced to one meal of dry potatoes. It sometimes comes to counting the potatoes. Then, as the second family grows large, the daughter in-law begins to grumble. She will not see her children starved to feed her husband's parents. "Being always at home, she is apt to find her husband's father in the way, and you will see the old man cowering in the chimney, as if

he were endeavouring to hide himself from her." An old man says himself, "the few potatoes I eat, sir, cannot do me good, for I am afraid they are grudged me, and what is more, I grudge them to myself, when I see so many mouths opening for them." One witness states, that "the turning out of the father is so common, that the contrary is the exception."

The Rev. Mr. Gibson mentions the following case. "The wife and family of a man who had been respectable, died here of *want*, a short time since. They could not get any thing to eat at times, more than once in two days. *They died rather than beg.*" Such cases, alas! are by no means scarce. Mr. Riley says, "two months ago, I saw an old woman eighty years of age, going over the bridge to beg her breakfast. When she got to the top, she stopped to rest herself, and, when I came up to her, she was dead." Dr. Walsh, M. D., states, "that in his parish in Kildare, many have died of actual starvation."

Yet, in a country where such scenes are daily passing, all the great land-owners are averse to the introduction of poor laws, and for this most selfish reason, that the principal burden of supporting the poor, would, (as it ought,) fall upon themselves. It is curious to remark, that the farmers and shop-keepers, in a word, the middle and producing classes of the Irish community, approve of some system of poor laws, while *the gentry as decidedly set their face against any such system.* "The gentry never give to beggars," says one of the witnesses, "high walls surround their demesnes, and a dog is kept at the gates to prevent the entrance of a beggar. Absentees, even in times of dearth, or infectious disease, send over no subscriptions." "They send over nothing but latitats and ejectments," says the Rev. Mr. Burke. The evidence of Dr. M'Hale, R. C. Archbishop of Tuam, written by himself, is remarkable on this point. "The gentry," says the Archbishop, "scarcely ever subscribe regularly for their support: even in the seasons of appalling distress, (1832 and '34,) there were individuals of large fortunes, who did not subscribe one shilling. The burden is thrown by the affluent gentry on their poorer neighbours; orders are often issued by the proprietors of large mansions, not to suffer such a nuisance as a beggar, to approach the gates. I could name the persons. The general opinion is favourable to a provision for the poor, in case the burden do not fall on those classes that are already taxed for their support. It is in vain to make a provision for the poor, unless the property of the absentee, and the church lands are almost exclusively fixed with the amount; otherwise, such a provision would be no relief. All that could be gained by taxing the industrious classes, would be to make that compulsory which is now voluntary. If the properties of the absentees are taxed, and the church lands be re-appropriated to their original destination, a large fund, now lying idle, will be applied to the support of the people."

In the examinations in the county of Longford, Mr. K—— said, he represented the feelings of a great number, when he expressed himself “in favour of a support for the infirm, especially from a tax on absentees, one of whom draws £10,000 per annum from the county, and £3000 from the parish, *without contributing any thing for the support of the poor.*”

2. Under the head of “*sick poor,*” we find that no relief exists for the poor, when sick or diseased.

If the disease be contagious, they are either put out of the cabin into a temporary hut, or the rest of the family leave it and them. Any nourishment the neighbours may give them, is left at the door, and the creatures crawl out to take it in. Many have been disabled for life, by scrambling out of bed to get what is left for them at the door. “The day before yesterday,” says a witness, “a woman coming from Galway, was taken ill on the road. The people thought she had the cholera, and refused to let her into their houses. She lay by the side of a ditch and died in the morning.” “Our diseases,” says Mr. Powel, “are caused by cold, hunger, and nakedness. The poor man on regaining his appetite, finds nothing to eat. A little food would restore him, but he sinks for the want of it. People are constantly tapped for a dropsy *arising from starvation.*” “I have frequently,” says Dr. Walsh, “found the sick lying on the bare damp ground, straw being considered a luxury which the pig only, which pays the rent, has a right to enjoy.” In some places, there are charitable loan funds; “but,” says a witness, “*the gentry and landlords seldom subscribe.*”

When we go to beg at a gentleman’s house, says Pat Mitchell, beggarman, it is the wife that asks relief, and the answer frequently is, “go from the door, woman.” “The farmers are kindlier by far. It is the humble sort that live on the road-side, that are really good to us; *but half the country, God help them! have no Christianity in them at all.*” Molamey says, that, in the mountains of this parish, when the potatoes fail them, they bleed the cattle, and eat the boiled blood, sometimes mixed with meal, but oftener without it; *he has himself known the same beast to have been bled three times in one season; they never bleed their cattle for this purpose, when they can procure any other food;* he says, “the mere labourers would not get a potatoe on credit; they would gladly take credit on any terms, if they could get it; they would promise any thing before they would beg, which some are obliged to do, and to leave their own place in shame. They take one journey by night before they begin, that they may save the exposure.”

