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FIRESIDE

EDUCATION.

"Since custom is the principal magistrate of man's life, let men by all means endeavor to obtain good customs. Certainly custom is most perfect when it beginneth in young years; this we call Education, which is in effect but early custom."

Bacon.

BY THE AUTHOR OF

PETER PARLEY'S TALES.

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PREFACE.

In the autumn of 1837, there was an assembly in the state house at Boston, which presented two conditions of society. Among a crowd, consisting of the pale-faced race, were a number of red warriors from the West. They were the chiefs of their tribes, the picked men of their several nations; the brave of the battle-field, the orator and sage of the council. In reply to an address from the chief magistrate of the commonwealth, several of them made speeches. But how narrow was their range of thought; how few their ideas; how slight their knowledge; how feeble their grasp of intellect! They were, indeed, powerful in limb, but they had evidently the imperfect and limited comprehension of children. As animals, they were athletic, sinewy, and active, but as men, they had a coarse and revolting aspect. If you looked into their countenances as an index to the mind, you looked in vain for any trace of those refined emotions which belong to civilized man. It is frightful to gaze into the human face and see only the sinister stare of a wild animal. The eye of a cultivated human being is full of depth and meaning: if you read it attentively, it seems, like a mirror, to reveal the inward world of thought and feeling, as the bosom of the smooth lake reflects the image of the earth around and heaven above. But the

eye of these savages, like that of the wolf or the tiger, though bright and glassy, had no such depth of expression, and seemed only to manifest a wary attention to visible objects and the passing scene. It bespoke no inward working, as if the mind were busy in weaving its woof of reflection, and unfolded no emotion, as if some seal were broken and a new page of revelation opened on the soul. It seemed indeed but a watchful sentinel to mark outward things, not a mirror imaging forth a spirit within.

Among the savages, in the scene I have described, was the wife of the chief; but she was a subdued and downcast slave, her humble place being ever in the rear of the train. On her shone no smile from the master, no gentleness from the husband, no tenderness from the father. His bronzed features could not reveal sentiments like these, for the bosom within was a stranger to them.

Such were the master spirits of the savage race. Compare them with the individual who addressed them on the occasion in behalf of the palefaces, and consider the difference between savage and civilized man. Consider the compass of thought, the vastness of knowledge, the power of combination, the richness of fancy, the depth, variety and refinement of sentiment, which belong to one, and the narrowness of mind, the poverty of soul, which characterize the other. And what is the mighty magic which thus makes men to differ?

The easy answer to this interrogation is offered in a single word—EDUCATION. I know indeed that in common use this only means the instruction given at our seminaries. We speak of an English education, a liberal education, a fashionable education. In these cases, the word has a restricted and technical signification, and

includes little more than instruction in certain arts and certain branches of knowledge. The learned politician who gave as a toast on some public occasion, "Education or the three R's, Reading, Riting and Rithmetic," interpreted the word according to this popular acceptation. It has, however, a more enlarged sense, and legitimately includes all those influences which go to unfold the faculties of man or determine human character. It is in this wide sense that education may be offered as explaining the difference between savage and civilized man. It is in this sense that education is the fashioner of the great human family, including every individual of the race. It is in this sense that man is ever the subject of education, from the cradle to the grave. It is in this sense that it has a force almost realizing the heathen notions of destiny. We should therefore regard seminary instruction merely as a branch of education, not as the whole system; a link, but not the entire chain. In the following pages, I propose to consider the subject in this more extended view, and shall endeavor to show that, in limiting our notions of education to mere school tuition, we overlook important, perhaps the most important, instruments of instruction; neglect the most efficient means of moulding human character; and thus, by a common error, do infinite mischief to individuals and society at large. In pursuing this course, I shall bestow particular attention upon the chief engine by which character is formed—the Fireside Seminary. In connection with this subject, I shall have occasion to speak particularly of the Common School, the great auxiliary of the fireside, and shall endeavor to suggest some means of rendering it more efficient in accomplishing its legitimate ends.

The theory which I present to the reader in the fol-

lowing pages is briefly this: man comes into existence marked by his Creator as the subject of a peculiar design, which is, that he shall reach the perfection of his being through education. This point I illustrate by comparisons, showing that while all the animal races are incapable of being benefited by instruction, and obtain their perfection without it, man can only receive the full development of his physical, intellectual and moral faculties through a process of teaching and training.

While man thus stands in contrast to every other living thing as the subject of education, it is to be remarked, as a part of the same great scheme of Providence, that the controlling lessons of life, those which last the longest, those which result in fixed habits and permanent tastes, and usually determine the character for good or ill, are given in early life; that they are given at the fireside seminary; and that here the parent, as well by the ordinance of God as the institutions of society, is the teacher. The responsibility of the parent is inferred from these premises. If they are founded in truth, it would seem that every reflecting father and mother must feel, that, after a provision for the comforts of life, education, in its true and full sense—the developing and perfecting the various physical, moral and intellectual faculties of their children—is the first and strongest duty; and that to sacrifice this, or any part of this, for the purpose of acquiring wealth, or station, or honor, or any other worldly interest, whether designed for parent or child, is but a surrender to an inferior good and a lesser obligation, of the greatest benefit and the highest trust. The Great Lawgiver has nowhere said to parents, bestow wealth, honor or power on your children, but he has said to them, by the very constitution of human nature, educate your

children wisely, if you would train them up to fulfil their duty and their destiny—if you would ensure their escape from misery or promote their chance of happiness. It is for parents to decide whether they will follow the plan of One who sees the end from the beginning, or be seduced into dangerous and fatal error—dangerous and fatal as well to their own peace as to that of their children—by the suggestions of worldly vanity or current prejudice.

In this volume, I address myself specially to parents, though I deem that the subject may well claim the attention of teachers, of guardians of children, and indeed of every member of society. It demands of those who are called to the high trust of legislation, whether in our state or national assemblies, as well as of all others in authority, deep and careful consideration. The poet has said that "the proper study of mankind is man." In treating of education, we are but seeking the best mode of influencing man's character. Our first step is, then, to understand man's nature. The inquiry into this is that study which is rightly affirmed to be the proper business of all. But parents have a higher interest and a more imperative duty than others, connected with this subject. They are the lawgivers of their children. They lay down the chart by which those whom God gives them, are to regulate the voyage of life. Whether this voyage, therefore, be disastrous or successful, mainly depends on parents.

Having endeavored to show the power and responsibility of parents in respect to education, I have then attempted to point out the proper course to be pursued in the government, training and instruction of children. The hints I have given are chiefly drawn from observation, but they are only offered as hints, subject to the

revision of those more experienced than myself. At all events, the subject is of great importance, and though I may not have furnished the parent a manual which may serve as a guide in the high task of training his children in the way in which they should go, I may still succeed in rousing him to inquiry, and this will be a great point gained.

I have but to add, that if, in the following pages, I may sometimes appear to be repetitious, I hope it may be excused, from the obvious importance of impressing certain leading points upon the mind of the reader; and that if I often use familiar illustrations, it may be deemed compatible with the design of a work intended for general circulation, and in the preparation of which practical effect, not rhetorical daintiness, should be the guide of the writer.

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FIRESIDE EDUCATION.

INTRODUCTION: COMMONNESS A SOURCE OF INDIFFERENCE.

It is a curious fact that objects, at once the most familiar and the most useful, are apt to be the last on which we bestow careful investigation and reflection. The great elements of physical nature, earth, air, heat, and water, the very instruments by which we live, move and have our being,—how seldom do even these excite more than a passing notice. We till the soil, indeed, for it is the fertile parent of our daily bread; yet we rarely look beyond the surface and attempt to unfold the mysteries that lie beneath. The air is inhaled at every breath, yet we care not whence it cometh or whither it goeth. The principle of heat is the supporter of animal and vegetable life throughout the universe; yet, though it greets us each morning

with the rising sun, and calls upon us from every shining hill-top for our admiration, how rarely do we think of it but as a mere matter of course. And water,—how wonderful, how beautiful, how useful; yet how seldom do we regard it but as the vulgar instrument of daily comfort or daily necessity!

All this is susceptible of easy explanation. Familiarity breeds contempt in more ways than one. Whatever is new and rare excites curiosity and invites attention; while, on the other hand, commonness begets indifference. We are apt to imagine that whatever is familiar is thoroughly understood; while things which are new are fancied to possess properties that do not appear upon the surface. A drop of water is not really less beautiful or less wonderful than a diamond, yet who stops to ponder over the one, or fails to pause and gaze with admiration on the other? Thus it is that the useful, the beautiful, the truly wonderful, are neglected, because they are common, while we eagerly run after more glittering toys, because they are rare.

Nor is this the fact with respect to material objects alone. There are great truths, as essential to our moral well-being as are these natural elements to physical life, which, from their familiarity, are apt to be treated with indifference

or neglect. Consider, for instance, the subject of education, to which I propose to call the reader's attention in the following pages. The importance of this was understood three thousand years ago. Solomon sets it down as an adage that "if you train up a child in the way in which he should go, when he is old he will not depart from it." That man comes into the world to receive his character by a process of teaching and training, which we call education, is a thing too obvious to have escaped the attention of any age. Its importance, therefore, must have been always admitted and understood. Yet how slow has been the progress of mankind towards right action on this subject. The world has rolled on for six thousand years, empires have risen, the arts have flourished, civilization has spread far and wide, and all this time the power of education has been known; yet to this very hour there has been but one monarch of the old world who has attempted to bestow the benefits of enlightened instruction upon a whole community; and even this individual, the present king of Prussia, as I shall hereafter show, may be suspected of a sinister design in his scheme of general education.

But while the rulers of the Eastern Hemi-

sphere have been thus slow in aiding the march of human improvement, there has been a very different state of things in the more fortunate country where our lot is cast. From the first settlement of New England, the system of general education was conceived and carried into practical effect. Our sagacious and philanthropic fathers foresaw that general intelligence among a people was indispensable to self-government, and felt that the light of learning was the birthright of all. This was a great political discovery; and it is the more remarkable when we consider the opinions and practice of that age. The importance of education, its omnipotent power over human character, shaping it, with the force of destiny, to good or evil issues, was well understood. And from the time that Europe began to emerge from the dark ages, it had been a matter of pride with many sovereigns to aid the revival of learning. But how was this done? Not by attempting to enlighten the whole community, but by the founding of colleges or universities, where a chosen few might be instructed in every branch of human knowledge. The idea was to establish institutions on a magnificent scale, endow them with ample funds, store them with rich libraries, collect into them every kind of philosophical appa-

ratus, and place them under the guidance of men distinguished alike for learning and genius. Here the sons of the rich or the favorites of the powerful were to be assembled and instructed. Thus, while the people at large were to be left in darkness, a blaze of glorious light was to be collected into one focal point.

Such was the scheme of these sovereigns who have claimed to be regarded as the benefactors of mankind. But if we look into their real motives, we shall observe that the seminaries which they established or encouraged were little more than engines, by which they designed to fortify the despotic power of the crown. The university was in fact a mere pillar of state, and designed, not for the diffusion of knowledge, but for the support of monarchy. It derived its existence from the crown; it received its revenues from the same source; the officers were appointed by the king or his ministers; and its whole internal administration was under their direct or indirect control. To the crown, then, it owed special allegiance, and in every emergency, the professors and pupils became its willing champions.

Nor was this all; for while the government bestowed its munificent favors upon the university, education was actually discouraged among

the rest of the community. Knowledge was even then known to be power, and these crafty despots feared its dissemination among the people. They sought, therefore, to confine it to the loyal college, knowing that it was in this way a mighty weapon which they might wield at pleasure.

Such were the current notions, such the prevalent policy throughout civilized Europe, when our fathers set their foot upon the rock at Plymouth. What a glorious bursting of the chains of prejudice did these men display, when they adopted, as the very platform of their political system, that every member of society was to receive the benefits of enlightened instruction! Education was not here to be the exclusive boon of the few—it was to be shared by the whole people. The Bastile of human ignorance, in which European despotism was accustomed to imprison the minds of men, was never to be erected on these happy shores. The light of learning, which tyranny would permit to shine only within the walls of the university, was here to spread its rays, not upon the fortunate few alone, but upon all alike. The sun, which had been appropriated as of right belonging only to a privileged class, was to shed its illumination and bestow its vivifying power

upon the poor as well as the rich. Such was the great discovery of our pilgrim fathers. In opposition to the scheme of despotism, which would concentrate and confine knowledge in a university, they sought its diffusion over the people at large.

I need not here trace the progress of education from the settlement of New England down to the present time. It is sufficient to say that its importance has always been admitted, and the necessity of its dissemination over the whole community has been an established maxim. There may have been times when this great object was pursued with less success than at others; but public opinion has never wavered, and public exertion never been remitted, as to this point of social policy. Within a few years, society seems to have received a new impulse, and the conviction that not only the happiness of private life, but the security of our institutions, depends upon the diffusion of knowledge, seems to pervade all classes. Nay, the opinion has gone abroad, that education is the only lever which can lift a community from the degradation to which the tendencies of human nature would drag mankind. If you would correct a prevalent vice, if you would purify the fountains of society, it is admitted that you must

begin with the young. It is difficult to change the character of those who have reached mature age and become the subject of established habits. The oak which has struck its roots deep and strong into the soil, and whose branches are hardened by time, cannot easily be bent to new forms. It is the sapling alone that submits to be trained at the will of the cultivator.

These are the opinions of society; and who will deny that they are founded in truth, or say that they impute to education undue power? *

* The following representations, from authentic sources, will show how few high crimes are committed by educated persons, and leave us to infer the corrective power of instruction.

According to statements taken from official reports, more than three-fourths of the convicts in the state prisons in New York have either received no education or a very imperfect one.

The chaplain of the Connecticut state prison, in his last report to the legislature, says, "Of all the convicts who have ever been sent to this prison, no one has had a liberal or classical education, or belonged to either of the liberal professions. Almost *one-half*, when committed to prison, were unable *to write*, and *one-sixth* were unable *to read*."

The chaplain of the Auburn prison, in his last report, says, "Of two hundred and twenty-eight convicts committed last year, fifty-six could read and write only, fifty could read only, and *sixty* could not read."

The warden of the new penitentiary in Philadelphia says, "Of two hundred and seventeen prisoners received during the year 1835, sixty-nine can read, eighty-five can read and write, sixty-three cannot either read or write. Most of those who can read and write, or read only, do it very indifferently."

The directors of the Ohio penitentiary say "that the whole number of convicts are below mediocrity in point of information; and,

Yet, in the midst of these opinions, while the press is teeming with books, papers, and pamphlets upon this great subject; while the pulpit presses it upon the attention of the people; while the lecturer before the lyceum and the orator in our legislative halls are pouring forth eloquent appeals in behalf of education, is there not danger that we are still insensible to its real value, and still ignorant of its real compass and meaning? I have remarked that familiarity breeds contempt, that commonness begets indifference. May not our very familiarity with this subject lead us into habits of viewing it superficially? Is there not danger that a topic so much discussed, the importance of which is so universally admitted, shall become to us, like the great elements of nature, earth, air, fire, and water, a

indeed, our inquiries and observations have long since fully satisfied us, that not only in *our own* prison, but in others, which we have visited or inquired after, depraved appetites and corrupt habits, which have led to the commission of crime, are usually found with the ignorant, uninformed, duller part of mankind. Of two hundred and seventy-six, nearly all below mediocrity, one hundred and seventy-five are grossly ignorant, and in point of education scarcely capable of transacting the ordinary business of life."

The inspectors of the penitentiary in Upper Canada say, "Of eighty-two, the whole number of convicts, twenty-seven had inferior education; thirteen were uneducated."

"In Prussia, after the school-system had been in operation fourteen years, the proportion of paupers and criminals had decreased thirty-eight per cent."

matter of course, a thing too familiar to need investigation, too commonplace to excite our interest?

For my own part, I believe there are great discoveries yet to be made on this subject, hackneied as it may seem, and these are doubtless to result from a more thorough understanding of childhood. I would therefore commend the study of children not to parents alone, but to all, as they are an interesting and important theme of philosophical inquiry. The chemist delves deep in search of hidden acids and alkalies; the botanist climbs to the top of the Alps or the Andes in pursuit of rare flowers; the mineralogist plunges into the cavern and treads the dizzy edge of the precipice, in his eager chase after new minerals. I refer the reader to a more fruitful source of the wonderful and the beautiful. Study childhood. Be not too eager for the remote, when the near and the familiar are so worthy of attention. Remember the Grecian philosopher who tumbled into a ditch while gazing at the stars. Be not discouraged from this subject because it may seem trite. Sir Isaac Newton was one day in an orchard, and saw an apple fall from a tree. To most, this incident might seem too common to deserve investigation. But the great philosopher knew

that the profoundest truths lie wrapped up in the occurrences of every-day life. He asked himself the question, why did the apple fall to the ground, rather than rise to the clouds? By what power is it that if any substance is thrown into the air, it is forcibly pulled back to the earth? He pursued these inquiries till he made the most stupendous discovery of modern times, and disclosed to mankind that principle of gravitation upon which the mechanism of the heavens is balanced. Be not repelled then from the subject to which I ask your attention, because it is common. Remember the example of the great philosopher. Remember the words of one greater than he, who has said in regard to children, "Suffer them to come unto me, for of such is the kingdom of heaven."

THE TRUE END OF PHILOSOPHICAL INQUIRY.

To the careless or casual observer, the works of nature present an assemblage of objects without plan, arrangement, or design. To him, the surface of the earth seems but a disorganized mass of rocks, stones, and soils; to him, the various tribes of animals are but as a confused Babel, and the vegetable kingdom a perplexing and bewildering maze of trees, plants, and

shrubs. But to the patient and philosophical student of nature, these fields of science assume a very different aspect. To him, the rugged hills and mountains are susceptible of classification, and the very stones scattered over their surface are known to have their minutest particles arranged in precise angles, according to an inflexible law. To him, the animal kingdom unfolds a stupendous system of living beings, rising in regular gradation, from the sponge, that links the animal to the vegetable world, up to man, who stands at the head of creation. To him, the boundless variety of the forest and the field, of tree and plant, of leaf and flower, are marshalled forth in all the order of a well-appointed army.

Thus it is that nature unfolds her beautiful mysteries to the student of her works. Thus it is that, while the thoughtless and the indifferent stumble on through life, either blindfolded by ignorance or distracted by doubt, the philosopher is admitted into the temple of truth and instructed in the ways of Providence. And what is the grand result to which one thus initiated at last arrives? It is this—that in all the works of God there is design; that in the animal, mineral, and vegetable kingdom there is organization, system, arrangement; that in the

shapeless stone, the blade of grass, the buzzing insect, and the grazing quadruped,—in each and all, there are conclusive proofs of contrivance, proceeding from One who acts according to a settled plan, and regulates his various works by universal and immutable principles.

Now it is one of the great objects of all philosophy, as well that of every-day life as that of the more abstruse student, to discover the design of the Creator in his various works, or, in other words, to discover the laws of nature. If the gardener desires success in the cultivation of a plant, he endeavors to find out the climate which is most genial to it, the soil in which it thrives best, and the positions which it seems to choose; that is to say, he seeks to understand its nature, and, having made himself acquainted with this, he adapts his cultivation to it. He does not attempt to change its nature, for experience has taught him that this would be ridiculous and vain. Having once ascertained the design of its Maker, he follows out that design, and attempts in no other way to bring the object of his care to perfection.

Thus, in the treatment of animals, our object being to raise them to the highest state of improvement, we consult the design of the Creator in their formation; in other words, we endeavor

to find out the laws which regulate their nature, and follow the indications thus afforded with implicit obedience.

Such is the philosophy of every-day life, and such is all true philosophy. Its end is to discover the designs of the Creator, for we know that these proceed from omniscience, and any human attempt to go beyond them would be presumptuous folly. It is the highest object of human reason to search out and comprehend the laws of nature, or the designs of the Creator, and, having done this, common sense teaches us that we may safely follow the lead which is thus afforded us.

MAN DESIGNED BY HIS CREATOR TO BE THE SUBJECT OF EDUCATION.

If, then, our inquiry were as to the best means of improving the condition of man, we should first investigate his nature, or seek to discover the design of the Creator in his formation. We should begin with the infant, watch the development of its faculties, and study the process by which these are unfolded. We should go on, through childhood and youth, to maturity, and see if we could perceive any leading principle or design, through which the intellectual, moral,

and physical powers are unfolded and perfected. To aid in this inquiry, we should make a comparison between man and the mere animal creation, carefully noting down those points in which he may resemble, or differ from, them. The plain inference that would result from such an inquiry is this—that while all other animated beings are incapable of instruction, and reach their perfection without it, man is designed to be the subject of education; that through education his faculties receive their development; that by education alone he can reach the end and design of his being.

MAN THE SUBJECT OF EDUCATION IN RELATION TO HIS PHYSICAL NATURE.

Let us for a moment follow out this plan of investigation. We begin with the infant, and compare it with various young animals. Most quadrupeds are able to walk in a few hours after their birth. In this, they need no instruction beyond that instinct which is born with them. But before the infant can perform this apparently simple act, he must go through the long and tedious training of twelve months. He must make ten thousand efforts before he can command the use of his limbs; he must

make trial after trial; he must be aided and instructed; in short, every muscle in his body is to be educated to perform its task.

There are many birds, particularly those of the gallinaceous tribe, which in twelve hours after they are hatched run about and pick up seeds, selecting them with careful discrimination from amidst the earth and gravel among which they are scattered. How different is it with the infant! How many efforts must it make before it can even pick up a pin! It is, in the first place, to acquire a knowledge of distances; it must then learn to measure these with its arm; that arm, too, must be instructed; the thumb and finger must be taught. All this various knowledge must be acquired by patient training, and brought to harmonize in one effort. Thus, an act which animals perform instinctively, and immediately after they come into existence, cannot be performed by a child until it has passed through an elaborate education of several months.

The animal tribes have no articulate language, but such as they have is intuitive. How far it is the instrument of communicating ideas, we cannot precisely determine; but we know that their various cries are understood by them, and serve, to some extent, the purposes of our

more artificial and arbitrary modes of speech. These cries are universal in the several species, and are not adopted from imitation, but from instinct. The young duck that is hatched and reared by the hen does not imitate the notes of its foster-mother, but makes precisely the same sound as the parent that gave it existence. If you take the eggs of various birds, and cause them to be hatched in one nest, the young ones will severally break forth with the language of their several parents. In Japan and China, it is common to hatch chickens by steam, and I have seen the same process in London. These chickens, cut off from all intercourse with their kindred of the barnyard, invariably utter the same cries, whether expressive of pain or pleasure. I know that some birds have considerable powers of imitation. The parrot may be taught to utter sentences, and the caged mocking-bird will repeat snatches of music caught from the flute. But these powers are of small compass, and confined to a few species. They not only show a faculty of imitation, but to some extent a capacity for instruction. It must be remarked, however, that these arts, thus acquired, are not material to the existence of their possessors. They do not contribute to their happiness or elevate them in the scale of being. The gay

parrot of the Brazilian grove, uttering his wild jargon in freedom, is a superior bird to the imprisoned parrot, who has been taught to speak, and who, as a diploma given in evidence of his liberal education, has his tongue severed in twain. But speech is essential to man. It is evidently the design of the Creator that man should be the master of an articulate language, and that this should be the great instrument, not only of communicating ideas, but of unfolding and amplifying the intellectual powers.

Thus, while the animal tribes have their language by intuition, man must acquire his through the process of education. The tongue, the ear, the lungs, all the oral mechanism, consisting of a thousand nerves, muscles, and fibres, must each and all be instructed, each and all must be taught of experience, each and all must receive line upon line, and precept upon precept. The first articulate syllable of an infant is a gigantic effort. The acquisition of a language, simple as it may seem, is the result of innumerable efforts of a similar kind.

Thus far, our remarks have been chiefly confined to the physical powers of man and animals. While the latter come to their perfection in a few hours or a few months after their birth, and reach the full development of their faculties

without instruction, the former advances only as led forth by the hand of education. The fish glances through the water; the quadruped roams over the land; the birds put forth their varied melody; and all this with no other tuition than that of instinct. God is their schoolmaster, and his lessons are perfect. But man is subject to a different design. He cannot perform the simple act of walking; he cannot utter an articulate sound; he cannot even pick up a pin, but through a process of teaching and training. If, then, instinct be the law of the animal creation, education is the law of man. It is the law of his physical nature, for by its instrumentality alone can his simplest and commonest faculties be unfolded.

MAN THE SUBJECT OF EDUCATION IN RESPECT TO HIS INTELLECTUAL FACULTIES.

Let us now consider the mental powers of man, as compared with the higher animal instincts. We begin by repeating the remark, that while man has every thing to learn, the animal tribes need no instruction. The duck that is hatched in the barnyard by the hen, and associates only with companions that shun the water, marches

off to the pool, and, in spite of warning and remonstrance from its guardian, plunges into the wave. Here it rides at ease, and manifests a perfect knowledge of the element, which it has never seen before. It puts forth its paddles, and manages them with all the dexterity of an experienced oarsman.

The waterfowl that comes into existence on the reedy margin of some northern lake, stays for a time around its birthplace; but the brief summer is soon passed, and the monitory voice of winter comes upon the breeze. The bird listens to the warning, and, springing high in air, departs for another clime. It needs no chart, it asks no compass. It mistakes not its course, it deviates not from its track.

> There is a Power whose care
>   Teaches its way along that pathless coast,
> The desert and illimitable air,
>   Lone wandering, but not lost.

How different is it with man! How slow is the process by which he acquires a knowledge of objects around him! He can only judge of distances after being taught by experience. He has no knowledge of places except so far as he learns them. Every inch of his progress depends upon instruction; every idea is to be acquired; all knowledge comes by tuition. The

various powers of the mind, like those of the body, must be unfolded, trained, and enlarged by education.

How long and patient then must be the study and toil of man before he can acquire that stretch of geographical knowledge, which would seem to be the free gift of Heaven to the migratory bird! That feathered voyager, untaught and often alone, performs a journey of a thousand or two thousand miles, and that in the space of a single week. It goes to a country where it has never been before; it pursues a track which is totally new. It flies from a winter which it has never tried, and, as if led by the gift of prophecy, proceeds with the speed and directness of an arrow, to find shelter in a region of perpetual summer. There is something in all this so wonderful, that many naturalists have been disposed to explain the seeming knowledge of birds by supposing it to be communicated by their parents. But this would imply an aptness to learn and a force of memory even more wonderful than the difficulty to be explained. Besides, we have instances which show this mysterious power of instinct, and at the same time forbid the proposed explanation. The passenger pigeon is often taken from London to Paris, and, being let loose, goes straight back to its

home—a distance of nearly five hundred miles. There are persons who will not believe in miracles; but what miracle is equal to this? And yet we know its reality. We cannot explain the process, but we see the fact. We see that instinct is a power which supersedes the necessity of instruction to the animal creation; and that, while they are made to be guided by this mysterious gift, man is left to the guidance of experience and education.

In human society, it is found alike convenient and necessary that men should be distributed into various occupations. Some must be farmers, some carpenters, some hunters, and some fishermen. Amongst animals, we observe a similar diversity of pursuits. But it is to be remarked, that, while the latter are instructed by nature in their various trades, and supplied by nature with the tools necessary to carry them on, mankind are obliged to serve a toilsome apprenticeship of many years, in order to acquire a competent knowledge of the several arts and professions to which they devote themselves.

Thus, we observe that the woodpecker, who is a natural carpenter, supplied with a tool that serves both as chisel and mallet, goes untaught to the forest, selects his piece of timber,

and forms his abode; and all this without instruction. The beaver, who is both carpenter and mason, architect and house-builder, furnished with teeth that perform the work of the axe and saw, and a tail which discharges the office of a trowel—he too performs his work, not by the plummet and the rule, not after the plans of a draughtsman, but, from the simple lessons of instinct. The bittern that wades along the pool is a fisherman that seldom fails to secure his prize, when he thrusts his spear into the water. The hawk is a sportsman that rarely stoops in vain upon his prey. The pensive heron, that stands while the tide is out in the briny mud, is an oyster-catcher by profession. And all these, as soon as they are hatched and have taken to their wings, go straight to their several vocations, without a single lesson, and yet with a perfect understanding of them. How different is the lot of man! How many are the trials, how long the practice, before he can become instructed in even the commonest pursuits by which a mere livelihood is to be obtained.

In modern times, the art of committing ideas to paper has been extended and perfected by the art of printing. This has widened the field of knowledge, and offered facilities for educa-

tion unknown to former ages. In our day, a man cannot rise to a level with his fellow-men without being able to read. But how slow and tedious is the process by which the child is taught the alphabet, and then taught to combine syllables into words and words into sentences! How many months of toil are required to compass this common, but necessary branch of education! It is not so with the brute creation. All the knowledge necessary to their existence, all that is required for the fulfilment of their duty and their destiny, is the gift of God. They need to learn no alphabet at the point of the penknife; they need no admonition from the birch or the ferule!

MAN THE SUBJECT OF EDUCATION IN RESPECT TO HIS MORAL FACULTIES.

We have spoken of man's physical nature, and shown that this is subject to the great law of education. We have noticed his intellectual powers, the exalted gift of reason, and shown that this, too, is unfolded by a process of tuition and training. But there is another most important point of consideration. Of all the various sentient beings which people this vast universe, man is the only one that has been per-

mitted to taste of the tree of knowledge of good and evil. He is the only being that has a moral nature; the only being that is capable of perceiving beauty in virtue and deformity in vice; the only being that has a capacity to distinguish between truth and falsehood, between equity and injustice, between right and wrong; the only being in whose breast Heaven has established the holy tribunal of conscience. Man then alone, of all the creation, has moral faculties.

It would be easy to illustrate this position, and show the difference between man and animals in respect to moral perceptions. Let us take the golden rule, laid down by our Savior, which is the basis of justice between man and man—"do to another as you would have another do to you." This is no sooner presented to the human mind than its force is perceived and the obligation to obey it felt. But animals are utterly destitute of a capacity for such perceptions. Might, with them, is the universal rule of right. The dog snatches the bone from the cat by the prescriptive privilege of mastery. The raven yields the carcass to the vulture; the vulture retires and waits till the feast of the sea eagle is done. The hungry jackal surrenders his prey to the wolf; the wolf gives up his

to the hyena. Thus, throughout the brute creation, there is no recognition of any principle of justice; no judge or jury but force; no other rule of right than that the weak must yield to the strong.

I once met with a beautiful and striking example of the perception of equity in a child, in reference to the seeming injustice on the part of the bald eagle, described by Wilson the ornithologist. The reader is probably familiar with the famous passage, in which the author depicts the king of birds as robbing the fish-hawk of the prey he has snatched from the bosom of the lake. The child, a boy of about seven years old, read the passage with great interest, and at first seemed only filled with the vivid picture presented to his imagination; but after a little while he asked, with a countenance that bespoke a painful emotion, "Was it not wicked for the eagle to get away the fish that the hawk had taken out of the water?"

And man in his moral, as well as his other faculties, is also the subject of education. I have already quoted the words of the inspired proverbialist, affirming that the child trained up in the way in which he should go, will not depart from it in after years. And let it be remarked that he attaches no conditions; he

adds no qualifications. The maxim is positive, and involves the doctrine that the moral nature of man may be formed and moulded by education. And this, though uttered three thousand years ago, corresponds with every-day observation. "Just as the twig is bent, the tree's inclined," is a passage which illustrates the power of cultivation over the soul as well as the mind. The heart has often been compared, and with apt propriety, to a field, which may be cultivated like a garden, and, divested of noxious weeds, made redolent of flowers and fruit; or, left to the wild luxuriance of passion, it may resemble the overgrown forest, whose thickets are infested by the adder and the scorpion.

All this is well understood. It is also admitted that man's moral nature is the most exalted portion of his being. Virtue is superior to knowledge; the good man is ranked as superior to the great man. "An honest man's the noblest work of God." The Scriptures ever give the first place to the righteous man, the man of high moral character; not to the man of genius or talent. The highest exercise of reason is in the discovery of moral truth. The intellect is thus made to be the pioneer, the servant of the soul.

Yet the high gift of moral faculties is not bestowed without conditions. If a man use

them wisely, they will ensure happiness; if otherwise, they will work out his ruin. With the power to perceive the beauty of virtue and the deformity of vice, he must follow the one if he would be happy, and shun the other at his peril. This is the weighty condition, and it cannot be resisted or evaded. The law is coiled around the soul of man, and while that soul endures it cannot be shaken off. It is the law of the moral universe, and is as pervading and inflexible as the principle of gravitation, which draws back to the earth a stone hurled into the air, while, at the same time, it reaches to the planets, and sustains the balance of the heavens. It is a law ordained by Omnipotence and administered by Omniscience.

If, then, man has moral faculties; if these are the highest portion of his nature; if upon their right exercise his happiness depends; and if these are subject to the great law of education, how important, how supremely important, is that education! I shall hereafter return to this topic, and attempt to explain why there is no systematic provision in our schools for moral culture, and why this most essential branch of education is too often neglected altogether, or left to the uncertain and capricious management of parents. For the present, I content myself

with a few illustrations of the force of moral culture, with a view to impress upon the mind of the reader the fact that the heart is subject to the law of education; that as the body may be trained to health, grace, and vigor, as the intellect may be stored like a granary with the varied harvest of knowledge, so the soul may be imbued with the love of truth, justice, and charity; that by proper culture the noxious weeds of passion may be checked or eradicated, and the fragrant flowers of virtue made to spread their immortal bloom over the spirit.

Whoever has watched children with care, has noticed that any passion or feeling becomes stronger by repetition. In the first instance, it is dim and feeble; in the second, it is more vivid and vigorous. By degrees it grows stronger; and when, at length, it has become habitual, it is not only very apt and ready to return, but, like a vicious horse, it seizes the bit, and rushes forward in defiance of all control. Indulgence is the great principle of nutriment and culture to human passion. It is as the sun and rain and rich soil to vegetation. Thus, the indulged child becomes passionate, and gives himself up as easily to the gusty caprices of his humor as the seared leaf to the breeze. Thus, the savage, by dwelling constantly upon thoughts of war,

cherishes the spirit of revenge, until it becomes the master of his being. Thus, the miser, by perpetual poring over his gains, tramples down every better feeling, that avarice may flourish, spread wide its branches, and overshadow the soul.

It is the same with virtuous or vicious impulses; exercise is the principle of culture. There is this difference, however, that the latter appear to be most prompt and ready to spring up in the heart, if some kindly influence do not interfere to check them and sow better seed in their place.

Yes—for the smoothest lake hath waves
Within its bosom, which will rise
And revel when the tempest raves;
The cloud will come o'er gentlest skies;
And not a favored spot on earth
The furrowing ploughman finds, but there
The rank and ready weeds have birth,
Sown by the winds to mock his care.

* * * * * *

The spark forever tends to flame;
The ray that quivers in the plash
Of yonder river is the same
That feeds the lightning's ruddy flash.
The summer breeze that fans the rose,
Or eddies down some flowery path,
Is but the infant gale that blows
To-morrow with the whirlwind's wrath.

But while the evil passions are thus quick and eager to spring into exercise, and while

even gentle and good feelings are prone to excess, still, the principles of virtue are capable of being established in the heart. By being cherished, they become strong; by being founded in reason, they become fixed pillars, supporting the beautiful edifice of a consistent and just moral character—incomparably the most glorious spectacle to be seen on this earth. And let it be remembered, that as indulgence and exercise give activity and vigor to bad passions, so, on the contrary, if permitted to sleep, they become feeble and reluctant to rise into exertion. As the arm of a man tied up in a sling gradually loses strength and becomes averse to motion, so any human passion, laid long to rest, wakes with difficulty and acts with enfeebled vigor.

MAN DISTINGUISHED FROM ALL OTHER LIVING THINGS AS THE SUBJECT OF EDUCATION.

Our slight survey of the progress of man from infancy to maturity, shows that in the development of his physical, mental, and moral faculties, he is wholly dependent upon education. A comparison of man with other animated beings shows that while he comes into existence with every thing to learn, they are endowed with an

instinct which supplies them with all the arts and knowledge they require. Man then is made to be the subject of education; and in this he stands in contrast to every other living thing. It is true that some animals have a limited capacity for instruction. You may teach the elephant to bear burthens; you may train the ox to the plough, the horse to the harness, and the dog to the chase. You may thus render these animals subservient to the profit, the pleasure, or the caprice of man; but you do not confer on them any art which improves their condition, increases their happiness, or raises them above their fellow-brutes. But it is otherwise with man. Heaven has imparted to him the mighty gift of reason, and permitted him to taste of the immortal fruit yielded by the tree of knowledge of good and evil; and endowed him with an independent and indestructible existence. He is destined to pass from one gradation to another as he ascends in the scale of knowledge; but experience is the process by which his faculties must be unfolded, education the ladder by which he must rise to the perfection of his being. The Creator has bestowed various instincts on the brute creation, and these are so wonderful in their power that they seem like scintillations struck out from the

Omniscient Mind, and loaned to animals during their limited existence. But these creatures are not free agents; the knowledge they possess is not acquired, and is not their own. They are ever held by the leading-strings of instinct; they are ever under the conservatorship of Heaven. But man is free; he acts from his own choice; he exerts his own faculties. These are distinct and peculiar, setting him apart from the rest of creation, and marking him as the subject of a higher design and a loftier destiny. As the pyramids of Egypt have stood forth on the plains of Gizeh for four thousand years, the giants of human architecture, challenging and defying the rivalry of later ages; so man is a monument reared beyond the approach of competition from Nature's other works. The instinct of animals is indeed marvellous, and might seem in some things to surpass the gift of reason. But compare the most skilful works of animals with those of man. Compare the village of the beaver with a human city. Compare its shapeless mounds of sticks and stones with one of our large towns, including its paved streets, illuminated at night by gas; its lofty dwellings, many of them enriched and embellished with a thousand ingenious luxuries; its diversified arts, its varied institutions,

its libraries filled with exhaustless lore, its merchandise gathered from every quarter of the globe, its ships, which are taught to tread fearlessly the paths of the deep! Make this comparison of the city of the beaver with the city of man, and you measure the distance between animal and human nature, between the force of instinct and the power of education!

We must observe, too, that while instinct marks the animal races as limited in their capacity, it also marks them as limited in their duration; and that while education opens to man a boundless field of improvement, it shows that he is destined for an endless existence. God has assigned to every species of the animal creation a boundary beyond which they cannot pass. To them, there is no onward progress. They reach, not by gradual development, but at once, and without the aid of instruction, the perfection of their being. To this point nature says they may go, but no farther. Here shall their existence be stayed. No longing hopes, no yearning anticipations for something beyond, are kindled in the breast. Death is not to them a curtain, which may be lifted, and behind which they desire to look. It is an impenetrable veil, which stops their view, and forever intercepts their progress.

But man first creeps, then walks. In infancy his intellect is feeble, and depends upon the imperfect senses for its development. But reason soon unfolds its powers, and who can stay its march? The imagination spreads its wing, and who can check its flight? Man is distinguished from every thing else as a progressive being. Day by day he accumulates knowledge, day by day his faculties advance in power and development. He feels that his march is onward, and anticipation takes wing and rises to hopes of immortality. And God has thus written in man's very nature that these hopes are founded in truth. He has set his seal on man as coined for eternity. It is to deny the image and superscription of one mightier than Cæsar, to deny that this gradual development of man's powers, and the hopes that rise from the consciousness of such a process, point to immortality as his assured destiny.

THE POWER OF EDUCATION OVER MAN NO NEW DOCTRINE.

Such then is man—a creature composed of three natures, physical, intellectual, and moral, all united to form one being. Such is education—the great instrument by which the charac-

ter of man is to be formed—the instrument by which the powers of the body are to be trained, by which the mental faculties are to be developed and expanded, by which the heart, the seat of the affections, is to be moulded.

I am well aware that in reaching this result, we have only come to a point that has been long established. That man is designed to be the subject of education, as I have before remarked, is a proposition too obvious to have been ever overlooked. I have already quoted a proverb, in use three thousand years ago, which shows that this truth was well understood then. In a later, but still a remote age, Philip of Macedon, in his famous letter to Aristotle, asking him to become the preceptor of the infant Alexander, says, "I am less grateful that the gods have given me a son, than that he is born in the time of Aristotle." It is said of the emperor Theodosius that he used frequently to sit by his children Arcadius and Honorius whilst Arsenius taught them. He commanded them to show the same respect to their master that they would to himself; and surprising them once sitting, whilst Arsenius was standing, he took from them their princely robes, and did not restore them till a long time, nor even then but with much entreaty. So high a compliment to one

who administered instruction, marked the value set upon instruction itself. But, though it would be easy to multiply proofs that the power of education has been known in all ages, it is still true that the first instance of an attempt on the part of a sovereign to diffuse it over all classes of his subjects has been reserved for the present king of Prussia. He has indeed provided ample means for the intellectual culture of youth; but, with a jesuitical skill in human nature, he takes care to weave in, with the very texture of the mind and heart, a love of monarchy and loyalty to a king. And let it be remarked, too, that education in Prussia is as much a matter of conscription as levies for the army. The children are as sternly required to attend the schools and go through the lessons, as the recruit to appear on parade or submit to the drill.

While thus we perceive the despotism of the Prussian monarch, we cannot deny that he has taken an enlightened course to reach his object. He seeks to rule his people through knowledge, and not, like other sovereigns, through ignorance. His scheme is founded upon the doctrine that man is formed by education; that such is the plastic, yielding, impressible character of human nature in early life, that skilful

teaching may mould it to almost any shape. He is willing, therefore, to enlighten his subjects by the diffusion of knowledge, taking care, however, to braid in with the strands of learning ideas of the necessity of monarchical institutions and the duty of loyal allegiance to the crown. The system involves the doctrine that early impressions may control even an enlightened intellect; that the associations of childhood may be so multiplied and netted over the mind as to lead captive the giant powers of mature manhood; and that an instructed people, thus tied to the car of despotism, while they will be much more powerful, will be equally submissive with the ignorant and uninstructed slave. It is, therefore, a scheme founded in a deep knowledge of human character, and displaying a sagacity beyond the scope of ordinary kings. It is, however, a bold experiment, and the world will look on with interest for the result. Time will determine whether an instructed people, even though trained to the yoke of monarchy, will continue to bend the neck and toil submissively at the plough.

But, though the Prussian sovereign has undertaken to see that education is diffused over the whole community throughout his dominions, he is not the first despot that has been a

patron of learning. In the darkest periods of history, kings have sought to fortify their thrones by collecting men of learning around them, and by establishing colleges and universities, founded on such principles, however, as to render them little more than engines of state. And while a pretended love of learning has been thus displayed; while the light of knowledge has been kindled in the college, and has shed its influence on a select number, the people at large have been sedulously kept in the darkness and the gloom of ignorance.

But the crowned despots of the Eastern Hemisphere have not furnished the only barriers to the progress of general education. Priestcraft, in almost every age, has sought to sway mankind, by keeping them in ignorance, or, what is worse, by subjecting them to the influence of superstitious fiction. There have been politicians, too, who, in their eagerness for power, have maintained the doctrine that the mass of mankind were happier if left in a state of ignorance. But it will be perceived that in all these cases, the power of education, in the formation of human character, is fully admitted and understood. The despot fears instruction, for it would teach the people their rights, and give them strength to overturn his dominion. The

crafty priest, who seeks to exercise a harsher tyranny than that of kings, a tyranny over the mind, resists education, for it would show his superstitions to be the mere phantoms of a base juggler. And the politician, who "deems ignorance to be bliss," is obviously seduced into the notion that the mass of mankind are made to be slaves, merely by his wish to use them as such; thus admitting that ignorance tends to rivet the chains of bondage, and knowledge to cut them asunder.