The Assistant Commissioners entered into the cabin of a woman labouring under the disease of water in the chest. She said, “I have

not this morning been able to rise from that bed of straw. I felt a sort of gnawing about my heart. The only thing I had was these few potatoes, (pointing to some on the ground between her and a little girl, who had the small-pox,) *you see they are rotten the most of them, and all are wet.* "Yet these very people," says a respectable newspaper editor, "thus abandoned by wretches—fiends in the human shape, who call themselves landlords, exhibit some of the finest feelings that ever adorned the human heart." When one has a tolerable coat, he lends it to a neighbour, that he may carry something to the market, and look decent. The Rev. Mr. Gibbon says, "when I go to a village to hold a station, one man comes to me, and confesses, and when he has done, goes out and lends his coat to a neighbour, that he may come in also; the very women do the same, and lend not only their cloak but their gown."

Mary Carr, who is a widow, and who is rearing up a foundling, says, "the blanket that was on my bed, I cut up to make two little petticoats for the child. *I do not know what kitchen means.* I am not able to buy a ha' porth of milk in the fortnight, and have not tasted a herring these three months." This woman, says Mr. G. Gottingham, is a fair specimen of the widows of the parish.

In transcribing the above revolting statements, I have been almost led to feel ashamed of the order of intelligent beings to which I belong. It cannot but fill every feeling and well-principled mind with a holy indignation, that such scenes should be found to exist in a country that boasts of its religion, and requires so much money for its support. The facts are not the exaggerations of any political party; as they were *publicly* and *minutely* investigated, and are admitted by all parties to be substantially correct. They are corroborated by the statements of the late Mr. Inglis, in his "Journey throughout Ireland in 1834," and, by all others who have lately visited that misgoverned, and unhappy country. At this very moment, hundreds of poor starving wretches have been ejected by their *rich* landlords, from the half acres and miserable hovels they occupied, in the midst of the most inclement season of the year, to wander through the country, houseless and forlorn, and to perish of hunger and cold. One of the unfeeling miscreants, who acted as factor to some of the landlords, when remonstrated with on the dismal and destitute situation of the poor people, who were deprived of every shelter, and of every means of subsistence, had the fiendish effrontery to declare, that "*they might go and EAT ONE ANOTHER, if they pleased.*"

Even the "*Quarterly Review*," which is not generally very squeamish on such subjects, exhibits a becoming indignation at this picture. "The wonder surely is, (says a writer in No. 109,) not that men become monsters under such circumstances; that they make war upon the world, and the world's law which neglects and oppresses



them; that being left to the destitution of the savage, they exhibit his disposition, adopt his system of self-preservation, and disregard the first principles of society. No! the wonder is, that philosophers are found audacious enough to maintain that sufferings, such as we have related, should remain unrelieved, in order to keep up the charitable sympathies of the people for each other, uncontaminated by the odious interference of a legal provision for the destitute." And again, "the social virtues are stifled in an atmosphere of such misery and selfishness, for the instinct of self-preservation overpowers every other feeling."

Perhaps there are few instances of *covetousness* more palpable and odious, than are displayed in reference to the facts that have been now stated. It is a striking feature connected with these facts—that, while thousands of poor creatures are living in roofless huts, with nothing but a cold damp floor to lie upon, and not even enough of a few rotten potatoes for their food,—the nobility, gentry, and rich landlords, *seldom contribute* in the least, to relieve their misery, while none are more loud in their bawlings about religion, and the support of the church. It is a most unhappy and unnatural state of society, that when thousands are revelling in the midst of luxury and debauchery, there should be tens of thousands immediately around them, suffering every privation, and many of them absolutely perishing for want in the midst of plenty and splendour. That such scenes should be daily realized in a country blessed with fertility, and a fine climate; in a country where so much wealth is lavished in folly and extravagance, and where so many enormous pensions and sinecures are enjoyed, both from the church and the state, cannot but fill every generous mind with swelling indignation. Here is surely a fine opportunity for wealthy gentlemen of benevolent feelings, to come forward and display their generosity. What might hinder them from purchasing some of the Irish moors, and mosses, and wastes, and setting thousands of the labouring poor to bring them into a state of cultivation, and to rear for themselves comfortable habitations? The blessing of thousands ready to perish would rest upon them, and their own hearts would feel a satisfaction superior to all the pleasures derived from pomp and pageantry, and riotous abundance.

What becomes of all that wealth which has been bestowed on the Bishops, Deans, and many of the Rectors of the Episcopal church; the one half of which would go a great way towards meliorating the condition of the lower class of the population of Ireland? When the lands and other emoluments were first allotted to the bishops, it was, on the provision, that the one half, or at least the one third of the proceeds should be devoted to the poor. This appears to be admitted by the benevolent Archbishop of Tuam, in his evidence stated above. "If the church lands," says the Archbishop, "be *re-appropriated to the original destination*, a large fund would be supplied to the sup-

port of the people." And would not the one half, of incomes amounting to *eight, ten, fifteen, or twenty thousand* pounds annually, be quite sufficient for *any order* of ministers belonging to the Christian church? That such an appropriation has never yet been voluntarily made, even when the most urgent demand for it existed—seems to indicate, that there is a glaring want of Christian principle and benevolence, even among the ministers of the Christian church.

THE END.