INFERENCES.

We have come then to this conclusion, that it is the law of man's nature that his physical, moral, and intellectual faculties must be unfolded by education; that man without education is a savage, but little elevated above the brutes that perish; while by means of education, he may be exalted to a rank but little lower than the angels. By proper treatment, the body may be trained to grace, activity, and endurance; by instruction, the mind may be enriched with exhaustless stores of knowledge and wisdom; by education, the evil passions may be laid to habitual repose; while the nobler and more generous qualities may be developed and

brought into such prompt and habitual action as to pervade the whole character. Education, then, may be the instrument of rendering the highest and most exalted portions of our nature triumphant over the grosser attributes of flesh and blood.

Education, then, is the lever, and the only lever, that can lift mankind from the native mire of ignorance. That lever is put into our hands, and how shall we use it? We live in a civilized community. Every individual among us can understand the value of that culture which raises a man from the savage to the civilized state. Is it not the duty of every person to use his utmost efforts to carry the benefits of this culture to each member of society? I speak not now exclusively to the parent. To him I shall hereafter address myself with a particular and earnest desire to win his ear. But I speak to the community at large. Is there a member of society who can look on the rising generation and say that he has no interest in this matter? If so, then is he self-exiled from his race, cut off from all sympathy with his kindred and his kind. That man who is thus cold and thus indifferent must be wrapped in the gloom of miserable ignorance, or encased in the triple mail of selfishness. Like ice in a

refrigerator, surrounded by a non-conducting layer of charcoal, to shut out the chance of being influenced by the breath of summer, he is bound in the chill security of that philosophy which lays down its code of life in a single dogma—TAKE CARE OF NO. I.! There let him rest. To such I speak not. I speak to those who acknowledge and feel the obligation to promote the best interests of the whole community, as far as they are able. And this does not permit a regard only to the present hour, but it demands the exercise of that high gift of reason, which enables us to read the future by a perusal of the past. And whether we look to the present or coming generation, is not education one of those great interests which wisdom calls upon us to cherish? Is it not the grand instrument by which the human race must be exalted? Is it not the power, indicated by the plain teachings of nature, by which man is to be redeemed from ignorance? And is there any one who is willing to take upon himself the trust conferred upon every member of civilized society, and lay it down again, having done nothing for this great cause?

If our view of this subject be right; if education is the law of man's nature, as instinct is the law of animals; if man is marked as the

subject of a peculiar design, a design which places him in contrast to every other living thing; and if this design be that his faculties are to be developed, his character formed, the end of his being secured, only through education; how plain is our duty? If we seek to cultivate a plant with success, we proceed according to the design of its Maker. We learn its nature, and follow this as the only sure guide. Now God has written on man, in letters not to be mistaken, *This being is made to be educated. Without education, he is a savage; by its aid, he may be exalted to a station but little lower than that of the angels.* What then is the duty of rulers—of those who are charged with the great interests of society? Can they neglect this obvious means of improving the condition of mankind without sin? Nature and providence point out the method by which the human race is to be exalted. No one can overlook or mistake it. Ought not education, then, to be laid at the foundation of our political system? Ought not provision to be made by every government, in every country, for the instruction of all the people in that knowledge which is necessary to enable them to form just opinions upon all the great questions of life? In our country, where the government is placed in the hands of the

people, ought we not especially to make arrangements for the education of every member of society to this extent? In the choice of legislators, ought we not carefully to select only those who entertain just views on this subject?

I am afraid there is great error, or at least dangerous indifference, even among enlightened men, as to this matter. The people ought to consider the point well, and exact of those who are charged with the business of legislation a conscientious and wise performance of their high duty in respect to education.

Let us, for a moment, consider the influence exercised by the legislature over the community. This body consists of the delegates of the people. It is regarded as the assembled wisdom of the state. The acts of the assembly go home to every man's mind, and produce their effect. If they enact a law, it lays its heavy impress upon the whole mass of society. Even in despotic countries, where the people look upon the lawgiver with aversion, and fear the government as an adversary, even there, the legislative edicts fashion the manners of the people, establish the standard of morals, and become the mould into which the opinions of society are cast. If such be the power of legislation in a monarchical country, what must it

be here, where it flows from the people themselves? If society can be shaped by authority which it hates and resists, how much more will it be influenced where it consents and approves. The people of this country do, in fact, look with profound respect to the acts of their legislators. They will be slow to despise what their assembled counsellors approve. If you move the heart, the remotest pulse in the human frame beats in unison with it. The legislature is to the people as the central organ of vitality to the life-blood of the body. It can, if it will, give a quickening impulse to the cause of education, which will reach every hill and valley, every house and hamlet, in the state.

Let the lawgivers of the land speak, then, and the people will hear! There is an echo in a legislative hall which dies not. Its edicts are whispered from hill to hill, from heart to heart, and still continue to live when those who framed them are sleeping in the dust. The spirit of the pilgrims is still breathing upon us from their statutes. The laws framed by this generation will go down to have their influence on the next. Let the people, then, who are now on the active stage of life, look to this subject, and call upon their rulers to discharge their trust on this point with fidelity!

Again, if our view of this matter be right; if it is the design of the Creator that man be the subject of education; if through enlightened education alone he can be led forward in the path of his duty and his destiny; how iniquitous are all those schemes of government which keep any class of men in designed ignorance. The light of heaven is not more the right of all than the light of knowledge; and a scheme to appropriate to a privileged class of persons the glorious rays of the sun, while all beside are to be wrapped in the chill shadows of night, would not be more a conspiracy against the natural rights of man, than is any system which would shut out from the view of the people at large the intellectual light imparted by education. Yet such has been, and still is, the very basis of most of the political institutions of the Eastern Hemisphere. From the founding of the first empire in the valley of the Euphrates, to the present hour, despots have dreaded the diffusion of knowledge, as they would the diffusion of offensive weapons. They know that an enlightened and instructed people are difficult to be subjected to unlawful power. They know that the ignorant are weak, and easily made the slaves of authority. They have therefore conspired in all ages to thwart the design of provi-

dence in the formation of man, by checking the progress of knowledge, and restricting the boundaries of science to a narrow and selfish circle of purchased and pensioned adherents.

The truth is, that knowledge is common property, and those who possess it are bound to distribute it for the benefit of others. Those who, for any selfish end, hoard it, or throw obstacles in the way of its diffusion, commit a crime towards their fellow-men. Above all, those who would deny to any class of persons the benefits of education, that they may the more easily govern them, engage in a base conspiracy against the rights of humanity.

A system which would enslave the body by cheating the soul, which keeps the mind and spirit in darkness or poverty, and holds human beings down, generation after generation, as near to the brute creation as possible, instead of elevating them in the scale of being, as is the obvious duty of all; is in every point of view an institution opposed to the evident designs of the Creator, and in contravention of the true destiny of man. It places itself in the very path of providence, and seeks to stay its march. It is a battery erected to resist and defy the manifest intentions of Heaven. Such schemes cannot prosper. That Being who said, Let there

be light, and there was light, has given forth knowledge as the birthright of man, and he will show, in his own good time, that such gross wrongs against human nature cannot be perpetuated.

It would appear that, in all ages, and in every clime, ignorance is identified with slavery, and knowledge with freedom. The cause of education, then, is the cause of liberty. Nature and providence point it out as the great instrument of human improvement. Let its promotion, therefore, ever mark the policy of our free American states. Let it ever be maintained in our legislative halls that the instruction of youth is a subject of paramount interest. Let it be understood that the people are not satisfied to rest where they are, but are looking to a constantly advancing state of society, to a higher and still higher standard of moral and intellectual culture. Let each individual use his influence to elevate public sentiment on this great subject. Let us all endeavor to give to the efforts of our school committees a loftier pitch; to inspire into the teacher a more generous ambition, and stimulate his exertions by giving him a still nobler estimate of his high vocation. Let us attempt to move every individual in the community to a better sense of his obligations to aid in the cause of public instruction.

EDUCATION FORMS INDIVIDUAL CHARACTER.

We have laid down the position that education forms human character. This is not only true as a matter of theory, but of practice; not true only in general, as regarding classes of men, but as regarding every individual. I do not mean to affirm that all are moulded by *what is called* education. I use the word in that larger sense, which includes all the influences which aid in the development of our various faculties. Nor do I mean to touch the question of innate ideas, or the unseen impulses which may be supposed to arise from providential influences. There may be a benignant power watching over the orphan, and supplying, by holy suggestions, the place of parents. There may be a power in the course of providence corrective of the mistakes made by the natural guardians of children. As the wind is tempered to the shorn lamb, so there may be inward light given by Heaven to those whom society would leave in darkness. But however this may be, our course of duty is plain. The swaying tide may give some lee-way to the ship, but the mariner may not therefore neglect to spread the sail or guide the helm. Revelation, experience, common sense, teach us that

education is the great fashioner of human character, and we are bound to act accordingly.

If this then be true,—if education forms individual character,—it is important for every parent to inquire himself, and with special reference to his own children, at what period of life it operates with most force, and what are its most efficient engines.

THE BASIS OF CHARACTER IS USUALLY LAID IN EARLY LIFE.

It is obvious that the faculties of man, commencing at birth, proceed in their development through several stages, before they reach maturity. These are usually denominated infancy, childhood, and youth. We may consider these as embracing the first seventeen years of life, and remark that during this period the foundation of the physical, mental, and moral character is usually laid. This fact arises from the susceptibility of our nature during this portion of our existence. We are then like plaster, prepared by the moulder, soft and impressible, taking forms and images from every thing we may chance to touch. But as this plaster soon grows hard, and retains ever after the traces made upon it, so the impressions made upon youth

become indurated in manhood. The imitative and reflective tendencies of childhood and youth, operating on their plastic nature, also render this a decisive period of life in the formation of character. Children mark the peculiarities of those around, and incline to copy them. They are also as mirrors, catching reflections on every hand, and often retaining traces of the images casually thrown upon them, for the remainder of life.

I am aware that there is a great difference in the character of children as to their ductility. Some are facile in their dispositions; others are more obstinate and unyielding. But these diversities do not affect the substantial truth of the remark, that the general outline of every man's character is formed by education, and that too within the first seventeen years of his life. It is within this period that the basis of his physical constitution is laid, the frame-work of the understanding formed, the leading features of the moral character decided. And however much these may all seem to depend upon nature, they depend much more upon influences which are brought to bear upon them at this plastic period of life.

PROVISION OF PROVIDENCE THAT THE CONTROLLING LESSONS OF LIFE SHALL BE GIVEN BY PARENTS.

If man is made to be the subject of education, and if the decisive stage in which he is most easily moulded is that of early life, how wise and benignant is the course of providence as displayed in this design. In the dawn of existence, man is to receive a bias for life. It is at this period that he is most ductile. It is at this period that he is formed to obtain the most lasting impressions, and acquire those trains of thought and feeling which will shape his future fortunes. And what seminary is provided for him? To what teacher is he committed? The seminary is home; the teacher is the parent. What spot on earth so likely to abound in genial influences as the fireside? What schoolmaster so likely to teach with blended wisdom and kindness as the parent?

It is plainly a part of the great scheme of the Creator, in making man the subject of education, that the fireside shall be the seminary in which the controlling lessons of life are to be taught. It is obvious that in placing the power of fashioning the characters of their children for good or ill in the hands of parents, Heaven pre-

sumes upon their fidelity to such a trust, and will hold them strictly accountable for its discharge. What parent will at the same time put at hazard the happiness of his child and disappoint the calculations of providence?

The truth is that God has marked out a noble scheme for man's improvement. This is so distinctly traced by the workings of nature that mankind cannot overlook it. Infancy, childhood, youth, all advancing to maturity by the process of education, place the design of the Creator before every parent and every member of society. Let parents, then, take up and follow out this design; let the community at large engage with providence in carrying to completion its benignant intentions towards mankind. Let our legislators, those who have almost a creative power over the society for whom they act,—let these coöperate in the great work of human improvement. As man comes from the hand of his Creator marked as a creature to be educated, let those who are charged with the public interests consider themselves bound to fulfil the appointment of Heaven, and see that those over whom they exercise control, are educated wisely.

THE FIRESIDE.

As the infant begins to discriminate between the objects around, it soon discovers one countenance that ever smiles upon it with peculiar benignity. When it wakes from its sleep, there is one watchful form ever bent over its cradle. If startled by some unhappy dream, a guardian angel seems ever ready to soothe its fears. If cold, that ministering spirit brings it warmth, if hungry, she feeds it; if in pain, she relieves it; if happy, she caresses it. In joy or sorrow, in weal or woe, she is the first object of its thoughts. Her presence is its heaven. The mother is the DEITY OF INFANCY!

Now reflect a moment upon the impressible, the susceptible character of this little being, and consider the power of this mother in shaping the fine clay that is entrusted to her hands. Consider with what authority, with what effect, one so loved, so reverenced, so adored, may speak!

Thus, in the budding spring of life, infancy is the special charge, and subject to the special influence, of the mother. But it soon advances to childhood. Hitherto, it has been a creature of feeling; it now becomes a being of thought. The intellectual eye opens upon the world. It

looks abroad, and imagination spreads its fairy wing. Every thing is beautiful, every thing is wonderful. Curiosity is perpetually alive, and questions come thick and fast to the lisping lips. What is this? Who made it? How? When? Wherefore? These are the eager interrogations of childhood. At this period, the child usually becomes fond of the society of his father. He can answer his questions. He can unfold the mysteries which excite the wonder of the childish intellect. He can tell him tales of what he has seen, and lead the child forth in the path of knowledge. The great characteristic of this period of life is an eager desire to obtain new ideas. New ideas to a child are bright as gold to the miser or gems to a fair lady. The mind of childhood is constantly beset with hunger and thirst for knowledge. It appeals to the father, for he can gratify these burning desires.

How naturally does such a relation beget in the child both affection and reverence! He sees love in the eyes of the father, he hears it in the tones of his voice; and the echo of the young heart gives back love for love. He discovers, too, that his father has knowledge, which to him is wonderful. He can tell why the candle goes out, and though he may not be

able to satisfy the child where the beautiful flame is gone, he can at least explain why it has vanished, and how it may be recalled. He can tell why the fire burns, why the stream flows, why the trees bow in the breeze. He can tell where the rain comes from, and unfold the mysteries of the clouds. He can explain the forked lightning and the rolling thunder. He can unravel the mighty mystery of the sun, the moon, and the stars. He can point beyond to that Omnipotent Being who in goodness and wisdom has made them all.

What a sentiment, compounded of love and reverence towards the father, is thus engendered in the bosom of the child! What a power to instruct, to cultivate, to mould that gentle being is thus put into the hands of this parent! How powerful is admonition from his lips, how authoritative his example! The father is the DEITY OF CHILDHOOD. The feeling of the child towards the father is the beginning of that sentiment, which expands with the expanding intellect, and, rising to heaven on the wing of faith, bows in love and reverence before the Great Parent of the universe.

Let us go forward to the period of youth. The mother holds the reins of the soul; the father sways the dominion of the intellect. I

do not affirm that there is an exact or complete division of empire between the parents. Both exert a powerful influence over the mind and heart. I mean only to state generally that the natural power of the mother is exercised rather over the affections, and that of the father over the mind. It is a blended sway, and if exerted in unison it has the force of destiny. There may be cases in which children may seem to set parental authority at defiance; but these instances, if they actually occur, are rare, and may be regarded as exceptions, which are said to prove the rule. Remember the impressible character of youth, and consider its relation to the parent. Is not the one like the fused metal, and has not the other the power to impress upon it an image ineffaceable as the die upon steel? Nay, is it not matter of fact, attested by familiar observation, that children come forth from the hands of their parents stamped with a character that seldom deserts them in after life? Are they not impressed with manners, tastes, habits and opinions, which circumstances may modify, but never efface? If the countenance of the child often bears the semblance of the father or mother, do we not still more frequently discover in the offspring the moral impress of the parent?

Is it not true, then, that parents are the lawgivers of their children? Does not a mother's counsel, does not a father's example, cling to the memory, and haunt us through life? Do we not often find ourselves subject to habitual trains of thought, and if we seek to discover the origin of these, are we not insensibly led back, by some beaten and familiar track, to the paternal threshold? Do we not often discover some home-chiseled grooves in our minds, into which the intellectual machinery seems to slide as by a sort of necessity? Is it not, in short, a proverbial truth that the controlling lessons of life are given beneath the parental roof? I know, indeed, that wayward passions spring up in early life, and, urging us to set authority at defiance, seek to obtain the mastery of the heart. But, though struggling for liberty and license, the child is shaped and moulded by the parent. The stream that bursts from the fountain, and seems to rush forward headlong and self-willed, still turns hither and thither, according to the shape of its mother earth over which it flows. If an obstacle is thrown across its path, it gathers strength, breaks away the barrier, and again bounds forward. It turns, and winds, and proceeds on its course, till it reaches its destiny in the sea.

But in all this, it has shaped its course and followed out its career, from bubbling infancy at the fountain to its termination in the great reservoir of waters, according to the channel which its parent earth has provided. Such is the influence of a parent over his child. It has within itself a will, and at its bidding it goes forward; but the parent marks out its track. He may not stop its progress, but he may guide its course. He may not throw a dam across its path, and say to it, hitherto mayest thou go, and no farther; but he may turn it through safe, and gentle, and useful courses, or he may leave it to plunge over wild cataracts, or lose itself in some sandy desert, or collect its strength into a torrent, but to spread ruin and desolation along its borders.

The fireside, then, is a seminary of infinite importance. It is important because it is universal, and because the education it bestows, being woven in with the woof of childhood, gives form and color to the whole texture of life. There are few who can receive the honors of a college, but all are graduates of the hearth. The learning of the university may fade from the recollection; its classic lore may moulder in the halls of memory. But the simple lessons of home, enamelled upon the heart of childhood,

defy the rust of years, and outlive the more mature but less vivid pictures of after days. So deep, so lasting, indeed, are the impressions of early life, that you often see a man in the imbecility of age holding fresh in his recollection the events of childhood, while all the wide space between that and the present hour is a blasted and forgotten waste. You have perchance seen an old and half-obliterated portrait, and in the attempt to have it cleaned and restored, you may have seen it fade away, while a brighter and more perfect picture, painted beneath, is revealed to view. This portrait, first drawn upon the canvass, is no inapt illustration of youth; and though it may be concealed by some after design, still the original traits will shine through the outward picture, giving it tone while fresh, and surviving it in decay.

Such is the fireside—the great institution furnished by providence for the education of man. Having ordained that man should receive his character from education, it was also ordained that early instruction should exert a decisive influence on character, and that during this important period of existence, children should be subject to the charge of their parents. The sagacity and benevolence displayed in this de-

sign afford a striking manifestation of that wisdom and goodness which we behold in all the works of God. It appears that, in every stage of society, parental education adjusts itself to the wants of children. In the savage state, where there is no division of property, no complicated system of laws and relations, no religion, save the naked idea of a God who rewards the good and punishes the wicked, education has a narrow scope; but such as is needed is supplied. As society advances into civilization, duties multiply and responsibilities increase; there is then a demand for higher moral and intellectual culture. Providence has foreseen and provided for this necessity, for with the advance of refinement and knowledge the family circle is drawn closer together, and the solicitude of parents for their children and their influence over them are proportionably increased. Thus, while in a rude age children are left, almost like the untutored animals, to make their own way, when knowledge is diffused, and the light of religion spread abroad, then it is that enlightened education becomes necessary, then it is that parental education becomes vigilant, and then it is that children are most completely subjected to the influence of parents.

In a state of society like ours, it involves a fearful responsibility, but we cannot shrink from the fact: parents usually decide the character of their offspring. It is so ordained by Heaven; children will obey the lessons given them at the fireside. As the stone hurled from the sling takes its direction and finds its resting-place at the bidding of the arm that wields it, so the child goes forward, and finds its grave in peace or sorrow, according to the impulse given at the fireside.

OBLIGATIONS OF PARENTS.

The mythology of the ancient Greeks taught the existence of a goddess, who exerted a powerful influence over mankind; she was esteemed the arbitress of success, and her name was Fortune. She was represented as holding two rudders, with one of which she guided the ship of prosperity, with the other, that of adversity. These emblems indicated her power over good and evil; but this seems generally to have been exercised in a benignant manner. The same religion also taught the existence of those inexorable sisters called Fates. They are represented as goddesses of human destiny and in-

dividual fortune, both in life and death. The Mahometans believe that all events are determined beforehand, and come to pass according to a necessity, which they call Destiny.

Now, parents are to their children, fortune, fate and destiny. They possess and exercise over their offspring an influence almost equivalent to that fancied to belong to these heathen powers. It should be remembered that this influence is for good or ill; that it must result in promoting the happiness or misery of those who are subjected to its action. The affection of parents for their children would seem to be a sufficient motive for using their power wisely. But it is easy to present other motives, and those which must come with emphasis, to every parent's heart. The fact that God has made the human race to be educated, to receive their bias for life from early impressions, and has placed children, during this period, under the special charge of parents, is sufficient proof that he designed to lay upon these the serious responsibility of deciding the character of their children, of determining their fortune, of spinning for them the thread of fate, of planning out their destiny.

If any one is disposed to think that I state the point too strongly, let me ask him to con-

sider what those things are which will generally ensure success in life and happiness hereafter. I think these may be briefly stated as follows: First, a good constitution; second, good moral principles, with a love of truth and justice; third, religious principles; fourth, good intellectual culture; fifth, good habits; sixth, pure tastes; seventh, good manners. Now let me ask, is there any thing here which the parent may not, in ordinary cases, secure to his child? It may be supposed that a good constitution is not at the command of the parent. But let him devote his attention to this as a point of duty, as a thing of high interest; let him pursue it with the sagacity, practical good sense, and energy with which he pursues his ordinary business; and in nine cases out of ten he will secure his object. The truth is, that feeble constitutions are in most cases the result of neglect or mismanagement. The parent, therefore, may usually decide the physical character of his child for life. And may he not, if he will use the proper means, decide his moral and intellectual character also? Is there any thing in the catalogue we have just given, of things necessary to win happiness here and hereafter, that the parent may not ensure to his child? How strong then is the obligation of the

parent to seek out and earnestly employ those means, which may thus favorably determine the destiny of those whom God has given him!

There is another argument on this point which may not be without its influence. In the earlier portion of maturity, we are apt to think almost entirely of ourselves; but as life advances, and children cluster around us, we transfer our hearts to them, and they become the centres of almost all our hopes and fears. It is for them we toil; it is for them we rise early and sit up late; it is for them we watch and pray. They become our second selves, and we look forward to their prospects with an interest as keen and anxious as if these prospects were our own. Will not the parent perceive that if he would cherish the happiness, or forestall the misery, that may come from the success or failure of his child, he must use the influence wisely which he possesses over his body, his intellect, and his soul?

The bringing up of children, then, is a matter of serious responsibility to the parent, and it may be supposed that all who sustain the parental relation will be anxious to inform themselves of the best means of training up their offspring in the way in which they should go. Without pretending to possess any special wis-

dom on this subject, I shall venture to make a few suggestions in regard to parental education and instruction. As these are the result of observation and reflection, and have been tested, to some extent, by practical application, I hope they may prove useful. After having noticed the characteristics of children, I shall in the first place offer some remarks upon their government, and shall then treat of the proper mode of securing health, and inculcating religion, morals and manners. I shall not attempt to pursue a very philosophical method, but shall introduce the topics rather according to the order in which they naturally rise to claim the attention of the parent, than according to any analogies in the topics themselves.

Before I close this article, let me present a few other points of consideration to parents. It has been often remarked that childhood and youth are the happiest periods of existence. Whether this be true in point of fact, or not, it is obvious that the Creator designed that youth should be a season of enjoyment. In a state of health, children and youth are invariably happy, unless there is some extraneous circumstance to prevent. The body thrills with agreeable sensations; the mind sparkles with bright and pleasant thoughts, as the ripples of a stream

flash in the rays of the morning sun. The heart, like the bubbling fountain, wells forth with an unceasing current of joyous emotions. Such is the tenor of young life, undisturbed by cross influences.

As children are, therefore, made for happiness, let parents consider the duty of following out this design of the Creator. In this matter, God has set them an example, and will they not follow it? I know, indeed, that childhood and youth are the periods in which knowledge is to be acquired, the temper to be disciplined, habits of industry and perseverance to be established, principles of truth and duty to be inculcated. And I know that the duty of parents in this respect will often make it necessary to demand onerous exertion and painful self-denial of children. I know, too, that the condition of many parents is such that they need the labor of their children to assist in sustaining the family. But all this is, by no means, incompatible with the happiness of children. Bodily and mental labor, suited to the age and capacity of youth, is a source of immediate happiness, and after pleasure. Lessons of self-denial, wisely and kindly enforced, though the heart be pained for the time, are sources of future satisfaction. As the crushed rose gives forth the sweetest

fragrance, so the chastened heart exhibits and enjoys the purest pleasure. Parents are, therefore, by no means to sacrifice the proper education of their children, under the idea of interfering with their enjoyment.

But I wish distinctly to present to the reader's attention the fact that children remain under parental guardianship for twenty-one years, and that this, with the majority, is more than half the entire period of human existence. Let parents, then, do what they can consistently, with a sound regard to controlling points of duty, to make that large portion of life happy which is subjected to their special influence. Let them not, under an idea of government, over-govern; let them not, under the notion of educating, over-educate; let them not, under the idea of training them to labor, overtask their children. Let it be understood that the child has a right to be happy so long as he remains under parental tutelage; and let it be remembered that if the parent interfere with this right, beyond what is demanded by a due regard to the child's future prosperity, he uses the power of a despot, with the spirit of a tyrant.

I will venture to make another suggestion to parents, which is the more important from the fact that selfishness sometimes puts on the

guise of virtue, and deceives even those who are concerned in the trick. There are parents, who, from the ambition to have their children shine, stimulate them by base excitements to exertion, thus sacrificing the purity of the heart, and often the health of the body. There are parents, who, from a frivolous vanity, dress their children in an extravagant manner; thus tarnishing the youthful spirit with the same paltry vice which sways themselves. There are some people who are flattered if their children appear precocious, and these usually attempt to make them prodigies.

I once knew a mother who was possessed with this insane ambition in respect to an only child. This was a little boy, of bright intellect, but feeble constitution. There was, by nature, a tendency to a premature development of the mental faculties, and this dangerous predisposition was seconded by all the art and influence of the mother. The consequence was, that while the boy's head grew rapidly, and at last became enormous, his limbs became shrunken and almost useless. His mind too advanced, and at the age of eight years he was indeed a prodigy. At ten, he died, and his mother, who was a literary lady, performed the task of writing and publishing his biography. In all this, she

seemed to imagine that she was actuated by benevolent motives, and never appeared to suspect the truth, plain and obvious to others, that this child was as truly sacrificed by a mother's selfishness to the demon of vanity, as the Hindoo infant, given by its mother to the god of the Ganges, is immolated on the altar of superstition. Let parents beware, then, how they permit their own selfishness, their own vanity or ambition, to lead them into the sacrifice of their children's happiness. Let it be remembered that premature fruit never ripens well, and that precocious children are usually inferior men or women. Parents, therefore, should be afraid of prodigies. Nothing is in worse taste than for parents to show off their children as remarkably witty, or as remarkable indeed for anything. Good breeding teaches every one to avoid display, and well-bred parents will never offend, by making puppets of their children, in gratification of their own vanity.

There are other mistakes into which parents are led by selfishness which assumes the semblance of disinterestedness. Thus, in the choice of a profession, and in marking out the plan of life for a child, a parent frequently consults rather his own ambition than the real interest of his offspring. In educating him, he takes

care to cultivate those powers which enable him to command wealth, rather than those which ensure peace of mind. He excites him to effort by emulation, rather than by a sense of duty; he infuses into him a love of high places, rather than a love of his fellow-men. And what is all this but the immolation of a child on the altar of ambition by a parent's hands? a sacrifice rendered still more odious by the hypocrisy of the pretence, that it is for the benefit of the victim.

This may seem harsh language; but I am extremely solicitous to warn parents of errors into which the fashion of the times is likely to lead them. Let the rich especially beware lest they expose their children to ruin. The path that spreads before the offspring of the poor, though rugged and often thorny, though steep and difficult to climb, is still less dangerous than the giddy sea upon which the children of the rich must make the voyage of life. The former are hedged in by fences, and are thus likely to be kept from going astray. But who shall guide the youth whose sail is filled with the tempest breezes of passion, and before whom is spread the boundless ocean of pleasure! The extract which follows, addressed to a rich man,

may afford some useful suggestions on this point.

"You are rich; yet you are eager to get more. Why? It is well, doubtless, to toil, for industry is the duty of all. It is well to use economy, for this too is a duty. But why *hoard up* your earnings? Why seek to raise higher a heap already too high? Why not distribute what you earn? Why not devote your time to doing good? You have great power, and why not use it for benevolence? I do not ask you to drain your purse, but why not give the overflow in charity or to good public objects? Your answer is that you labor for your children. For your children? Look around and see if in general a great fortune is not a curse to children. Observation will teach you that it is so. Daughters with fortunes marry ambitiously, or become objects of base speculation, and miss happiness in nine cases out of ten. Sons with fortunes are generally vicious, imbecile, and worthless; they need the wholesome and invigorating discipline of effort induced by necessity. They need also the restraint of dependence. All this you know. No man of sense can be ignorant that experience teaches all this in examples of every-day occurrence. Then, why strive to leave a large fortune for your children,

when you know it will be a snare, and in all human probability lessen their happiness? It is for your own pride; it is for the name and fame of leaving it, that you do thus. Nay, start not—it is selfishness—it is poor, weak, human pride that leads you to act thus against the dictates of true affection!"

The obligation of parents in respect to their children is to make them happy, to throw aside selfish considerations, to burst the bonds of prejudice and fashion. Taking into view the nature of the child, his impressible character, his physical, intellectual and moral nature, his tendency to receive a decisive bias from the hand of the parent, his constantly accumulating powers of thought and capacity of feeling, his high duty to God, his neighbor and himself, and his immortal destiny; taking all this into view, it is the duty of the parent to use the best means in his power to promote the present and future happiness of his child. But what are the means by which this end may be ensured or promoted? I should answer, first, govern your child well; that is, teach him the principles of obedience, the habit of bowing to duty, of subjecting his will to the authority of a guide, of yielding his heart up to the rule of right. This is the earliest budding of virtue, the be-

ginning of moral principle, the germ of religion, the first lesson in obedience to God. It might seem remarkable, perhaps unreasonable, that the Scriptures should lay such great stress on obedience to parents. But due reflection will show us that its importance is not overrated. It calls the child to a sacrifice of its own will to a principle of duty; and it is usually the first virtue which he is required to exercise. As a means of training the heart to duty, it is most efficient and important. A child, habituated to obedience to parents, is habituated to a surrender of his own desires from a sense of higher obligation; a child who goes from his parents' care with a temper unbroken and a heart untrained in obedience, has yet to learn, though he may have reached maturity, the first lesson of virtue.

Second, educate your child well; that is, train him so as to ensure health, activity and vigor of body; cultivate the social feeling, so as to establish a broad basis of benevolence in the heart; teach him to restrain selfishness and cultivate virtue; give him pure tastes; fill his mind with virtuous principles; above all, subject him to good habits. Third, see that your child is well instructed. This includes three things: first, that he possess the general knowledge which is necessary to enable him to dis-

charge the duties which will rest upon him as a member of society; second, that he possess that particular knowledge which may fit him to pursue his profession in life with success; and, third, that intellectual discipline which results in what we call a well-regulated mind. The subsequent observations, in this volume, are designed to aid parents and teachers in fulfilling their duty to the young in these respects.

LEADING CHARACTERISTICS OF CHILDREN.

If we notice the outward forms of children, we shall observe great diversities of size, shape, complexion, and expression. Some are stout; others slender. Some are tall; others short. Some are graceful; others awkward. Some have blue eyes and fair hair; others have dark eyes and raven hair. And these peculiarities of nature in respect to the outward form are but symbols of those which mark the spirit within. But, notwithstanding this diversity, it will be perceived that all have essentially the same features and the same powers. The only difference that exists is, as to some of the qualities or attributes that characterize them. While it is necessary, therefore, for all those who have

to deal with children to take into consideration their various peculiarities, and learn the art of adapting government and instruction to them, it is still more important to become acquainted with those universal traits of character which belong to children.

One of the first of these characteristics which is displayed is the sympathy of child with child. This is manifested very early. One of the first objects which an infant notices is another child. There seems to be a spell in a young face which charms an infant. This principle is manifested in the universal love of dolls. When the infant has arrived at childhood, he finds an excitement in the society of children, which that of grown-up people does not afford. His faculties are stimulated by this principle, so that powers are developed which would otherwise remain dormant. You place a child that has no natural talent for music among children who possess this gift, and under their tutelage he will soon learn to sing. This fact has been fully substantiated in several of the European schools.

Parents may turn this principle to good account, particularly where there are several children in the family. By training one child, they may make that an example to the rest. When one is instructed, it may become a moni-

tor to others. In schools, the system of mutual instruction, founded upon this principle of sympathy between children, may be rendered very useful. It needs, however, the constant vigilance of the teacher.

But, while this principle in children may be turned to good account, it is sometimes the source of mischief. That fellow-feeling which renders one child the natural monitor of another, gives the power of communicating evil, as well as good. Beware, then, of trusting a good child to the influence of a bad one. The infectious diseases incident to children are not more easily transmitted from one to the other than are bad manners and bad habits.

There is another universal trait of childhood which deserves notice, and that is its disposition to imitation. It might seem, at first, to be but a manifestation of the same principle which I have just commented upon; but, though often blended with it, it is still as often distinct. It renders a child peculiarly susceptible to the influence of example, and makes it a matter of the greatest importance that all who have the charge of children should see that they are never placed under the influence, or in the society, of those who display ill-temper, who have coarse manners, or who are addicted to any bad

habits or vicious courses. Parents and teachers should be exceedingly cautious on this subject. A love of mimicry is an abuse of this principle, which ought ever to be checked.

Curiosity is a remarkable and interesting trait of childhood, and, though possessed in various degrees of activity, is common to all children. It is first manifested in the infant's stare at the lighted candle; it is afterwards displayed in the eagerness with which he asks various puzzling questions. The poet has beautifully described the first unfolding of this principle.

> ———— See its power expand
> When first the coral fills the infant's hand.
> Throned in its mother's lap, it dries each tear,
> As her sweet legend falls upon his ear;
> Next it assails him in his top's strange hum,
> Breathes in his whistle, echoes in his drum.
> Each gilded toy that doting love bestows
> He longs to break, and every spring expose.
> Placed by your hearth, with what delight he pores
> O'er the bright pages of the pictured stores;
> How oft he steals upon your graver task,
> Of this to tell you, and of that to ask.
> And when the warning hour to bedward bids,
> Though gentle sleep sits waiting on his lids,
> How winningly he pleads to gain you o'er,
> That he may read one little story more.
>
> Nor yet alone to toys and tales confined,
> It sits dark-brooding o'er his embryo mind.
> Take him between your knees, peruse his face,
> While all you know, or think you know, you trace;

Tell him who spoke creation into birth,
Arched the broad heavens and spread the rolling earth;
Who formed a pathway for the obedient sun,
And bade the seasons in their circles run;
Who filled the air, the forest, and the flood,
And gave man all for comfort or for food;
Tell him he sprang at God's creating nod—
He stops you short with, "Father, who made God?"

Such is the principle of curiosity in children. It is useful, as exciting the mind to investigation. But if it takes an improper direction, and seeks gratification by prying into private affairs, it acquires the character of impertinent inquisitiveness or contemptible meddling, and becomes a vicious and hurtful disturber of society. Young ladies who have a good deal of leisure on their hands need to be warned on this subject.

The love of novelty is universal in children, though it is less active in some than in others. It has its use, in stimulating the mind to new inquiries, and rousing the faculties to new enterprises; but if too much cherished, it leads to dissipation of thought and irregularity of conduct, interferes with industry, and interrupts and destroys perseverance. In its legitimate sphere, it is therefore useful; but when excessively developed, it becomes pernicious. It is a trait which calls for the watchfulness of parents.

It might seem that the force of habit was too trite a theme to demand notice here, particularly as I have already spoken of its influence in the formation of moral character. But the importance of the subject, especially in treating of education, seems to give it a claim to our most careful attention. Habit has as great an influence over children as others. The rule is universal that what has been once done is more easy the next time. Repetition may enable us to perform that which was at first difficult, perhaps painful, with facility and pleasure. Habit may be illustrated by a beaten path; as the traveller is apt to fall into and follow this, so the thoughts and feelings are likely to pursue the track which they have often followed before. As the stream gradually wears the channel deeper in which it runs, and thus becomes more surely bound to its accustomed course; so the current of the mind and heart grows more and more restricted to the course in which habit has taught them to flow. It is these intellectual and moral habits that form many peculiarities of character, and chiefly distinguish one individual from another. They are therefore of the utmost importance. Let parents get their children into good habits, and they have done much to ensure their happiness. If they have permitted them

to become the subjects of bad habits, they have exposed them to a great evil.

In connection with this subject, it may be useful to remark, that our tastes, our manners, our thoughts and feelings, are all regulated by habit. How exceedingly important is it, then, that in the outset of life parents should put their children in the right path. Dr. Combe, in his Principles of Physiology, remarking upon the proper exercise of the brain, has laid down the principles by which habits are formed, in a manner so clear and striking, that they may well claim the careful attention of the reader. His words are as follows:

"*Periodicity*, or the tendency to resume the same mode of action at stated times, is peculiarly the characteristic of the nervous system; and, on this account, *regularity* is of great consequence in exercising the moral and intellectual powers. All nervous diseases have a marked tendency to observe regular periods, and the natural inclination to sleep at the approach of night is but another instance of the same fact. It is this principle of our nature which promotes the formation of what are called habits. If we repeat any kind of mental effort every day at the same hour, we at last find ourselves entering upon it, without premeditation,

when the time approaches; and, in like manner, if we arrange our studies in accordance with this law, and take up each regularly in the same order, a natural aptitude is soon produced, which renders application more easy than by taking up the subjects as accident may direct. Nay, the tendency to periodical and associated activity occasionally becomes so great, in the course of time, that the faculties seem to go through their operations almost without conscious effort, while their facility of action becomes so prodigiously increased, as to give unerring certainty where at first difficulty and doubt were the only results.

"In thus acquiring readiness and forming habits, we merely turn to account that organic law which associates increased aptitude, animation, and vigor with regular exercise. It is not the soul or abstract principle of mind which is thus changed, but simply the organic medium through which it is destined to act; and, when we compare the rapid and easy eloquence of the practised orator with the slow and embarrassed utterance which distinguished him at the outset of his career, we have merely a counterpart, in the organ of mind, of what is effected in the organs of motion, when the easy and graceful movements of the practised dancer, writer, or

piano-forte player take the place of his earliest and rudest attempts.

"The necessity of judicious *repetition* in mental and moral education is in fact too little adverted to, because the principle on which it is effectual has not been understood. To induce facility of action in the organs of the mind, *practice* is as essential as it is in the organs of motion. The idea or feeling must not only be communicated, but it must be reproduced and represented, in different forms, till all the faculties concerned in understanding it come to work efficiently together in the conception of it. We often blame servants for not doing a thing every day, because they were *once* told to do so. The organic laws, however, teach us that we are presumptuous in expecting the formation of a habit from a single act, and that we must reproduce the associated activity of the requisite faculties many times before the result will certainly follow. We find, on turning to a new subject, that however well we may understand it by one perusal, we do not fully master it, except by dwelling upon it again and again.

Repetition is thus necessary to make a durable impression on the brain; and, according to this principle, it follows that, in learning a language or science, six successive months of ap-

plication will be more effectual in fixing it in the mind, and making it a part of its furniture, than double or triple the time, if interrupted by long intervals. Hence it is a great error to begin any study, and then break off to *finish* at a later period. The *ennui* is thus doubled and the success greatly diminished. The best way is to begin at the proper age, and to persevere till the end is attained. This accustoms the mind to sound exertion, and not to *fits* of attention. Hence the mischief of long vacations; and hence the evil of beginning studies before the age at which they can be understood, as in teaching the abstract rules of grammar to children; to succeed in which implies in them a power of thinking, and an amount of general knowledge, which they cannot possess.

"In physical education, we are quite alive to the advantages of repetition and practice. We know that if practice in dancing, fencing, skating, and riding be persevered in for a sufficient length of time to give the muscles the requisite promptitude and harmony of action, the power will be ever afterward retained, although little called into use; whereas, if we stop short of this point, we may reiterate practice by fits and starts, without any proportionate advancement. The same principle applies equally to the mo-

ral and intellectual powers, because these operate by means of material organs.

"The necessity of being in private what we wish to appear in public springs from the same rule. If we wish to be polite, just, kind, and sociable, we must habitually act under the influence of the corresponding sentiments in the domestic circle and in every-day life, as well as in the company of strangers and on great occasions. It is the daily practice which gives ready activity to the sentiments, and marks the character. If we indulge in vulgarities of speech and behavior at home, and put on politeness merely for the reception of strangers, the former will shine through the mask which is intended to hide them; because the habitual association to which the organs and faculties have been accustomed cannot be thus controlled. As well may we hope to excel in elegant and graceful dancing by the daily practice of every awkward attitude. In the one case, as in the other, the organs must not only be associated in action by the command of the will, but they must be habituated to the association by the frequency of the practice; a fact which exposes the ignorant folly of those parents who habitually act with rudeness and caprice towards their children,

and then chide the latter for unpolite behavior towards strangers.

"The same principle of repetition, being necessary to make a durable impression on the brain and constitute a mental habit, also explains the manner in which natural endowments are modified by external situation. Taking the average of mankind, the limits to which this modification may be carried are not narrow. Place a child, for example, of *average* propensities, sentiments, and intellect, among a class of people—thieves—in whom the selfish faculties are exclusively exercised; by whom gain is worshipped as the end of life, and cunning and cheating as the means, and among whom it never hears one word of disapprobation or moral indignation against either crime or sentiment; and its lower faculties will be exclusively exercised and increase in strength, while the higher will be left unemployed and become weak. A child so situated will consequently not only act as those around do, but insensibly grow up resembling them in disposition and character, because, by the law of repetition, the organs of the selfish faculties will have acquired proportionally greater aptitude and vigor, just as the muscles of the fencer or dancer. But suppose the same individual placed *from infancy* in the

society of a superiorly endowed moral and intellectual people; the moral faculties will then be habitually excited and their organs invigorated by repetition, till a greater aptitude, or, in other words, a higher moral character, will be formed. There are, of course, limits set to this modification by the natural endowment of the individual; but where the original dispositions are not strongly marked, the range is still a wide one."

Children are perhaps less selfish than grown-up people. But self-love is with them the spring of action, and moves their souls as well as those of others. The proper control of this principle is full half the business of education. Selfishness is a strong and hardy plant, and grows thriftily in every human heart. It springs up in the family circle, and manifests itself in the little strifes and contentions between brothers and sisters. The older and stronger boy is very apt, if not duly admonished, to seek his own gratification, with little regard to the right of his companions. "Mother," said a younger brother, "is it right for James to take all the best of the bed to himself?" "Certainly not," said the mother. "But," said James, in defence, "I only take half the bed." "Yes," said the other boy, "but you lie right in the middle, and

take all the soft part, so that I am obliged to lie both sides of the bed, in order to get my half." This little scene will illustrate the spirit to which I allude.

There is another still more disagreeable exhibition of selfishness common with boys in their treatment of girls. They are often exceedingly tyrannical, rude, contemptuous, and even cruel, towards the gentler sex of their own age. This demands the assiduous correction of the parent. The claims of the weaker upon the stronger sex for scrupulous justice and chivalrous protection, ought to be inculcated and enforced, especially by mothers, from the earliest periods of boyhood. If this is not done, there is danger that the selfishness of the boy, which displays itself in a rude exercise of his power, may increase with the advance of years, and at manhood lead him to treat woman, though it may be in a more gallant guise, according to the dictates of caprice, rather than those of justice.

Having noticed some of the leading traits of childhood, not only with a view to direct the parent's special attention to them, but to excite him to careful and vigilant study of his children, let us proceed to a subject of still greater importance.

FAMILY GOVERNMENT.

We return to the fireside. Let us suppose it to be a sober Saturday evening, when the week's work is done, and the approach of the Sabbath naturally draws the mind from the vexing cares of business, to a contemplation of the various duties which rest upon us. The family circle is now gathered around the hearth. The scene is divided into two groups—the parents and the children. The relation that subsists between these is the strongest, the closest, the tenderest that exists in human society. Even among the brute creation, there is an instinct which impels the parent to the defence of its offspring. Among the fiercer animals, the mother becomes fearless of danger, and reckless of life, where her young ones are threatened with injury. But the human parent has a still keener interest in the welfare of his children. To the affection which nature teaches us to bestow upon our offspring, reason and reflection add other and more endearing ties. They are not only our children, a part of ourselves, and linked with a thousand associations of pleasure or pain, of joy or sorrow, hope or fear; but they are of themselves creatures of feeling, susceptible of happiness or misery, capable of elevation or de-

basement. They may enjoy health, or suffer sickness; they may be intelligent or ignorant, wise or foolish, virtuous or vicious. They may be an honor or a disgrace to their connections. They may be a blessing or a curse to society. They may die in peace or sorrow; and may leave this world with an assured hope of happiness hereafter, or with the reluctant awe with which a criminal is brought before his judge.

Such is the manifold web which is woven over the group assembled around the fireside. How many hopes and fears, how many ardent wishes, how many anxious apprehensions, are twisted together in the threads that connect the parent with the child!

> "Thou seest the braided roots that bind
> Yon towering cedar to the rock;
> Thou seest the clinging ivy twined,
> As if to spurn the whirlwind's shock;—
>
> Poor emblems of the strings that tie
> His offspring to a parent's heart;
> For those will, mouldering, yield and die,
> But these can never, never part."

The attachment of children to the father and mother is a less complicated sentiment, but it is one of the most pure, sincere and unselfish which human nature displays. It is a sentiment combining a sense of protection, a confi-

dence of good will, a trust of power so complete as to lead the child to give itself up to the care of the parent, without one thought of providing for its own safety. It is not in human nature to resist an appeal like this. How does the mother feel her affection quickened at the reliance with which the infant throws itself upon her bosom, and, in conscious security, sinks to repose! How does the father feel his soul drawn out in behalf of his children, as he sees them fly to him in every moment of peril!

What then are likely to be the reflections of these parents, when the busy week is over, and they, with their children, are collected around the fireside? If they take into view the susceptibilities of these children; that God has brought them into existence to receive their character from education; that this character is to be determined during the early portion of life; that during this period they are, by the course of providence, placed under the special charge of the father and the mother; that, in short, the destiny of their children is entrusted to their hands, and is likely to be good or bad, according as they may be well or ill managed —will they not look about with anxious solicitude for aid, counsel and encouragement in the discharge of their important duty? With a

view to contribute my humble mite for the benefit of parents thus anxious for the welfare of their children, I shall venture first to suggest some practical hints on family government, and then proceed to notice other interesting topics.

The first system of government ever formed was that of the fireside. It is, in its nature, despotic, giving absolute authority to the monarch parents over their subject children. Unlimited power should be ever used with great discretion, and especially in this case. The parent sets an example to the child. If he is tyrannical or unjust, he does what he can to make his child so. The fireside should be a seminary where principles of equity and charity are inculcated, where justice is taught by precept and enforced by example. The whole tenor of parental influence should be used to subject the selfishness of the offspring to the golden rules of duty; and how wide do they go from this mark, if, using the despotic power they possess over their children, the parents show that they are themselves the slaves of passion, or under the guidance of selfishness!

I need not insist upon the importance of family government. It is not only necessary for the peace and comfort of the domestic circle, but it is indispensable for the discipline of the tempers

of children. If permitted to grow up ungoverned, when they go forth into society they are likely to surrender themselves to every species of license. The danger, on this score, is more imminent in respect to boys than girls. Society imposes sterner restraints upon the latter than upon the former, and these may supply the neglect of the parent. But if you see a young man run into excess, or give himself up to vicious indulgence, you may rest assured that he has not been subjected to habitual government at home; that his mind and heart have not been trained and disciplined by parental authority; that the principle of obedience has never been thoroughly established in his soul. Parental government, then, is a thing of serious import, and demands the most careful attention at the hands of the parent.

Taking its importance for granted, then, I proceed to remark, in the first place, that parental government should be thorough. Some children are easily managed, but there are few who will not sometimes try to have their own way. At one time, they will attempt to evade; at another, they will brave authority. In this species of strife they are often sharp-witted and dexterous, and sometimes intrepid, pertinacious and headstrong. If they succeed once, they

gather courage; if twice, they feel assured; if thrice, they triumph. The only safe method is for the parent to meet the first resistance of the child with firmness, and by no means to permit himself to be baffled either by evasion or defiance. But great caution is to be used. The object should be, not merely to make the child obey externally, but internally; to make the obedience sincere and hearty, and to make it flow alike from affection, a sense of duty, and a conviction that he consults his true interest in so doing. All these motives should be brought to concur in the act; if any one of them is wanting, the obedience is imperfect. To accomplish this thorough subjection of the child to parental authority, it is obvious that great prudence is necessary. There must be no violence, no display of temper, no angry looks, no hasty words. Before he can expect to govern a child, a parent must first learn to govern himself. His own passions being under control, his heart chastened, and the traces of vexation swept from his countenance, he may meet the rebellious child, assured of triumph. That child might resist threats and be hardened by force; but it will not long resist patient kindness, tender remonstrance, affectionate counsel. Miss Sedgewick, in her beautiful story entitled Home,

has given an illustration of the happy effects which may flow from firm, yet just and kind treatment of a disobedient child, which is worthy of being borne in mind by every parent. It is as follows.

"The family were assembled in a back parlor. Mrs. Barclay was engaged in some domestic employment, to facilitate which Martha had just brought in a tub of scalding water. Charles, the eldest boy, with a patience most *unboyish*, was holding a skein of yarn for grandmamma to wind; Alice, the eldest girl, was arranging the dinner table in an adjoining room; Mary, the second, was amusing the baby at the window; Willie was saying his letters to aunt Betsey. All were busy; but the busiest was little Haddy, a sweet child of four years, who was sitting in the middle of the room on a low chair, and who, unobserved by the rest, and herself unconscious of wrong, was doing deadly mischief. She had taken a new, unfinished and very precious kite belonging to her brother Wallace, cut a hole in the centre, thrust into it the head of her pet Maltese kitten, and was holding it by its fore paws and making it dance on her lap; the little animal looking as demure and as formal as one of Queen Elizabeth's maids of honor in her ruff. At this critical

juncture, Wallace entered in search of his kite. One word of prefatory palliation for Wallace. The kite was the finest he had ever possessed; it had been given him by a friend, and that friend was waiting at the door to string and fly it for him. At once the ruin of the kite, and the indignity to which it was subjected, flashed on him, and perhaps little Haddy's very satisfied air exasperated him. In a breath, he seized the kitten and dashed it into the tub of scalding water. His father had come in to dinner, and paused at the open door of the next room. Haddy shrieked, the children all screamed, Charles dropped grandmamma's yarn, and, at the risk of his own hand, rescued the kitten; but, seeing its agony, with most characteristic consideration, he gently dropped it again, and thus put the speediest termination to its sufferings.

"The children were all sobbing. Wallace stood pale and trembling. His eye turned to his father, then to his mother, then was riveted on the floor. The children saw the frown on their father's face, more dreaded by them than ever was flogging, or dark closet with all its hobgoblins.

"'I guess you did not mean to do it, did you, Wally?' said little Haddy, whose tender heart

was so touched by the utter misery depicted on her brother's face, that her pity for him overcame her sense of her own and pussy's wrongs. Wallace sighed deeply, but spoke no word of apology or justification. The children looked at Wallace, at their father, and their mother, and still the portentous silence was unbroken. The dinner bell rang. 'Go to your own room, Wallace,' said his father. 'You have forfeited your right to a place among us. Creatures who are the slaves of their passions, are, like beasts of prey, fit only for solitude.'

" 'How long must Wallace stay up stairs?' asked Haddy, affectionately holding back her brother, who was hastening away.

" 'Till he feels assured,' replied Mr. Barclay, fixing his eye sternly on Wallace, 'that he can control his hasty temper; at least so far as not to be guilty of violence towards such a dear, good little girl as you are, and murderous cruelty to an innocent animal;—till, sir, you can give me some proof that you dread the sin and danger of yielding to your passions so much that you can govern them. The boy is hopeless,' he added, in a low voice, to his wife, as Wallace left the room.

" 'My dear husband! hopeless at ten years

old, and with such a good affectionate heart as his? We must have patience.'

"A happy combination for children is there in an uncompromising father and an all-hoping mother. The family sat down to table. The parents were silent, serious, unhappy. The children caught the infection, and scarcely a word was said above a whisper. There was a favorite dish upon the table, followed by a nice pudding. They were eaten, not enjoyed. The children realized that it was not the good things they had to eat, but the kind looks, the innocent laugh, and cheerful voice, that made the pleasure of the social meal.

"'My dear children,' said their father, as he took his hat to leave them, 'we have lost all our pleasure to-day, have not we?"

"'Yes, sir—yes, sir,' they answered in a breath.

"'Then learn one lesson from your poor brother. Learn to dread doing wrong. If you commit sin, you must suffer, and all that love you must suffer with you; for every sin is a violation of the laws of your Heavenly Father, and he will not suffer it to go unpunished.'

"If Mr. and Mrs. Barclay had affected to overawe and impose on their children, they would not have been long deceived; for children, being

themselves sincere, are clear-sighted. But they knew that the sadness was real; they felt that it was in accordance with their parents' characters and general conduct. They never saw them ruffled by trifles. Many a glass had been broken, many a greasy knife dropped, many a disappointment and inconvenience incurred, without calling forth more than a gentle rebuke. These were not the things that moved them, or disturbed the domestic tranquillity; but the ill temper, selfishness, unkindness, or any moral fault of the children, was received as an affliction.

"The days passed on; Wallace went to school as usual, and returned to his solitude, without speaking or being spoken to. His meals were sent to his room, and whatever the family ate, he ate; for the Barclays took care not to make rewards and punishments out of eating and drinking, and thus associate the duties and pleasures of a moral being with a mere animal gratification. 'But ah,' he thought, while eating his pie or pudding, 'how different it tastes from what it does at table!' and, though he did not put it precisely in that form, he felt what it was that 'sanctified the food.' The children began to venture to say to their father, whose justice they dared not question, 'How

long has Wally stayed up stairs?' and Charles, each day, eagerly told how well Wallace behaved at school. His grandmother could not resist her desire to comfort him; she would look into his room to see 'if he were well,' 'if he were warm enough,' or 'if he did not want something.' The little fellow's moistening eye and tremulous voice evinced his sensibility to her kindness, but he resolutely abstained from asking any mitigation of his punishment. He overheard his aunt Betsey, Mrs. Barclay's maiden sister, say, 'It is a sin, and ridiculous besides, to keep Wallace mewed up so, just for a little flash of temper. I am sure he had enough to provoke a saint.'

"'We do not keep him mewed up, Betsey,' replied Mrs. Barclay, 'nor does he continue mewed up, for one single flash of temper; but because, with all his good resolutions, his passionate temper is constantly getting the better of him. There is no easy cure for such a fault. If Wallace had the seeds of a consumption, you would think it the extreme of folly not to submit to a few weeks' confinement, if it afforded a means of ridding him of them; and how much worse than a consumption is a moral disease!'

"'Well,' answered the sister, 'you must do

as you like, but I am sure we never had any such fuss at home; we grew up, and there was an end on't.'

"'But may be,' thought Wallace, 'if there had been a little more fuss when you were younger, it would have been pleasanter living with you now, aunt Betsey.'

"Poor aunt Betsey, with many virtues, had a temper, that made her a nuisance wherever she went. The Barclays alone got on tolerably well with her. There was a disinfecting principle in the moral atmosphere of their house.

"Two weeks had passed, when Mr. Barclay heard Wallace's door open, and heard him say, 'Can I speak with you one minute before dinner, sir?'

"'Certainly, my son.' His father entered and closed the door.

"'Father,' said Wallace, with a tremulous voice, but an open and cheerful face, 'I feel as if I had a right now to ask you to forgive me and take me back into the family.'

"Mr. Barclay felt so too, and, kissing him, he said, 'I have only been waiting for you, Wallace; and, from the time you have taken to consider your besetting sin, I trust you have gained strength to resist it.'

"'It is not only consideration, sir, that I de-

pend on, for you told me I must wait till I could give you *proof;* so I had to wait till something happened to try me. I could not possibly tell else, for I always do resolve, when I get over my passion, that I will never get angry again. Luckily for me,—for I began to be horribly tired of staying alone,—Tom Allen snatched off my new cap and threw it into the gutter. I had my book in my hand, and I raised it to send at him; but I thought just in time, and was so glad I had governed my passion, that I did not care about my cap, or Tom, or any thing else. But "one swallow does n't make a summer," as aunt Betsey says; so I waited till I should get angry again. It seemed as if I never should; there were provoking things happened, but somehow or other they did not provoke me—why do you smile, father?'

"'I smile with pleasure, my dear boy, to find that one fortnight's resolute watchfulness has enabled you so to curb your temper that you are not easily provoked.'

"'But stay, father; you have not yet heard all. Yesterday, just as I was putting up my Arithmetic, which I had written almost to the end without a single blot, Tom Allen came along, and gave my inkstand a jostle, and over it went on my open book. I thought he did it

purposely, I think so still, but I don't feel sure. I did not reflect then; I doubled up my fist to strike him.'

"'Oh Wallace!'

"'But I did not, father, I did not; I thought just in time. There was a horrid choking feeling in my throat, and angry words seemed crowding out; but I did not even say "blame you!" I had to bite my lips though, so that the blood ran.'

"'God bless you, my son.'

"'And the best of it all was, father, that Tom Allen, who never before seemed to care how much harm he did you, or how much he hurt your feelings, was really sorry; and this morning he brought me a new blank book, nicely ruled, and offered to help me copy my sums into it. So I hope I did *him* some good, as well as myself, by governing my temper.'

"'There is no telling, Wallace, how much good may be done by a single right action, nor how much harm by a single wrong one.'

"'I know it, sir. I have been thinking a great deal since I have been up stairs, and I do wonder why God did not make Adam and Eve so that they could not do wrong.'

"'This subject has puzzled older and wiser heads than yours, my son, and puzzled them

more than I think it should. If we had been created incapable of sin, there could have been no virtue. Did you not feel happier yesterday after your trial than if it had not happened?'

"'Oh yes, father; and the strangest of all was, that, after the first flash, I had not any bad feeling towards Tom.'

"'Then you can see, in your own case, good resulting from being free to do good or evil. You certainly were the better for your victory, and you say happier. It is far better to be virtuous than sinless,—I mean incapable of sin. If you subdue your temper, the exercise of the power to do this will give you a pleasure that you could not have had without it.'

"'But if I fail, father?' Wallace looked in his father's face with an expression which showed that he felt he had more than a kingdom to gain or lose.

"'You cannot fail, my dear son, while you continue to feel the worth of the object for which you are striving; while you feel that the eye of God is upon you; and that not only your own happiness, but the happiness of your father and mother, and brothers and sisters,—of our *home*, depends on your success.'"

There has been a great deal said as to the motives which should be brought to bear upon

children, as well in governing as teaching them. Emulation is thought to be dangerous, as it may excite a spirit of rivalry, and sometimes result in jealous or envious strife. It is said to be "calling into action a principle exceedingly liable to abuse, and to the abuse of which may be ascribed no small share of the miseries of human life. It is early laying the foundation of alienations, animosities and heart-burnings, which will survive every thing but death. It is the accursed love of power, the everlasting scrambling for the high places, and desire to be in advance of our fellows, that keeps the world in commotion; and yet we cherish this principle, we infuse it into the young bosom, we set it at work in the hearts of our children, while they are yet in school! It may subserve the purpose of learning, but not of humanity. If we call it into action, we do it at a tremendous hazard."

All this is doubtless true in reference to the abuse of emulation, as a motive of action to children. If the desire of superiority is encouraged, while no other principle is inculcated which may check and chasten the ambition thus excited, it may grow into a headstrong and over-mastering passion. But a love of excellence is not of itself a base or unworthy senti-

ment, and its moderate indulgence is neither dangerous nor hurtful. It may with most children be safely called into action, as an inducement to excite them either to obedience, or effort in their studies, provided it is accompanied by the constant inculcation of that great rule of duty, do to another as you would have another do to you. It is better, however, in general, when you desire to use this incitement, to place before children examples from history or imagination, rather than to direct their attention to their immediate companions. In some children, the spark of ambition is exceedingly ready to kindle, and in such, the feeling of rivalry is equally prompt to rise up in the breast. It is seldom either safe or necessary to stimulate in these the desire of superiority over their fellows; it may, indeed, require to be checked, rather than encouraged. There are others of an opposite turn, who can hardly be warmed into emulation even by present competitors, much less by remote or imaginary examples. In these, the feeling of rivalry can hardly be excited, and when it is, the sentiment is usually momentary. The only rule that can be safely given on this subject appears to be this—if you use emulation with children, consider that, like fire, it is a good servant, but a bad master; that,

like all excitements, it is liable to abuse, and often leaves behind a craving for new stimulus, sometimes rendering exertion, without an immediate spur, reluctant and feeble. It is never safe but in connection with the constant inculcation of the duty of dealing justly with all mankind. The following fable may illustrate the evil consequences of rivalry engendered between friends and companions.

THE RIVAL BUBBLES.

Two bubbles on a mountain stream
  Began their race one shining morn,
And, lighted by the ruddy beam,
  Went dancing down mid shrub and thorn

The stream was narrow, wild and lone,
  But gaily dashed o'er mound and rock,
And brighter still the bubbles shone,
  As if they loved the whirling shock.

Each leaf and flower, and sunny ray,
  Was pictured on them as they flew,
And o'er their bosoms seemed to play
  In lovelier forms and colors new.

Thus on they went, and side by side
  They kept in sad and sunny weather,
And, rough or smooth the flowing tide,
  They brightest shone when close together.

Nor did they deem that they could sever,
  That clouds could rise or morning wane;
They loved, and thought that love forever
  Would bind them in its gentle chain.

But soon the mountain slope was o'er,
  And mid new scenes the waters flowed,
And the two bubbles now no more
  With their first morning beauty glowed.

They parted, and the sunny ray
  That from each other's love they borrowed,
That made their dancing bosoms gay,
  While other bubbles round them sorrowed;

That ray was dimmed, and on the wind
  A shadow came, as it from Heaven;
Yet on they flew, and sought to find
  From strife the bliss that love had given.

They parted, yet in sight they kept,
  And rivals now the friends became,
And if perchance the eddies swept
  Them close, they flashed with flame;

And fiercer forward seemed to bound
  With the swift ripples toward the main;
And all the lesser bubbles round
  Each sought to gather in its train.

They strove, and in that eager strife
  Their morning friendship was forgot,
And all the joys that sweeten life,
  The rival bubbles knew them not.

The leaves, the flowers, the grassy shore,
  Were all neglected in the chase,
And on their bosoms now no more
  These forms of beauty found a place.

But all was dim and drear within,
  And envy dwelt where love was known
And images of fear and sin
  Were traced where truth and pleasure shone.

The clouds grew dark, the tide swelled high,
  And gloom was o'er the waters flung,
But, riding on the billows, nigh
  Each other now the bubbles swung.

Closer and closer still they rushed
  In anger o'er the rolling river;
They met, and, mid the waters crushed,
  The rival bubbles burst forever!

The principle of fear has been, of late, a good deal objected to in the government of children. The ferule has passed into disgrace; the birchen rod is almost banished from society. Children, it is said, must be drawn by the cords of love. They must be governed through their good and gentle feelings. Fear is a servile passion, and should never be appealed to. It is a motive which may influence a brute, but it should not be used in the management of human beings. Such is the sweet philosophy of modern days!

For my own part, I am inclined to think that fear is a necessary principle in human government, as well at the fireside as elsewhere. The Scriptures present punishment as a great argument against vice, and reward as a great argument in favor of virtue. They appeal to fear of misery and the loss of happiness, not only as a motive to shun wickedness and follow righteousness, but as a purifying principle, tending to produce humiliation, docility, teachable-

ness, obedience. This policy is expressly recommended, in various parts of the Scriptures, in reference to family government. Children are again and again warned against disobedience by threats of evil, while, on the contrary, promises of good are held out to the obedient. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." In political affairs, the Bible constantly appeals to the fears of the people; and, in reference to religion, it enforces obedience to God by offers of heaven on the one hand, and denunciations of misery on the other.

Here then is the authority of the Scriptures in favor of the use of fear and hope as instruments of government, as motives to obedience, as stimulants to exertion. The propriety of using them is confirmed by a reference to the obvious principles upon which human nature is formed. Happiness is the desire of man, and the possession of it the end of his existence. Hope and fear are the master passions, and are designed by the Creator to furnish the great impulses to action in the pursuit of happiness. They are as the breeze to the ship, which swells the sail, and bears it onward in its track. It should be remarked, however, that while the inspired authors of the sacred page apply the

strong levers of selfish hope and fear to move mankind in the direction of their duty, they still insist upon higher motives as indispensable to virtuous action. The obligation to obey God is not by them deduced from the consideration that it is for man's true interest to obey him; but it is regarded as imperative from the simple fact that he is God. From his relation to man, as the natural and moral Governor of the universe, he claims the allegiance of his subjects, and he has implanted in man's bosom the whispering voice of conscience to tell him that this is right. But as man may neglect this monitor, other motives, inferior indeed, but still powerful,—the motives which appeal to interest, are addressed. Fear is in fact selfish, and the direct action that flows from it is of course destitute of all virtuous quality. But it often brings the mind to a contemplation of virtue; induces it to look with reverence upon what is marked by God as good, and with aversion upon what is stamped as evil. At the same time, as before remarked, it subdues and softens the heart with a sense of humility, and brings it to a fit condition, like that of the well ploughed field, to receive the good seed, and yield the golden harvest.

If therefore a sense of duty is earnestly and

constantly inculcated, I see no danger in the use of hope and fear as motives to exertion and obedience—obedience to parents, as involved in obedience to God. There will, in this case, be a higher motive in the heart—that which arises from a perception of the inalienable claims of duty; and this will effectually prevent the debasing tendency which the inferior motives of selfish hope and fear might create, if they became the frequent sources of action.

As connected with this question of motives, there have been also much doubt and discussion in regard to punishments. Corporeal punishments have been altogether discarded by many, as degrading to human nature and injurious to the subjects of such discipline. But I am disposed to think that He who recommends to parents not to spare the rod, understood this subject better than these modern reformers. It may be that Vicessimus Knox, that prince of pedagogues, who laid an average of fifty lashes a day upon the backs of his scholars for some forty years, and Dr. Samuel Johnson, who was a great friend to flogging, and some others, have quoted Solomon in behalf of a severe system of youthful discipline. If so, it is not the first time that Holy Writ has been wrested from its true meaning, and made the instrument

by which men have vindicated their own misdoings. But the truth here, as in many other cases, lies between the extremes. Corporeal punishment is seldom necessary; but almost every parent, who has dealt faithfully with his children, has found some occasion when the injunction, "spare not the rod," came with the emphasis of inspiration to his breast. It may be that the actual necessity for this form of punishment never occurs in respect to some children; but almost every child, before he is thoroughly trained in obedience, has at least one sharp struggle with his parent, in which some decisive and humiliating mark of disapprobation is demanded.

It should not, however, be overlooked, that the necessity of punishment depends very much upon the manner in which children are treated. The greatest floggers have usually the most disobedient children. I once knew a busy, scouring farmer's wife, with a large family, the eldest fifteen years old, the youngest three. She seldom crossed the room without making some one of them stagger with a vixenish slap on the side of the head. Yet they were, without exception, the most noisy, mischievous, rebellious little reprobates that I ever saw. The discipline of this mother was obviously not cor-

rective, but nutritive of the vicious habits of her children. The more she flogged, the more their disobedience flourished. Her ill-judged castigation operated like a partial hoeing among weeds, which only makes them grow the faster. I have seen, on the other hand, a teacher of a seminary, consisting of eighty boys, succeed in governing the whole school, while the heaviest punishment ever inflicted was that of making a boy lie in bed for a whole day. This teacher had a peculiar tact for his profession; but a large part of his skill lay in imperturbable cheerfulness of manner, and an equanimity of temper which never deserted him. These prevented his being thrown off his guard, secured him the good will and confidence of his pupils, and inclined them at the outset to comply with his requisitions.

But after all that may be done, it is impossible to lay down rules on this subject that will answer for every case. We may remark of punishment in general, as of physic,—use it as seldom as possible, but when necessary, take a sure dose. And let me add, never punish a child in a hurry. Take time for it; and if you can accomplish your object by reasoning with him; if you can bring him to repentance and a due sense of the duty of obedience by patient coun-

sel, consider this as far better than the infliction of any punishment whatever.

There are some practices of parents which cannot be too severely condemned. One is a constant fretting at, and scolding of, children: a mistake often made by mothers, who can offer the excuse that they have so much to do as to render it impossible that any thing should be well done. By this practice, the force of government is weakened, and the authority of the parent worn out. I never knew one who was perpetually correcting a child, that did not either establish him in habits of contempt of parental government or stultify his intellect. It is proper to remark here, too, that in no duty of life is example more important than in family government. Let children see that the father and mother indulge angry looks or harsh words towards each other, and they get a bad lesson, which may never leave them. On the contrary, if they see those whom they most reverence and most love, habitually kind, gracious and patient in their intercourse with one another, they will carry images in their hearts, which will ever incline them to love and gentleness.

There is another common error, which may need to be noticed,—that of correcting a child hastily and harshly, and then, feeling that in-

justice has been done, to compensate him by some soothing sugarplum or honied apology. It is not easy to conceive of any thing more likely to degrade the parent in the eyes of his offspring than such inconsiderate folly,—nothing more sure to destroy his influence over the mind, to harden the young heart in rebellion, and make it grow bold in sin. In proportion as the parent sinks in his esteem, self-conceit grows up in the mind of the undutiful child. Young people, as well as old, pay great respect to consistency, and, on the contrary, despise those whose conduct is marked with caprice. The sacred relation of parent is no protection against this contempt. Those, therefore, who would preserve their influence over their children, who would keep hold of the reins that may guide them in periods of danger, and save them from probable ruin, must take care not to exhibit themselves as governed by passion or whim, rather than fixed principles of justice and duty.

There is another fatal danger in family government, from which I would warn every parent, and that is partiality. It is too often the case that fathers and mothers have their favorite child. From this two evils result. In the first place, the pet usually becomes a spoiled

child; and the "flower of the family" seldom yields any other than bitter fruit. In the second place, the neglected part of the household feel envy towards the object of special affection, and nourish a secret discontent towards the parent that makes the odious distinction. Disunion is thus sown in what ought to be the Eden of life, a sense of wrong is planted by the parent's hand in the hearts of a part of his family, an example of injustice is written on the soul of the offspring by him who should instil into it, by every word and deed, the holy principles of equity. This is a subject of great importance, and I commend it to the particular notice of all parents.

I have seen a mother, who had two daughters, select one, for no apparent cause, as the object of particular affection. The daughters grew up and had families. For a long time they continued to entertain undisturbed affection for each other. But the mother's preference of one, and of all that belonged to her, though attempted to be concealed, could not be disguised. This gradually introduced a feeling of jealousy between the sisters. Insensibly they became estranged; the two families also began to indulge a spirit of rivalry. They became watchful of each other's words, dress, and demeanor. They

grew mutually captious, and at last censorious. The result was, that, while the two families maintained an ostensible friendship, there was underneath this disguise a real hatred of each other. Thus a mother's selfish and unreasonable indulgence of a whim sowed discord among her children, and entailed misery upon her descendants. Nor is this a solitary instance. Parents seem peculiarly exposed to this error in the administration of family government. Let them be on their guard. Let them treat their several children with an even hand, and, if they wish peace in their family, discourage uncles and aunts, grandmothers and grandfathers, from selecting one of their children as a special favorite. Such things seldom come to good. If the pet gets at length some niggard legacy as a token of regard, it is usually bought too dear, even if it do not bring a curse on the recipient. If indeed it should seem a benefit to him on whom it is bestowed, the jealous envy excited in the other members of the family, and the consequent alienation of good will, are poorly compensated by it. Such partialities on the part of rich relations are often wholly selfish, and should be rather shunned than coveted by parents. Their children can do without lega-

cies, but they cannot afford to be subject to the disturbing influence of partiality.

I close this article by the following just observations on the duties of parents, by Mr. Abbott.

"In looking into human life, and seeing how entirely dependent for character and happiness the child is upon the parent, we cannot but consider it one of the greatest of the innumerable mysteries of divine providence, that one human being should be placed so completely in the hands of another. The wonder is increased by thinking how much skill, how much knowledge, how much firmness, what decision at one time, and what delicacy of moral touch, if I may so express it, at another, are necessary, in order to succeed in training up the infant mind as it ought to be trained. It would sometimes almost seem that God has given to parents a work to do, of such intrinsic difficulties, as very far exceed the capacities and the powers of those whom he was commissioned to execute it. There seems, at first view, to be a want of correspondence between what, in a wisely balanced plan, we might suppose ought to be nicely adapted to each other,—the moral capabilities of the parent and the moral necessities of the child. We say at first view, for on more mature reflection we discover simple principles

which common sense and honest faithfulness will always suggest, and which, steadily pursued, must secure favorable results. Among the lower classes of society, we find many, very many families of children well brought up, and among the higher classes, and those too where virtue and christian principle seem to reign, and where religious instruction is profusely given, we find total failure. The children are sources of trouble and wretchedness to their parents, from the time when they gain the first victory over their mother, by screaming and struggling in the cradle, to the months of wretchedness in later life, during which they are brought home, night after night, from scenes of dissipation and vice, to break a mother's heart, or to blanch the cheek of a father with suppressed and silent suffering.

"What are the causes of these sad failures? Why are cases so frequent in which the children of virtuous men grow up vicious and abandoned? There are many nice and delicate adjustments necessary to secure the *highest* and *best* results in the education of a child, but the principles necessary for tolerable success must be few and simple. There are two, which we wish we had a voice loud enough to thunder in the ears of every parent in the country;—

these are two, the breach of one or the other of which will explain almost every case of gross failure on the part of virtuous parents, which we have ever known. They are these:

"1. Keep your children from bad company; and,

"2. Make them obey you.

"There is no time to enlarge on these points; but it seems to us that habits of insubordination at home, and the company of bad boys abroad, are the two great sources of evil, which undo so much of what moral and religious instruction would otherwise effect. The current of parental interest is setting towards mere instruction to such an extent as to overrate altogether its power; and the immense injury which comes in from such sources as bad company and insubordination, is overlooked and forgotten. What folly to think that a boy can play with the profane, impure, passionate boys which herd in the streets, six days in the week, and have the stains all wiped away by being compelled to learn his Sunday-school lesson on the seventh; or that children who made the kitchen or the nursery scenes of riot and noise, from the age of three to eight years, will be prepared for any thing in after life but to carry the spirit of insubordination and riot wherever they may go.

No: children should be *taught* most certainly, but they must also be *taken care of.* They must be governed at home, and be kept from contaminating influences from abroad, or they are ruined. If parents ask, how shall we make our children obey? we answer, in the easiest and pleasantest way you can, but at all events MAKE THEM OBEY. If you ask, how shall we keep our boys from bad company? we answer, too, in the easiest and pleasantest way you possibly can, but at all events KEEP THEM OUT OF THE STREETS. The alternative, it seems to us, is as clear and decided as any which circumstances ever made up for man; you must govern your children and keep them away from the contamination of vice, or you must expect to spend your old age in mourning over the ruins of your family."

RELIGION.

Religion claims the highest place in the range of education; but still it is a subject which, in most of its details, must be left to the spiritual guide of the reader. He will inculcate its sublime truths, its holy obligations. He will enforce upon parents the necessity of stamping into the bosoms of children an ineffaceable con-

fidence in the truth of the Bible. This is the corner-stone of our faith. Without this, the religion of Christ has no foundation in the mind. On this point permit me to warn parents of the fearful force of example. Childhood is like a mirror, catching and reflecting images from all around it. Remember that an impious doubt or a profane thought uttered by a parent's lip, may operate on the young heart like a careless spray of water thrown upon polished steel, staining it with rust, which no after scouring can efface.

I need not say that religion is the basis of all virtue, the foundation of all excellence in character, the only inexhaustible fountain of happiness; for all this is generally admitted. We may bequeath to our children houses, lands, and other earthly treasures, but if they acquire not a title to some better inheritance we leave them poor indeed. That better inheritance may be compared to an estate in a distant country, which can only be secured by travelling thither. Now, in order to induce a person to undertake this journey, it is proper, as a first step, to convince him of the actual existence of this inheritance, and the necessity of the journey in order to obtain possession of it. If he disbelieves or even doubts the reality of

this land of promise, he will never set forth to visit it. Thus, in religion, a firm, undoubting belief in revelation is the first step. Without this, there is no progress in the real journey of life. Now there is one means in the power of all parents which I conceive to be very effectual in establishing a confidence in the sacred Scriptures, and which they alone are likely to employ at the proper season and with due effect.

At a very early period of education, children begin to acquire some geographical knowledge. They soon learn that the earth is a sphere, and that its surface is distributed into various countries. They learn that the Eastern Continent is scattered over with remnants of antiquity; they learn that Rome is filled with mouldering arches, broken columns, and moss-covered walls, bearing the impress of ages that are passed. They learn that Greece is strewn with similar ruins. How powerfully do these vestiges speak of the past,—how distinctly do they call up from the slumber of centuries the mighty nations which once inhabited these realms! How vivid is the conviction that is engendered in the mind by such witnesses, that the story of these great nations, handed down to us by the page of history, is no dubious fable, but a positive, unquestionable reality! Now the parent may

carry the mind of his child, by the aid of books in common use, to Judea. He may show him that Jerusalem still exists; that the Jordan still flows on; that mount Calvary still throws up its frowning battlements toward the sky; that the sea of Galilee still spreads out its level surface, reflecting the image of heaven, as when Christ trod its shores and the apostles cast their nets into its bosom. Let the parent speak of these things as they now exist, and as travellers describe them, and these will all become living witnesses to the truth of revelation. Spread before a child a map of the Holy Land; show him the course of its rivers, the shape of its boundaries, the position of its mountains. Point him to the names of places rendered familiar by the Scriptures. Point to Jerusalem, Jericho, Bethlehem, Samaria, Nazareth. Let him know that these places, though more remote, as truly exist as New York, London, or Paris. Let him learn them as geographical facts; habituate him to this train of thought, and his childish doubts of the validity of revelation will vanish. He will then read the Bible with unwavering confidence. Those mists which are so apt to gather over the mind, and seem to render the scenes which the sacred page unfolds, dim and doubtful as the visions of an Arabian

tale, will be cleared away, and faith, strengthened by habit, will take that deep and strong anchorage, from which no tempest in after life can drive it.

Having enforced the necessity, and pointed out the means, of laying deep in the minds of children the foundation of confidence in the Bible as the word of God, I proceed to offer a few general remarks connected with religious education. There is no subject on which the influence of parents is more felt by children, than religion. It is so vast in its compass that a child does not, at first, attempt to grasp it. It baffles his comprehension and overtasks his imagination. He shrinks back from the effort to master it, and yields to the guidance of those who are wiser than himself. He submits his faculties to the parent on this subject with implicit obedience. He gives up his mind and soul,—believes as he is taught to believe, and feels as he is taught to feel.

Parents ought deeply to ponder their responsibility in this matter. The child surrenders his immortal spirit to the father and the mother, saying, in effect, mould me in this as you will! And let me appeal to parents in behalf of this confiding child. Remember the character of the "golden bowl" that is entrusted to your

care, and that it may be broken at the very fountain! On the great question of our relation to a God, and the duties and the destiny connected with such a relation,—on the subject which involves our highest hopes and our most anxious fears,—which embraces, not the happiness of a life of threescore years and ten, alone, but of that life which stretches from an earthly shore across the boundless sea of eternity,—in regard to this vast subject, the child makes you his trustee. He has an immortal existence, and may claim a glorious heritage, if his interest is rightly managed. Will you fulfil this trust faithfully, or will you betray your own offspring, where betrayal may result in irretrievable loss?

Consider your position. You may determine whether your child shall be an infidel or a believer, an atheist or a Christian. If you openly avow a disbelief in the Bible, will your child not be an unbeliever also? If, on the contrary, you are a believer, and act consistently with your faith, will your child be a skeptic? Nay, does not observation teach us all that children will not only follow the creed of their parents in its general doctrine, but that in most cases they will adopt its minuter dogmas, and catch the very tone of the religious feelings they en-

gender? If the parent is charitable, will not the child be so too? If, on the other hand, he is narrow, censorious or sectarian, will not the child even resemble him in this? It would, perhaps, be too much to say that, in all cases, parents form the religious character of their offspring; but the book of revelation, as well as all experience, bear us out in the belief that the exceptions are comparatively few, and that in a large majority of cases the religious opinions and feelings of a child are determined for life, as well in the great outlines as in the finer shades, by his parents.

Let parents, then, consider well the creed they give to their posterity. If your son were about to travel in a distant country, you would take care that his passport was no forgery and his money no counterfeit. Be equally careful in providing for the journey of life, and see that you palm off upon your children, for their adoption, no hypocritical cant, no false zeal, no selfish fanaticism, no specious error. On this important subject, I cannot do better than give the following extract from Mr. Park's Lecture on Religious Education, delivered before the American Institute.

"This is not the time nor the place for an argument on the evidences of Christianity. It

is enough to know that they have been examined by the profoundest minds, and elucidated by the ablest pens, so clearly, so incontrovertibly, as to convince every candid inquirer that Christianity is indeed a reality, on which depends our eternal welfare. And I will add my belief, that it has done more for the civilization of our race, for the amelioration of its sufferings and the advancement of its happiness, than all other visible causes combined. I believe, moreover, that it is the only sure basis of morality; the only efficient sanction to any code of civil polity; the only adequate restrainer of our evil propensities; the sheet anchor, which alone can stay us from shipwreck amid the storms of passion. Go to our prisons, and you will find that their miserable inmates are those whose early religious education was either neglected, or so perverted as to destroy its good effect, by prejudicing them against its precepts, or giving them a false, inadequate idea of its duties. Look, on the other hand, among the most worthy, virtuous, and happy of our citizens, and you will discover that they were the early subjects of a religious education, or at least of the hallowing influence of piety.

"It is, then, of vital importance to our country that all the rising generation should be instruct-

ed in the principles and practice of true religion, as the sum total of virtue and morality. And the impression must be made early, or it will be too late. If we do not sow good seed, the enemy will sow tares. If we do not insist on religious instruction, the youth will naturally conclude that we attach little importance to it, and he will attach still less. Not only must we give instruction, but we must enforce it by our example. The dullest pupil will detect and despise the hypocrisy which points one way but moves the other; while few will be so discriminating as to receive the right doctrine and reject the wrong practice. None but a truly pious man is fully qualified to be a teacher of piety; though none should decline the duty from a consciousness of deficiency. That consciousness is the first step to reformation; the teacher has a new inducement to self-cultivation, that he may the better perform his duty to his pupils.

"Much of the value of religious instruction will depend on the manner of imparting it. Not as a dull, cold formality, a mere ceremony, in which the heart has no concern,—not thus should we infuse the words of eternal truth. Not thus had St. Paul preached to the church of Ephesus, when he said to its assembled

elders, at their last solemn meeting, 'Therefore watch, and remember that by the space of three years I ceased not to warn every one, night and day, with tears.' (Acts 20: 31.) An earnest, sincere and benevolent manner, arising from a deep interest in the happiness of the pupil, is doubtless an essential requisite. It is hard to teach, still harder to influence favorably, one who does not regard us as an interested friend.

"It will be said, then, 'Who is more suitable and responsible for the performance of this duty, than the parents and relatives of the young pupil in whose welfare they have so deep a stake?' And I admit the sentiment. In my view, the parent who neglects the religious education of his child might as well suffer him to wander filthy and ragged in the streets. I mean to say, that after providing for the wants of the body, he has still done less than half his duty, and, if he does no more than this, his child is still exposed to ruin, unless some kinder friend shall be the providential agent for pointing out to him the only road to safety and happiness. And how shall the anxious parent fulfil his task? Is it not by setting an example for his children, of pure conduct, well-governed temper, and Christian benevolence? Is it not by giving them sound instruction in a familiar manner,

and seizing the daily occurrences of life, from which to extract lessons of virtue? Is it not by availing himself of those leisure moments, those happy, blessed moments of domestic intercourse, which are the delight of every well-regulated family, to awaken and develop their better feelings, their social and religious affections, and to carry their thoughts forward from the things of time and sense, to the eternal home of the disembodied spirit? Is it not by leading them in due time to the school-room and the sanctuary, there to develop and exercise their noblest faculties? Is it not by watching over them without seeming to watch; discovering the earliest symptoms of error, and by gentle means, if possible, by any means, if necessary, guarding them from contamination? Is it not equally by encouraging their virtuous efforts with all the warmth of a parent's affection? Is it not by furnishing them with such books and such company as may assist both to form their intellects and to improve their hearts? And, finally, is it not by reading with them the words of sacred truth, and leading them to communion with the Author of their being, in humble, penitential, grateful prayer?

"I address particularly those who bear the sacred relation of mothers. Yours are the deep

fountains of feeling and sympathy for your offspring, which no drought can exhaust, and no mortal ken can fathom. Your lives, in them renewed, in them are concentrated; and on their welfare greatly depends your future happiness or misery. Therefore to you, more than to all others, has Providence wisely committed the training of their infant minds; that, as they grow in beauty, strength and goodness, you may reap the reward of your labor. Nature has given you their affections as the tie by which you may lead them to virtue and usefulness. Form their tempers then to patience and obedience, the pillars which support the arch of moral government, and all the rest will be easy, if you know and pursue the path of duty.

"But as the youth advances to manhood and looks abroad in the world, he comes under other influences, which may change the direction of his life for good or for evil. Hitherto he has paid implicit respect to his parents, and their opinions have been his constant guide. Now he begins to hear other and contradictory opinions, which are in danger of perverting his best intentions, and unsettling his soundest principles, unless they are fixed on the firm basis of rational conviction. The parent should there-

fore forewarn him of these dangers, and thus forearm him against them. Tell him that there have been unbelievers in Christianity, but let him know also how few they were. Show him that some of them were weak men, who led very reputable lives, but yet lost the enjoyment of religion, the hope of heaven, and died like the brutes that perish. Show him that some of them were obstinate and perverse men, too proud to yield their opinion either to the voice of reason or the whisperings of conscience, till death opened their ears to the truth, and humbled their pride in the dust. And add, that others were profligate, depraved men, who drowned the sense of truth in vain dissipation or presumptuous sin, till they left the world like demons, with yellings, imprecations and despair. Let him realize all this, and he will be guarded against atheism.

"At this stage of life, particularly, should the sacred desk become the powerful advocate of religious truth. To this end, the faithful minister will frequently adapt his sermons to the youthful understanding, and thus corroborate the instruction of parents at home. Numerous occasions will be presented for opening their minds to a practical view of their duties and obligations, preparing them for the labors and

trials of life, and teaching them to remember their Creator in the days of their youth.

"I cannot close this brief address without raising my voice in commendation of Sabbath schools. I believe them to be among the most efficient means which the age is employing for the diffusion of Christianity. In many cases, they have strengthened previous impressions, and have nourished the seed sown in good soil till it brought forth a good harvest of piety. They have reclaimed the abandoned, and restored the profligate youth to respectability and usefulness. Children taught in them have inverted the order of nature, and taught their parents to embrace the religion of the gospel. Parents visiting them have realized their value, and have been thus induced to instruct their children, or to send them to the Sabbath school. How much of vice, and crime, and misery, would be spared in our country, were all its youth regularly engaged in giving or receiving instruction in the Sabbath school! Teachers of common schools, has not the Sabbath also a claim on your services? Six days of the week you are employed in teaching the knowledge of this world; should not the seventh be devoted to the knowledge of the world which is to come? It is beautiful, by human science, to prepare the

mind for usefulness on earth; it is sublime and godlike, by lessons of divine truth, to prepare the enfranchised soul for the enjoyment of eternal happiness in 'the bosom of its Father and its God.'"

To these judicious remarks I desire to add a few practical observations. In looking round upon the Christian world, we observe that people are divided into various sects. Though they all unite in making the Bible the basis of their creeds, and though these agree in certain fundamental points, yet they differ in some particulars. It is these differences on minor topics that cause most of the disputes among the various Christian sects. Each party claims that it has the true interpretation of the Scripture; and though the point in which it differs from other sects is usually immaterial, still it commonly lays great stress upon that point, and makes it essential to salvation; thus limiting the mercy of God to those only who have adopted the peculiar tenets of that sect.

A little reflection will satisfy us that this is the narrow and selfish reasoning of a partisan spirit, solicitous to make proselytes. But let us not look on this with too much bitterness. Even in cases where it is obvious, to a calm and candid observer, that subordinate points of doctrine

are, in the heat of controversy, put forth by their abettors as all-important; it must not be supposed as a matter of course that there is any want of good faith in those who thus elevate the insignificant into the essential. Let it be kept in view that disputes generally arise about non-essentials, for in great outlines the leading sects agree. Each sect being based upon some peculiarity, and its existence and prosperity, as a sect, depending upon that peculiarity, it is natural that this should be put in the foreground by its adherents; and, by being often attacked and as often defended, that it should gradually assume an undue magnitude in the minds of its champions. I have heard of a man, in the western country, who once mistook a musqueto, which chanced to be upon his spectacles, for a buffalo, which his imagination located at a distance in the prairie. The mistake arose from bringing the object too near his eye, which thus acquired a false magnitude. So it is that disputants are ever tempted to exaggerate the importance of that about which they are contending; their feelings become enlisted: the object is placed too near for the true point of vision, and the musqueto becomes a buffalo. It is the plain dictate of common sense that we should judge of these sectarian controversies as of

others. Without regarding minute divisions, we should look upon the pious of all sects as constituting Christ's church; the "many mansions" in his Father's house doubtless afford ample room for them all. But the division into different sects is productive of some benefits. It is a mode in which Christianity adapts itself to the various tastes of individuals and the diversified conditions of society. It also brings into action the selfish feelings of man to sustain the institutions of religion; and thus the wrath of man is made to praise God. In illustration of these views, I will recount a series of events which occurred, with no great variation from the following narrative, in a New-England village, some thirty years since.

W******, at the period of our story, was a quiet inland town, of about two thousand inhabitants. It had but a single place of worship, and this was now somewhat brown and dilapidated. Dr. B., the clergyman, was of the old school; learned and doctrinal in discourse, in life and practice, simple, pious and sincere. The people entertained for him the highest respect, and nothing like sectarian division had ever entered in, to disturb the harmony of the parish. But at length an itinerant preacher, of another creed, came to the place, and being able to get

no better meeting-house, he held forth in a school-house on the skirts of the village. At first he had but few hearers, and most of these went from sheer curiosity. These assemblies gradually increased in numbers, until the subject began to attract the attention of Dr. B. and the deacons of his church. These were soon alarmed, and set about taking measures to secure the flock from the ravager. Dr. B. wrote new sermons instead of preaching the old ones; he infused into them a warmer and more earnest spirit. All this acted upon the people, and they too were roused to give their attention to religious inquiries. Under the influence of these circumstances, a new singing-master was engaged, and the choir was greatly improved in their music. The church, too, underwent a thorough repair, and a new bell was swung in a new steeple.

Thus matters went on in Dr. B.'s society. Religion had acquired a new interest, and many persons were directing their attention to it, who had never thought seriously about it, before. The number of persons who attended meeting was much larger than in former times, and they appeared to be more attentive and devout. But during the whole of this process, the itinerant preacher was gathering together a society un-

der his own charge. The school-house was soon too small for him, and, by the aid of some of the people, and funds obtained elsewhere, he caused a plain but comfortable meeting-house to be built. Here he continued to hold his meetings, and at length established a flourishing church. The members who joined it at first were the least respectable portion of the inhabitants of W******; but as the society advanced, these improved in respectability, and in a few years, the church which they had formed was not inferior in numbers to that of Dr. B. If its members did not consist of the richest inhabitants of the town, they were as sincere and pious as those who surpassed them in certain worldly advantages.

Such was the effect of competition in matters of religion in the village of W******. There was, it is true, not a little sectarian bitterness engendered during the progress of the events which I have briefly described. The leaders of the two societies frequently preached about wolves in sheep's clothing, and warned their people against them, insinuating that such fierce creatures were not far off. There were also smart debates whether salvation is by faith or by works; whether or no a Christian can reach a state of perfectibility on earth; and whether

or no a believer can fall from grace. And it must be admitted that many uncharitable things were said in these fierce controversies. But after a lapse of two or three years, this spleen passed away, the neighborly feeling returned, and peace was restored to the community. The two clergymen shook hands as they met, called each other by the name of brother, and, though they kept a pretty sharp watch, lest either should slyly steal a sheep from the other's fold, they lived on very good terms. The two societies entertained some jealousy of each other, but this had the good effect to make the members of both churches circumspect in their conduct. On the whole, therefore, the introduction of the new society produced a decided reformation in the town of W******. Many persons who were sabbath-breakers, profane, and licentious, joined the new church, and were reclaimed from a life of vice; the members of the old church were quickened in their religious feelings, and, by the action of one society upon the other, a higher standard of church discipline was introduced, and a stricter code of morals established in the town.

There is one caution which it seems important to introduce here. Parents should take care that their children imbibe no disgust or preju-

dice against religion, on account of the faults and foibles of some of its professors. It sometimes happens that persons professing to be religious, and affecting a peculiar degree of sanctity, are still marked with certain disagreeable traits of character. They are perhaps gloomy, and would give the impression that religion imparts gloom to those who become subject to its influence. Or perhaps they are disputatious, and draw the sword of controversy on unsuitable occasions. Or they may combine ignorance with conceit, and undertake to instruct those who are wiser and better than themselves. Or they may imagine that they have some call from heaven to persuade mankind to become Christians, and, forgetting or disdaining the proprieties of life, force religious conversation upon people at improper times. Or they may have that peculiar species of arrogance, which begins with expressions of humility, and ends by giving you to understand that they have been blessed with heavenly light, while you are in the "gall of bitterness and bonds of iniquity." All these, and many other forms of error, ignorance, impertinence, or hypocrisy, are to be met with in people who profess to be religious; and it is an unfortunate fact that such persons are frequently zealous, and therefore render

themselves conspicuous. And the mischief that has been done by such people to the cause of religion itself, by attaching to it their own disagreeable characteristics, is very great.

But there is one remedy for this evil in the hands of parents. Let them teach their children at the proper age to discriminate between religion, and the faults, follies and foibles of those who assume its sacred garb; teach them to discriminate between vulgarity of manners and errors in principle. It must be admitted that the Christian character seldom approaches perfection; that, if we look to individuals, we shall find that the best of men are still fallible. The purest heart, when closely scanned, discovers the strands of selfishness, braided in with piety or benevolence. Instead therefore of looking to individual professors of Christianity as perfect mirrors of religion, or instead of referring to any one sect for a full reflection of it, we should look to its fruits, as displayed by the whole body of Christians. Instead of testing religion by a reference to particular persons or particular creeds, we should regard the great results of the whole system. If you judge the tree by its fruit, it should be by the average of what it yields, and not by a single specimen. And in this way, Christianity will stand

the test. Bring together the whole body of Christians, of all persuasions, and I hesitate not to declare that they will exhibit a loftier standard of virtue, a purer code of morals, a higher sense of justice and humanity, than any other class of men that exist on the face of the earth. Let the Christian religion be viewed in this light, and it will readily claim the admiration of every candid and enlightened mind. Let it be well understood that there are quacks, fanatics, and impertinent meddlers in religion, as in every other good cause; but let it also be understood that these persons are marked with individual qualities which the spirit of true religion would rebuke, and the existence of which, wherever they may be found, goes far to prove the absence of that spirit. Let these views be entertained by parents, and, on proper occasions, communicated to children, and these will be saved from those perilous misapprehensions, which have driven more persons into infidelity than any other single cause.

One thing farther. The common cant of the irreligious and profane is made up of gibes and sneers at religion, on account of the errors and inconsistencies of those who bear the name of Christians. There can be no surer mark of ill breeding, no more palpable instance of bad

taste, than to participate in this poor wit. But, at the same time, it is not wise, unduly, to palliate the faults of those who profess to be religious. Whoever furnishes any reason to a child to suspect him of want of candor, to suspect that he is influenced by a sinister design, runs the risk of turning the whole strength of the child's mind and heart against that which he would desire to inculcate. The true rule, on this point, would seem to be this,—admit frankly the imperfections of individual Christians, but, on suitable occasions, illustrate the spirit of Christianity, by exhibiting its effects upon the world at large. Suppose you were to blot Christianity from the earth, and what would be the condition of the human family? To what creed should we resort, to support our hopes of immortality, or unfold the duties and the destinies of man? Would Mahometanism, or Bramanism, or any other pagan scheme, content us? Would not the moral world seem deprived of the great luminary which gives it light, and warmth and vitality? We know, indeed, that the fool, who has said in his heart "there is no God," affirms that, in spite of the diffusion of Christian knowledge, the world goes on now as it has gone before. But the fact is not so. Within the last century, the human mind has made great

progress, and it requires no very profound study to discover, that Christianity has been the pioneer in this onward march. The advance of civilization has resulted from a diffusion of political liberty, and this has arisen from a better knowledge of the rights of man. And from what source has the sense of justice sprung, which has thus been scattered over Christendom, and induced even kings and emperors to mitigate their sway of despotism? It is from Christianity, alone. It is this which has established, on a firm basis, the principles of equity between man and his fellow man. Greece and Rome had beautiful schemes of liberty, but they rested upon no substantial basis of morals, and their institutions perished. Modern civilization is supported by the eternal pillars of Christian morality, and the world's progress must now be onward. How different is the spirit of this age from what has ever been witnessed before! How many charitable institutions have arisen, within the last few years, to benefit the poor, the distressed, the unfortunate! How many associations have been formed for the suppression of vice and the promotion of virtue, and how wonderfully have their efforts been seconded by society! And are not these, at once, proofs of an advanced state of civilization, and strides

in the march of human improvement? In looking at our own country, can we not remark a purer morality than existed twenty-five years ago? Is not the standard of church discipline, throughout all sects, higher now than it was then? Is not public opinion sounder now than formerly? Would not vices, which were tolerated in society but a short time since, subject a man who should practise them to reprobation now? Are not individual rights regarded with more respect? Is there not a nicer sense of justice and humanity throughout the community than before? And is not Christianity the leader in this great progress? Are not the great body of Christians, the active and efficient originators and promoters of these various improvements in society? May we not, then, wisely direct the attention of our children to these views of Christianity, as an important means of establishing its claims to their confidence?

Though the topic is a delicate one, it may not be improper to make a few suggestions as to the rules which should govern parents in influencing the religious faith of their offspring. I would bring up my children in my own religious creed, and I would commend it to every child to follow the faith of his parents till he has reached his majority; and then I would only

advise him to change it upon deliberate consideration. I would commend it to every person of mature age to adopt a religious creed, and to attach himself to some religious society, and, if he can conscientiously, to become a member of a church. Aside from motives which may be deduced from the injunctions of Scripture, it may be remarked that by these means a person fortifies himself against unbelief; that he draws around him religious friends, who may strengthen his faith in those times of doubt which sometimes beset every mind; and, furthermore, that he subjects himself to the wholesome watch of a community whose interest and duty it is to deal frankly with his foibles and his frailties.

There is no more false or dangerous doctrine than the one often heard on the lips of the inconsiderate, that it is of little or no consequence what a man believes. Creeds are opinions, and opinions the basis of action. The moral character must in general conform to, or at least be greatly influenced by, the religious doctrines which a man embraces. As the stream never rises higher than the source, so a man's conduct is seldom better than his principles. If his religious faith is loose, his life will be so too; if he adopts a faith which presents high motives

to virtue, it will lead him to adopt a high standard of moral character; if it presents feeble motives to virtue, it will scarcely enable him to stem the natural current of human passions, and, with the profession of Christianity, may leave him but little better than a heathen.

While, therefore, I admit the importance of definite and settled religious opinions, and commend it to every person to sustain his own faith, that having been duly considered, with steadfastness, and on proper occasions with zeal; I conceive, however, that this should ever be done with a full admission that Christ's church embraces the pious of all creeds; that no one sect can claim to hold exclusively the keys of heaven's gate; and that while there are many mansions above, so there are doubtless many paths by which Christian pilgrims may reach these glorious abodes. I deem it important that parents should imbue their children, at the proper age, with these views. They will serve many good purposes: they will lead to the exercise of charity towards those who hold opposite tenets; they will induce them to look upon the bickerings of rival religious communities as collisions of the steel and flint, sharp and fierce it may be, and in such cases certainly to be condemned, but as a means which

may still develop the light of truth and the glow of piety. They will lead them to look upon the divisions in the Christian world, not with despondency and sickness of heart, as it might seem that our religion has introduced a sword among mankind; but as a system by which religious liberty and religious zeal are secured and perpetuated in the world.

In illustration of the folly of insisting upon minor points of doctrine as essential in religion, and of the incidental advantages which may yet arise from the conflict of opinions even on such topics, I offer the following allegory.

THE VOYAGE OF THE PHILOSOPHERS,—AN EASTERN TALE.

The celebrated Hiram, king of Tyre, was not only a patron of the arts, but a promoter of learning. He founded seminaries, encouraged talent, and favored men of letters.

In a simple state of society, the disputes of men arise out of questions of conduct; but, as they grow more learned and refined, they quarrel about matters of speculation. After the rights of property and the rules of duty are well ascertained, there is little opportunity for the exhibition of superior sagacity, except in the discussion of misty points of doctrine. Those,

therefore, who are ambitious of display, leaving vulgar questions of right and wrong in action to less ambitious minds, soar aloft into the diviner regions of doubt and abstraction.

Thus it happened in Phœnicia. The principles of morality, embracing the social and religious duties, having been settled so that "the wayfaring man, though a fool, need not err therein," the philosophers began to wrangle about subtle points of belief. Sundry questions were started relating to the destiny of the soul after death. The general notion of the future happiness of the virtuous and the misery of the wicked was too easily comprehended, and too generally admitted, to satisfy these acute metaphysicians. They must needs penetrate the curtain that is dropped between the mortal and immortal state, and gain as exact knowledge of things unseen as of things seen.

We cannot undertake to detail the various theories which were now started by the philosophers, or attempt to give an account of the numerous sects into which they divided the inhabitants of Phœnicia. One of the leading questions, however, which seemed to separate the people into two great divisions, was this: what is the shape of the vast island which forms the paradise of the blessed? It was generally agreed

that this island lay far away in the ocean; that it was the abode of perpetual spring, and the seat of universal and unbounded bliss. But what was its shape? was it circular, triangular, or quadrangular? These were questions which agitated the people and shook society to its foundation.

King Hiram was a man of sense, and of a practical turn; he determined, therefore, that the question should be settled by ocular demonstration. He accordingly ordered an expedition to be fitted out, consisting of as many vessels as there were sects. He then selected the leading philosophers of every sect, gave each the command of a vessel, and ordered them to sail forth upon the sea in quest of the happy isle, and bring him tidings of the result.

The squadron consisted of several hundred vessels, manned by expert seamen. Having entered the Indian ocean, by the way of the Red sea, they bade adieu to the shore, and stretched forth upon the blue main, guiding their course by the heavenly bodies. They kept together for many days; but at length the skies became involved in clouds, and violent disputes arose among the philosophers. Under these circumstances, the great question should have been as to their course: but, instead of this,

they went to loggerheads about the shape of the happy island. From words they almost came to blows, and finally the philosophers parted in anger. One portion set off in one direction, another portion in the opposite direction, while a large number, unable to make up their minds amid such contending views, furled their sails and left their vessels to drift with the wind.

The two squadrons stretched away, the one east, the other west, and, so long as they kept in sight of each other, their activity seemed stimulated by a desire to be as far from each other as possible. After sailing for many days in an easterly course, and having encountered innumerable dangers and hardships, one of the squadrons approached the happy isle. A lovelier light than that of summer shone over it, and sweeter landscapes than those of Syria spread along its coast. The inhabitants received them with the kindest welcome, and such happiness thrilled in the bosoms of the philosophers, that all feelings but those of benevolence subsided, and, forgetting their anger, they wished that their antagonists might be partakers of their joy. Scarcely had they expressed these feelings, when, in the eastern horizon, they discovered the other squadron, under full sail, coming down upon the island in a direction opposite

to that by which they had arrived. These soon reached the shore, and the philosophers, who had parted in malice, now met in peace.

Having spent some time at the happy isle, they entered their ships, and, bidding a reluctant adieu to the place, returned to Tyre. On being required by the king to tell him the shape of the island, the grand object of the expedition, the philosophers looked at each other, and appeared to be abashed. The king was angry, and imperiously commanded them to answer his question. They then confessed that they had forgotten to ask about the shape of the island. "Let me have no more quarrels then," said the king, "about idle questions of belief. Let your arrogance and dogmatism be humbled by the recollection that opposite courses have led to the same point; and remember that matters of speculation, which are wrought into consequence by contention, sink into insignificance in the light of truth."

"This may be so," said one of the philosophers, "but your majesty will allow that one advantage has arisen from our disputes."

"And what is that?" said the king.

"That the actual existence of the happy island has been demonstrated," replied the philosopher.

The monarch smiled, and the philosopher, though rebuked, was satisfied.

In concluding the topic of religion, I need but remark to parents, that, having given your child a good religious education, you have done the best thing for him in your power. And remember that this is a gift which riches cannot purchase or poverty deny. It is within the poor man's ability, and he may be assured that his child, with a good religious education, even with an empty purse, has surer and better wealth than all the gold of Peru. The rich man's children particularly need a religious education, for they are exposed to peculiar dangers. As a ship in a gale of wind needs a more careful hand at the helm than at other times, so those who have wealth to give wings to their passions, especially require the monitory influence of that wisdom which comes from religious experience and instruction.

Of all the means for cultivating religion in the heart, I know of none so effectual as reading the Scriptures. The following anecdote may illustrate this. The child of a drunken sailor once asked him for bread. Irritated by this request, the dissolute father spurned the boy from him with his foot, and he fell into the sea from

the beach. Nothing could be immediately done by the people on the shore, and the child soon disappeared; but, by clinging to an oar or raft that he came near, he floated till picked up by a vessel then under weigh. The child could only tell the people on board that his name was Jack, but the humanity of the crew led them to take care of him. Poor Jack, as he grew up, was promoted to wait on the officers, received instruction easily, was quick and steady, and served in some actions. At last he obtained so much credit that he was appointed to the care of the wounded seamen. While engaged in this duty, he noticed one who was sick, with a Bible under his head. He showed this man much attention, and when he was near dying, he requested Jack to accept this Bible, which he said had been the means of reclaiming him from the ways of sin. By some circumstance, poor Jack recognised in the penitent sailor his once cruel father.

It ought not to be forgotten that in religion, as in other things, exercise is a principle of cultivation, and habit a sure means of confirmation. See then that the children under your care are duly required to read the Scriptures, to pray, to read pious books, to join in pious conversation, and give proper attendance to the

public worship of God. Let this be the special care of the mother, for she has that nice skill which enables her to do all this in a pleasant way; in a way to prevent that dangerous weariness and disgust which ill-managed teaching often begets. Let her see that by these means religious principles, tastes and feelings are nourished in the heart of childhood. Let her see that by these means the love of God and the love of mankind become the controlling habits of the heart, and fashion the whole character! I shall close this topic by extracting the following appeal to a mother, whose power and responsibility in the business of religious education are great indeed.

TO A MOTHER.

You have a child on your knee. Listen a moment. Do you know what that child is? It is an immortal being; destined to live forever! It is destined to be happy or miserable! And who is to make it happy or miserable? You—the mother! You, who gave it birth, the mother of its body, are also the mother of its soul for good or ill. Its character is yet undecided; its destiny is placed in your hands. What shall it be? That child may be a liar. You can prevent it. It may be a drunkard. You can

prevent it. It may be a thief. You can prevent it. It may be a murderer. You can prevent it. It may be an atheist. You can prevent it. It may live a life of misery to itself and mischief to others. You can prevent it. It may descend into the grave with an evil memory behind and dread before. You can prevent it. Yes, you, the mother, can prevent all these things. Will you, or will you not? Look at the innocent! Tell me again, will you save it? Will you watch over it, will you teach it, warn it, discipline it, subdue it, pray for it? Or will you, in the vain search of pleasure, or in gayety, or fashion or folly, or in the chase of some other bauble, or even in household cares, neglect the soul of your child, and leave the little immortal to take wing alone, exposed to evil, to temptation, to ruin? Look again at the infant! Place your hand on its little heart! Shall that heart be deserted by its mother, to beat perchance in sorrow, disappointment, wretchedness and despair? Place your ear on its side and hear that heart beat! How rapid and vigorous the strokes! How the blood is thrown through the little veins! Think of it; that heart, in its vigor now, is the emblem of a spirit that will work with ceaseless pulsation, for sorrow or joy, forever.

MORALS.

The great law under which man is laid by his Creator is this—"LOVE THE LORD THY GOD WITH ALL THY HEART, AND THY NEIGHBOR AS THYSELF." This is the whole compass of religion. The love of God, or piety, is the object of the first branch of the law; the love of mankind, or benevolence, is that of the other. This last is usually denominated the moral law, and includes duties to ourselves and our fellow-men. Morality is sometimes considered as independent of religion, and we often hear people speak of a moral man, as distinct from a religious man. But true morality is but a portion of religion; it has its foundation in the love of God, and exists only through that love. There is no such thing, therefore, as morality without religion—as a moral man who is not a religious man. A man may observe externally the rules of society, from a selfish regard to his own interests, and thus be called, in common phrase, a moral man; but the truly moral man is one who feels the force of the great law—"LOVE THY NEIGHBOR AS THYSELF," and who obeys it, because his heart approves of it, because it is a good law, and because it comes from the great Lawgiver. It is obvious that such motives of action only

belong to one who loves the Lord his God with all his heart, and who is therefore pious. Morality and religion, accordingly, go together: whatever a man's pretences may be, he is unsound in both, if unsound in either.

In Christian countries, we deduce the obligations of morality directly from the Bible. Having satisfied ourselves that this contains the word of God, we look upon it as furnishing the surest guide in all matters upon which it pretends to instruct us. But if we need other proof of our obligations to observe the great laws of morality, we can easily find it. I have before stated that man has moral faculties, by which he perceives right and wrong. "Every one feels that it is wrong to lie, to steal, to murder, to be cruel. Every one feels that it is right to tell the truth, to be honest, affectionate, kind and grateful. And if any person will think for a moment, he will perceive that there are certain results which always follow these two sorts of actions. If any one do wrong, as, for instance, if he lie, or steal, or abuse another person, he feels a peculiar sort of unhappiness, which is called the feeling of guilt; he is afraid of being detected, he wishes he had not done it, and if he be detected, he knows that every one dislikes and despises him for his conduct. And,

on the contrary, if he have done right, as if he have told the truth, have been grateful, or have returned good for evil, he feels a peculiar sort of pleasure; he is satisfied with himself, and knows that all men will look upon him with respect."

Now that faculty by which we perceive our actions to be right or wrong, and which begets a feeling of pleasure or of pain, as we may have done well or ill, is denominated conscience. We are told of a follower of Pythagoras, who had bought a pair of shoes from a cobbler, for which he promised to pay him on a future day. He went with the money on the day appointed, but found that the cobbler had in the interval departed this life. Without saying any thing of his errand, he withdrew, secretly rejoicing at the opportunity thus unexpectedly afforded for obtaining a pair of shoes for nothing. There was something in him, however, which would not permit him to remain quiet under such an act of injustice; so, taking up the money, he returned to the cobbler's shop, and, casting in the coin, said, "Go thy way, for though he is dead to all the world beside, he is alive to me." Such is conscience. This gift peculiarly distinguishes man from the animal creation. It appears to exist in all countries and in

every condition of society. In savage and barbarous tribes, it is sometimes obscured and often perverted. But in general, it is a sure guide, and, being written by the finger of God on every man's heart, is a universal law. There is, however, a disposition in mankind to throw off the obligations of this law; or, in other words, to neglect the dictates of conscience. This is the fact even among Christians, in the midst of religious institutions, and the effort is often successful. But if this be the case where the light of revelation is shining, how much more likely are those who live in the darkness of heathenism to succeed in quenching the spirit of truth that is within them. At the time Christ appeared to preach the gospel in Judea, nearly the whole world had succeeded in putting out the light of conscience. For the law of benevolence, mankind had substituted the law of retaliation. The fashionable doctrine was, "an eye for an eye and a tooth for a tooth." It was in the midst of this pervading darkness that Christ announced the beautiful rule of action, "Do to another as ye would have another do to you." "Love your enemies," said he, "and pray for those who despitefully use you and persecute you."

There was a sublimity in all this, which, to

my mind, surpasses the achievements of conquest and the discoveries of science. In the midst of a moral night, which overshadows the earth, in a spot favored by no moral illumination, a being appears and writes, as it were, upon the sky, "Love thy neighbor as thyself!" The golden words dispel the darkness, and throw light and lustre over the world. They remain from age to age, gathering brightness with time, and still showing that, after all the discoveries of man, no rule of human duty can be produced, no code of social obligation, which weakens or supersedes them.

The law of conscience is therefore universal, but it is sanctioned and enforced by revelation.*

* I beg the parent's attention to the following observations, by Dr. Wayland.

"Those faculties are the strongest which are used the most. If one man be stronger than another, we shall find that he uses his strength more than the other. He whose occupations require the use of his arms, becomes strong in his arms; while he who walks or runs much becomes strong in his legs. He who uses his memory habitually remembers easily, that is, acquires a strong memory; while he who rarely tries to recollect what he hears or reads, very soon has a weak memory. And thus men have come to this general conclusion, that all our faculties are strengthened by use and weakened by disuse.

"This rule applies to conscience in several particulars:—

"The more frequently we use our conscience in judging between actions as right or wrong, the more easily shall we learn to judge correctly concerning them. He who, before every action, will deliberately ask himself, 'Is this right or wrong?' will sel-

It is also strengthened by a consideration of the benefits to which it tends. The happiness of

dom mistake what is his duty. And children may do this, as well as grown persons.

"Our conscience is also improved in this respect by reflecting upon virtuous actions and thinking upon virtuous characters. The more we do this, the easier we learn to distinguish and avoid every thing that is wrong. It is for this reason that we should think much on the character of our blessed Savior, if we wish to improve our conscience and make progress in virtue. So young persons should reflect upon the character of Samuel, Joseph, Daniel, in the Bible, and of George Washington and other good men of later times. And of course, on the contrary, we shall weaken our power of making moral distinctions if we neglect to inquire into the moral character of our actions. If children or men go on doing right or wrong, just as it happens, without ever inquiring about it, they will at last care but little whether they do the one or the other, and in many cases will hardly be able to distinguish between them. Every one knows that children who are taught by their parents to reflect upon their actions and distinguish between right and wrong, know much better how they *ought to act* than those whose parents never gave them any instruction on the subject.

"And, again, we injure our power of judging correctly of moral actions if we allow ourselves to witness or hear of wickedness, or if we are in the habit of letting wicked thoughts dwell in our minds. If a boy for the first time hear another swear, he will feel it to be wrong; but if he associate much with him, he will soon care nothing about it, and very soon will begin to swear himself. The same is the case with lying, cruelty, bad language, or any other wickedness. This shows us how careful we should be to avoid all bad company, and never to mingle with those who persist in doing wrong.

"I have mentioned, above, that we could all observe in the feeling of conscience a sort of command, urging us to do what is right. Now this command becomes stronger or weaker just in proportion

society at large is promoted by a universal observance of the moral law.

as we use it. For instance, he who is careful always to do what his conscience commands, finds the power of temptation over him to be weaker. He who strives always to be just, and never to defraud any one of the least thing, either in play or in earnest, will find a very strong opposition in his mind to doing any injustice; while he who only occasionally allows himself to lie, or cheat, will find that his opposition to lying and dishonesty is gradually growing weaker, and it is well if he do not in the end become a confirmed thief and liar.

"And it is, moreover, to be remembered, that both of these last rules have an effect upon each other. The more we are in the habit of reflecting upon the right and the wrong of our actions, the stronger will be our inclination to do right; and the more scrupulously we do right, the more easily shall we be able to distinguish between right and wrong.

"Once more. I have alluded to the fact that conscience is a source of pleasure and of pain. It is so in a greater or less degree, in proportion as we use it.

"The oftener we do good actions, the greater happiness we receive from doing them. Do you not observe how happy kind and benevolent persons always are? Do you not observe that persons who seldom do a good action, do it almost without pleasure, while really kind and benevolent people seem to derive constant enjoyment from making others happy? And if there is so much happiness to be derived from doing good, we ought to be grateful that God has placed us in a world in which there is so much good to be done, and in which every one, poor as well as rich, young as well as old, may enjoy this happiness almost as much as he pleases.

"And, on the contrary, the oftener men disobey their consciences, the less pain do they suffer from doing wrong. When boys first lie, or use bad words, they feel guilty, and very unhappy; but if they are so wicked as to form the habit of doing thus, they soon do it without pain, and sometimes even become proud of it. This is the case with stealing, or any other wickedness."

In illustration of the high moral endowments of man, and the inward impulses implanted by his Creator, I subjoin the following striking passage from Dr. Dick's Philosophy of a Future State.

"Man is formed for *action*, as well as for contemplation. For this purpose there are interwoven in his constitution, powers, principles,

Conscience, as we all know, may be listened to or disregarded; and in this, habit has great influence. The following story, from the Juvenile Miscellany, illustrates this.

"A lady, who found it difficult to awake so early as she desired in the morning, purchased an alarm watch. This kind of watch is so contrived as to strike with a very loud whizzing noise at any time the owner pleases. The lady placed the watch at the head of the bed, and, at the appointed time, she found herself effectually roused by the loud rattling sound. She immediately obeyed the summons, and felt the better all day for her early rising. This continued for several weeks. The alarm watch faithfully performed its office, and was distinctly *heard* so long as it was promptly *obeyed*. But, after a time, the lady grew tired of early rising, and, when awakened by the noisy monitor, merely turned herself and slept again. In a few days, the watch ceased to arouse her from slumber. It spoke just as loudly as ever, but she did not hear it, because she had acquired the habit of disobeying it. Finding that she might just as well be without an alarm watch, she formed the wise resolution, that, if she ever heard the sound again, she would jump up instantly, and that she would never allow herself to disobey the friendly warning.

"Just so it is with conscience. If we obey its dictates, even to the most trifling particulars, we always hear its voice clear and strong. But if we allow ourselves to do what we fear is not quite right, we shall grow more and more sleepy, until the voice of conscience has no longer any power to waken us."

instincts, feelings, and affections, which have a reference to his improvement in virtue, and which excite him to promote the happiness of others. These powers and active principles, like the intellectual, are susceptible of vast improvement, by attention, by exercise, by trials and difficulties, and by an expansion of the intellectual views. Such are filial and fraternal affection, fortitude, temperance, justice, gratitude, generosity, love of friends and country, philanthropy, and general benevolence. Degenerate as our world has always been, many striking examples of such virtues have been displayed both in ancient and modern times, which demonstrate the vigor, expansion, and sublimity of the moral powers of man.

"When we behold men animated by noble sentiments, exhibiting sublime virtues, and performing illustrious actions,—displaying generosity and beneficence in seasons of calamity, and tranquillity and fortitude in the midst of difficulties and dangers—desiring riches only for the sake of distributing them—estimating places of power and honor only for the sake of suppressing vice, rewarding virtue, and promoting the prosperity of their country—enduring poverty and distress with a noble heroism—suffering injuries and affronts with patience and

serenity—stifling resentment when they have it in their power to inflict vengeance—displaying kindness and generosity towards enemies and slanderers—vanquishing irascible passions and licentious desires in the midst of the strongest temptations—submitting to pain and disgrace in order to promote the prosperity of friends and relatives—and sacrificing repose, honor, wealth, and even life itself, for the good of their country, or for promoting the best interests of the human race,—we perceive in such examples features of the human mind which mark its dignity and grandeur, and indicate its destination to a higher scene of action and enjoyment.

"Even in the annals of the Pagan world, we find many examples of such illustrious virtues. There we read of Regulus, exposing himself to the most cruel torments, and to death itself, rather than suffer his veracity to be impeached, or his fidelity to his country to be called in question—of Phocion, who exposed himself to the fury of an enraged assembly, by inveighing against the vices, and endeavoring to promote the best interests of his countrymen, and gave it as his last command to his son, when he was going to execution, 'that he should forget how ill the Athenians had treated his father'—of

Cyrus, who was possessed of wisdom, moderation, courage, magnanimity, and noble sentiments, and who employed them all to promote the happiness of his people—of Scipio, in whose actions the virtues of generosity and liberality, goodness, gentleness, justice, magnanimity, and chastity, shone with distinguished lustre—and of Damon and Pythias, who were knit together in the bonds of a friendship which all the terrors of an ignominious death could not dissolve. But of all the characters of the heathen world, illustrious for virtue, Aristides appears to stand in the foremost rank. An extraordinary greatness of soul, says Rollin, made him superior to every passion. Interest, pleasure, ambition, resentment, jealousy, were extinguished in him by the love of virtue and his country. The merit of others, instead of offending him, became his own by the approbation he gave it. He rendered the government of the Athenians amiable to their allies, by his mildness, goodness, humanity, and justice. The disinterestedness he showed in the management of the public treasure, and the love of poverty, which he carried almost to an excess, are virtues so far superior to the practice of our age, that they scarce seem credible to us. His conduct and principles were always uniform, steadfast in the

pursuit of whatever he thought just, and incapable of the least falsehood, or shadow of flattery, disguise, or fraud, even in jest. He had such a control over his passions, that he uniformly sacrificed his private interests and his private resentments to the good of the public. Themistocles was one of the principal actors who procured his banishment from Athens; but, after being recalled, he assisted him on every occasion with his advice and credit, joyfully taking pains to promote the glory of his greatest enemy through the motive of advancing the public good. And when, afterwards, the disgrace of Themistocles gave him a proper opportunity for revenge, instead of resenting the ill-treatment he had received from him, he constantly refused to join with his enemies, being as far from secretly rejoicing over the misfortune of his adversary, as he had been before from being afflicted at his good success. Such virtues reflect a dignity and grandeur on every mind in which they reside, which appear incompatible with the idea that it is destined to retire forever from the scene of action at the hour of death.

"But the noblest examples of exalted virtue are to be found among those who have enlisted themselves in the cause of Christianity. The

apostle Paul was an illustrious example of every thing that is noble, heroic, generous, and benevolent in human conduct. His soul was inspired with a holy ardor in promoting the best interests of mankind. To accomplish this object, he parted with friends and relatives, relinquished his native country, and every thing that was dear to him either as a Jew or as a Roman citizen, and exposed himself to persecutions and dangers of every description. During the prosecution of his benevolent career, he was 'in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in stripes above measure, in cold and nakedness.' Yet none of these things moved him, nor did he count his life dear to him, provided he might finish his course with joy, and be instrumental in accomplishing the present and eternal happiness of his fellow-men. In every period of the Christian era, similar characters have arisen to demonstrate the power of virtue and to bless mankind. Our own age and country have produced numerous philanthropic characters, who

have shone as lights in the moral world, and have acted as benefactors to the human race. The names of Alfred, Penn, Barnard, Raikes, Neilde, Clarkson, Sharpe, Buxton, Wilberforce, Venning, and many others, are familiar to every one who is in the least acquainted with the annals of benevolence. The exertions which some of these individuals have made in the cause of liberty, in promoting the education of the young, in alleviating the distresses of the poor, in meliorating the condition of the prisoner, and in counteracting the abominable traffic in slaves, will be felt as blessings conferred on mankind throughout succeeding generations, and will, doubtless, be held in everlasting remembrance.

"But among all the philanthropic characters of the past or present age, the labors of the late Mr. Howard stand pre-eminent. This illustrious man, from a principle of pure benevolence, devoted the greater part of his life to active beneficence, and to the alleviation of human wretchedness, in every country where he travelled,—diving into the depth of dungeons, and exposing himself to the infected atmospheres of hospitals and jails, in order to meliorate the condition of the unfortunate, and to allay the sufferings of the mournful prisoner. In prose-

cuting this labor of love, he travelled three times through France, four times through Germany, five times through Holland, twice through Italy, once through Spain and Portugal, and also through Denmark, Sweden, Russia, Poland, and part of the Turkish empire, surveying the haunts of misery, and distributing benefits to mankind wherever he appeared.

'From realm to realm, with cross or crescent crowned,
Where'er mankind and misery are found,
O'er burning sands, deep waves, or wilds of snow,
Mild Howard journeying seeks the house of woe.
Down many a winding step to dungeons dank,
Where anguish wails aloud and fetters clank,
To caves bestrewed with many a mouldering bone,
And cells whose echoes only learn to groan;
Where no kind bars a whispering friend disclose,
No sunbeam enters, and no zephyr blows;—
He treads, inemulous of fame or wealth,
Profuse of toil and prodigal of health;
Leads stern-eyed Justice to the dark domains,
If not to sever, to relax the chains;
Gives to her babes the self-devoted wife,
To her fond husband liberty and life,—
Onward he moves! disease and death retire;
And murmuring demons hate him and admire.'

DARWIN.

"Such characters afford powerful demonstrations of the sublimity of virtue, of the activity of the human mind, and of its capacity for contributing to the happiness of fellow intelligences to an unlimited extent. We have also, in our

own times, a class of men who have parted from their friends and native land, and have gone to the 'uttermost ends of the earth,' to distant barbarous climes, exposing themselves to the frosts of Labrador and Greenland, to the scorching heats of Africa, and to the hostile attacks of savage tribes, in order to publish the salvation of God, and to promote the happiness of men of all languages and climates. Some of these have felt their minds inspired with such a noble ardor in the cause of universal benevolence, that nothing but insurmountable physical obstructions prevented them from making the tour of the world, and imparting benefits to men of all nations, kindreds, and tongues."

But it has been before suggested that man may abuse his moral gifts, and pervert them to evil purpōses, and thus bring misery upon himself and those around him. It may be well to consider some examples of this kind, and bring them into contrast with the foregoing examples of virtue, and thus show that while peace and content flow from acts of obedience to the dictates of conscience, bitter remorse follows close upon the heels of vice and crime.

"While Belshazzar was carousing at an impious banquet, with his wives and concubines and a thousand of his nobles, the appearance of the

fingers of a man's hand, and of the writing on an opposite wall, threw him into such consternation, that his thoughts terrified him, the girdles of his loins were loosed, and his knees smote one against another. His terror in such circumstances cannot be supposed to have proceeded from a fear of man; for he was surrounded by his guards and his princes, and all the delights of music, and of a splendid entertainment. Nor did it arise from the sentence of condemnation written on the wall; for he was then ignorant both of the writing and of its meaning. But he was conscious of the wickedness of which he had been guilty, and of the sacrilegious impiety in which he was then indulging, and, therefore, the extraordinary appearance on the wall was considered as an awful foreboding of punishment from that almighty and invisible Being whom he had offended. Tiberius, one of the Roman emperors, was a gloomy, treacherous, and cruel tyrant. The lives of his people became the sport of his savage disposition. Barely to take them away was not sufficient, if their death was not tormenting and atrocious. He ordered, on one occasion, a general massacre of all who were detained in prison, on account of the conspiracy of Sejanus his minister, and heaps of carcasses were piled up in the pub-

lic places. His private vices and debaucheries were also incessant, and revolting to every principle of decency and virtue. Yet this tyrant, while acting in the plenitude of his power, and imagining himself beyond the control of every law, had his mind tormented with dreadful apprehensions. We are informed by Tacitus, that, in a letter to the senate, he opened the inward wounds of his breast, with such words of despair as might have moved pity in those who were under the continual fear of his tyranny. Neither the splendor of his situation as an emperor, nor the solitary retreats to which he retired, could shield him from the accusations of his conscience, but he himself was forced to confess the mental agonies he endured as a punishment for his crimes. Antiochus Epiphanes was another tyrant remarkable for his cruelty and his impiety. He laid siege to the city of Jerusalem, exercised the most horrid cruelties upon its inhabitants, slaughtered forty thousand of them in three days, and polluted, in the most impious manner, the temple, and the worship of the God of Israel. Some time afterwards, when he was breathing out curses against the Jews for having restored their ancient worship, and threatening to destroy the whole nation, and to make Jerusalem the com-

mon place of sepulture to all the Jews, he was seized with a grievous torment in his inward parts, and excessive pangs of the colic, accompanied with such terrors as no remedies could assuage. 'Worms crawled from every part of him; his flesh fell away piece-meal, and the stench was so great that it became intolerable to the whole army; and he thus finished an impious life by a miserable death.' During this disorder, says Polybius, he was troubled with a perpetual delirium, imagining that spectres stood continually before him, reproaching him with his crimes. Similar relations are given by historians of Herod, who slaughtered the infants at Bethlehem, of Galerius Maximianus the author of the tenth persecution against the Christians, of the infamous Philip II. of Spain, and of many others whose names stand conspicuous on the rolls of impiety and crime.

"It is related of Charles IX. of France, who ordered the horrible Bartholomew massacre, and assisted in this bloody tragedy, that, ever after, he had a fierceness in his looks, and a color in his cheeks, which he never had before; that he slept little, and never sound, and waked frequently in great agonies, requiring soft music to compose him to rest; and at length died of a lingering disorder, after having undergone the

most exquisite torments both of body and mind. D'Aubigne informs us that Henry IV. frequently told, among his most intimate friends, that, eight days after the massacre of St. Bartholomew, he saw a vast number of ravens perch and croak on the pavilion of the Louvre; that the same night Charles IX., after he had been two hours in bed, started up, roused his grooms of the chamber, and sent them out to listen to a great noise of groans in the air, and, among others, some furious and threatening voices, the whole resembling what was heard on the night of the massacre; that all these various cries were so striking, so remarkable, and so articulate, that Charles, believing that the enemies of the Montmorencies and of their partisans had surprised and attacked them, sent a detachment of his guards to prevent this new massacre. It is scarcely necessary to add, that the intelligence brought from Paris proved these apprehensions to be groundless, and that the noises heard must have been the fanciful creations of the guilty conscience of the king, countenanced by the vivid remembrance of those around him of the horrors of St. Bartholomew's day.

"King Richard III., after he had murdered his innocent royal nephews, was so tormented in conscience, as Sir Thomas Moore reports

from the gentlemen of his bedchamber, that he had no peace or quiet in himself, but always carried it as if some eminent danger was near him. His eyes were always whirling about on this side, and on that side; he wore a shirt of mail, and was always laying his hand upon his dagger, looking as furiously as if he was ready to strike. He had no quiet in his mind by day, nor could take any rest by night, but, molested with terrifying dreams, would start out of his bed, and run like a distracted man about the chamber.

"This state of mind, in reference to another case, is admirably described in the following lines of Dryden.

> 'Amidst your train this unseen judge will wait,
> Examine how you came by all your state,
> Upbraid your impious pomp, and in your ear
> Will hollow, rebel! traitor! murderer!
> Your ill-got power wan looks and care shall bring.
> Known but by discontent to be a king.
> Of crowds afraid, yet anxious when alone,
> You'll sit and brood your sorrows on a throne'

"Bessus, the Pæonian, being reproached with ill-nature for pulling down a nest of young sparrows and killing them, answered, that he had reason so to do, 'because these little birds never ceased falsely to accuse him of the murder of his father.' This parricide had been till then

concealed and unknown; but the revenging fury of conscience caused it to be discovered by himself, who was justly to suffer for it. That notorious skeptic and semi-atheist Mr. Hobbes, author of the 'Leviathian,' had been the means of poisoning many young gentlemen and others with his wicked principles, as the Earl of Rochester confessed, with extreme compunction, on his death-bed. It was remarked, by those who narrowly observed his conduct, that 'though, in a humor of bravado, he would speak strange and unbecoming things of God; yet in his study, in the dark, and in his retired thoughts, he trembled before him.' He could not endure to be left alone in an empty house. He could not, even in his old age, bear any discourse of death, and seemed to cast off all thoughts of it. He could not bear to sleep in the dark; and if his candle happened to go out in the night, he would wake in terror and amazement,—a plain indication that he was unable to bear the dismal reflections of his dark and desolate mind, and knew not how to extinguish nor how to bear the light of 'the candle of the Lord' within him."

Enough has been said to show the importance of the moral powers of man; that these are the highest portion of his nature; that upon the pro-

per training and right exercise of them depends our happiness here and hereafter. It has been also shown that the moral faculties are as capable of cultivation as the intellect. Yet it is a remarkable and alarming fact that our system of seminary instruction almost wholly overlooks this important branch of education.* The

* "Teachers address themselves to the culture of the intellect mainly. The fact that children have moral natures and social affections, then in the most rapid state of development, is scarcely recognised. One page of the daily manual teaches the power of commas; another, the spelling of words; another, the rules of cadence and emphasis; but the pages are missing which teach the laws of forbearance under injury, of sympathy with misfortune, of impartiality in our judgments of men, of love and fidelity to truth; of the ever-during relations of men, in the domestic circle, in the organized government, and of stranger to stranger. How can it be expected that such cultivation will scatter seeds, so that, in the language of Scripture, '*instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree?*' If such be the general condition of the schools, is it a matter of surprise that we see lads and young men thickly springing up in the midst of us, who startle at the mispronunciation of a word, as though they were personally injured, but can hear volleys of profanity unmoved; who put on arrogant airs of superior breeding, or sneer with contempt at a case of false spelling or grammar, but can witness spectacles of drunkenness in the street with entire composure? Such elevation of the subordinate, such casting down of the supreme, in the education of children, is incompatible with all that is worthy to be called the prosperity of their manhood. The moral universe is constructed upon principles not admissive of welfare under such an administration of its laws. In such early habits, there is a gravitation and proclivity to ultimate downfall and ruin. If persevered in, the consummation of a peo-

Secretary of the Massachusetts Board of Education seems to consider the statute of this state, providing that no school books shall be used in any of the public schools calculated to favor any particular religious sect or tenet, as an explanation, at least in part, of this neglect; but as the same inattention to moral culture pervades nearly all the seminaries of other states and other countries, it is obvious that there is a more extensive cause at work in this matter. It may be that the fear of rendering moral culture a means of instilling particular religious tenets into the minds of the young, has, in a few instances, led some parents to exclude it from the school-house and the academy; and perhaps they have been seconded by the caution of their religious guides, whose position is likely to render them scrupulous on this subject. But these views are wholly unreasonable, if they actually exist, and, after all, do not probably exert a powerful influence.

ple's destiny may still be a question of time, but it ceases to be one of certainty. To avert the catastrophe, we must look to a change in our own measures, not to any repeal or suspension of the ordinances of nature. These, as they were originally framed in wisdom, need no amendment. Whoever wishes for a change in effects, without a corresponding change in causes, wishes for a violation of nature's laws. He proposes, as a remedy for the folly of men, an abrogation of the wisdom of Providence."—*First Annual Report of the Secretary of the Board of Education of Massachusetts.*

The true explanation of the neglect of moral culture in our seminaries, and of its neglect altogether, except so far as it may receive the casual attention of the parent or the preacher, arises chiefly from the worldly views of life which are current in society. The intellect is known to be the seat of knowledge, and knowledge is known to be power. Those who have the charge of children look forward to the means of acquiring wealth and station as all-important: they therefore endeavor to cultivate the mind and enlarge its capacity, believing that they thus put those under their care in the sure road to fortune. And this may be so, if we consider fortune to consist only in the world's wealth. But if we regard virtue as the highest attainment and the richest treasure, and consider that wealth without it is a worthless possession, nay, usually a snare to its holder and a curse to society, we shall see that true wisdom condemns the policy which cultivates the intellect and neglects the heart. Let this subject, therefore, receive the careful attention of parents. Let them consider that moral culture is indispensable, and let them bear in mind, what has frequently been said before, that the soul may be educated as well as the mind. If we bring up our children to a trade or profession,

we see that they acquire, by study, practice and habit, the knowledge, the knack and the taste necessary to success. The trade or profession of virtue is more necessary still, and it may be, by study, practice and habit, as strongly impressed upon the character as the knowledge of any art or profession.

I shall now proceed to notice several important moral duties, including those which involve obligations to society and ourselves. I shall not pretend to go through with the whole catalogue of virtues, but shall only mention those which seem most important. And let me observe, *that one of the most efficient modes of impressing a child with the importance of any thing, is for a parent to let him see, by his own looks, words, and conduct, that he sets a high value upon it.*

TRUTH.

Truth is the foundation of virtue. An habitual regard for it is absolutely necessary. He who walks by the light of it has the advantage of the midday sun; he who would spurn it goes forth amid clouds and darkness. There is no way in which a man strengthens his own judgment and acquires respect in society so surely as by a scrupulous regard to truth. The

course of such an individual is right on and straight on. He is no changeling, saying one thing to-day and another to-morrow. Truth to him is like a mountain landmark to the pilot; he fixes his eye upon a point that does not move, and he enters the harbor in safety. On the contrary, one who despises truth and loves falsehood is like a pilot who takes a piece of drift-wood for his landmark, which changes with every changing wave. On this he fixes his attention, and, being insensibly led from his course, strikes upon some hidden reef, and sinks to rise no more. Thus truth brings success; falsehood results in ruin and contempt.

JUSTICE.

This is a great virtue, implying in its general sense the obligation to render to every one what is his due. In common acceptation, it is the duty of being honest and fair in all our dealings. But it has a farther signification. It not only binds us to deal equitably in matters of property, but requires us to respect the feelings and character of others. If you take an unfair advantage of a man in a bargain, you cheat him; if you take away his goods or merchandise, without his consent, you are guilty of theft. If you forcibly take away another's purse, you

are a robber. For all these acts of injustice, human laws provide punishment; there are comparatively few, therefore, who will be guilty of such crimes. But I am afraid that many persons, who would be shocked at the idea of cheating, thieving, or robbing, in matters of property, have no scruples in cheating another of what might be due to his character—of stealing away his peace of mind or robbing him of his fair fame. But it should not be forgotten that justice requires fair dealing in the one case as well as the other; that if human laws watch over the rights of property, the all-seeing eye of justice watches over the subtler rights and possessions of the heart.

It is true we have walls and fences to protect our lands, bolts and bars to secure our merchandise; we have also statutes against acts of injustice in respect to property; we have courts to try, and prisons to punish offenders against these laws; and all this array of power admonishes every member of society to be just in the common business of life. But there are dearer possessions than those of lands and merchandise, which are thus protected. "He who steals my purse steals trash, but he who robs me of my good name leaves me poor indeed." And how shall these delicate interests be defended?

I know of no other way than by inculcating a sense of justice in society. And to make this effectual, let parents begin with their children. Let them not only caution them against theft, and cheating, and robbery, but against all those little tricks, arts and artifices by which children attempt to wound each other's feelings; by which one child endeavors to shift to another the blame that belongs to himself; and, above all, against the wanton, mischievous, or malicious tendency, which children often have, to exaggerate the faults or misrepresent the conduct of others. Let parents encourage justice in all things. Let them set examples of justice before their children, especially in dealing with them. Let them never reward or punish unjustly.

One thing farther. Teach your children, by example and precept, never to wound a person's feelings because he is poor, because he is deformed, because he is unfortunate, because he holds a humble station in life, because he is poorly clad, because he is weak in body or mind, because he is awkward, or because the God of nature has bestowed upon him a darker skin than theirs. The rich man, who makes an ostentatious display of his wealth, and thereby robs a poor man of his peace of mind, is, in

the eye of morality, a robber. The fortunate man, who bestows scorn and contempt upon the unfortunate, and thus takes away his self-respect, is in the eye of morality a thief. Let such lessons as these be engraved *by a mother's hand* on the heart of every child.

MERCY.

This is benevolence, mildness, or tenderness of heart, and disposes a person to overlook injuries, or to treat an offender better than he deserves.

> ———————" Mercy is twice blessed ;—
> It blesseth him that gives and him that takes.
> 'T is mightiest in the mighty ; it becomes
> The throned monarch better than his crown.
> His sceptre shows the source of temporal power,
> The attribute of awe and majesty,
> Wherein doth sit the dread and fear of kings ;
> But mercy is above the sceptred sway !
> It is enthroned in the hearts of kings !
> It is an attribute of God himself!
> And earthly power doth then show likest God's
> When mercy seasons justice."

But this beautiful virtue may be also exercised by us all in the common intercourse of society, and be thus twice blessed, blessing "him that gives and him that takes." Let children, therefore, be taught to be kind and gentle to all around them. Let every act of

cruelty, whether wanton or malevolent, be rebuked; let them be required to observe this rule even toward the brute creation. The Scripture says that the merciful man is merciful to his beast. If, therefore, you would educate your children thoroughly in this virtue, require its exercise even toward insects, and birds, and quadrupeds, and every thing that can feel. It is lawful to make these creatures subservient to our pleasure and our comfort, and to this end we may take their lives; but we may never wantonly subject them to pain or deprive them of existence. If we do this, we not only commit a sin, but cultivate the spirit of cruelty in our own hearts.

There is one trait of character in our American boys which I think deserves to be checked; and that is the incessant war that they carry on against familiar birds and the lesser quadrupeds. As soon as a boy can hurl a stone, he becomes a Nimrod, and goes forth as a mighty hunter against the bluebirds, cat-birds, swallows and robins that venture into our gardens, orchards and fields. Not even the little wren, that comes with his fair offer of a dozen beautiful songs a day for the rent of some nook or cranny about the house, is safe from the whizzing missile. Not even the little sparrow, that

would build beneath your window, is tolerated. Not even the little ground squirrel, that enlivens the woods, is permitted to eat his nut in safety. And when the boy becomes a youth, the same exterminating war is carried on, though with a different weapon. With the fowling-piece in his hand, he roams the orchard and the field, slaughtering, without discrimination, jays, woodpeckers, sparrows, blackbirds, bob-o-links, and the rest of the feathered family.

Now, is not this all wrong? Does not this partake of cruelty? And, beside, is it not obvious folly? For my own part, I love to see the birds enlivening the landscape. The rigor of our climate drives them away for half the year, but I mourn when they are gone, and rejoice at their return. They are a great resource to those who will observe them. Their songs, however varied, are ever beautiful. Their forms, habits and capacities are themes of interesting study. It is delightful to see them building their nests, rearing their young, pursuing their food, and displaying their various musical gifts. Why, then, should we drive these creatures away? Some of them, it is true, are thieves, and take more cherries and corn than we are willing to spare them, and I approve of necessary scarecrows and suitable pelting in these

cases. But why banish the whole feathered race, most of whom are not merely innocent, but absolutely useful in diminishing the number of noxious insects? It is not so in other countries. In England, birds generally are protected and cherished. I do not speak now of pheasants, partridges, and other game, which are sheltered in the parks, and preserved from all but his lordship's shot; but, throughout the whole country, the sparrows, bulfinches, goldfinches, thrushes, blackbirds, and other little songsters, are permitted to live almost without molestation. They are seen by hundreds in every hedge and field. Many of them are almost domesticated around the houses; and even in the cities, such as Liverpool, Manchester, Birmingham, London, and others, amid the smoke of coal, the din of factories, and the throng of people, you see thousands of these little birds. In the heart of an English city, I have sometimes waked up in the morning, and, from the bursting melody of finches and sparrows around, have imagined myself to be in the country.

Why is it that our custom in respect to birds is so different in America? Have we derived from our pilgrim fathers a spirit of extermination? Because the first settlers of this country

cut away the forests, slaughtered the Indians, smote the bear and the bison, hunted down the panther and the wolf, have we derived from them a spirit of extirpation, which, now that the monsters of the forest are slain, is given up by men, but lives in our children, and vents itself on cat-birds and sparrows? I know not; but, be this as it may, I mourn over the solitude which is gradually gathering over the landscapes of New England, from the absence of the feathered songsters; and I mourn over that spirit of wanton cruelty which makes man the enemy, instead of the friend, of harmless birds.

FORGIVENESS.

"To err is human; to forgive, divine."

"Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me."

"Of him that hopes to be forgiven, it is indispensably required that he forgive. On this great duty, futurity is suspended, and to him who refuses to practise it, it might seem that mercy might reasonably be denied.

"The discretion of a man defers his anger, and it is his glory to pass over a transgression. By taking revenge, a man is but even with his enemy, but in passing it over, he is superior."

PITY, PATIENCE, &c.

There are various other virtues, such as pity, patience, forbearance, humility, candor, content, gratitude, all of which deserve the attention of parents, and which should be inculcated upon children as occasion may arise. And let it be remembered that these, as well as other virtues, may be made to grow in the heart by being cherished and called into frequent exercise, or may never exist there if a parent's hand do not sow the seed. The last of these virtues which we have mentioned is commended to every heart by the lines of Burns—

"The bridegroom may forget the bride
Was made his wedded wife yestreen;
The monarch may forget his crown,
That on his head an hour hath been

The mother may forget the child
That smiles sae sweetly on her knee;
But I'll remember thee, Glencairn,
And all that thou hast done for me."

The beauty of gratitude is heightened when we contrast it with its opposite vice. "Ingratitude is a sin so shameful that there never was a man found who would own himself guilty of it. Ingratitude perverts all the measures of religion and society, by making it dangerous to be charitable and good-natured. However, it

is better to expose ourselves to ingratitude than to be wanting in charity to the distressed. He that promotes gratitude pleads the cause both of God and man, for without it, we can neither be sociable nor religious. An ungrateful man is a reproach to the creation, an exception from all the visible world; neither the heavens above nor the earth beneath affording any thing like him.

> Blow, blow, thou wintry wind;
> Thou art not so unkind
> As man's ingratitude;
> Thy tooth is not so keen,
> Because thou art not seen,
> Although thy breath is rude.
>
> Freeze, freeze, thou bitter sky;
> Thou dost not bite so nigh
> As benefits forgot;
> Though thou the waters warp,
> Thy sting is not so sharp
> As friends remembering not."

DISCRETION.

This is a nice perception of what is right and proper under the circumstances in which a person is called to act. It may be illustrated by the *feelers* of the cat, which are long hairs placed upon her nose, with which she readily measures the space between sticks and stones through which she desires to pass, and thus

determines, by a delicate touch, whether it is sufficiently large to let her go through without being scratched. Thus discretion appreciates difficulties, dangers and obstructions around, and enables a person to decide upon the proper course of action.

"There are many more shining qualities in the mind of man, but there is none so useful as discretion. It is this which gives a value to all the rest, which sets them at work, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry and wit impertinence; nay, virtue itself often looks like weakness. Discretion not only shows itself in words, but in all the circumstances of action; and is like an agent of providence, to guide and direct us in the ordinary chances of life."

But how shall discretion be cultivated in children? Chiefly by example. It is a virtue especially committed to the cultivation of the mother. She may do much to promote it, by rebuking acts of imprudence, and bestowing due encouragement upon acts of discretion. Let the mother remember that discretion is important to men, and see that she cherishes it in her sons; let her remember that it is essential to women, and make sure of it in her daughters.

CHEERFULNESS.

Of all the virtues, cheerfulness is the most profitable. It makes the person who exercises it happy, and renders him acceptable to all he meets. While other virtues defer the day of recompense, cheerfulness pays down. It is a cosmetic, which makes homeliness graceful and winning; it promotes health, and gives clearness and vigor to the mind. It is the bright weather of the heart, in contrast to the clouds and gloom of melancholy. It is particularly susceptible of cultivation by exercise and repetition. It is infectious, and may be communicated to all around. I have seen a bright-faced child in the midst of a family, over whom some shadow of dulness was creeping, suddenly disperse the clouds and bring a clear sunshine over the whole group. Such a child in a family is worth his weight in gold.

A mother's cheerfulness is important. She is to the family the centre of the solar system, and as she smiles or frowns, the household is bright or dull. But in proportion as cheerfulness is beneficial, its opposite is hurtful. There is a species of melancholy which has a pleasant flavor to the heart, but pensiveness is the proper name for this. There is a constitutional me-

lancholy, which manifests itself in a love of mournful music, and lonely landscapes, and pathetic poetry. I have seen this displayed in very early childhood. I remember a child, who, at the age of five years, was often found in some sequestered part of a garden, with her lip curled and the tears flowing down her cheeks, without the power to tell the reason. If asked for explanation, she would dash the tears away, and say she could not help it. This kind of melancholy is of dangerous tendency, and may bring evil, if indulged or encouraged. There is misery enough to beget real sorrow, and we should rather nerve the heart to resist despondency, than indulge a state of mind, which, seconded by the influence of real trouble, may break down our courage and destroy our energy.

I am afraid many good and pious people make a great mistake in cherishing gloomy views of life, both among themselves and their children. Under the idea that it is necessary to wean the heart from the pleasures and possessions of this world, they speak of it habitually as a vale of tears, a path of thorns and briers, through which we must pass in our journey to another state of existence. This is certainly an erroneous view of life, and is the

fruitful source of many evils. It disgusts the young and the cheerful with religion and religious people, who become associated in their minds with moody dulness or revolting gloom. But the effect of these views upon persons of a melancholy temperament is even worse. They are apt to sink deep into the mind, and, coinciding with the tendencies of the heart, to overshadow the whole being with the dismal mist of habitual despondency. In such cases, insanity is the frequent result. And where this does not happen, where the mind is sustained by religious hope, still how desolate is the existence of that individual who is trained to look upon this world only as a scene of sorrow and trial. And, beside, is it not a false, unprofitable and impious view of existence? Has God given this to us as a curse? There is, doubtless, a great deal of misery in the world, but it is chiefly brought upon us by our own misconduct. And, moreover, the balance of pleasure infinitely outweighs the pain.

Dr. Paley remarks that "it is a happy world after all. The air, the earth, the water, teem with delighted existence. In a spring noon or a summer evening, on whichever side I turn my eyes, myriads of happy beings crowd upon my view. The insect youth are on the wing. Swarms

of new-born flies are trying their pinions in the air. Their sportive motions, their wanton mazes, their gratuitous activity, their continual change of place without use or purpose, testify their joy, and the exultation which they feel in their lately discovered faculties. A bee amongst the flowers in spring is one of the most cheerful objects that can be looked upon. Its life appears to be all enjoyment; so busy, and so pleased; yet it is only a specimen of insect life, with which, by reason of the animal being half domesticated, we happen to be better acquainted than we are with that of others. The whole winged insect tribe, it is probable, are equally intent upon their proper employments, and, under every variety of constitution, gratified, and perhaps equally gratified, by the offices which the Author of their nature has assigned to them. But the atmosphere is not the only scene of enjoyment for the insect race. Plants are covered with aphides, greedily sucking their juices, and constantly, as it should seem, in the act of sucking. It cannot be doubted but that this is a state of gratification. What else should fix them so close to the operation and so long? Other species are running about, with an alacrity in their motions, which carries with it every mark of pleasure. Large patches of

ground are sometimes half covered with these brisk and sprightly natures. If we look to what the waters produce, shoals of the fry of fish frequent the margins of rivers, of lakes, and of the sea itself. These are so happy, that they know not what to do with themselves. Their attitudes, their vivacity, their leaps out of the water, their frolics in it, which I have noticed a thousand times with equal attention and amusement, all conduce to show their excess of spirits, and are simply the effects of that excess. Walking by the sea-side, in a calm evening, upon a sandy shore, and with an ebbing tide, I have frequently remarked the appearance of a dark cloud, or, rather, very thick mist, hanging over the edge of the water, to the height, perhaps, of half a yard, and of the breadth of two or three yards, stretching along the coast as far as the eye could reach, and always retiring with the water. When this cloud came to be examined, it proved to be nothing else than so much space, filled with young shrimps, in the act of bounding into the air from the shallow margin of the water, or from the wet sand. If any motion of a mute animal could express delight, it was this: if they had meant to make signs of their happiness, they could not have done it more intelligibly. Suppose

then, what I have no doubt of, each individual of this number to be in a state of positive enjoyment; what a sum, collectively, of gratification and pleasure have we here before our view!

"The young of all animals appear to me to receive pleasure simply from the exercise of their limbs and bodily faculties, without reference to any end to be attained, or any use to be answered by the exertion. A child, without knowing any thing of the use of language, is in a high degree delighted with being able to speak. Its incessant repetition of a few articulate sounds, or, perhaps, of the single word which it has learnt to pronounce, proves this point clearly. Nor is it less pleased with its first successful endeavors to walk, or rather to run, which precedes walking, although entirely ignorant of the importance of the attainment to its future life, and even without applying it to any present purpose. A child is delighted with speaking, without having any thing to say; and with walking, without knowing where to go. And prior to both these, I am disposed to believe that the waking hours of infancy are agreeably taken up with the exercise of vision, or perhaps, more properly speaking, with learning to see.

"But it is not for youth alone that the great

Parent of creation hath provided. Happiness is found with the purring cat, no less than with the playful kitten; in the arm-chair of dozing age, as well as in either the sprightliness of the dance or the animation of the chase."

No one can read this passage without perceiving its truth, and deducing the inference that life is bestowed as a benefit by the Creator to the tenants of the earth, the air, and the sea, to fishes, insects, birds and quadrupeds. And is man the only exception to this beneficence? Is life a good to all beside, and a curse to him? There seems to me to be impiety in the very thought. Let us look then upon life as it really is,—a great and good possession—good, not only as the means of preparing us for another and better world, but good in itself; a path leading to another country, but still a pleasant path. Such are the true views to be taken of life, and we ought to support, cultivate and cherish a spirit of cheerfulness, by the habitual contemplation of our present existence in this aspect.

FIDELITY.

This virtue is displayed in the fulfilment of promises, whether expressed or implied, in the conscientious, scrupulous discharge of the duties of friendship, and in the keeping of secrets.

It is therefore a great virtue, and may be used as a decisive test of character. He who has it is entitled to confidence and respect; he who lacks it merits contempt. If a man carefully performs his promises, may we not confide in him? If he violates them, must we not despise him? If we find a person is true to friendship, we may be sure that he has just perceptions of virtue. If we find one who betrays a friend, or who is guilty of any species of treachery, we cannot doubt that he is essentially base and corrupt. To those who cannot keep a secret, we commend an anecdote of Charles II. of England, which ought to engraved upon the heart of every man. When importuned to communicate something of a private nature, the subtle monarch said, "Can you keep a secret?" "Most faithfully," returned the nobleman. "So can I," was the laconic and severe answer of the king. Let parents, who desire that their children should possess the respect of the community and enjoy the pleasures of friendship, take care to imbue them with fidelity of character.

PRUDENCE.

"Aristotle is praised for naming fortitude, the first of the cardinal virtues, as that without which no other virtue can steadily be practised;

but he might with equal propriety have placed prudence before it, since without prudence fortitude is madness." The parent may cultivate prudence, by bestowing commendation upon instances of it, in a child, and rebuking its opposite, rashness; by kindly and clearly setting forth the advantages which result from the first, and the evils which spring from the last. There are few families, where there are children, that do not furnish a daily text for comments of this kind.

COURAGE.

This is of two kinds, physical and moral. The former is chiefly a constitutional endowment, though it may be cultivated by judicious training. It is that unflinching steadiness of nerve which impelled Putnam to enter the wolf's den, and face the grizzly brute in his very lair. It is a sentiment which renders an individual superior to a feeling of personal danger. It peculiarly befits the soldier and the seaman, and all who are called upon to exercise cool judgment in situations of peril. Moral courage is a virtue of higher cast and nobler origin. It springs from a consciousness of virtue, and renders a man, in the pursuit or defence of right, superior to the fear of reproach, opposition or

contempt. You often see it in children, who, from a feeling of rectitude, will tell the truth, though it may subject them to reproof or punishment. It is a beautiful trait of character, and deserves careful parental encouragement. It has led to many of the finest actions detailed in the history of mankind. It was moral courage that sustained the apostles in undertaking to preach the religion of the crucified Jesus, in opposition to a splendid mythology, which had been cherished for ages, and to the support of which, the architect and sculptor had long consecrated their genius. It was moral courage that sustained Wilberforce, through good report and evil report, in his protracted efforts to effect the abolition of the slave trade. It was moral courage that sustained Howard in his pilgrimages to hundreds of prisons, reckless of infection and pestilence, if so be he might alleviate the misery of the prisoners.

Such are a few of the higher examples of moral courage. But it is a virtue which may be called into daily exercise in the common business of life. It is this which induces a man, on fit occasions, to express his honest opinions, without regard to the unfavorable effect they may have upon his own interests. It is this which induces a man to stand by the virtuous, when

they chance to be unfortunate, and when public scorn or reproach are turned against them.

Cowardice of all kinds is contemptible; but there are many fears, the seeds of which are cast into the childish imagination by careless nurses or imprudent mothers. In this way, vague apprehensions while in the dark, cold creeping fears of ghosts and apparitions, and various silly superstitions, are engendered. How much misery has been caused to individuals by such vicious folly. All this should be most strictly guarded against. But of all kinds of cowardice, that which makes a man afraid to have an opinion of his own, and leads him always to seek to be on the strong side, is perhaps the most truly despicable. Physical fear may be involuntary. but the moral cowardice of the lover of popularity, the time-serving weathercock of opinion, evinces intrinsic and cherished baseness. Let parents consider these things well; let them begin with the first symptoms of that weakness which leads children to equivocate or deceive, with a view to avoid responsibility. Let them follow it up, and by constant exercise give full development to the moral nerve.

In dealing with children who are marked with constitutional timidity, or whose imaginations

have become filled with unreasonable fears, by false instruction, I would warn parents against attempting to correct the evil by harsh measures. In some cases within my knowledge, the endeavor to force timid children to be courageous, by placing them in situations of apparent danger, has resulted in serious injury. I knew a man who had a son of fine talents, but of great gentleness and shrinking timidity; and, being ashamed of this trait in his child, he determined to remove it. He therefore took him on his own horse, and rode with him among a crowd of soldiers, who were discharging their muskets and cannon. The boy spoke not during this severe trial, but from that hour his cheerfulness deserted him, and, though he afterwards acquired distinction, a smile seldom visited his face, and his powerful intellect seemed often hovering on the verge of insanity. Do not attempt therefore to force courage. The true method of dealing with unreasonable fears in children, is gradually to accustom them to those situations which excite their fears. It is also well to place them in the society of courageous children.

SELF-GOVERNMENT.

In the midst of events which seem to bespeak predestination, man still feels that he is free.

The planets wheel through the heavens; the earth revolves on its axis, and performs its vast annual circuit; the seasons come and go; the clouds rise and vanish; the rain, the hail, and the snow descend; and in all this man has no voice. There is a system of government above, beyond and around him, declaring a sovereignty which takes no counsel of him. But still, in the midst of all this, man possesses a consciousness of freedom. The metaphysician may be confounded with the seeming inconsistency of an omnipotence, ruling over all things, yet granting free agency to the subjects of its power. But common sense does not puzzle itself with an attempt to discover the precise point at which these seeming principles of opposition may clash or coalesce. It contents itself with the obvious fact that God is a sovereign, who has yet created beings, and given them their freedom, prescribing boundaries to their powers and capacities indeed, but within these limits permitting them to act by their own volition.

Man then is free; he has the power to seek happiness in his own way. He enters upon existence and sets forward in the path of life. But as he passes along, a thousand tempters beset him. Pleasure comes to beckon him away, offering him present flowers, and unfold-

ing beautiful prospects in the distance. Wealth seeks to make him her votary, by disclosing her magic power over men and things. Ambition woos him with dreams of glory. Indolence essays to soften and seduce him to her influence. Love, envy, malice, revenge, jealousy, and other busy spirits, assail him with their various arts. And man is free to yield to these temptations if he will; or he has the power to resist them, if he will. God has surrendered him to his own discretion, making him responsible, however, for the use and the abuse of the liberty bestowed upon him.

If a person mounts a high-spirited horse, it is important that he should be able to control him, otherwise he may be dashed in pieces. If an engineer undertakes to conduct a locomotive, it is necessary that he should be able to guide or check the panting engine at his pleasure, else his own life, and the lives of others, may be sacrificed. But it is still more indispensable that an individual, who is entrusted with the care of himself, should be able to govern himself.

This might seem a very easy task; but it is one of the most difficult that we are called upon to perform. History shows us that some of the greatest men have failed in it. Alexander could conquer the legions of Persia, but he could not

conquer his passions. Cæsar triumphed in a hundred battles, but he fell a victim to the desire of being a king. Bonaparte vanquished nearly the whole of Europe, but he could not vanquish his own ambition. And in humbler life, nearer home, in our own every-day affairs, most of us are often drawn aside from the path of duty and discretion, because we cannot resist some temptation or overcome some prejudice.

If we consider that self-government requires two things; first, whenever we are tempted to deviate from the path of rectitude or to act imprudently, or whenever we are tempted to neglect any duty, that we should possess and exercise the power to check ourselves in the one case, and to compel ourselves to the required action in the other, we shall see that it is the great regulator of conduct, the very balance-wheel of life. Without it, a person is almost sure to miss happiness, however great may be his gifts, however high his fortune; with it, the humblest individual may command not merely the world's wealth, but the world's respect; and, what is better, peace of mind and the consciousness of Heaven's approbation.

If parents would not trust a child upon the back of a wild horse without bit or bridle, let

them not permit him to go forth into the world unskilled in self-government. If a child is passionate, teach him, by gentle and patient means, to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity. If he is sulky, charm him out of it, by encouraging frank good humor. If he is indolent, accustom him to exertion, and train him so as to perform even onerous duties with alacrity. If pride comes in to make his obedience reluctant, subdue him, either by counsel or discipline. In short, give your children the habit of overcoming their besetting sins. Let them feel that they can overcome temptation. Let them acquire from experience that confidence in themselves which gives security to the practised horseman, even on the back of a high-strung steed, and they will triumph over the difficulties and dangers which beset them in the path of life.

PATRIOTISM.

Patriotism, or love of country, is a sentiment which pervades almost every human breast, and induces each individual to prefer the land of his birth, not because it is better than another country, but merely because it is his country. This sentiment may be illustrated by a variety

of anecdotes. Many of the Swiss, on account of the poverty of their country, are induced to seek military service in foreign lands. Yet, in their voluntary exile, so strong is their affection for their native hills, that whole regiments have been said to be on the point of desertion, in consequence of the vivid recollections excited by one of their national songs.

A French writer informs us that a native of one of the Asiatic isles, amid the splendors of Paris, beholding a banana tree in the Garden of Plants, bathed it with tears, and seemed for a moment to be transported to his own land. The Ethiopian imagines that God made his sands and deserts, while angels only were employed in forming the rest of the world. The Maltese, insulated on a rock, distinguish their island by the appellation of "The Flower of the World." The Javanese have such an affection for the place of their nativity, that no advantages can induce them, particularly the agricultural tribes, to quit the tombs of their fathers. The Norwegians, proud of their barren summits, inscribe upon their rix dollars, "Spirit, loyalty, valor, and whatever is honorable, let the world learn among the rocks of Norway." The Esquimaux are no less attached to their frigid zone, esteeming the luxuries of

blubber oil for food, and an ice cabin for habitation, above all the refinements of other countries.

Such are some of the exhibitions of this universal sentiment in less refined nations. In a state of higher civilization, it becomes a more exalted passion, and is thus beautifully expressed by Scott :—

> "Breathes there the man, with soul so dead,
> Who never to himself hath said,
> This is my own, my native land!
> Whose heart hath ne'er within him burned,
> As home his footsteps he hath turned,
> From wand'ring on a foreign strand?
> If such there be, go, mark him well;
> For him no minstrel raptures swell;
> High though his titles, proud his name,
> Boundless his wealth as wish can claim;
> Despite those titles, power and pelf,
> The wretch, concentred all in self,
> Living, shall forfeit fair renown,
> And, doubly dying, shall go down
> To the vile dust, from whence he sprung,
> Unwept, unhonored and unsung."

It might at first seem that patriotism, which implies a preference of one country over another, was opposed to philanthropy, which embraces in its generous scope the whole human family. But a consideration of the practical effect of patriotism will lead us not merely to dismiss all distrust, but to admire that dispensation of pro-

vidence, by which the inhabitants of every land, whether it be a region of sterile mountains, or an inhospitable climate of snow, or a land flowing with milk and honey, or a desert of sand, are attached to the soil where their lot is cast. In the first place, this love is a source of contentment and happiness, even though it may be founded in ignorance or false comparisons; and, in the second place, it excites the people to seek the good and promote the prosperity of the inhabitants. It stimulates them to act individually and unitedly, and, in cases of emergency, to put forth great efforts in the sacred cause of country, whether it be to realize some desirable object, or avert some threatened evil.

Thus it would appear that, by implanting this sentiment in the breast of man, God has provided an active agent, the design and tendency of which are to cultivate and cherish the advantages which each country possesses; to develop its resources, to increase its comforts and riches, to raise the standard of civilization, and, in short, to promote its true glory. Such is the design and such the tendency of that sentiment called patriotism; and if it is more circumscribed in its view than philanthropy, it is far removed from selfishness, and the bosom in which it dwells must be exalted and purified,

in proportion to the sway it is permitted to exercise over the heart.

Patriotism, love of country, then, is not merely a justifiable sentiment, but it is also ennobling to the soul which feels it, and beneficial to the community which calls it into exercise. It is alike dictated by nature and sanctioned by reason and religion. It becomes, therefore, a fit object of attention to all enlightened minds, and is worthy of the particular consideration of every one charged with the education of youth. While springing up spontaneously in the heart, it should be strengthened by all those means which are known to exert a strong influence on the young mind. Among these there is none, perhaps, more efficient than the exhibition of fine examples; and the best and most copious source of them is to be found in the story of our revolution. The striking instance afforded by Mr. Reed, the president of the continental congress, who, although offered a large bribe by some British agents to betray his country, replied, "Gentlemen, I am poor, very poor, but, poor as I am, your king is not rich enough to buy me!" is one of those which not only furnishes a vivid illustration of high patriotism, but is likely to excite in the breast of youth a glow of admiration and an ardent spirit of emulation.

DUTIES OF CITIZENSHIP.

Whatever may be thought of it, the government of a country is a matter of the greatest consequence. It is of consequence not only in a general point of view, but to each individual. There is not a living soul so isolated that the influence of government, good or bad, may not reach him; and, in point of fact, there are very few men, women or children, of any generation, who are not in a serious degree affected by government.

We here speak not only of the form of government, but of the administration of it. The first is indeed of importance, but the latter is no less important: indeed, it has even been asserted that whatever government is best administered, is best. For the administration of our government, the people are responsible in a high degree, for they elect the individuals who administer it, and as these are good or bad, fit or unfit, so is the administration of it.

Now let it be considered, for a moment, what is meant by government, and we shall then see how immediately each individual is interested in it, and how deeply he may be affected by it. Government, then, embraces the making and enforcing all those laws which are designed to

protect life; all those laws which are designed to protect property; all those laws which should insure to a man the peaceable possession of his home, his house, and his fireside—which should enable him to collect around him his family in security, and feel persuaded that the fruit of his labor, his skill, and his care, is so guaranteed to him, that he may appropriate it to his and their comfort and happiness.

Nor is this all the benefit designed to be conferred on us by government. It is this which should provide a system of general education; it is this which should protect us in the free exercise of our religious opinions; it is this which should enforce justice between man and man; it is this which should regulate commerce, and render it a source of national and individual wealth; it is this which should protect the arts and sciences, and give encouragement to manufactures and agriculture,—thus increasing the comforts and enjoyments of the community.

Such a thing is government; it is charged with all the great interests of the community. It is designed for good; but let us consider that it is as pervading as the air we breathe;—that, if we bar our doors, it will still enter our houses, and exert an influence upon all our interests.

But government is not a machine that goes regularly on, necessarily accomplishing its destined task. If it be compared to a machine, it is one that needs skilful and diligent care. It may be neglected, get into disorder, and fail of its proper object; or, if wickedly or selfishly managed, it may produce extensive and fatal mischief.

Government, then, though designed for good, is only good when well and wisely managed. When ill managed, it sometimes fails of its real design, and, instead of good, produces real evil. To apply it to our own case, suppose that the government falls into the hands of bad men, who only care for themselves, and are willing to sacrifice the good of the people to their selfish schemes. What then is our situation? Why, all our interests, our lives, our property, the peace of our homes and our firesides, the produce of our labor, the great cause of education, the rights of conscience, the interests of justice, the paramount interests of commerce, agriculture, and manufactures—all the great sources of wealth and prosperity, all the dearest interests of the heart—are committed to the mercy of men who have no mercy; men who look upon the people as their servants and their slaves, to be gulled, and cheated, and used, as their own interests may dictate!

Such must be our situation when the government falls into the hands of artful, selfish and designing men. Nor can our interests be much safer in the hands of a weak, ignorant or incompetent set of rulers. We have compared government to a machine. It may be illustrated by a manufactory filled with various complicated engines, all of which are set in motion by a fall of water, acting upon one great wheel. Under a skilful and vigilant superintendent, the work goes regularly and safely on; the great wheel communicates its action to the others, and a vast complication of wheels, and bands, and cogs, proceeds, with different degrees of celerity, indeed, but each according to its design, and each accomplishing the end for which it was intended. Thus the whole establishment proceeds with safety and success. But suppose that the superintendents are ignorant, and do not understand the machines; or suppose they are negligent and inattentive. Disorder will soon creep into all parts of the establishment. There will be the grating of wheels here, the rending of bands there, and the crush of cogs in another place. The great wheel will acquire an irregular motion; and the whole work, so lately a beautiful and useful contrivance, will rush into a state of anarchy and utter ruin.

This illustration cannot be said to impute too much consequence to government. Let us go to any country, ill governed, and compare it with one well governed. Look at Turkey, and see what desolation covers three fourths of its surface, and that too where the soil and climate are celebrated for the highest fertility! Look into society, and see how dreary and comfortless is the condition of the greater part of the people. Compare this with England, where the soil is naturally poor and the climate forbidding, and see what a difference. In the one case, poverty, distrust, selfishness and ignorance are characteristics of the people, while wealth, frankness, liberality and intelligence are common to them in the other. And a great part of this difference arises from the difference of government. A good government is, then, a great blessing, but a bad government is a curse. The Turks have a striking proverb, which bitter experience has taught them—*no grass grows where the sultan's horse has set his foot.* In other words, prosperity ceases and desolation comes wherever a selfish and unprincipled ruler has sway.

If these things are so, what does patriotism dictate to an American citizen? Each citizen has the right to act in the choice of our rulers.

No one is deprived of this right, and no one, consequently, is free from the responsibility of using it, and using it wisely. All may vote, and many may exert influence upon other voters. This, then, is the situation of every American citizen—he has the power to exert a greater or less influence upon the choice of those men who govern the country; and upon this choice depends the happiness, the peace, the prosperity, of nearly fourteen millions of people! Such is the vast interest at stake, and such the high responsibility which is laid upon the soul of every citizen of this free country. No one can shrink from the duties which follow from this state of things. He who uses his vote or his influence selfishly, basely betrays his country; he who uses them inconsiderately, puts at hazard the interests of his country; he who neglects or refuses to use them, deserts his country, and, like a sentinel, flies from his post in the hour of need.

Let us then draw a few inferences, and make a few observations as to the political duties of each American citizen.

1. It is the duty of every American citizen to vote for public officers. The theory of our government involves the doctrine that the people are capable of governing themselves. And

so they doubtless are. But what will become of the country if the people refuse or neglect to vote? The safety of our country depends on having a full and fair representation at the polls of all classes—rich and poor, the laborer and the capitalist, the refined and the simple. If the polls are given up to any one class, will the rights of all be secured? No. Let every citizen vote then; it is his bounden duty.

2. It is his duty in voting to lay aside selfish and narrow views, and act as he conscientiously thinks best for the good of the whole country.

3. He should act *for* no party, and *with* no party, only so far as that party tends to promote the good of the whole country.

4. Public officers being public agents, or trustees, to perform certain duties, a voter should choose for the public as for himself; he should take care never to aid in electing an artful and dishonest man, for he may betray. He should try a candidate, strictly, by the questions proposed by Mr. Jefferson,—*Is he capable? Is he honest? Is he a friend to the Constitution?*

5. The Scripture says, "put not thy trust in princes." We may add, put not thy trust in politicians! Our real safety is in the honesty of the people. If they are dishonest, or corrupt, or ignorant, or negligent, we are exposed to ruin.

The child will partake of the diseases of the father; the government of the country, where the people rule, will be like the people, good or evil. Is there any man among us so bad as to aid in debasing, corrupting, destroying our government? Let each man read, examine, ponder, and act intelligently and honestly. Let the people act in such a manner as to make politicians see that honesty is their best policy, and then they will be honest—not otherwise!

6. Political virtue, like all other virtue, consists partly in self-sacrifice, or rather in considering our own interests only as they make part of the whole. The spirit of '76 was of this character; it was a spirit of self-forgetfulness, self-denial, self-sacrifice. These times of peace may not demand the same acts of virtue, but they demand the same kind of virtue. Let no man, who values a pure conscience, or seeks a good name, be found sacrificing the country to his own love of office, or power, or fame. Let no one, who values his independence, be made the dupe of such as do these things.

7. This right of voting is a great matter. It is a thing for which millions are yearning in other lands. Let us not abuse it. It is a vast power. It gives into our hands the destiny of millions. Will any one trifle with it? Will

any one abuse it? Will any one sell it? Who has the knavery to confess to himself or the world that he will lay this mighty talent up, unused and useless, in a napkin; or that he will use it according to his prejudices; or make it the instrument of his own ambition; or throw it away upon friendship, or family aggrandizement, or any other narrow, personal consideration? Who is the man that can look into his own bosom and confess that he can forget his country, forswear patriotism, and do these, or any of these things?

8. If it is said that it is sometimes difficult to choose between candidates for office, let us bear in mind one rule—that it is never safe to promote the political schemes of designing, selfish managers. An artful, cunning intriguer for office is always to be shunned by honest voters.

9. We who vote are acting for ourselves and our children. We may spoil the great and good work of our forefathers; we shall do it if we are not careful! Who will aid in the destruction of this fabric, which has excited the admiration of the world, and go into the land of spirits, and say to their sires and grandsires, we have done what we could to destroy your work?

Such appear to be the views which every

American citizen should take of his political duties, and in these, at the proper age, ought not fathers carefully to instruct their sons? Ought they not to teach them that we are as truly bound to be honest and true in dealing with the country as with our fellow-men? Ought they not to warn them against the infamous maxim, current with some people, that "all is fair in politics?"

PERSEVERANCE.

Perseverance, the steady pursuit of a laudable and lawful object, is almost a sure path to eminence. It is a thing which seems to be inherent in some, but it may be cultivated in all. Even those children who seem to be either indolent like the sloth, or changeful as the butterfly, by the skilful training of a watchful parent, may be endowed with the habit of perseverance. The following anecdotes may aid in illustrating to youth the nature and value of this virtue. The celebrated Timour the Tartar, after a series of the most brilliant victories, was at length conquered and made captive. Though confined in a prison, whose massive walls and thick iron bars discouraged every attempt to escape, he still strove at each chink and crevice to find some way of deliverance. At length, weary and dispirited, he sat down in a corner of his gloomy pri-

son, and gave himself up to despair. While brooding over his sorrows, an ant, with a piece of wood thrice as large as itself, attracted his attention. The insect seemed desirous to ascend the perpendicular face of the wall, and made several attempts to effect it. But, after reaching a little elevation, it came to a jutting angle of the stone, and fell backward to the floor. But again, again, and again the attempt was renewed. The monarch watched the struggles of the insect, and in the interest thus excited forgot his own condition. The ant persevered, and at the sixtieth trial surmounted the obstacle. Timour sprang to his feet, exclaiming, "*I will never despair—perseverance conquers all things!*"

A similar anecdote is told of Robert Bruce, the restorer of the Scottish monarchy. Being out on an expedition to reconnoitre the enemy, he had occasion to sleep at night in a barn. In the morning, still reclining his head on a pillow of straw, he beheld a spider climbing up a beam of the roof. The insect fell to the ground, but immediately made a second essay to ascend. This attracted the notice of the hero, who, with regret, saw the spider fall a second time from the same eminence. It made a third unsuccessful attempt. Not without a mixture of con-

cern and curiosity, the monarch twelve times beheld the insect baffled in its aim; but the thirteenth essay was crowned with success. It gained the summit of the barn, and the king, starting from his couch, exclaimed, "This despicable insect has taught me perseverance! I will follow its example. Have I not been twelve times defeated by the enemy's superior force? On one fight more hangs the independence of my country!" In a few days, his anticipations were fully realized, by the glorious result, to Scotland, of the battle of Bannockburn.

A few years since, while travelling in an adjacent state, I came to a little valley, surrounded by rocky and precipitous hills. In that valley was a single house. It was old, and, by its irregularity of form, seemed to have been built at various periods. It was, however, in good condition, and bespoke thrift and comfort. Not a shingle was missing from the roof, no dangling clapboards disfigured its sides, no unhinged blinds swung idly in the wind, no old hats were thrust through the windows. All around was tidy and well-conditioned. The wood-house was stored with tall ranges of hickory, the barns were ample, and stacks of hay without declared that it was full within. The soil around, as I have said, was rocky, but

cultivation had rendered it fertile. Thriving orchards, rich pastures and prolific meadows occupied the bed of the valley and the rugged sides of the hills. I was struck with the scene, and, when I reached a village at the distance of two or three miles, I made some inquiries, where I learnt the story of the proprietor. He was originally a poor boy, and wholly dependent upon his own exertions. He was brought up as a farmer, and began life as a day laborer. In childhood, he had read that "*procrastination is the thief of time.*" He did not at first understand its meaning, and pondered long upon this desperate thief, who bore the formidable title of PROCRASTINATION. It was at length explained to him; but the struggles he had made to comprehend the adage fixed it deep in his mind. He often thought of it, and, feeling its force, it became the ruling maxim of his life. Following its dictates with inflexible *perseverance*, he at length became proprietor of the little valley I have described. Year by year it improved under his care, and, at the period of which I am speaking, he was supposed to be worth at least twenty thousand dollars.

Such is the force of perseverance. It gives power to weakness, and opens to poverty the world's wealth. It spreads fertility over the

barren landscape, and bids the choicest fruits and flowers spring up and flourish in the desert abode of thorns and briers. Look at Boston! Where are the three hills which first met the view of the pilgrims as they sailed up its bay? Their tops are shorn down by man's perseverance. Look at the granite hills of Quincy! Proudly anchored in the bosom of the earth, they seem to defy the puny efforts of man, but they are yielding to man's perseverance. Forbidding and hopeless as they would appear to the eye of indolence and weakness, they are better than the treasures of Peru, and the gem-strewn mountains of Brazil, to a people endowed with the hardy spirit of perseverance! They are better, for, while they enable them to command the precious metals yielded by other climes, they cherish a spirit and a power which all the gold of Golconda could not purchase.

INDUSTRY.

Let me say a word in behalf of this home-spun virtue. It may seem superfluous, perhaps impertinent, to enforce industry upon the hardest working people in the world, as I conceive our good countrymen to be; but I speak of it as a part of education—as a principle to be inculcated upon childhood. Its proper limits I

shall hereafter attempt to define. In this country, it is the duty of every individual to live an active life. No one, even though he be rich, has a right to be idle or useless. In the hive of bees, there is a privileged class of drones; but there the government is despotic, with a queen at its head. Ours is a republican government, which admits of no drones, and tolerates no aristocratic indolence. Nor is industry more a duty to society than a source of individual happiness. There are no pleasures so sweet as those earned by effort, no possessions so dear as those acquired by toil. The truth is that the main happiness of life consists in the vigorous exercise of those faculties which God has given us. Thus it usually happens that more enjoyment is found in the acquisition of property than in its possession. How often does the rich man, surrounded with every luxury, look back from the pinnacle which he has attained, with fond regret, to those days of humble but happy toil when he was struggling up the steep ascent of fortune!

Make industry, then, a part of fireside education. Teach it to your children as a point of duty; render it familiar to them by practice. Personal exertion and ready activity are natural to some children, and these hardly need any

stimulus to the performance of duties requiring bodily exertion. There are others who have an indolence, a reluctance to move, either uniform or periodical, in their very constitution. If neglected, these children will grow up in the habit of omitting many duties, or of performing only those which are agreeable. It is indispensable that such should be trained to patient exertion, habituated to the performance of every duty in the right time and the right way, even though it may require self-denial and onerous toil. A person who cannot compel himself, from a mere sense of duty, to overcome a slothful reluctance to do what is disagreeable, is but half educated, and carries about him a weakness that is likely to prove fatal to his success in life. Such a person may act vigorously by fits and starts, as he may be occasionally urged by impulse; but the good begun will often remain unfinished, and, from subsequent negligence, will result in final disaster. The only safe way is to found industry upon principle and establish it by habit. To show children the benefits of this virtue, and enlist their reason in its favor, parents may recount to them the following tale.

In the northwestern part of Asia, there is a famous city, called Bagdat. The people here believe in the existence of certain spiritual be-

ings, whom they call genii. Like fairies, they are supposed to have great power, and to hold intercourse with mankind. All this is, of course, a mere matter of fancy, but it will answer the present purpose as well as if it were true. There was once in this city of Bagdat a little boy, who was poor, and obliged to earn his daily bread by rearing flowers in a small garden. As the price of flowers in that luxuriant climate is extremely low, the boy was compelled to be very industrious, in order to obtain necessary food and clothing. But still he had good health, and he ate his coarse meal with high relish and satisfaction. But this was not his greatest pleasure; his flowers were a perpetual source of enjoyment. They were *his* flowers; *he* planted them, *he* watered them, pruned and nurtured them. Beside all this, they were the source of his livelihood. They gave him bread, shelter and raiment. He therefore loved them as if they were his companions. He saw them spring out of the ground with pleasure; he watched the budding leaves and unfolding flowers with delight.

But, at length, discontent sprung up in his mind, and in the evening of a hot day he sat down in his garden and began to murmur. "I wish," said he, "that flowers would plant and prune and water themselves. I am tired of this

incessant toil. Would that some good genius would step in and bring me flowers already made, so that I might be saved all this trouble." Scarcely had he uttered this thought, when a beautiful being, with bright wings, stood before him, and said, "You called me, boy; what do you desire?" "I am weary of my employment," said the boy. "I live by cultivating flowers. I am obliged to toil, day by day, with unceasing industry, and I am only able to obtain my daily bread. If I mistake not, you are a kind and powerful genius, who can give me flowers if you will, and save me all this toil." "Here!" said the genius, holding forth a beautiful fan of feathers, "take this; wave it over the earth in your flower-pots, and the brightest blossoms of Cashmere will spring up at your bidding!" Saying this, the spirit departed.

The little boy received the charmed fan with great delight, and waved it over one of his flower-pots. A bud immediately shot up through the soil, gradually unfolded itself, and in a few minutes a beautiful moss-rose, blooming and fragrant, stood before him! I need not describe the transports of the little gardener. He found his charmed fan to be just the thing he had desired. He had now no labor to perform—a few sweeps of his fan brought

him all the flowers he needed. He therefore spent his time in luxurious indolence. Things went on very well for a fortnight. But now, a different kind of weariness began to creep over him. His appetite, too, failed by degrees, and he no longer enjoyed his meals. He lost his interest, too, in the flowers. He saw no beauty in their bloom—their very odor became sickening. The poor boy was unhappy, and again began to murmur. "I wish," said he, "the genius would come back and take away this foolish fan." In a moment the bright being was standing at his side. "Here," said the boy, handing forth the fan, "take back the charm you gave me. Forgive me, sweet genius, but I was mistaken. The weariness of indolence is far worse than the weariness of industry. I loved the flowers which were produced by my own skill and care; but things which cost nothing are worth nothing. Take back the charm, and leave me to that humble happiness which my own industry can secure, but which your potent spell would chase away."

Such is the fable; and you may, by repeating it to children, make them understand the benefits and feel the duty of industry. If, after telling them the tale, they desire a charm, more

powerful than that of the eastern fairy, you may give them this,—

> Ne'er till to-morrow's light delay
> What may as well be done to-day;
> Ne'er do to-day what on the morrow
> Will wring your heart with sighs and sorrow.

But let me add one word of caution, here, to parents. Though industry be a duty, yet labor should have its limits. It is not only true of children, but of grown-up people, that "all work and no play makes Jack a dull boy." And is it not matter of fact that many of the good people of our country run into the error of excessive devotion to business? It appears to me that we are the most laborious people in the world. Day and night we are perpetually "grinding at the mill." I have noticed in England, that, when the hours of labor are over, the mind relaxes from its cares. The merchant, in turning his key upon his counting-room, shuts in his restless plans and projects, and goes home to spend the evening sociably, with his family. The farmer, also, and the mechanic, follow a similar custom. Nothing indeed is more pleasant than to see the sociable and cheerful manner in which these English families, of all classes, spend their evening leisure. But it is very different with us. When the sun is set

and the farmer is by his fireside, he is too often silent, in cogitations about the farm. The merchant, though he has left his daybook and leger behind, is still moody and absent-minded in the midst of his family, for his thoughts are running on business. This is all wrong. During the hours of business, a man must pursue it with vigor, if he means to obtain success. But he should still give himself several hours of relaxation each day. This is necessary for health, and indispensable to cheerfulness of mind. Beside, the claims of society demand that every individual should spend some portion of his time in easy and pleasant intercourse with friends, neighbors or general society. Parents, above all, are bound to keep up a lively and pleasant sociability in their families, so that home may be rendered agreeable to the children and happy to all.

While, therefore, I would inculcate industry, I would remark that it may be carried to excess. Every virtue has its bordering vice. The extreme of courage touches upon the precincts of rashness, and a step beyond the proper limit of industry brings you into the dreary regions of avarice. The reason why we are peculiarly exposed to this error in America seems to be this, that, in every department of life, the harvest

is great and the laborers comparatively few. On every hand, fields of enterprise are opening and beckoning adventurers to thrust in the sickle. This is the powerful excitement, operating upon every individual, to put forth his utmost exertions, and it has the effect to induce almost every man to undertake a little more than he can well attend to. Thus, like Issachar of old, he becomes a strong ass crouching down between two burdens. He is rendered the slave of business, and, making the same mistake as the miser, who fancies that gold is an end, and not a means, he thinks that life is made to be spent in the hurry and turmoil of business, and not that business is, to some extent at least, an instrument by which higher and better enjoyments are to be secured. If this be true,—if we Americans are exposed to peculiar temptations in this matter, let us be wise, and correct the mistake into which we have fallen.

ORDER AND NEATNESS.

These two virtues generally go together, and you seldom see one without the other. In illustration of their benefits on the one hand, and the evils which result from their neglect on the other, let me introduce to the notice of the reader the following sketches, which he may have

seen before. They are pictures of village life, but lessons may be drawn from them to suit the city, as well as the farm-house and cottage.

The village of Decay is situated somewhere in New England. The land is good, and the people have all the means of comfort and happiness, but they don't know exactly how to use them. We shall give a sketch of Capt. Seth Wideopen's house, which is a sample of the whole town. Capt. Wideopen, by the way, is a good sort of man enough, and is well off, as the saying goes. He has two hundred acres of land; but he has not the good sense to observe the advice of the old rhymes,—

> "'T is folly in the extreme to till
> Extensive fields and till them ill.
> The farmer, pleased, may boast aloud
> His bushels sown, his acres ploughed,
> And, pleased, indulge the cheering hope
> That time will bring a plenteous crop.
> Shrewd common sense sits laughing by,
> And sees his hopes abortive die;
> For, when maturing seasons smile,
> Thin sheaves shall disappoint his toil.
> Advised, this empty pride expel;
> Till little, and that little well.
> Of taxing, fencing, toil, no more
> Your ground requires when rich than poor;
> And more one fertile acre yields
> Than the huge breadth of barren fields."

The captain is also ignorant of the advan-

tages to be found in following the injunctions laid down by the same writer, as follows:—

> "Neat be your farms: 't is long confessed
> The neatest farmers are the best.
> Each bog and marsh, industrious, drain
> Nor let vile balks deform the plain;
> No bushes on your headlands grow,
> Nor briers a sloven's culture show.
> Neat be your barns, your houses neat,
> Your doors be clean, your court-yards sweet;
> No moss the sheltering roof enshroud,
> No wooden panes the window cloud,
> No filthy kennels foully flow,
> Nor weeds with rankling poison grow;
> But shades expand, and fruit-trees bloom,
> And flowering shrubs exhale perfume.
> With pales your garden circle round;
> Defend, enrich, and clean the ground;
> Prize high this pleasing, useful rood,
> And fill with vegetable good."

The fact is that there is more comfort in neatness and order than most people think of. There is also much virtue in these things. They stamp themselves, after long habit, on the mind and heart, and, to some extent, mould the intellectual and moral character. No being but a pig is happy and at ease in the midst of filth and confusion; and if a person, by living among them for a long time, gets reconciled to them, he is so far depraved and degraded toward the standard of one of the lowest of the brute creation.

But to be a little more particular. Capt. Wideopen's house stands on a broad street, that runs for a mile in length through the village of Decay. It is an old farm-house, one story high, with its gable end to the street. In front of the house is the wood-pile, spread out so as to cover a rood of ground. As you pass by, the barn, cow-house, and yard, with its deep morass of manure in high flavor, salute the eye and nose. The pig-pen, wide open and in full view, is between the house and barn. In a warm day the congregation of vapors is overwhelming. The well, the wash-shed, the wood-shed, all are in full view to the passers by. The space around the front door is defiled by the pigs, who root and grunt there by day, and by the geese, who roost there by night.

Thus all the unsightly and unseemly objects are spread out to view, and the scene is embellished by the addition of broken sleighs, sleds, ploughs, wagons, carts, old posts, &c. There lies a shapeless heap of stones; yonder is a gate hanging by one hinge, which will soon be broken for want of care. Here is a pair of bars thrown down; there the stone wall has tumbled over!

Such is the scene presented by the residence of a wealthy, respectable farmer in New Eng-

land; and I am sorry to say that there are hundreds, nay thousands, like it in New England—ay, in New England! Not that every village is a Decay, or every farmer a Wideopen. No! some of our villages are delightful, and some of our country people are patterns of good order and neatness. But I am speaking of those who are not so. And if these pages should come into the hands of any person, in New England or out of it, who is ignorant of the advantages of neatness and order, let me urge upon him, as worthy of immediate attention, the following remarks, drawn from observation and experience.

1. A man, whose house, like Capt. Wideopen's, is out-of-doors marked by disorder, confusion, and want of cleanliness, is generally the same in-doors.

2. Where there is confusion and want of neatness, though there may be plenty of bread, butter, milk, cheese, fuel, clothing, and other necessaries, there is little comfort, little thrift, little good nature, little kindness, little religion, little beauty, little peace or happiness.

3. Children brought up in the midst of confusion and want of cleanliness, are likely to be low, vulgar, and vicious in their tastes and in their character. Let fathers and mothers

consider that, if they bring up their children in this way, they are schooling them to be drunkards, profane, mean, base, wicked and despised; that the schooling of home is the most lasting of all schooling; that the ferule of the schoolmaster cannot efface what the father and mother have taught; that the preacher cannot destroy the die stamped upon the young heart at home by parental example! Look to this, ye fathers and mothers, and if for your own sakes ye are indifferent to neatness and order, for the sake of the young immediately around you be no longer so!

4. There is a constant tendency in the want of order and neatness to cause ruin and waste; consequently a man who, like Capt. Wideopen, allows things to go on in this way, generally gets poorer and poorer, till at length mortgages, embarrassment, debt, losses, and the law, bring him to poverty.

5. Neatness and good order contribute to health, wealth, and happiness; while opposite habits tend to disease, misery, poverty, vice and short life.

Let us now turn to another scene. The village of Thrivewell is also a New-England village, and is remarkable for its pleasant, cheerful aspect. Every person who rides through it is delighted; and the place has such a reputation,

that the land is worth more, and the houses will sell for more, than in almost any other place of the kind you can name. And this arises from the good taste, neatness, and order, which characterize the inhabitants. I will give you a sketch of the house belonging to Capt. John Pepperidge: a careful, correct, upright man, who has risen from poverty, to ease and competence, by industry, economy, and prudence.

His house stands three or four rods back from the street; the front yard is green, grassy, and decorated with handsome trees. The wood-pile is fenced in; the barn-yard, pig-pen, &c., are also tidily fenced. It is a favorite proverb with Pepperidge that there *should be a place for every thing, and that every thing should be in its place.* This is his great maxim: and he not only observes it himself, but he requires every man, woman and child about him to observe it also. He says it saves him one hundred dollars a year.

He has other rules, such as *a stitch in time saves nine:* thus, as soon as a stone falls off the wall, he puts it up; when a rail gets out of the fence, he replaces it; when a gate is broken, it is forthwith repaired; if a clapboard is loose, a nail clenches it. Thus, matters are kept tight and tidy. Of a wet day, instead of going to the tavern, he spends the time in mak-

ing little repairs. At odd moments of leisure, he sets out trees and shrubs; thus, year by year, beautifying his place, and rendering it not only more comfortable, but also worth more money, in case he should ever desire to sell it.

Capt. Pepperidge takes great pleasure, and perhaps a little innocent pride, in his place, though, to say the truth, it is by no means costly. He loves better to spend his time in making it more convenient and pleasant, in setting out trees, improving the grounds, mending the fences, &c., than in going about to talk politics, or gossip upon other people's business, or in haunting a tavern bar-room. In short, his home is comfortable, pleasant, delightful. It is neat and orderly, inside and out. And he has made it so; though his wife, having happily caught the influence of his example, contributes her share to the good work. His children are well dressed, well educated, well behaved. Can such a man be a drunkard? Can he be vicious? Can he be wicked? Who has so good a chance of health, wealth, and happiness? Who so likely to be respected by his neighbors? Who so likely to do good by his influence and example? Come, Capt. Wideopen, I pray you, and learn a lesson of farmer Pepperidge!

Let us look at the practical effect of Pep-

peridge's example. Formerly the village of Thrivewell was called Uneasy Swamp, and was inhabited by a set of people becoming the name. They were poor, ignorant, idle and *uneasy*. They were jealous of all rich people, and considered the unequal distribution of property a dreadful evil. They were equally jealous of the wise, and considered the unequal distribution of knowledge a nuisance to be abated. They were also jealous of the virtuous, and hated nothing so much as a just and honest man. In short, they were, half a century ago, where some conceited but ignorant and ill-minded people are now, willing to level every body and thing to their own standard. If a candidate for office was up, who addressed their prejudices, and coaxed them with promises, though meaning to cheat them, he was the man for them. If he was known to be mean, slippery and unprincipled, fellow-feeling seemed to render them kind, and the more ardently they espoused his cause. Such was Uneasy Swamp; a place which may have its image still in some parts of the country.

But Pepperidge came among the people and set them a good example. They persecuted him, reviled him, hated him, ridiculed him, broke down his fences at night, and played him

sundry mischievous tricks. But he was patient, and tough, in his patience, as the tree that gave him a name; and he overcame them at last. One by one, the villagers began to imitate him. The small brown houses gradually lost their look of squalidness and disorder. The Swamp emerged from its shadow, and became a cultivated valley. The little farmers and the humble mechanics rose from their degraded condition; education spread its light; industry and frugality showered down their blessings; and Uneasy Swamp became the flourishing village of Thrivewell.

And thus, though none of the people are what is called rich, none are poor. The small houses are neat, and the fruit-trees, the blossoming shrubs, the green grass, around them, declare that the people are happy. They are not mad in the foolish chase for riches, which is destroying more peace in this country than all the bodily diseases our flesh is heir to. They are now, from better knowledge, satisfied that the rich man shall possess his wealth, both because they perceive that, generally speaking, the laboring classes are the happiest, and that the security of property is the only steady impulse to economy, industry, providence, and the other important village virtues. They are more fond

of knowledge, for they perceive that it increases their power of being happy. They respect talent and wisdom, for they know that these are gifts sent by Heaven for the guidance of man to happiness. In politics, they are staunch republicans, but always give their votes for men of sterling integrity. A man who has the general character of being an artful, intriguing office-seeker, has no chance with them. They are perhaps a little prejudiced against cities and city people. If they ever have any thing to do with a lawyer, they go to one who has been bred in the country, and one who was in early life a farmer. They think, and, perhaps, justly, that while this rustic breeding gives a man an habitually honest and plain turn of mind, it also renders him more knowing, sagacious, and favorable in his feelings, in respect to country people.

I cannot better close this sketch than by introducing some lines which are much esteemed in the village of Thrivewell. Every man, woman and child there knows them by heart.

"Let order o'er your time preside,
And method all your business guide.
Early begin and end your toil,
Nor let great tasks your hands embroil;
One thing at once be still begun,
Contrived, resolved, pursued, and done.

Hire not for what yourselves can do,
And send not when yourselves can go;
Nor till to-morrow's light delay
What might as well be done to-day.
By steady efforts all men thrive,
And long by moderate labor live;
While eager toil and anxious care,
Health, strength, and peace, and life impair.

Nor think a life of toil severe;
No life has blessings so sincere.
Its meals so luscious, sleep so sweet,
Such vigorous limbs, such health complete,
No mind so active, brisk, and gay,
As his who toils the livelong day.
A life of sloth drags hardly on;
Suns set too late and rise too soon.
Youth, manhood, age, all linger slow
To him who nothing has to do.
The drone, a nuisance to the hive,
Stays, but can scarce be said to live;
And well the bees, those judges wise,
Plague, chase, and sting him till he dies."

WARNINGS.

In proportion as virtue is beautiful, vice is marked with deformity; and as one deserves to be sought, the other must be shunned. I have endeavored to impress upon parents the importance of inculcating virtuous principles in the hearts of their children, and I have incidentally warned them against the besetting danger of various vices. But this last is a point of so much importance, that it seems proper to make it the subject of particular comment.

One of the most common, and, if we consider all the temptations to which children are exposed, one of the most venial vices of childhood, is falsehood. It manifests itself in various ways,—in direct lying, in deception, artifice, tergiversation, misrepresentation, equivocation, exaggeration, &c. There may be a difference in children as to the facility with which they adopt these faults, but I believe that falsehood is spontaneous in very few of them. Truth is natural to children, and if they resort to any form of deception, it is, in almost all cases, through the infection of bad example. A child does not lie until he perceives some advantage to result from it—either the attainment of some good, or escape from some evil. And who teaches him this policy? Either his little companions or the grown-up people around him.

But however the vice of deception may originate, it is one of the most hurtful and dangerous to which children are exposed. Like a thrifty weed, it grows rapidly from small beginnings, and soon engrosses the whole soil, to the exclusion of useful plants. It deadens the mind to the beauty of truth, and, after long indulgence, blinds the moral vision, so that it cannot clearly discover the path of rectitude. It displaces frankness, and substitutes slyness;

it roots out honesty, and weaves over the whole character a revolting tissue of trick, artifice and subterfuge. Let parents, therefore, deal vigilantly with this vice, and eradicate it in all its forms. If a root or fibre is left in the heart, it will soon or late shoot forth and flourish.

Cunning is the legitimate offspring of falsehood, and ever merits reprobation and contempt. I know of no person more generally feared, shunned and despised, than one who has acquired the reputation of being cunning. He is generally compared to a snake in the grass which slides unseen around your path, and, without giving you the opportunity of escape or defence, is ready to make you the victim of his selfishness or spleen. If you would not leave the image of the serpent stamped upon the character of your child, be careful to check in him every tendency to cunning.

Envy reflects more disgrace upon human nature than any other passion. It seems so unnatural, and so exclusively useless and hurtful, that we cannot but wonder how it came into the world. Stripped of all disguise, it is hatred of another, excited by the perception of his superiority in some respect. Thus beauty, wealth, strength, talents, virtue, the best gifts of Heaven, beget this hateful passion. And let it be remem-

bered that envy is not a sluggish or inactive principle; it is not content to gaze only at the happiness of another, but it stimulates the bosom in which it resides to exertion, for the purpose of despoiling the fortunate and the successful of their enjoyments. Let it also be considered that while this passion tends to evil in respect to the object which excites it, it also stings the heart in which it lives, without even affording the poor atonement of transient gratification. It might seem that mankind would be careful to exclude a drug of such unmixed bitterness from the cup which they put to their lips. But it is still largely mixed, either by accident or volition, in the thoughts and feelings which make up the every-day draught of society. It is to envy that we may trace the spicy scandal, and the detractive gossip, which circulate with such electric energy in our towns, cities and villages. It is to envy that we may attribute that odious triumph, with which we sometimes see people trample on an individual, whom misfortune has hurled down from some elevated station. It is to envy we may attribute much of that sour discontent with which the poor or the less wealthy look upon the rich. It is to envy we may impute the malice with which the coarse

and vulgar look upon the refined, and with which the vicious regard the virtuous.

Let parents beware of this pestilent disturber of human peace. If they are poor, let their children by no means indulge envy towards the rich. No person should be hated either because he is rich or poor. Above all, let not parents infuse a poison into the minds of their children, which can bestow no pleasure, and ensures certain misery. Let them especially beware of those meddling people, who, knowing the readiness with which envy springs up in the minds of men, seek to promote it, and thus agitate society with strife and contention. In almost every village, town, and city, there are some persons of this sort. Even at school we often find some beardless politician attempting to excite the children of the poor against those of the rich, by accusing the latter of pride, which probably they do not feel; and we need not go far to find similar politicians in grown-up society. Of all people in the world, these are most to be shunned; for while they are ever swayed by sinister and selfish designs, and while their exertions only tend to mischief, the weakness of poor human nature is still apt to give them influence. It is the duty, it is the interest of all to cultivate peace, good-will,

good-neighborhood in society. Who then would endeavor to give up society to the demon of envy? Who would give encouragement to the ministers of this mischievous spirit? Who would aid in scattering discord and strife among the members of the human family?

Jealousy is a twin sister of envy, and the two may often be seen hand in hand, helping each other in the work of mischief. Suspicion is of the same bad family, and, like its kindred, perpetually seeks to extend its power over the individual into whose breast it has gained admittance. It drives away the nobler virtues, and at length takes possession of the whole tenement. When it has acquired complete sway, it degrades the mind and debases the heart. It suggests evil thoughts of others, because the place where it dwells is evil. There is no surer sign that the core of a man's heart is thus rendered unsound by the worm within, than to see him constantly suspecting others of vice or meanness. It is pitiable to see some persons, stung with this malady, who are constantly seeking to give a bad interpretation to the conduct of others. These usually assume an air of superior sagacity, and, pretending to penetrate the hearts of men with a moral microscope of their own, trace the best and most

benevolent actions to a polluted fountain. Such persons are self-deceivers, and, instead of being wiser than others, they are usually mistaken, and are very unsfe counsellors. Regulated by no sense of justice, and guided by no feeling of candor, they judge ill of others only from a consciousness of the evil springing up within themselves. Instead of throwing light upon the breasts of others, they only reflect what is passing in their own bosom. It may be laid down as an infallible rule, that a person is capable of any meanness or any wickedness of which he needlessly suspects another.

Let parents beware, then, of this noxious vice in children. Simplicity is better than suspicion. It is better to be sometimes duped than to carry about, in one's breast, a viper that is constantly suggesting evil opinions of brothers, sisters, friends and neighbors.

Pride is of two kinds: first, inordinate self-esteem; an unreasonable conceit of one's own superiority in talents, beauty, wealth, accomplishments, rank or elevation. Second, a noble self-esteem, springing from a consciousness of worth. The first of these is one of the greatest mischief-makers in society, and always bespeaks a want of good sense in those who are marked with it. It is, in fact, a species of

insanity, for it converts into a curse those very advantages upon which it is founded. If a person is seen to be proud of any possession, he becomes the object of envy, malice and detraction. And thus, what might be the instrument of attaching friends and promoting the happiness of others, draws around the individual a host of enemies, and turns human kindness into effervescent bitterness and spleen.

But how shall we correct this evil passion, so rife and ready in the human heart, where it has even the least encouragement? The boy will plume himself upon his new jacket; the girl will seek to dazzle her companions with her new bonnet. The rich proprietor of the lordly mansion will look haughtily down upon the shed of his humble neighbor. The luxurious occupant of the coach will peep superciliously out of the window upon the man that toils through the dust on foot. These things will sometimes be, and how shall we prevent or mitigate these evils? There are two considerations, which, if duly impressed upon the minds of parents, and properly inculcated upon children, will go far towards accomplishing this object. In the first place, wealth, beauty, power and station are not essential to happiness, nor do they, as the world goes, ordinarily bring

happiness. There is no reason, therefore, why the possessor of them should be looked upon with envy, or regarded as favored above others. In the second place, these envied possessions are no sufficient grounds for self-esteem. They are accidental gifts, implying no merit on the part of him who holds them. The true standard of character is that of moral worth. One who is honest, just, and beneficent, be he rich or be he poor, is entitled to his own esteem and that of others. Riches, beauty and power are compatible with vice and meanness; they are no part of the man, and ought not to bring upon him to whom providence has given them, either honor or reproach. Let parents cultivate these views of human character and human life upon themselves and their children. Let them manifest a solicitude that their children should be good, rather than great. Let them show that they place a higher value upon obedience, truth, and kindness, than upon riches. Let them beware how they excite the ambition of children to outshine their companions in dress, equipage, or any other sign of good fortune. Let them beware how they stimulate the love of display, or tolerate a haughty self-esteem. Let them duly consider that wealth, power and station are dangerous possessions,

and that he on whom they are bestowed, like one walking on the edge of a dizzy precipice, is imminently exposed to destruction: and that happiness, peace and security usually dwell with the humbler occupant of the lowly hill-side or the sheltered valley.

Vanity, an empty pride, inspired by an overweening conceit of one's personal attainments or decorations, is apt to beset young minds, and, with a little encouragement on the part of the parent, will soon spread itself over the whole character. But it is an offensive vice, and those who are infected with it soon find themselves subjected to ridicule and contempt. Let those who have the charge of children be careful that they do not feed this greedy passion, by ministering to its cravings in gaudy dress, or equipage, or display of any kind.

Anger and revenge are such atrocious passions, that the parent hardly needs to be warned against their indulgence on the part of children. Sulkiness is so ill-favored, that a child under its influence will generally dismiss it if he can see himself in a mirror. Good humor in the parents will always charm this moody intruder out of the house. Obstinacy must be reasoned with; when the understanding is convinced, and a little time is given for pride to subside

punishment may follow if it do not yield. Greediness, the spirit of appropriation of every thing to self, in the child, leads to avarice in the man. This may be easily overcome, by persuading the child often to part with his possessions. The habit of giving away is soon established. The spirit of liberality readily commends itself to the heart, when illustrated by example and enforced by precept. But this must be done in childhood. If avarice gets hold of a man, it usually clings to him for life. It is in such a case the last vice which surrenders to virtue, and even when religion enters the heart, it fiercely and obstinately disputes for the right of sovereignty there.

Ambition is of two kinds, the one laudable, the other vicious. The first springs from a love of excellence, and leads to a noble and generous emulation; the latter denotes an inordinate and selfish desire of power or eminence, often accompanied with illegal means to obtain the object. Parents and teachers should be careful to discriminate between these two kinds of ambition, and take heed that in giving scope to one they do not tolerate the other. There is a difference in children, as I hâve had occasion to remark before, as to the facility with which the principle of emulation acts upon them. But, soon or

late, almost all of them are imbued with a desire to rise in life, and therefore engage in the strife, to see which shall climb the highest. In this country, there are so many tempting fields of enterprise thrown open to ambition, that almost every person is roused to action, and stimulated to the utmost pitch of his powers. The humblest individual may rise to the highest office or attain the most unbounded wealth. Every one can look around and see examples which assure him of this truth. And, as if this were not a sufficient stimulus, we systematically urge such views and desires, not upon the young only, but upon the whole community, as lead to the impression that success in life consists only in riches or preferment, and that happiness is only to be found in standing upon the heads of others.

This is wrong; and it deserves the serious consideration of parents. Competence and content are true wealth, and those who exercise an influence over children sin against their true interest if they mark out for them a plan of life which goes beyond or falls short of these. The first step for parents to take in this matter is to get rid of a common mistake, that of making children the instruments of their own ambition. Mothers love to see their children better dressed

than others; fathers to see them excel in mental power; and thus the seeds of false ambition are sown, and, when the rank weeds shoot up, they are nurtured by the parental hand. The motive here cannot be disguised; it is selfish pride in the parent, though it may wear the semblance of affection for the child. To aid persons engaged in the training of children, so that they may cherish a virtuous ambition on the one hand, and repress vicious ambition on the other, I suggest the following table.

POINTS OF SAFE AMBITION, WHICH PARENTS MAY INCULCATE UPON THEMSELVES AND THEIR CHILDREN, WITHOUT FEAR OF EXCESS.

1. Neatness and propriety in dress, having reference to occasion and the circumstances of the individual.

2. Politeness; paying due regard to the tastes and feelings of others.

3. Good humor.

4. Cheerfulness.

5. Justice in respect to the property, character, and feelings of others.

6. Cultivation of the intellect, with a view to the discovery and vindication of truth.

7. Wisdom; the skill to avoid vice and misfortune, and to attain virtue and success.

8. Self-control; the power to restrain one's self from acts of imprudence, vice and folly; the power to compel one's self to do what is required at the right time and in the right way.

9. Moral courage; the power to resist fashionable errors; to maintain unpopular truth; to show sympathy, kindness and humanity toward the unfortunate, the humble and the poor, even where it may threaten momentary contempt.

10. Consistency, without obstinacy.

11. Charity in all its forms.

12. Excellence in the profession or pursuit to which a person devotes himself, accompanied by equity and modesty.

POINTS OF DANGEROUS AMBITION, WHICH PARENTS SHOULD REPRESS IN THEMSELVES AND THEIR CHILDREN.

1. Display of all kinds, in dress, equipage, manners, accomplishments, talents, wit, personal beauty, power and wealth.

2. Great riches, rank, station, office, as instruments of selfish gratification and pride.

3. Exclusiveness, by which persons affect to be of a superior caste.

4. That assumed superiority of taste which displays itself in hypercritical discontent.

5. That pretendedly superior sagacity which imputes bad motives as the source of good actions.

6. That cunning which would make dupes of mankind.

CHARITY.

I have reserved to the last my remarks on this virtue, not because I would rank it as inferior to other virtues, but because it seems to be a union of them all. The sun, though so pure and stainless, is still the fountain of the primitive colors. If you take pieces of cloth, of these several hues, place them on a wheel, and then turn it rapidly, so that the colors blend together in the eye, they will form a pure white, like the liquid overflow which the sun pours out upon the universe. And as light is a union of all colors, so is charity a blending of all the higher

virtues. As the sun is the source of light, so is Heaven the great fountain of charity. As the sun gives life to the vegetable and animal world by its light and heat, so charity quickens the moral world, giving to mankind whatever love, peace, and happiness there may be in it.

It is not necessary for me to enlarge upon the virtue of charity in its religious sense, as involving love to God, the source of all good. But in its exercise to man, it cannot be too earnestly inculcated, especially as a point of education. I do not speak of alms-giving, the commonest, cheapest, and easiest kind of charity; for the demands upon us for this are few in our country, compared with what they are in most others. Perhaps the infrequency of occasion for the exercise of this species of virtue may even lead us to forget it, which would certainly be wrong; for there are instances in which parting with our substance for the relief of the needy is an indispensable duty. But I would ask parents to cultivate that charity of speech, feeling, and opinion, which may lead to peace in families, neighborhoods, villages and towns. Let them cherish all this in themselves; let them cultivate it in their children. If we consider the savage spirit which we often see in society, leading to duels, lynchings, mobs and riots; and

if we consider that even the press often stimulates these, by bitterness and virulence, rather than softens them, by justice, candor, and dignity; we shall see how important is the interposition of parents in this matter. Let them begin with childhood. Let them arrest the little arm that is so prompt to hurl a resentful stone, or thrust forth a defiant fist. Let them check the little tongue that is so apt and ready at catching sharp and reproachful epithets. Let them cultivate the habit of putting kind constructions upon actions, and seeking for favorable rather than unfavorable points of character. Let them check a satirical turn in children, and by no means indulge in them a love of ridicule. I have lately seen, with pain, the abominable taste of England for caricatures, creeping into this country. Already the shop windows of our cities teem with disgusting pictures, which are deemed very witty because they are very monstrous. The comic almanacs, thousands of which are now published and circulated everywhere, are among the worst instruments of depravity. No parent ought to tolerate one in his house. A turn for the ridiculous, the lowest and last species of wit, is a thing to be shunned, for it often terminates in grossness and brutality. The following fable may illustrate

the degradation of mind and taste to which it may lead.

THE BEE AND BEETLE,—A FABLE.

A bee and beetle chanced to meet,
  One sunny day, upon a rose;
His neighbor thus the bee did greet,
  Although, meanwhile, he held his nose:—
"I wonder much to meet you here,
  For surely you don't feast on roses?"
The beetle answered, with a sneer,
  "I know the idle fool supposes
That in a rose there's nought but honey.
  You think a flower, so fair to view,
With breath so sweet, and cheek so sunny,
  Is only made for things like you!
But,—prithee, do not look so sour,—
  A thing that hath a nose like mine
May turn the breath of sweetest flower—
  Of rose, carnation, columbine—
To odors fetid as the air
  Where beetles love to delve and dine.
Each has his gift for foul or fair—
  You, buzz, have yours, and I have mine!"

HEALTH.

Though the body is but the temporary residence of the soul, yet, during life, the most intimate union subsists between the two. The former is material, and the mere instrument of the latter; but every portion of it is penetrated by nerves, which carry home to the brain, the

seat of the soul, a constant succession of sensations. The mind is, therefore, in the closest sympathy with the body, feels every injury that is done to it, participates in its disease, derangement, and decay: or, on the contrary, shares in its vigor, health and prosperity. Thus, it is evident, that in order to have a sound mind, it is necessary to possess a sound body; and to render this the more obvious, let it be considered that not only a large portion of the misery in this world consists in bodily distress, but that a considerable share of the ill temper, caprice, jealousy, envy, suspicion, which are witnessed among mankind, are either engendered or promoted by a diseased state of the body: the soul itself being thrown off its balance by the irregular action of the body upon it.

In looking round upon life, we see some persons who are strong and full of health, and to whom disease is a stranger. We notice others who are feeble, who are subject to frequent sickness, and to whom the generous, happy glow of health is never known. And though it may be that the difference in these two persons is constitutional, founded on causes beyond human control, still, it is undoubtedly the fact that parents may, by judicious treatment, in most cases, ensure good health and good con-

stitutions to their children. And how is this to be done?

The rules to be observed in order to accomplish this object are very simple, and generally understood. It is the wilful or careless breach of them in respect to children that so often entails misery upon them in after life. It may seem unnecessary to repeat here what is well understood in every nursery; but as it is better to err on the safe side, I will mention some of those common maxims which must be observed in order to ensure health, vigor and long life.

Children should retire early to bed and rise early in the morning. They should, especially during the warm months, avoid the evening air, for it is noxious to the blood. They should court the morning breeze, for it is full of invigorating influences. They should spend several hours in the open air every day when the weather permits; and even when it is inclement, they should be properly protected by clothing and sent abroad. There are few days, even in our severe winters, when children ought not to be out of doors at least for a couple of hours. Children of strong constitutions may take the risk of living in cities, but it is a severe and dangerous experiment even to them. Pure air and pure water are among the most im-

portant instruments of health, and these are to be obtained in their perfection only in the country. Those who live in the city, and have feeble children, should fly from it as from a pestilence.

The best food for children under ten years old, is bread and milk for the morning and evening meals. No person should take meat but once a day, and this should be at dinner. Children should be allowed but a moderate quantity. Mutton and beef are the best kinds of meat. Veal and pork are more difficult of digestion. Potatoes and rice are an excellent substitute for bread. It may be remarked that delicate children require that their food should be well cooked and of a good quality. Those who are strong and take hardy exercise need not be so scrupulous, though it is still better, in all cases, to have food in the most perfect condition which circumstances permit.

Pies, cakes, and sweetmeats should be absolutely interdicted. I know it is a very pleasant thing to see children gratified. It is pleasant for grandmothers and aunts to bestow these nice things upon those they love, and they may deem it kind and generous to do so. But it is, in point of fact, mere selfishness. These things are universally known to be poisonous

to children, and those who give them are conscious that they are purchasing the momentary smile of satisfaction at the risk of after sickness, and perhaps incurable disease. There is one practice which cannot be too severely reprobated, that of giving pies, cakes and sweetmeats to children without the consent of their parents. Whether this be done thoughtlessly or otherwise, it is a more serious injury to parent and child than to beat the latter, even without cause or provocation.

Tea and coffee should be totally withheld from children under ten years old. The former should never be taken, unless it is weak, before the age of twenty. Green tea is a strong stimulant, and can never be taken without injurious consequences by some persons. Black tea is much safer; mixed with green it is very palatable, and has no bad effects upon persons arrived at mature age. Coffee is a strong narcotic, and operates differently on different persons. To some, it is a poison, producing nausea or great nervous irritability; others appear to take it without injury. But it is never safe for children or young persons. Even if it produces no immediate, visible evil, it is sure to lay the foundation of after mischief. It weakens the digestive energy of the stomach, and

soon or late begets dyspepsy and a perpetual craving for active stimuli. Early coffee drinking, in a climate like ours, subject to extremes and sudden changes, will often result in habitual drunkenness. That which has been imagined to be hereditary predisposition to intemperance, has frequently been nothing more than the craving of a diseased stomach, engendered, under a mother's eye and with a mother's approbation, by the early drinking of strong tea or strong coffee.

It is perhaps needless to add that ale, beer, cider, wine and spirits are unnecessary to children, for they are probably unnecessary to all. But, connected with the subject of stimulating drinks, there are two questions for the parent to consider: the one as to health, the other as to morals. There cannot be a doubt that if a person desires to enjoy the highest vigor of body and mind, the most perfect exercise of his physical and intellectual powers, that his true policy is to avoid all stimulating drinks, except so far as they may be occasionally prescribed in sickness or decay by the physician. Experience and wisdom sanction this view of the matter. Why, then, do we not reject them? The simple answer is that we have got into the habit of using them, and this habit is so fixed

upon us that we cannot easily shake it off. It has come down to us from long antiquity. It is commended by the sweet associations of music and song; it is connected with the memories of classic ages and classic climes. It has long been woven in with the luxuries of life and the hospitalities of home; and though it be a pernicious habit, leading to frequent drunkenness, and spreading desolation and crime over the land, still it clings to us with almost invincible pertinacity. But something has been done toward the disenthralment of the age from this giant vice. We, at least, know that stimulating drinks are unnecessary and injurious, and some approach has been made toward bringing people to act consistently with this knowledge. Thousands have abandoned the use of them altogether, and other thousands have gone so far as to reject the use of alcoholic liquors. The fashion on this subject is changed. It is no longer considered a requisition of hospitality or gentility to offer liquors to a stranger, or to any one who may call at your house. It is compatible with gentility not even to have wine upon your table at dinner. It was once no disgrace for a man to get drunk in a convivial way. Intemperance is now looked upon in its proper light, as one of those vices marked by

Heaven with peculiar reprobation, from the frightful consequences attached to its indulgence. Its immediate effect is to deprive a man of reason, and lay him upon the earth, a loathsome image of man, while yet but a mass of breathing clay. Its next effect is to take away self-control and self-respect, to paralyze the understanding, to undermine the health, and stupify the moral sense. It goes on to render the individual a burden to himself and a by-word on the lips of his fellow-men. If he is a parent, it makes him indifferent to the fortunes of his children; if a husband, he becomes insensible to the claims and privileges of a wife; if a son, he cares not even though he bring down the gray hairs of a father with sorrow to the grave. We sometimes see the unsheathed lightning of heaven descend upon a human dwelling, and, in pursuit of the hidden iron, leap from point to point, shivering the rafter and splintering the beam, thus reaching the imbedded nail and sunken spike. And so the wrath of Heaven seems to follow the vices of the drunkard, first visiting the iniquity upon the shattered frame, then upon the ruined mind, and at last upon those who are connected with him—wife, children and friends! A frightful illustration of the inveteracy of this vice, and the supremacy

it acquires over the mind, is afforded in the anecdote of an Indian who was met at the rapids of Niagara by some travellers. He asked them for spirits, of which their servant had a bottle. It was agreed that he should have this if he would swim into the rapids and back again, a little above the falls. To this he consented, and, taking the bottle with him, ventured in. He went to the required distance, and then attempted to return. But the current was too strong; for several minutes, he strove desperately for the shore, but without gaining a single inch. His strength gradually gave way, and he began to yield to the overmastering tide. Finding that the strife was vain and his fate inevitable, he yielded to the current, and, rising above the wave, put the upturned bottle to his lips, and in this attitude plunged over the roaring fall! Alas! how often has it happened that persons, without the excuse of this untutored savage, have been tempted to their graves by the love of liquor, and, while hovering on the very brink of eternity, have shown that they thought more of the thirsty lip than the immortal soul!

If such be the vice of intemperance, and if just views of its enormity have become current among us, and if the habit of taking stimulat-

ing drinks as cheering beverage leads to the practice of it, why then are not these drinks banished from society by general acclamation? Because many persons are still wedded to the old custom, and either their moral sense is so dimmed that they cannot see the truth, or, seeing it, they prefer rather to take the fearful consequences of indulgence than perform an act of unpleasant self-denial. Beside, the sale of liquors is a source of profit to many individuals, and, while they know the evils of the traffic, they still claim it as a privilege to acquire wealth by scattering poison among their fellow-men. The wholesale dealer sells the hogshead to the retailer and the taverner, chuckling over the profit, though he knows that the liquor, as it is drained gill by gill from the cask, will lay many a human being prostrate upon the earth, send home many a drunken husband to beat and abuse his wife, and many a drunken father to set an odious example of vice and profanity to his children. The retailer and taverner dole it out, by the glass or the bottle, content with the gain, though aware that they take money from the profligate parent which ought to go to feed the starving children or comfort the over-worked and ill-provided wife. Such things are, and such things will continue to be, at least for

a time. But they are becoming more rare, and truth and reason will ultimately prevail. There are many of the present grown-up generation upon whom intemperance has fastened its talons, and who are doubtless destined to be borne down by it to an ignominious grave. But we may at least hope that the rising generation will be free from the dominion of this dreadful vice. Let parents, at least, see that their children reach the period of maturity untainted. Let them be brought up in total abstinence from all intoxicating drinks. Let this abstinence be founded on the conviction that any other course of action is but entering the path which leads to crime, and, as courting temptation, is dangerous and criminal. Let parents take care that their sons are never permitted to frequent a tavern bar-room where liquors are sold. A boy who once gets to like this disgusting temple of Bacchus, is in extreme danger of ruin. Let young men be taught that the practice of meeting at taverns, and *treating* each other with strong drinks, is alike condemned by good taste and good morals. Let the young, of both sexes, be kept away from balls and parties where wines, slings and toddies are drank. The breath of pestilence were less hurtful to them. To the young ladies of this country we

may appeal with safety on this subject, for their taste and feelings are right and pure. Let them make it a rule of good manners, the breach of which shall forfeit their esteem, that no young man of their acquaintance shall drink intoxicating liquors. Let mothers inculcate these views upon their daughters.

Before I leave this topic, let me say one kind word to parents as to their duty in respect to the great *public* movement that is now making in this country to banish intemperance, by banishing the facilities, temptations and inducements to intemperance. Where ought parents to be found on this question? Let me ask fathers and mothers to look at their own children, and, considering the dangers to which they are exposed, to decide whether they will lend their aid to revive or perpetuate the custom of licensing certain establishments for the express purpose of selling intoxicating liquors! Will parents aid in spreading snares for the feet of their children?

The climate of this country is regularly abused by the inhabitants, for its extremes of heat and cold, and its capricious changes from one to the other. Along the Atlantic border of the New England states, the east wind is a theme of perpetual grumbling. But the truth is, our climate is a pretty good one, and those

who cannot live here would hardly be contented any where. The fogs and drizzle of England, the malaria of Italy, the simoon of Africa, the scorpions, flies, and serpents of Asia, or some other source of annoyance, would be found by these individuals, should they migrate to any of these countries. The wiser way is to consider that, to live happily in any country, it is necessary to exercise some vigilance and some industry, and that the variableness of our climate calls upon us to exert these by changing our attire according to the weather. It is a common mistake for us to dress agreeably to the almanac, and not according to the thermometer. We have caught from our English ancestors the idea that May-day is a season of flowers, and, though this never was and never will be in New England, we seem every year to be disappointed that it is not so. We take off our winter clothing in April, because the English call it a spring month, and, finding that we get colds and consumptions thereby, we impute it to our bad climate, instead of our own folly. The proper course is for us to dress every day in the year so that we may be comfortable. Even an east wind may be thus set at defiance, nay, converted into a friendly and invigorating breeze; for a man with flannel

next his skin and a warm wrapper without, whether riding or walking, will meet this breath of the briny deep rather with welcome than shivering abhorrence. The person who chooses to go out thinly clad in a chill east wind may warm himself by railing if he can.

One of the worst customs to which our capricious climate has led, is that of keeping the inhabitants too much within doors. Every person, old or young, who is not confined by sickness, ought to go very often abroad, and take the free fresh air several hours. Walking is the best exercise for men and women. This should be practised every day in the year, unless the inclemency of the weather absolutely forbids. The English are the healthiest people in the world, and this arises in part from their systematic exercise. Even the most delicate and high-bred ladies there take an airing almost every day, and usually walk several miles. They do not mind a drizzle or a shower. How different is it in this country! It is here considered a matter of delicacy for a woman to keep herself immured at home, and she pays for it in a slender constitution, a pallid cheek, the early decay of her teeth, and the premature loss of all the beauty which health can bestow. I have been struck with the difference of custom, in this re-

spect, in England. There is no country where the women perform their domestic duties with more fidelity, but they still find time to gain daily healthful exercise beneath the open sky of heaven. This custom strikes an American on his first arrival in England. He there sees many of the women abroad, contrasting strangely with the shy imprisonment of the sex in his own country. And one thing is to be remarked, that the English women dress to the weather, and do not expect the weather to suit itself to them. They put on thick cloaks and warm shawls, if the wind is rough, and do not disdain stout shoes or pattens, if the ground is wet or muddy.

This example is worthy of being followed by our fair country women. Mothers should begin with their children, see that they are properly clad, and see that they go abroad every day, girls and boys. Let them be made strong, active walkers. The power of walking a dozen miles without fatigue is a great accomplishment, and it is possessed by many young women in England. Young men may easily train themselves to walk thirty miles a day, and with this talent, a person may travel over any country, and that too in the manner best adapted to the study of its customs, character and resources.

There is perhaps no way in which children

may better obtain exercise than in those sports which they follow at school. Young children, when they cannot go abroad, find a great amusement in building houses, towers, bridges and fences with blocks of wood cut in the shape of bricks. These should be three inches long, two wide, and an inch thick. I have seen a child of three years amuse himself, alone, in a room for four hours together, with one hundred and fifty of these blocks.

Regularity of habit is indispensable to health. Children should be required to retire at night, to rise in the morning, to eat their several meals, at fixed hours. Regularity should also be observed in all the habits of the body.

Personal cleanliness is very important to all, especially to children. Not only the hands, face and feet should be frequently washed, but the whole person should undergo ablution every day if convenient, at all events twice a week. In the matter of bathing we are sadly deficient in this country. Living in a land where pure water abounds, where a thousand bright rills and sparkling streams come down to refresh us, our houses are still worse provided with this element, so essential to comfort and health, than any other in the world, where the people have reached an equal pitch of civilization.

No house should be without a bath, and the easy means of supplying it. Yet not one in fifty is furnished in this way.

To these remarks in relation to health, I need but add one general caution, and that is, that children should not be pressed in their studies before they are ten years old. The first three or four years are occupied in educating the senses, which they perform themselves with little aid. It is not important that they learn the alphabet till six years old. To require these little creatures to sit down upon benches, to bend studiously over a book, to restrain their tongues, and keep their legs and arms motionless, which Heaven impels them to keep in constant exercise, is violating nature, injuring the health, and disgusting the young pupil with the whole business of school education. The true rule seems to be this: that until ten years of age the main effort of the parent should be to develop the animal powers, to secure and establish good health, good spirits, and a good constitution in the child, by no means neglecting moral culture, which need not interfere with physical training. The parent need feel no humiliation at the late scholarship of his child, for those pupils who are backward at twelve years are frequently beyond others at fifteen. Those persons who come late to their

maturity are usually superior in soundness and vigor to those who are more precocious.

I am unwilling to close this article on health without adding a caution against quack medicines, a common means of cheating the public, and a fertile source of disease and premature death. The whole business of quackery in physic proceeds upon the idea that ignorance and accident, in the management of diseases, are as good as experience, judgment and skill. And can any thing be more absurd and monstrous? Let parents, then, not only avoid quacks and quackery, but teach their children the true character of this odious business. The venders of these quack medicines, and these quack doctors, are not self-deceived, but are, without exception, determined and wilful impostors, cheating the public by design, for the mere purpose of gain, and often knowingly sending down their dupes to a hasty grave for the poor profit on a box of pills! There is something so shocking in this that it ought to rouse the whole community. Parents, at least, should fortify their children against such impositions, and this is the more necessary from the extent to which they are carried, and from the ingenious means which are resorted to for the purpose of deceiving the public.

AMUSEMENTS.

As in some degree connected with the subject of health, it is proper to say a few words on amusements. The early settlers of New England discouraged them in every form. Surrounded by dangers from the wild beast and the prowling Indian, threatened with destruction from the rigors of an untried climate, and with famine in a country not yet subjected to cultivation, they found a constant stimulus in the high duties of self-defence and self-preservation, and needed not to seek excitement in pastimes. They had something also of religious sternness, which forbade light amusements, and held most social recreations as profane. These views have descended to our own time, though with mitigated rigor. It has at length been discovered that certain amusements contribute to health and promote virtue, and that some of the prevalent vices of this country have received encouragement from our lack of innocent public amusements. There has been a degree of reproach and ill fame attached to our holidays and recreations; women having consequently been withheld from them, they have therefore been given up to men, and usually those of a somewhat vicious character. These, being under

little restraint, indulge in drinking and coarse mirth. Thus, intemperance and rudeness have been encouraged. In France and England, public amusements and holidays are cherished by public opinion. Fathers and mothers, with their children, go together to fairs, shows, and other entertainments. With such sources of amusement, and in the presence of wives and daughters, men have no desire for intoxicating drinks, and no temptation to vulgarity. Under such circumstances, every thing tends to refinement. In connection with this subject, I offer the following passage from Dr. Channing's Address on Temperance.

"In every community there *must* be pleasures, relaxations and means of agreeable excitement; and if innocent ones are not furnished, resort will be had to criminal. Man was made to enjoy, as well as to labor; and the state of society should be adapted to this principle of human nature. France, especially before the revolution, has been represented as a singularly temperate country; a fact to be explained, at least in part, by the constitutional cheerfulness of that people, and by the prevalence of simple and innocent gratifications, especially among the peasantry. Men drink to excess very often to shake off depression, or to satisfy the restless

thirst for agreeable excitement, and these motives are excluded in a cheerful community. A gloomy state of society, in which there are few innocent recreations, may be expected to abound in drunkenness, if opportunities are afforded. The savage drinks to excess because his hours of sobriety are dull and unvaried, because, in losing the consciousness of his condition and his existence, he loses little which he wishes to retain. The laboring classes are most exposed to intemperance, because they have at present few other pleasurable excitements. A man who, after toil, has resources of blameless recreation, is less tempted than other men to seek self-oblivion. He has too many of the pleasures of a man to take up with those of a brute. Thus the encouragement of simple, innocent enjoyments is an important means of temperance.

"These remarks show the importance of encouraging the efforts, which have commenced among us, for spreading the accomplishment of music through our whole community. It is now proposed that this shall be made a regular branch in our schools; and every friend of the people must wish success to the experiment. I am not now called to speak of all the good influences of music, particularly of the strength which it may and ought to give to the religious

sentiment, and to all pure and generous emotions. Regarded merely as a refined pleasure, it has a favorable bearing on public morals. Let taste and skill in this beautiful art be spread among us, and every family will have a new resource. Home will gain a new attraction. Social intercourse will be more cheerful, and an innocent public amusement will be furnished to the community. Public amusements, bringing multitudes together to kindle with one emotion, to share the same innocent joy, have a humanizing influence; and among these bonds of society, perhaps no one produces so much unmixed good as music. What a fulness of enjoyment has our Creator placed within our reach, by surrounding us with an atmosphere which may be shaped into sweet sounds! And yet this goodness is almost lost upon us, through want of culture of the organ by which this provision is to be enjoyed.

"Dancing is an amusement which has been discouraged in our country by many of the best people, and not without reason. Dancing is associated in their minds with balls; and this is one of the worst forms of social pleasure. The time consumed in preparation for a ball, the waste of thought upon it, the extravagance of dress, the late hours, the exhaustion of strength,

the exposure of health, and the languor of the succeeding day,—these, and other evils connected with this amusement, are strong reasons for banishing it from the community. But dancing ought not therefore to be proscribed. On the contrary, balls should be discouraged for this, among other reasons, that dancing, instead of being a rare pleasure, requiring elaborate preparation, may become an every-day amusement, and may mix with our common intercourse. This exercise is among the most healthful. The body, as well as the mind, feels its gladdening influence. No amusement seems more to have a foundation in our nature. The animation of youth naturally overflows in harmonious movements. The true idea of dancing entitles it to favor. Its end is to realize perfect grace in motion; and who does not know that a sense of the graceful is one of the higher faculties of our nature? It is to be desired that dancing should become too common among us to be made the object of special preparation, as in the ball; that members of the same family, when confined by unfavorable weather, should recur to it for exercise and exhilaration; that branches of the same family should enliven in this way their occasional meetings; that it should fill up an hour in all the assemblages

for relaxation in which the young form a part. It is to be desired that this accomplishment should be extended to the laboring classes of society, not only as an innocent pleasure, but as a means of improving the manners. Why shall not gracefulness be spread through the whole community? From the French nation, we learn that a degree of grace and refinement of manners may pervade all classes. The philanthropist and Christian must desire to break down the partition walls between human beings in different conditions; and one means of doing this is to remove the conscious awkwardness which confinement to laborious occupations is apt to induce. An accomplishment, giving free and graceful movement, though a far weaker bond than intellectual or moral culture, still does something to bring those who partake it near each other.

"I approach another subject, on which a greater variety of opinion exists than on the last, and that is the theatre. In its present state, the theatre deserves no encouragement. It is an accumulation of immoral influences. It has nourished intemperance and all vice. In saying this, I do not say that the amusement is radically, essentially evil. I can conceive of a theatre which would be the noblest of

all amusements, and would take a high rank among the means of refining the taste and elevating the character of a people. The deep woes, the mighty and terrible passions, and the sublime emotions of genuine tragedy, are fitted to thrill us with human sympathies, with profound interest in our nature, with a consciousness of what man can do and dare and suffer, with an awed feeling of the fearful mysteries of life. The soul of the spectator is stirred from its depths, and the lethargy in which so many live is roused, at least for a time, to some intenseness of thought and sensibility. The drama answers a high purpose when it places us in the presence of the most solemn and striking events of human history, and lays bare to us the human heart in its most powerful, appalling, glorious workings. But how little does the theatre accomplish its end. How often is it disgraced by monstrous distortions of human nature, and still more disgraced by profaneness, coarseness, indelicacy, low wit, such as no woman, worthy of the name, can hear without a blush, and no man can take pleasure in without self-degradation."

In regard to amusements of a more private character, such as every family may cultivate for the pleasant passing of an evening, I would

specially recommend chess, as exceedingly interesting, and as exercising the habit of mental attention. There are many games of cards which are amusing, and of rather a useful tendency in training the judgment. Parents should, however, select proper occasions to warn their children against every species of gambling, and should specially require it of their sons never to play for money. This rule, if properly enforced and rigidly obeyed, may save many a son from ruin into which he would otherwise fall.

INTELLECTUAL CULTURE.

The cultivation of the mind has been generally considered as the whole business of education. But in our view it is but one link in the chain. It is, however, of great importance, and demands the special attention of parents in reference to their children. The mind is the seat of knowledge, and knowledge is the lamp which lights up the path to power. Beside, cultivation of the intellect tends to elevate man above the sway of his animal nature; it purifies and exalts the soul, and, by affording true sources of pleasure, affords a protection against the seduction of coarse vices.

It has been the common notion that parents have little or nothing to do with the business of education, farther than to send their children to school. But is this a just view of their duty? Let us examine our seminaries, and, as we pass along, consider what may be fairly expected of parents, and what parents may fairly expect from them.

THE PRIMARY SCHOOL.

The fireside may be considered a natural seminary, pervading every nation and every grade of society. But more artificial institutions have been established, especially in civilized countries, for the purpose of instruction. These consist of seminaries of various kinds, from the infant school to the university. I shall first speak at some length of our common schools, and afterwards shall briefly notice the higher seminaries. In whatever point of view we may regard the district school, it is one of the most interesting institutions among us. In this humble temple of learning, a very large majority of the people receive what is called their education. It is the great instrument, therefore, which determines the character of society at large as to intelligence. Our colleges, our academies, and our high schools may give

instruction to tens, but the common school to thousands. The people therefore will, on the whole, be well or ill instructed, according to the character of our common schools. Let us analyze these institutions, and attempt to define their proper limits and functions. Having done this, and compared our schools, as they actually exist, with what they ought to be, we can determine what improvement in them society should attempt to make.

In the first place, then, the common schools should be the nurseries of learning, in which every child's mind is to be ingrafted with the scions of knowledge and virtue. They should be universal—thrown open to all. I would not have gratuitous admission, even if it were feasible, for experience has shown that education which costs nothing is usually contemned by both parent and pupil. I would therefore have some toll demanded at the gates of knowledge; but this should be so light that all who desire it, the poor as well as the rich, may enter in.

In the second place, these seminaries should be so well managed as to satisfy all parents, even those who are rich and are willing to pay any price for good instruction. They should, wherever they exist, be the best schools in the place. If the public schools are poor or indif-

ferent, private schools will be set up, and will draw off the children of those who are able to pay liberally. From this, two evils will result. You lay a foundation at the very outset of life for a division of society into classes, which has done more to destroy the peace of mankind than all the wars and all the pestilence that have visited this earth; a division that in this country it ought to be our special policy to avoid. The second evil arising from having inferior district schools is, that they soon get to be despised. They are looked upon as the seminaries only of the poor. The teacher is regarded as a mere drudge, and finds no spirit in the society around to cheer his labors. The rich and the intelligent send their children to other schools, and, the active interest of these being withdrawn, the seminary sinks into a mere *pound*, where the children of those who are engaged in laborious occupations can be kept out of mischief for six or seven hours a day. These schools are, therefore, not only likely to be ill managed, but sometimes they will be filled with the worst children of the place. A lady recently told me that, during the recess of a private school which her children attended, she had occasion to send her boy, about seven years of age, to one of these ill-regulated dis-

trict schools. The boy came home delighted, telling his mother that he liked it very much, for he was allowed to scratch and pull hair as much as he pleased!

In the third place, the district school should be the auxiliary of the fireside. The parent and the schoolmaster should go hand in hand. Every teacher of these schools should be acquainted with all the parents of his scholars. They should confer together and act together. There should be mutual confidence, mutual aid, and hearty co-operation. It is the imperious duty of every parent to take a deep interest in the school where his children are taught. It is his duty to watch over their progress, to counsel the teacher, to support, not thwart, him in his arduous labors. It is one of the great points of advantage in the common school over all others, that children may live with their parents, and be under their watchful guidance, while receiving their education. But parents may neglect this advantage, and thus one of the peculiar benefits of the institution itself, may be thrown away.

In endeavoring to determine what studies may be introduced into a district school, we must first consider the state of things around us. Here, society has advanced to a high pitch

of civilization. The object of education should be to qualify each member of the community to act with vigor and effect in such a state of society. Every one, therefore, should be instructed in certain useful arts which are diffused among the people, and in all that knowledge which is necessary to enable him to form just opinions upon the great questions which arise in the action of life.

Reading, writing and arithmetic are of course indispensable. In these, every one should be an adept. Music and drawing ought also to be introduced into all our schools.*

Among the higher branches of instruction I should include, 1. Geography—a special knowledge of our native land, and a general know-

* The following statement, from Professor Stowe's Report on the Prussian Schools, corresponds with facts which the author has himself witnessed in European seminaries.

"The universal success also and very beneficial results with which the arts of drawing and designing, vocal and instrumental music, have been introduced into schools, was another fact peculiarly interesting to me. I asked all the teachers with whom I conversed whether they did not sometimes find children who were actually incapable of learning to draw and to sing. I have had but one reply, and that was, that they found the same diversity of natural talent in regard to these as in regard to reading, writing, and the other branches of education; but they had never seen a child, who was capable of learning to read and write, who could not be taught to sing well and draw neatly, and that too without taking any time which would at all interfere with, indeed which would not actually promote his progress in other studies."

ledge of the world in which we live. 2. History—the particular story of our own country, and an outline of that of the great human family. 3. Grammar—a familiar acquaintance with our native tongue, the vehicle of thought, the great instrument of acquiring and communicating knowledge. 4. Natural History, so far as to exhibit a view of the various quadrupeds, birds, fishes and insects which fall under the observation of children; treating first of domestic animals, and going afterwards to those which are less familiarly known. 5. Moral Philosophy—an outline of those principles which ought to govern us in our intercourse with our fellow-men. 6. Political Philosophy, including a particular view of our system of government, with the rights and duties of citizenship in a country where the power is placed in the hands of the people. 7. Christian Theology, so far as to exhibit the truth of our religion, as proved from nature and revelation. 8. Manners.

This last should include the rules of personal demeanor, founded on principles of morality. As this seems to be wholly overlooked in our schools, and is, at the same time, of great importance, I will here go into a little detail, though it is my intention to treat the subject more fully hereafter. Politeness is morality in

little things. It is doing to another as you would have another do to you in the intercourse of every-day life. Self-love is the master passion, and selfishness indulged will soon pervade the whole character. Politeness teaches an habitual restraint upon this vice; it teaches a delicate regard to the rights and feelings of others. I would, therefore, have in our common schools a manual, which should instruct every member of the rising generation in the principles of good breeding—in all those rules of refined society which are embraced in the word *politeness*. I do not mean merely the hollow ceremonies of fashionable life, but that code of lesser morals which requires the high and low, the rich and poor, to pay an habitual respect to the tastes and feelings of all around them. Consider the effect of diffusing such rules of action over a whole community! Consider the benefits in a country like ours, where the design of our political system is to level down distinctions and weave all classes into one harmonious family.

There is another point almost wholly neglected in our schools, yet very important; I mean physical training. The teacher should take care that his pupils do not sit in positions which are likely to injure their health or establish awkward habits. We have the testimony

of physicians to warn us of the painful fact, that constitutional diseases and incurable bodily deformity often arise from the want of attention to this rule. The teacher should take care that the scholars do not remain too long without relaxation, and he should see that all have exercise calculated to impart activity and vigor. He should go with the pupils frequently into the play-ground, and, in addition to the customary sports, should teach them such other amusements and exercises as may give durability to the frame and elasticity to the muscle. All children may not seem to need this, but it is useful to all, and in every school there are many who are indolent or feeble, to whom such training is indispensable. The body is the tenement of the soul, the setting of an immortal gem. The mind and spirit, as I have before said, are linked in such close sympathy with the body, that, if this be weak or diseased, it entails misery on the whole being. If the tenement be ill built, shattered and leaky, the tenant must necessarily suffer. A great deal of the irritability of temper which we see in some persons arises from imperfect health. If, then, it is important to guard the happiness and ensure the usefulness of our children, let us see that their physical powers are duly perfected. I have had

occasion to speak more particularly on this subject; I only mention it here as being a point of importance in our schools.

Moral instruction and moral training should constitute a leading feature in the plan of every school. The beauty and duty of justice should be illustrated and enforced. Charity should be inculcated. A love of truth should be engraven on the heart. Kindness and good will to all living things should be diffused abroad. The moral world is balanced by two powers analogous to those mighty forces which keep the revolving planets in their orbits. One is self-love, which tends to draw every thing to the centre—self; the other is charity, which would teach us to forget self, and act with regard to the whole social system. It is a proper balance of these powers, giving to each its proper force, that can alone sustain the harmony of the moral world. This balance can only be ensured by beginning with the young, and no person has a just sense of his duty to his children, or to society, who fails to use all due means to bring about this state of things. I have already expressed the fear that one reason why the heart is not as carefully educated as the mind, is, that the latter is deemed more necessary to worldly success. Knowledge, as I have before

observed, is an instrument by which a man influences other men, and carves his way to fortune. It is a power which unlocks the wealth of the mine and unbars the treasures of the miser. Parents, therefore, seeking the advancement of their children, take measures to give them gainful knowledge; but, alas, they often neglect to cultivate and cherish those treasures of the heart which neither moth nor rust can corrupt.* The enlightened teacher will not commit this error.

* In the Prussian schools, moral culture is carefully attended to, and with the greatest success. Professor Stowe says, "In regard to the necessity of moral instruction and the beneficial influence of the Bible in schools, the testimony was no less explicit and uniform. I inquired of all classes of teachers, and men of every grade of religious faith, instructers in common schools, high schools, and schools of art, of professors in colleges, universities and professional seminaries, in cities and in the country, in places where there was a uniformity and in places where there was a diversity of creeds, of believers and unbelievers, of rationalists and enthusiasts, of Catholics and Protestants; and I never found but one reply, and that was, that to leave the moral faculty uninstructed was to leave the most important part of the human mind undeveloped, and to strip education of almost every thing that can make it valuable; and that the Bible, independently of the interest attending it, as containing the most ancient and influential writings ever recorded by human hands, and comprising the religious system of almost the whole of the civilized world, is in itself the best book that can be put into the hands of children to interest, to exercise, and to unfold their intellectual and moral powers. Every teacher whom I consulted repelled with indignation the idea that moral instruction is not proper for schools, and spurned with contempt the allegation that the Bible cannot be introduced into

The importance of moral culture, of cherishing the principles of equity and good will to men, of laying deep in the mind a feeling of responsibility to God, and of keeping the conscience awake, as well as the practicability of effecting these objects by skilful teaching, even among the most depraved, have been manifested in various European institutions. Professor Stowe thus speaks of two which he examined:—

"At Berlin, I visited an establishment for the reformation of youthful offenders. Here boys are placed, who have committed offences that bring them under the supervision of the police, to be instructed and rescued from vice, instead of being hardened in iniquity, by living in the common prison with old offenders. It is under the care of Dr. Kopf, a most simple-hearted, excellent old gentleman; just such a one as reminds us of the ancient Christians, who lived in the times of the persecution, simplicity and purity of the Christian church. He has been very successful in reclaiming the young offender, and many a one, who would otherwise have been forever lost, has, by the influence of

common schools without encouraging a sectarian bias in the matter of teaching; an indignation and contempt which I believe will be fully participated in by every high-minded teacher in Christendom."

this institution, been saved to himself, to his country, and to God. It is a manual labor school; and to a judicious intermingling of study and labor, religious instruction, kind treatment and necessary severity, it has owed its success. When I was there, most of the boys were employed in cutting screws for the rail-road which the government was then constructing between Berlin and Leipsic; and there were but few who could not maintain themselves by their labor. As I was passing, with Dr. Kopf, from room to room, I heard some beautiful voices singing in an adjoining apartment, and on entering I found about twenty of the boys, sitting at a long table, making clothes for the establishment, and singing at their work. The doctor enjoyed my surprise, and, on going out, remarked, 'I always keep these little rogues singing at their work, for while the children sing the devil cannot come among them at all; he can only sit out doors there and growl; but if they stop singing, in the devil comes.' The Bible and the singing of religious hymns are among the most efficient instruments which he employs for softening the hardened heart, and bringing the vicious and stubborn will to docility.

"A similar establishment in the neighborhood

of Hamburg, to which I was introduced by Dr. Julius, who is known to many of our citizens, afforded striking examples of the happy influence of moral and religious instruction in reclaiming the vicious and saving the lost. Hamburg is the largest commercial city of Germany, and its population is extremely crowded. Though it is highly distinguished for its benevolent institutions, and for the hospitality and integrity of its citizens, yet the very circumstances in which it is placed produce among the lowest class of its population habits of degradation and beastliness, of which we have but few examples on this side the Atlantic. The children, therefore, received into this institution, are often of the very worst and most hopeless character. Not only are their *minds* most thoroughly depraved, but their very senses and bodily organization seem to partake of the viciousness and degradation of their hearts. Their appetites are so perverted that sometimes the most loathsome and disgusting substances are preferred to wholesome food. The superintendent, Mr. Wichern, states, that though plentifully supplied with provisions, yet, when first received, some of them will steal and eat soap, rancid grease that has been laid aside for the purpose of greasing shoes, and even catch May-

bugs and devour them: and it is with the utmost difficulty that these disgusting habits are broken up. An ordinary man might suppose that the task of restoring such poor creatures to decency and good morals was entirely hopeless. Not so with Mr. Wichern. He took hold with the firm hope that the moral power of the word of God is competent even to such a task. His means are prayer, the Bible, singing, affectionate conversation, severe punishment when unavoidable, and constant, steady employment in useful labor. On one occasion, when every other means seemed to fail, he collected the children together, and read to them, in the words of the New Testament, the simple narrative of the sufferings and death of Christ, with some remarks on the design and object of his mission to this world. The effect was wonderful. They burst into tears of contrition, and during the whole of that term, from June till October, the influence of this scene was visible in all their conduct. The idea that takes so strong a hold when the character of Christ is exhibited to such poor creatures, is, that *they are objects of affection;* miserable, wicked, despised as they are, yet Christ, the Son of God, loved them, and loved them enough to suffer and to die for them, and still loves them. The thought that *they*

can yet be loved melts the heart and gives them hope, and is a strong incentive to reformation.

"On another occasion, when considerable progress had been made in their moral education, the superintendent discovered that some of them had taken nails from the premises, and applied them to their own use, without permission. He called them together, expressed his great disappointment and sorrow that they had profited so little by the instructions which had been given them, and told them that till he had evidence of their sincere repentance he could not admit them to the morning and evening religious exercises of his family. With expressions of deep regret for their sin, and with promises, entreaties, and tears, they begged to have this privilege restored to them; but he was firm in his refusal. A few evenings afterward, while walking in the garden, he heard youthful voices among the shrubbery; and drawing near, unperceived, he found that the boys had formed themselves into little companies of seven or eight each, and met morning and evening, in different retired spots in the garden, to sing, read the Bible, and pray among themselves; to ask God to forgive them the sins they had committed, and to give them strength to resist temptation in future. With such evidence of repent-

ance, he soon restored to them the privilege of attending morning and evening prayers with his family. One morning soon after, on entering his study, he found it all adorned with wreaths of the most beautiful flowers, which the boys had arranged there at early daybreak, in testimony of their joy and gratitude for his kindness. Thus rapidly had these poor creatures advanced in moral feeling, religious sensibility, and good taste."

It is not necessary to enter into details to prove the fact, for it is sufficiently understood, that our common schools are in many respects defective, and fall short of the wants of the community. But what specifically can be done? Let me recommend, as one step, that some great effort be made to give better teachers to our primary schools. Let us look at one of these institutions for a moment. In the first place, there is a building, and there are ranges of benches and crowds of children. But is all this a school? Surely a teacher is wanted. And does not the whole success of the establishment depend upon the character of this teacher? Is he not as the soul to the body, giving it whatever vitality it may possess? What is the object of the school? It is not only to instruct

the children in various branches of knowledge, but to repress bad passions, and, at the same time, to develop the better feelings of the heart. Now we all know that, simple and easy as the task may seem, it is a matter of the greatest nicety to adapt instruction to the various capacities, tastes, and tempers collected together in a school-room. And without such adaptation, there can be little success. The study of human character is one of the most subtle that can be presented to our minds, and, when understood, it requires infinite address to deal with it effectively. Even children, guileless and unsophisticated as they may seem, often baffle our scrutiny, and set at nought the suasive influence of authority. There is also great diversity among them, and they require to be treated according to their several characteristics. Some children are habitually superficial, and require to be trained in habits of reflection. I have heard of a Scotch lad, who, on being asked who made him, replied, "Hout, mon, I was na made, I just grew up." The celebrated Pascal, on the contrary, was a philosopher even in childhood. At a very early age, he was taught the ten commandments. For several days after, he was observed to be measuring the growth of a blade of grass. When asked the meaning of this, he replied,

"The fourth commandment says, 'Six days shalt thou labor, but the seventh is the Sabbath, in which thou shalt do no work.' Now I wished to ascertain if nature obeyed this great law, and therefore measured the grass, to see if it grew as much on Sunday as on other days." There are children who seem to be endowed with sublime thoughts even at a very early period. The celebrated Chateauneuf, at the age of nine years, was holding a conversation with a bishop. "I will give you an orange," said the latter, "if you will tell me where God is." "I will give you two," said the boy, "if you will tell me where he is not."

Some children display an early relish for wit or humor. I have heard of a little boy, who, on seeing a man at work whitewashing a wall, was observed to smile. "Why do you smile?" said a by-stander. "Don't you see," said the boy, "that he is lathering the wall, and when he has done I suppose he will shave it." Other children run into the habit of taking sound for sense, and this, if indulged, leads to ridiculous absurdities. I recollect a lad at school who in this way became a sort of oracle, and could readily answer the profoundest questions. One of his companions happening to meet with the word *fortification*, asked him the meaning of

it. "Fortification," said the oracle, "fortification—why it's two twentyfications, to be sure."

An early turn for sarcastic retort is manifested by some children. I once heard of a boy, who, being rebuked by a clergyman for neglecting to go to church, replied, that he would go it he could be permitted to change his seat. "But why do you wish to change your seat?" said the minister. "You see," said the boy, "I sit over the opposite side of the meeting-house, and between me and you there's Judy Vicars and Mary Staples, and half a dozen other women, with their mouths wide open, and they get all the best of the sermon, and when it comes to me it's pretty poor stuff!"

These and a thousand other diversities of character appear in children, even in the first unfolding of their faculties. Now, consider the task of the instructer. He is, in the first place, to weave over this diversified group of children the web of authority; he is to train and subject them to his government. He is then to sow the seeds of knowledge into soils as varied as those which stretch from "Lapland to the line." And he is not only to sow seed into the mind, but he is to cultivate the soul,—he is to nurse, to prune, to cherish and bring to perfection, the intellectual and moral harvest. And does not

all this require consummate skill? The commonest mechanic must serve an apprenticeship of seven years before he can pursue his trade with success. Will you trust your watch, with all its fine mechanism, its delicate wheels, its elastic springs, its hair-strung balance, to a blacksmith? And how much finer is the moral mechanism of childhood; how much more subtle the springs of passion; how much nicer the cog wheels of thought; how much freer the changeful balance of the will than any semblance of them that can be found in the most ingenious of human inventions. And shall the management of these be intrusted to an inexperienced bungler, who has not learnt his art, who has never even served an apprenticeship to his trade? If such a one injures, fatally injures the mind intrusted to his care, is not the result such as common sense would teach us to expect?

There is a story of a German schoolmaster, which shows the low notions which *may be* entertained of education. Stouber, the predecessor of Oberlin, the pastor of Waldbach, on his arrival at the place desired to be shown to the principal school-house. He was conducted into a miserable cottage, where a number of children were crowded together, without any oc-

cupation. He inquired for the master. "There he is," said one, as soon as silence could be obtained, pointing to a withered old man, who lay on a little bed in one corner. "Are you the master, my good friend?" asked Stouber. "Yes, sir." "And what do you teach the children?" "Nothing, sir." "Nothing! how is that?" "Because," replied the old man, "I know nothing myself." "Why then were you appointed the schoolmaster?" "Why, sir, I had been taking care of the Waldbach pigs for a number of years, and when I got too old and infirm for that employment they sent me here to take care of the children."

This anecdote may evince a degree of stupidity not to be met with in this country; but even here, there is a popular and prevalent notion that any body can be a schoolmaster. I have heard of a man who contended that learning in a teacher was a positive hindrance to success. He was accustomed to illustrate his opinions in the following manner: "When the prophet desired to blow down the walls of Jericho, he did not take a brass trumpet or a polished French horn; but he took a ram's horn, a plain natural ram's horn, just as it grew. And so if you desire to overturn the Jericho of ignorance, you must

not take a college learnt gentleman, but a plain, natural, ram's-horn sort of a man, like me."

Now this may seem a little too absurd, but do not some people entertain opinions analogous to these? Do not some persons give a color of plausibility to this story by their practice? Is it not the current notion of society, that of the intelligent and talented we must make lawyers, physicians and clergymen, and pick out schoolmasters from what are left? Ought we not to reverse this system, and select for this most important of all occupations the very best talents which are produced among us? And to secure these, ought we not to make the profession of a schoolmaster both lucrative and honorable? Ought we not to establish seminaries where the art of instructing children may be thoroughly taught? Let us not indulge the notion that instinct will make a good teacher. Let us not fancy that while every other art, including even the commonest trade, requires regular instruction or long apprenticeship, the most important and most difficult of all arts, comes by chance. Ought we not—I speak of the country at large—to hold out inducements to men of talents to prepare themselves, by a specific education and careful training, as instructers; and to devote themselves to this as the settled occupa-

tion of life? Is it not short-sighted to commit children, as is the case in many parts of the country, to the care of persons who take up the vocation of teachers as a casual employment, and who are alike destitute of experience and special preparation for the task? Even the tiller of the soil must be instructed in his art, —should not the cultivator of the intellect and the heart be instructed in his?

It may be true, as is often said, that "any body can keep a school;" but to keep a good one requires natural talents and special preparation. There is a great deal about the governing and teaching of children that is as truly technical as the disciplining an army or conducting a campaign. Whoever has been in the habit of visiting schools must have seen a prodigious difference between them. Some are well and some are ill governed. In some, the children are well instructed; in others, more than half the scholars are rather injured that benefited. And why is this difference? Plainly because one understands his vocation and another does not. One has learnt how difficulties are to be overcome, and how success is to be obtained in governing children, and in developing their various faculties; while the other is uninstructed in these arts.

Children, if negligently taught, will often get into their minds absurd notions, which it is almost impossible to eradicate. Miss Hamilton, in her admirable work on Education, states that when a child, she read the passage of Scripture, "on this hang all the law and the prophets," as an injunction, a command, and accordingly she fancied the law and the prophets hanging up in a row on pegs! And she remarks, that so strong hold did this ludicrous error take of her mind, that it often occurred to her after she arrived at mature years. I once knew a boy, in the olden days of Webster's Grammar, who found this definition in his book: "A noun is the name of a thing, as horse, hair, justice." But he chanced to misconceive it, and read it thus: A noun is the name of a thing, as horse-hair justice. He was of a reflecting turn, and long he pondered over the wonderful mysteries of a noun. But in vain; he could not make it out. His father was a justice of the peace, and one day, when the boy went home, the old gentleman was holding a justice's court. There he sat in state, among a crowd of people, on an old-fashioned horse-hair settee. A new light now broke in upon our young hero's mind. My father, said he, mentally, is a horse-hair justice, and therefore a noun!

Such are some of the grotesque blunders to which children are exposed by negligent and stupid teachers. Let me state a fact of a different kind, to show the power of a skilful instructer in the management of his pupils. A few years since, I visited the celebrated infant school of Wilderspin, in London. It consisted of two hundred children, all belonging to the poorest classes. They were accustomed to enter the school-room through an alley six feet wide. In the centre of this, Wilderspin placed a mountain daisy, in a flower-pot, and directed the scholars not to disturb it. For several months, the little flower remained untouched by a careless foot or a wanton hand! And how did this individual acquire such power in the government of children? By making his profession a study. He read the character of children with deep attention. He discovered amid their diversities certain principles, common to all. Among these he marked the well-known sympathy of child with child. Upon this he founded a system of mutual instruction, which produced the most surprising results. I would have every teacher possess the spirit of Wilderspin. I would have him love his vocation. I would have him devote his life to it, study all

its details, collect knowledge from books and wisdom from experience.

We all know that great attention has recently been paid to common school education. The minds of great men, especially in Europe, have been turned to this engrossing subject, and many interesting discoveries and improvements in the art of teaching have been made. I would have the instructer follow up the progress of his profession and keep pace with the march of discovery. If there is a new and useful invention, in any part of the world, for propelling a steamboat or a locomotive, it is immediately brought into use among us. In such matters, we do not linger behind other nations; nay, in many things we take the lead. Now let us consider that there is no country to which general education is so important as this; for the success of our government, the happiness of the nation, depend upon it. The people here are the sovereigns, and if they are ignorant what must their dominion be? I hope, therefore, that while we see a spirit abroad that leads us to cherish enterprise and improvement in steamboats, railroads, and spinning jennies, we may not prove laggards in this great movement of common school education. Let parents take this matter to heart. Let them, as a first step, seek for good

teachers. Let us all consider the exigent necessity of having such in our common schools. If a man has no children, let his philanthropy be excited by regarding the great benefits which a single teacher of the right kind may produce in a lifetime. In thirty years, he may instruct seven hundred and fifty children. He may therefore exert a decisive influence in forming the character and shaping the destiny of this number of persons. One man may thus almost ensure the happiness of seven hundred and fifty people! I fear that it may often happen that an individual passes through life without being able to say at its close that he has made one fellow-being better or happier. And this may be because he has dealt only with grown-up men, who are hard to move. But childhood is more susceptible. He who devotes himself to its cultivation with zeal and intelligence, cannot fail of that noble recompense which is awarded to the benefactor of mankind. To such a one I would sooner raise the marble statue than to the victor in a hundred fields!

While, therefore, I would honor the accomplished schoolmaster, I would shun the quack and pretender, who, never having been instructed himself, presumes to teach others. I would not take a raw, untaught apprentice in learning,

and intrust the shaping of the immortal mind to him, even though I could save by it five or ten dollars a month to a school district. I would not spare the purse if thereby I starved or stinted the intellect of the rising generation. I would in this, as in other matters, employ a good workman, and pay him well. But are such teachers to be found? I fear not a sufficient number for all our schools. I hope something may be done to remedy the evil. Let the people call upon their state legislatures to act in this matter.* Let parents take hold of this subject, as one which specially belongs to them. Until institutions for the preparation of teachers are established and in operation, let special exertions be made to obtain the best teachers that are to be had. Some persons have a peculiar aptitude for instruction, and succeed well without great experience. But these cases are rare. Practice makes perfect in this, as in other things. It is therefore wisest to prefer experienced teachers. If you get one, keep him. Give him a salary which will supply his wants and content

* Since this was written, some philanthropic individuals in Massachusetts have placed ten thousand dollars at the disposal of the Board of Education, to which the state has added a like sum, for the purpose of establishing one or more institutions for the preparation of teachers of common schools. May we not hope that this example will be followed in other states?

his ambition. It would be a good thing for every school district in the country to have a snug little mansion, and an acre or two of ground with a good garden, for the occupancy of the schoolmaster. If any person has superfluous cash, he might well bestow a portion of it in building such tenements for teachers of common schools.

It may be well to suggest that mere scholarship does not qualify a man to be a teacher. A person may have a great deal of knowledge, and yet have a bungling way of communicating it to others. Nor should personal qualities be wholly overlooked. A teacher of children should have a bland countenance. He should have a warm heart, pouring out habitual sunshine through his face and demeanor. He should have no awkwardness of manner, no obliquity of temper, no disagreeable peculiarities which excite ridicule, and no weaknesses which beget a sneer. Children are keen observers in general, and every school has some special Paul Pry, who will sift the character of the teacher, and show to every body the particles of which it is composed. If, therefore, a teacher would preserve his authority, he must secure the respect of the school, and this cannot be done if there is any thing about him to excite contempt.

Beside all this, I deem it essential that a teacher should possess good breeding. His manners should be both gracious and polite. In this, he should be an example to those he would instruct. Manners, both good and ill, are catching. It were better to expose your children to an infectious disease than to place them under the tutelage of an awkward, crusty, ill-bred teacher. Such a one is very apt to leave his impress upon his scholars, as the waffle-iron is impressed upon the cake that is baked in it. Polished and gracious manners are also readily copied by children, and thus a well-bred teacher may be reflected in the demeanor of every member of his school.

I cannot better illustrate my views on this subject than by describing two teachers whom I knew in boyhood. They were both veterans in their vocation. One of them, familiarly known by the name of master Stebbins, was already advanced in years when he took out his buck-handled penknife and began to point out to me the cabalistic mysteries of the spelling book. I remember him well. He had a large blue eye, a mild expression of countenance, and when I first stood before him, looking up to his face with profound awe, I remember how that awe melted away before the kindly smile

that he bestowed upon me. I loved him from the first, though my affection was perhaps a little chastened by the sight of a smart birch stick, with the extreme point a little shivered and peeled, lying upon the table. He was a kind-hearted, handsome old gentleman, with a stoop in the shoulder, which gave a touch of humility to his bearing, that inclined every heart in his favor. He was a lover of authority, and gave a somewhat literal construction to that passage of Scripture which commands us not to spare the rod. He believed every thing in the Bible, and, being of a practical turn, he did not confine himself in this matter to abstract theory. Still, he was kind-hearted, and if he bestowed the birch, it was in sorrow rather than in anger. He wrote a full, round, beautiful hand; he was very thorough in spelling; he was a capital reader himself, and delighted in pupils who followed his example in this. He loved arithmetic. The slate and pencil and Daboll, ever seemed to possess the charms of romance for him. In short, master Stebbins was at once an experienced teacher and well-bred gentleman, of the old school. He was tidy and precise in his dress, abstemious in his habits of eating and drinking, exact in matters of time, which were regulated by a thick, turnip-shaped silver

watch. He was of an even pace, aided by a smooth hickory cane with an ivory head. And though he was a man of moderate abilities and of no great compass of learning, he was an eminently successful teacher. He may have passed to his tomb, but the benefits of his discreet instruction are living in numerous individuals, now in the full vigor of manhood.

I knew another teacher, whom we will call W******. I do not blame him that he was six feet two inches high, that he was extremely lank and lean, that in walking he swung his legs forward in a shambling fashion, that his face was long, pallid and cadaverous. I do not blame him for all this, but I think it was a mistake that the school committee employed him as a teacher. He was a man of considerable scholarship, but he was supercilious, conceited and pedantic. He must perhaps be forgiven for this, for I recollect that he had a watch-key, consisting of a large oblong piece of pinchbeck, marked with these mysterious figures, Φ B K. It swung from his fob, at the end of a long steel chain, and was thus as ostentatiously displayed to the people of the village, as the tavern sign. It was understood to mean that the favored proprietor had been to college, and there admitted to some secret lore, forbidden to

common mortals. This idea was justified by the air of superiority assumed by the wearer of the mysterious watch-key. Surely, a man who has such a title to our reverence, must not be censured if he looks with sovereign contempt upon common men. So thought master W. Accordingly, when adjusted upon his seat at school, he sat with the corners of his mouth drawn down, and the outer sweep of his eye-brows drawn up, with an awful, ghastly and imperious aspect. But of all the places I have ever seen, the school-house under his dynasty was the most dismal and gloomy. The greater part of the scholars, overawed and trampled down, sat in their seats mouthing and mimicking the master, not by design, but from an unconscious sympathy with the presiding deity of the place. There were a few enterprising spirits, however, upon whom severity exerted no terror, and these were a dreadful annoyance to dominie W. They mimicked his awkward gait and his air of solemn conceit. They drew portraits of him on the sides of the school-house in charcoal. One of them ventured upon a translation of the mystic watch-key, as follows:—"Φ B K, which is, being interpreted, Fie Betty Karter." This was written on a piece of paper and laid upon W.'s desk. There was

a deep sense of injury depicted on his visage as he read this; for in his heart he had as tender a regard for a maiden of the village, Miss Elizabeth Carter, as a conceited old bachelor can have for any thing but himself. The detection of the perpetrators of this joke was as serious a matter to W. as the settling the balance of power in Europe with a congress of diplomatists; and Machiavel was never consulted more thoroughly in one case than he was in the other. By bribes and threats, the offender was detected, and he was then cudgelled, the rascality in him being thus stimulated and roused to double activity. Many a smart stick was worn out upon the rogues of the school, but they grew rebellious in exact proportion to the severity of their punishment. The truth is that this pompous pedagogue was ever thinking of himself. Selfishness curdled the last drop of human kindness in his breast. He was also capricious and unjust, and sometimes displayed his mighty littleness in vengeful discipline of the children under his care. The administration of that man was fraught with serious mischief. The whole energy of the school was wasted in over-government; there was a prison-like darkness there, that shadowed the mind, chilled the heart, and stinted the growth of

knowledge, if perchance the sprouts shot up from the soil. What a baleful influence must such a man exert upon the after life of those placed under his care! How little must be the respect for knowledge associated with such an image! How likely are children, thus made to witness and feel injustice, to cultivate the spirit of the outlaw, and grow up with a savage determination to revenge on others the wrongs they have themselves experienced! Yet parents sometimes place their children under the care of such teachers, and, because they will not look into the matter, expose them to all the evils which may follow.

Let parents therefore take an active interest in the subject of teachers, and see that they are wisely chosen. Beware of placing your children under the care of capricious, tyrannical, or ill-tempered instructers! A school is a despotism of the most unlimited kind. There is no check to the will of the monarch. If he is disposed to exercise his authority oppressively, he cannot be resisted: the poor children must submit and suffer. But the greater evil is not their immediate unhappiness; their souls are contaminated by evil example, by witnessing the display of injustice, partiality, and bad passions in one whose example and authority they are

called upon to respect. Wickedness is therefore inculcated, instead of virtue. Beside, the spirit of reprisal is ever roused by injustice. The child who is made to feel that he is under the dominion of one who does not love equity, will very soon learn to love revenge, and will, ere long, become unscrupulous as to the mode of obtaining it. He will also get the opinion that wrong doing is common among mankind; and he will sink himself to this supposed standard of society. He will grow up with the idea that life is a game, in which each is to play his part, without regard to the rights, feelings, or interests of others. If he goes on unchecked to manhood, he is a promising candidate for the state-prison.

After all I have said, it may be thought difficult to obtain a supply of suitable teachers for common schools. But remember that I have yet spoken only of the sterner sex. Females are often the best teachers of children. They more readily appreciate their characters, and are more skilful in the management of their tempers, than men. There is this difficulty, however, in general, that women will hardly devote themselves to teaching as the settled occupation of life, and therefore they do not often qualify themselves thoroughly. Where

they do this, they are among the most useful teachers of our common schools. If seminaries for their education as such were instituted, they might many of them be qualified for this employment, and spend their lives in it. Even if taken from it to become mothers, they would be excellent teachers at the fireside.

There are several other points in relation to common schools which deserve the attention of parents. Among these, one of vast importance is that the school-houses should be convenient and comfortable. The site for a school-house is generally in the most neglected, because the cheapest, spot in the town; whereas, it should be chosen with special reference to pleasantness of aspect. Its interior, too, should be cheerful and attractive. It ought to be a place loved by the pupils, associated with ideas of comfort, and not with recollections of despotism without and gloom within.

Is there not something painful in the idea, that parents are content to select a location for a seminary, where their children are to spend several years of their life, without regard to the comfort or the pleasure of those who are so dependent upon them? Is it not a reproach to human nature that school committees, teachers, and fathers, often select a site for a seminary

for children with less regard to comfort of position than if they were mere animals? For the sheepfold and the cow-house, sheltered situations are carefully selected; but a bleak hill-top, swept by the winter blast, or a sandy plain, scorched by the dog-day sun, will do for a school-house, especially if it is so useless for every thing else as to be given gratis to the district.*

* Mr. Mann, in his Report on School-houses, alluding to the jarring interests between different parts of the school district in selecting a place for the school-house, remarks as follows:

"It has been often objected to the people of our state that they insist upon having the school-house in the geographical centre of the district. And, other things being equal, surely it ought to be in the centre. But the house is erected for the children, and not for the acres; and the inconvenience of going fifty or even eighty rods farther is not to be compared with the benefit of spending a whole day in a healthful, comfortable, pleasing spot, one full of salutary influences upon the feelings and temper. Place a school-house in a bleak and unsheltered situation, and the difficulty of attaining and preserving a proper degree of warmth is much increased; put it upon a sandy plain, without shade or shelter from the sun, and the whole school is subjected to the evils of heat and dust; plant it in low marshy grounds, and it exposes to colds or to more permanent diseases of the lungs, and impairs habits of cleanliness both in dress and person; make one side of it the boundary of a public road, and the persons of the children are endangered by the travel when out, and their attention when in called off the lesson by every passer by; place it on a little remnant or delta of land, where roads encircle it on all sides, without any place of seclusion from the public gaze, and the modesty of nature will be overlaid with habits of indecorum; and a want of decency enforced upon boys and girls will become physical and

In the construction of school-houses, several points ought to be carefully attended to. In the first place, the interior should be so arranged as to facilitate the evolutions of the school, and place the pupils in positions to be easily reviewed by the teacher. It should also be of ample size, especially if we consider the danger to health from foul air. It is a well-known fact that death has actually occurred in some

moral turpitude in men and women. But build it where some sheltering hill or wood mitigates the inclemency of winter; where a neighboring grove tempers the summer heat, furnishing cool and shady walks; remove it a little from the public highway and from buildings where noisy and clattering trades are carried on; and, above all, rescue it from sound or sight of all resorts for license and dissipation, and a sensibility to beauty, a purity of mind, a sentiment of decency and propriety, will be developed and fostered, and the chances of elevated feelings and correct conduct in after life will be increased manifold. Habits of mental order and propriety are best cherished amidst external order and propriety. It is a most beautiful trait in the character of children that they take the keenest delight in the simplest pleasures. Their desires do not tax commerce for its luxuries, nor exhaust wealth for its embellishments. Such pleasures as are imparted by the cheerful light and the quickening air, by the way-side flowers, the running stream, or the music of birds, are sufficient for the more gentle and pensive; and the impetuous and exuberant of spirit only want a place to let off the redundant activity of their arms and legs. And how cheaply can these sources of gratification be purchased. Sometimes a little of the spirit of compromise; sometimes a little forgetfulness of strifes among the parents, engendered on other subjects, would secure to the children the double boon of utility and enjoyment. Yet how often are the unoffending children ground between the collisions of their parents!"

of our schools from the impurity of the air. Will parents hear this, and never go to the school-room, and see whether the health, nay, the lives of their children are safe? A benignant providence has poured over this globe an ocean of fresh, pure air, every where fifty miles deep. It has not been parsimonious of this fluid, but has given it to us by "sky fulls." And why? Because it is indispensable to health. When air has been once breathed, it is poisonous, and must go forth to be purified. But we shut our children into a small room, fifty, sixty, perhaps a hundred together, and they are obliged to breathe over and over again the air that has become poison to the lungs. "In Naples, there is a grotto, where carbonic acid issues from the earth and flows along the bottom in a shallow stream. Dogs are kept by the guides who conduct travellers to see this natural curiosity, and, for a small fee, they thrust the noses of the dogs into the gas. The consequence is that the dogs are immediately seized with convulsions, and, if not released, they die in five minutes. But let us not cry *shame!* too soon on those who are guilty of this sordidness and cruelty. We are repeating every day, though in rather a milder

fashion, the same experiment, except that we use children instead of dogs."

If these things are so, how important that our school-houses should be of ample size and well ventilated. The subject of warming school-houses is also one that demands great care and skill. The lighting of these edifices should be so managed as to spare the eyes of the children. Dr. Reynolds remarks, "How much talent lies dormant through the sensitiveness of the eyesight, occasioned by inordinate and untimely use of the eyes! This last-mentioned evil is increasing to a fearful amount among the young. Accurate inquiries have convinced me that a large number of these individuals must go back to the school-room to find the source of their infirmities." Dr. Howe says, "There are some obvious dangers to which children are exposed in schools, which may be pointed out in a few words. You will often see a class of children reading or writing with the sun shining on their books, or writing in a dark afternoon with their backs to the window and their bodies obstructing its little light; and if you tell the master he is periling the eyesight of his scholars, he thinks he gives you a complete discomfiture by saying that he has kept school so for ten years, and never knew a boy

to become blind; nevertheless, it is a cause of evil, and so surely as it exists it will be followed by its effect. A boy reading by twilight, or by the blaze of a fire, or by moonlight even, will tell you he does not feel the effects; nevertheless, they follow as closely as the shadow upon the substance; and if, ten years afterwards, you see the boy selecting glasses at an optician's, and ask him what caused his imperfect vision, he will tell you that there was no *particular* cause: that is, the amount of evil done at any particular time was not perceptible—as a toper, whose system is tottering to ruin, cannot believe that any *particular* glass of brandy ever did him any harm. We should never read but in the erect posture; we should never read when the arterial system is in a state of high action; we should never read with too much or too little light; we should never read with a dazzling light of the sun or fire striking on our face. School-rooms should be arranged in such a manner that the light of the sun can be admitted in the right direction, not dazzling the eyes, but striking upon the books. There should be facilities for admitting the light fully in dark weather, and for excluding it partly when the sun shines brilliantly."

It may be added to these remarks, that every

school-house should have a play-ground, which will not only be a source of pleasure to the pupils, but will go far to save orchards from being robbed, and prevent other mischiefs to property, of which we hear frequent complaint. It will also promote healthful exercise. Each school-house should also have a bell, to ensure punctuality, and a time-piece, to establish regularity. There should also be a pump at hand, to provide fresh water.

Every teacher should be acquainted with these requisites, and, where he cannot provide all, he should see that as many as possible are supplied. To him, in co-operation with parents, we must look for improvement in these important respects.

OTHER SEMINARIES.

It is not necessary for my plan to enter at large into a full discussion of high schools, academies and colleges. Some of these are of great utility, and deserve encouragement at the hands of the public. The high schools, especially, which afford the means of perfecting scholars in those studies begun at the common school, and of instruction in other branches of knowledge, as Natural History, Natural Philosophy, Chemistry, Botany, Mineralogy,

&c., are of the first importance. They are in their nature possessed of many qualities akin to the common schools. They are, or ought to be, constructed on a plan which will render them easy of access, even to the poor. They are, or ought to be, numerous, affording the opportunity to all children in our larger towns, who desire it, of acquiring a pretty thorough English education. But when children are sent to these schools, they should still be under the watchful guardianship of their parents. These should continue to take an interest in their education, and regard the high school, not as superseding the fireside seminary, or as justifying a relaxation of duty on their part; on the contrary, as only helping out the parent in his high task of giving to his child a vigorous mind in a sound body.

But while the high school may thus claim encouragement, and thus prove useful, it ought by no means to interfere with the primary schools. The great effort of the public should be to improve the latter. Spread common schools throughout the community, and raise the standard of education in them to a high mark, and the higher seminary will flourish of course. If you enlighten the whole community, you will promote a general desire for better and

still better seminaries. But let every friend to public prosperity take care not to permit high schools, or any other institutions, to draw off the public interest or public support from the district schools. Let the men of influence in every town and village cherish these institutions, send their own children to them as far as may be, secure to them good teachers, and do whatever else may be necessary to make them accomplish the great ends for which they are instituted.

Our academies are important, but, like other seminaries, they are good or ill according to their management. Under the charge of well-trained and faithful instructers, they become blessings to their immediate pupils and the community at large. Those which are devoted to the preparation of young persons for the practical duties of life are deserving of special encouragement, if wisely conducted. There are many private seminaries in the country, which rank with our high schools and academies, and which, from the energy and vigilance with which they are conducted, arising from the concentrated interest of the superintendent, may be regarded as among the most valuable of our institutions. It is a curious fact, that in almost all the seminaries which

have originated in individual enterprise and rest upon individual responsibility, the teachers hold an intimate and kindly intercourse with the pupils, supplying, in a great degree, and in some instances fully, the place of parents. It is seldom that we find a chartered institution, sustained by its own funds, where this state of things exists. If parents are obliged to send their children from home for instruction, it will be well for them to see that they are placed in schools where the principal feels it to be a duty to act as a father to his pupils, and at the same time has the happy faculty of gaining the kindly position of a parent in their hearts.

As to colleges and universities, I need say but little. They originated in ages of darkness, long before our humble village seminaries were dreamed of. They were not designed as benefits to the whole community, by aiding in the general diffusion of knowledge; on the contrary, they were connected with a selfish scheme of imparting light to the few and withholding it from the many. In later times, they have been encouraged from a better feeling, and, in this country, colleges have been of incalculable benefit; but it has been affirmed, by high authority, that the two great universities of Oxford and Cambridge, in England, the most splendid estab-

lishments of the kind in the world, have been for the last half century actual hindrances to the progress of knowledge. The plain truth is, that human improvement, like heat in water, works upward and not downward. If you would warm the whole mass, begin at the bottom. So, in society, if you would enlighten the community at large, if you would raise the standard of human character, begin with the people. Educate them, and fear not that we shall have among us men of great learning and scholarship, even though you endow no colleges for their special benefit. What higher stimulus can you bring to act upon genius and talent than to throw around them an enlightened and well educated people? Educate them, and colleges and universities may be safely left to stand or fall, as public opinion may decree. When the people at large are well instructed, institutions of a high grade, suited to the wants of the community, will spring up and receive encouragement. An artificial impulse is not wanted, even now, to stimulate the rich and the intelligent to give an expensive education to their children. They set a high value upon whatever may distinguish their offspring and raise them above others, and will take means to secure these. But the poor and the ignorant need

encouragement and stimulus. Aid the district school, therefore, and do not divert either public money or public sympathy from this true point of effort and philanthropy.

I know the arguments in favor of colleges, and admit their force. We doubtless need institutions where youth may be fitted for the learned professions. We need institutions where a love of science and scholarship may be cherished, and where a spirit may be engendered that will ever keep alive the efforts to disseminate learning over society at large. But are *richly endowed* seminaries, in our country, the best device for accomplishing these desirable objects?

If a college has ample funds to sustain its professors, will they not, according to the common course of human events, become indolent, indifferent, or inefficient? Their salaries are secure, the institution is safe, whether they toil or not. Here and there an individual may be found who will triumph over the seductive influence of such circumstances, but in general, these will prove fatal to that activity, vigor and vigilance necessary to render a seminary of this kind useful. The whole establishment will fall into a lazy routine, the officers will be negligent and the pupils indifferent. The funds of

the college will be as a carcass to the eagles, and among those gathered to share in the spoils, a spirit is likely to reign which will overlook duty in the pursuit of selfish ends. Such a college may have a celebrated scholar for a president and learned men for teachers; it may have a splendid library and costly cabinets, and a noble philosophical apparatus in every department of science; but it will still be an inefficient instrument of education. Once in a while it may produce a brilliant scholar, but the majority of graduates will be injured, rather than benefited. Nine out of ten will waste the best period of life for instruction, and thus be subjected to irremediable loss.

Nor is this all. In such a college, the pupils are left almost wholly to their own guidance. Separated from their parents, at the most stormy period of life, when more than ever they need the chart and compass of parental counsel, they are cast loose upon an institution where the teachers stand aloof, holding no other than a cold official intercourse with them, and usually conducting in such a manner as to be looked upon, not as friends, but as adversaries. Thus the college pupil is thrown into the society of young men, and subjected to the influence of a community, among whom all the yesty passions

of early manhood are bursting forth, and this too without a friend to chasten, to control, and to warn. The young child, as yet untutored in wickedness, comes home from the village school, and in simplicity tells the mother all that it sees and hears, and thus gives her the opportunity to warn and correct it. But the position of the student at college, separated from his parents, is widely different. He is now exposed to vices which seek concealment, and which at the same time appeal with seductive force to his bosom. Will he not be likely to become their victim, and, if so, will not all the circumstances of the case operate to dig deep and render impassable that gulf which so often comes between young men and their parents? Children educated at home, or near home, so as to sustain a frequent, almost daily, intercourse with parents, keep up their habits of intimacy, which afford, especially to the mother, so many opportunities for kindly and useful counsel. But if once sent to college, if once touched with college vices, and tinctured with the sophomoric conceit which is apt to infect collegians, is there not an end to that parental sway, which owed its chief influence to an intimate, kindly confidence? Let me ask parents, when their sons have returned from college, even garnished with its laurels,

whether they have not often felt that these are a poor compensation for the sundering of those intimate ties which in other days united the heart of the child in familiar sympathy with the parent?

Such is the general course of things in the rich college. Fortified by ample endowments, what salutary fear of public opinion will lash its managers up to a discharge of their duty? Aware that mankind seldom despise what is costly, and are apt to look with reverence upon what is vast, they know that the mighty university is entrenched behind a strong prejudice. If any one assails it, it is easy to repel the attack by calling hard names, and charging upon the enemy a desire to hinder the progress of knowledge and eclipse the light of learning. Beside, there is something very fascinating to the minds of parents and pupils in a rich college. It is esteemed an honor to be among its graduates. It is a mark of distinction, a badge of superiority, to hold a parchment with a blue ribbon from such an institution. As obesity is the sign of gentility in Japan, to be a graduate of such a seminary is a patent of nobility in other countries. The parents and pupils are of course the champions of an establishment which confers such benefits on them, and will draw

the sword of controversy in its behalf when it is assailed. Sure of such aid, what necessity for the heads of a university to take the trouble of watchful, laborious and careful instruction?

The *esprit de corps*, engendered among the pupils of a college, is also a powerful support of the institution. It operates like the bonds between the members of the monastic orders, allying them together by the spell of a common sympathy. A graduate of a college is ever the ready supporter of his Alma Mater. If he is in the legislative hall and she asks for money, will he not give it? If she is attacked, will he not defend her? Will he not ever be her ready champion, supporting her from affection, whether right or wrong? And are not the skilful writers, the eloquent pleaders of our country, thus bribed to do battle in behalf of the colleges, even though they may be public evils!

How then can such an institution be subjected to the wholesome influence of a responsibility to public opinion! Its stability does not depend upon its good management. It is, at least to some extent, placed beyond the reach of correction and chastisement at the hand of society. It has only to guard against gross abuses, and then it may hold the proud tenor of its way, secure of the support of the learned and the

patronage of the powerful, even though it may on the whole prove injurious to society.

I do not by these remarks intend to point at any particular seminary. I am only showing the general tendency of rich endowments on literary institutions. By placing them above the necessity of vigilant and steadfast exertion on the part of the managers and teachers, the greatest inducements and the most active and sure impellents to usefulness are withdrawn. If parents therefore are desirous of sending their children to a college, let them not be beguiled by a mere prejudice. Let them not prefer an institution because it is rich. On the contrary, poverty should rather be a recommendation. The institutions which depend on the good name they may get by their activity, vigor and just management, are likely to be the best.

Private institutions, on so small a scale as to allow the teacher to have intimate intercourse with each pupil, and depending wholly upon their good management for success, could such be established and sustained, would, in my humble judgment, be preferable to chartered colleges. But until such can be found, parents, who wish to give their sons a classical education, must choose between such institutions as exist. Let them choose, then, considering the

dangers to which their children may be exposed if placed in ill-conducted seminaries. Let them consider too that there is no charm in a college which *ensures* any benefit whatever. It is a fact, well established, that many young men graduate, knowing little more than when they entered. Not more than one in five really improves the advantages which the college affords. Not more than one in five fulfils the hopes and expectations of his friends in sending him to college. Beside this, many young men are taught vices at these seminaries which they never shake off—many who enter them in purity go forth corrupted for life.

Before sending children to a college, therefore, parents should acquaint themselves thoroughly with the character of its officers and professors, and with the practical effects of the institution, literary, moral and religious: they should then duly consider the temptations to which the students are exposed, and whether those whom they propose to place within their influence, are of a disposition to withstand them. It is obvious that some of these difficulties are mitigated or removed where parents reside in the immediate vicinity of the college, and can watch over their sons; or in cases where some judicious person, in the institution or near it,

will undertake the guardianship of youth in behalf of their parents. But when no such provision can be made, it is a serious question for the parent to decide, whether the uncertain and contingent benefits of the college, are not too dearly purchased by the risk of the child's morals, to which he is exposed. If indeed a college can be found where the officers and professors are vigilant in the discharge of their duties, where they sustain a kindly and intimate connection with the pupils, and avail themselves of the opportunities thus afforded for watching over their morals and supplying the place of parents—in this case, the greatest dangers of college life may be avoided.

GENERAL OBSERVATIONS.

There are two mistakes current in society, both of which have been incidentally touched upon, but which deserve to be placed more directly before the reader. The first is, that the whole duty of a parent, so far as respects education, is discharged by sending children regularly to school; the second, that although parents must attend to the physical and moral culture of their offspring, that their minds, at least, may be left wholly to the schoolmaster. The reader may feel that the former of these.

propositions has been sufficiently noticed, and I therefore remark only that school instruction never can supersede the necessity of vigilant parental teaching and training at the fireside. If a comparison were to be made between the two, I should not hesitate to attribute greater importance to home education than to school education; for it is beneath the parental roof, when the heart is young and melted by the warmth of fireside affection, that the deepest impressions are made; it is at home, beneath parental influence and example, that the foundations of physical, moral and mental habits are laid; it is at home where abiding tastes are engendered; it is at home where lasting opinions are formed.

The other error, that the minds of children may be wholly left to school instructers, has also been noticed; but it is worthy of more special comment. It may be true that some children, without counsel or guidance, may have that docility of temper and expertness of intellect, which will lead them to take ready advantage of the means of instruction afforded at the schools. But these cases are very rare; and in all instances, children will study with livelier relish if they see that their parents are interested in their progress. If parents look over their

lessons with them, and approve or condemn as they are attentive or negligent, they will be quickened by a sense of responsibility. If parents aid them in the mastery of difficulties, and teach them to think and reflect upon their studies, they will not only be cheered by the assistance, but will find, in the exercise thus given to their minds, that delight which the young bird feels as he first tries his wings and discovers the joyous power they bestow. An experienced and sagacious teacher told me but yesterday, that he had one child in his school whose parents treated him in this way, and that, although he had moderate abilities, he was one of the best and most successful of his pupils. Is it not a mistake of parents, then, to give all their thoughts and devote all their time to more worldly cares, and leave the minds of their children to accident? For what employment more delightful than to train the youthful intellect; what occupation so full of pleasure as to lead one's own child forth in the paths of knowledge, and, like Adam, when the world was new, give names and characters to all around; what pursuit so profitable to the child itself, for whose benefit we are willing to toil, as to take him with us and climb the pinnacle of knowledge, teach him the dangers of the

way, aid him in surmounting difficulties, and at last unfold to him the world of truth, which lies outspread to the view of the beholder! Say, ye parents, if ye would make an investment for your children, is it better to make it in cash or in wisdom? Is it better to lay up treasures in the bank, where the moth and rust may corrupt, and where thieves may break through and steal, or in the mind, whose stores are imperishable?

Let parents, then, not leave intellectual culture wholly to the schoolmaster; let them rather look upon him only as their assistant, and, while they render him all needed aid and encouragement, let them watch his progress and see that he performs his duty. Let them also accompany their children in their studies, and see that they perform theirs. Of one thing let them beware, and that is, not to permit children to be witnesses against their teachers. The relation of pupil and teacher is one which often leads the former to misinterpretation, perhaps to misrepresentation.

Let not parents ever be discouraged in the mental culture of their children, under the idea that they are of inferior capacity. Children are of different degrees of quickness, but not one in a thousand is incapable of receiving the full

benefits of instruction. And let it be remarked, that, with good education, children of moderate natural endowments are, in the average of life, happier and more useful than those on whom nature has lavished the gifts of genius. "Give me neither poverty nor riches" is as wise a prayer in respect to mental gifts, as the more sordid treasures of the world. But let it be remembered that the mind, like the body, is strengthened by exercise, and, though it may be debilitated by being overtasked, it is still necessary, in order to give it vigor, to inure it to patient labor and continuous toil. As the proper adaptation of exercise to the degree of health and strength of the subject, is the great art of physical training, so, in mental culture, is the suitable exercise of the mind the chief means by which its powers are unfolded and enlarged.

It may be well for parents to recollect that the habits of the mind are of more importance in youth, than the actual amount of knowledge they possess. A child that has habits of investigation and reflection will soon gather stores of facts, and, being of his own acquisition, he will hoard them with care and use them with effect. It is better, therefore, to consider the early periods of mental education as properly

devoted to the discipline of the mind, to the establishing of good habits, rather than to the mere accumulation of knowledge. It is with learning as with money—if given freely, without teaching the means of its acquisition, it is apt to be lightly valued and lightly parted with, and poverty must then ensue, if the skill of obtaining more is not possessed.

BOOKS.

Previous to the invention of printing, in 1441, books of every kind were scarce, and, being written with pens, were necessarily costly. A copy of the Bible was then worth as much as a good house and farm are now. King Alfred is said to have given a very large estate for a single volume. In these times it is clear that the art of reading must have been confined to few persons. How great is the change that has taken place in four hundred years! Of the making of many books there is now no end, and the idea of instructing every member of the community, not only in the art of reading, but in the elements of geography, history and philosophy, is no longer a chimera. The printing of books upon type was a startling invention, indeed, but strange combinations have taken place in our own day

to accelerate and expand its power. It would seem that the vast beds of coal which have slept for centuries in the gloomy recesses of the earth, could have little to do with the progress of knowledge. But these are now dragged from their repose, and compelled to lend their power to the manufacture of books. Hundreds of steam presses are at work on both sides of the Atlantic, throwing off countless reams of newspapers, pamphlets and volumes of every form, filled with every species of literature. A single printer in Scotland had a few years since forty thousand volumes of the various works of Sir Walter Scott, in the press, at one time. Three millions of a single tract, by Hannah More, were published in her lifetime. Books to the value of a million and a half of dollars go from the Eastern to the Western States, annually. From these scattered hints we can form some faint conception of the stupendous progress of improvement in the various arts devoted to the circulation of knowledge.

But while we are impressed with the advantages we possess over the people of former ages, let parents consider one thing—that books are human productions, and that some are good and some bad. Every volume has within it a spirit, and imparts, to those who commune with

it, either good or evil. Indiscriminate reading, therefore, is dangerous to most; to the young it is perilous in the extreme. Parents should exercise the same discretion in the choice of books for their children, as in the choice of their companions. The danger is greater, indeed, from a bad book than from a bad associate, for there is a magic in print which gives it great authority over the mind of the reader. Nor should the vigilance of parents be restricted to any one form of publication. The newspapers which they admit to the fireside, to become the daily and weekly counsellors there, should be selected with great care. And this is becoming a matter of more serious consideration from the fact that many newspapers are now thrown forth upon the public, seeking to obtain patronage by ministering to the worst passions of the human heart. Let parents be cautious then on this subject, if they would not run the risk of taking into the bosom of their families, evil counsellors, which may not only poison their own minds but those of their children.

It is impossible to lay down general rules in regard to the selection of books for children, which will not admit of many exceptions. It may be safe, however, to remark that works of fiction are usually fascinating to children; they

therefore need to be restrained, rather than encouraged, in the reading of them. Those works which deal in facts, as geographies, histories, biographies, travels, &c., are the safest for young minds. The modern novels of the English press, delineating fashionable society, are by no means calculated to elevate the scale of morals, purify the heart, or chasten the conversation of our American youth. These, without exception, should be banished from the family library. The works of Hannah More, though not in the best taste, are perhaps better in point of moral effect than those of almost any other English writer. Many of Miss Edgeworth's tales are admirable, but are not entirely adapted to our state of society. I am inclined to give a decided preference to the books for youth, written by our native authors. Among these, it is not necessary to say, that Miss Sedgewick will take the first rank.

ACCOMPLISHMENTS.

Beside the knowledge and skill which belong to a person's profession and qualify him to discharge the serious duties of life, there are certain graceful arts, which are useful, as being sources of pleasure to himself, and as rendering

him an interesting or agreeable member of society. I have already said something in respect to drawing and music, but it may be well to repeat that although there is great difference as to the aptitude of children for these arts, there are still none who are incapable of becoming proficients in them, provided you begin in childhood and follow a proper mode of instruction. The importance of these arts to individuals and society at large, as furnishing innocent excitements and refining pastimes, and therefore as tending to the purification of public morals, cannot be too highly estimated. Let parents do their duty to their children and society in this matter.

Dancing has been already noticed. The power of walking several miles a day, as well for a lady as a gentleman, though not usually ranked as an accomplishment, may still be entitled, from its utility, to decided encouragement. Reading well is an art which gives the possessor the power of bestowing rich entertainment on others. But of all accomplishments, that of conversation is doubtless the highest. Women excel in this art, especially so far as it is employed in the description of passing events and discussing the lighter topics of the day. I know that a lady's tongue is a standing theme of satire with men, but the conversation of an

intelligent woman is among the richest sources of entertainment which society affords.

But let any one who desires to be loved, happy, or respected, be careful not to indulge in personal satire or ridicule. A talent for either of these kinds of wit is seldom associated with a great mind or a good heart. Besides, there is a debasing tendency in these things. A satirist who is just and decent at first, after a little practice, disregards both equity and propriety. He is eternally seeking for some object of satire or point of ridicule. Under such efforts, the understanding is soon warped, and becomes as incapable of just perception, as a piece of wrinkled glass of transmitting true images. I once knew a lady who had acquired a reputation for wit, and who had yet gone so far in a turn for ridicule that her sense of propriety seemed to be lost. On hearing a clergyman pray that "the happy day might come when men would all act with a single eye to the glory of God," she remarked that "she imagined it would be a long time before every body would see with one eye!" How pitiable is such degradation of taste and intellect! Let us beware of such things, and teach our tongues not to corrupt our hearts. We should remember that there is something in human nature like gravitation,

ever tending to draw us downward. The arrow that is aimed below the mark will never reach it, for it will sink, rather than rise, in its flight. You must aim high, if you would hit. It is so in all moral things. A person who would enjoy the consciousness of a pure and generous heart, must cultivate pure and generous speech; at all events, he must avoid debasing his own mind by dwelling upon the obliquities, vices and follies of others.

The art of narration is one of easy cultivation, and not only affords ample scope for the exercise of talent, but may also furnish much amusement and instruction. This seems to be a natural gift with some, and the society of those who possess it is generally much sought after. Parents may easily cultivate this talent in their children, by teaching them, of a winter evening, to recount the events and adventures of the day, or detail the substance of the books they may have read, or invent tales from the resources of fancy.

As to the ornamental arts of the needle, I need not speak, otherwise than to remark that they are always becoming to women of every degree; and though I would not bestow upon them, in this age of utility, very high commendation, I would not wholly discourage them. The time

has passed by when ladies were immured in lordly castles, and, being denied a participation in the cares and duties of busy life, and unfitted through lack of education for the pleasures of literature, were driven for pastime to the ingenious mysteries of needle-work. This has therefore ceased to claim an absorbing interest, even at the hands of fair ladies, but it must be permitted to hold a humble place among graceful female accomplishments; always, however, being second to the more thrifty science of housewifery.

MANNERS.

Every one is familiar with the significant adage, "birds of a feather flock together;" which means that people of similar tastes, habits and pursuits will naturally seek each other's society. It is through the operation of this principle that we see the community grouped into a variety of circles. Thus, there are fashionable circles, political circles, literary circles, and many others. These things exist in all countries, and everywhere arrange themselves nearly according to the same laws and in the same way. Two men, one of coarse tastes, a lover of profanity,

of rude jokes, and animal enjoyments, the other of a cultivated mind, delicate perceptions, and intellectual tastes, can find no pleasure in each other's society. The first will feel himself constantly rebuked in the presence of the last, and will be eager to leave him and seek the society of those like himself; the other will be shocked by the rude manners of his companion, and will remain in his society no longer than is absolutely necessary. Thus, impelled by two motives, a dislike of those who differ from them in taste and manners, and an affinity for those who resemble them in these respects, the several members of society are everywhere collected into distinct groups. In every populous place, there will be, of course, a circle, or society, consisting of the more intelligent and refined. It is true that this may be, and generally is, sprinkled with the merely rich and fashionable; these, however, are admitted into a society where they do not properly belong, from the homage they pay to intelligence and refinement. The laws of etiquette for each town or city are usually established by this circle of fashion, or what is called, as often in irony as compliment, good society; but this draws its edicts from some higher source, as perhaps from the metropolis of the state, or from some one of our larger

cities, and this from the higher circles of London. Our ladies borrow their fashions in dress from Paris, but in matters of etiquette, the last appeal is to the customs of England.

Without undertaking to delineate the general character of this higher grade of society in other respects, it may be remarked that manners are usually carried to the highest polish and delicacy among persons of this class; and though some of the customs which prevail among them are unworthy of our notice, still, in attempting to ascertain the rules of good breeding, the proper course has been generally supposed to be to study this society and mark the conduct of the individuals who compose it. It is by such a process that a code of manners is usually made out.

Though we may sometimes discover ceremonies and observances, in what is called genteel society, that do not appear to be founded in reason, yet such is the force of fashion and authority, that these are found to be followed by the world of gentility as reverently as more fundamental points of good breeding. Thus, for instance, we can see no good reason, in the nature of the case, why a person at a fashionable table may not send a second time for soup, or, in finishing off his plate, may not gather the

fragments and put them into his mouth with his knife. But these are interdicted, and no emergency of appetite, in either case, can excuse a breach of the law.

The mode in which the manners of the refined are caught by those who are subjected to their influence, is easily explained. If we see a certain thing practised by one who occupies a high rank in society, it becomes associated with that individual, and, at last, partakes of the taste, respectability and refinement which we attribute to him. Even if the thing is insignificant in itself, it soon becomes, in our view, appropriate to a person of high breeding, and is thus commended to our imitation. If, on the contrary, we see any thing done by a person who is coarse, rude and vulgar, it becomes in our minds associated with the individual, and the rude demeanor with which he is marked. Thus it is that certain manners become agreeable to us as proofs of good taste and good breeding, and others disgust us as being signs of obtrusive selfishness, or of those evil communications which are said to corrupt good manners.

It is not my present purpose to attempt to codify the laws of etiquette, or draw out at length the enacted statutes of the fashionable world. These attempts have been frequently

made, but I have yet seen no book which could be safely trusted in the hands of the young in this country, as furnishing a guide to manners, except, indeed, the "Young Lady's Friend," which is an excellent work for those to whom it is addressed. Lord Chesterfield's Letters to his son are written with great vivacity and discrimination, but, however well they may be adapted to a certain class in English society, I should be sorry to see them in the hands of our American youth. They are, throughout, founded in selfishness, and carry the impression that good appearances are of the utmost importance, while principle is either insignificant or secondary. Though they may inculcate the forms and ceremonies of politeness, they must ever fail of communicating that best and highest finish of good breeding, a feeling of good will, shining through looks, words and actions. In the absence of what appears to be a good manual of manners for parents to place in the hands of their children, one that is suited to our republican country, to a state of society which exists nowhere else and has never existed before, I shall offer a few brief remarks upon the subject; hoping, however, that the author of Home, or some other lady in this country, who combines that writer's views of socicty with the

talent of enforcing them, will ere long supply one of the most exigent demands of the community.

In my view, good manners must rest upon three principles, honor, grace and politeness; and whatever is incompatible with these, or either of these, must be inconsistent with good breeding.

HONOR.

This is a feeling of self-respect, which leads a person to shun every species of meanness. It is therefore incompatible with trick, artifice and cunning, by which some advantage is to be gained over another. It interdicts lying, deception and equivocation of all kinds. Such is true honor; and though it may generally be considered rather as a masculine accomplishment, still, it is not unworthy of being woven in with the graces of female manners. The dignity, frankness and sincerity which the principle of honor imparts to the air and bearing of every individual in whose heart it resides, is not unbecoming in a lady, though it may be a more indispensable and appropriate finish to the manners of a gentleman.

I need not say that duelling, though often designated as an "affair of honor," usually

springs from a violation of the principles of true honor. If a man has done another an injury, he best avoids meanness and consults his dignity by making due acknowledgments. If these are not satisfactory, does he act a noble part in being cowed by public opinion so as to risk his own life and seek that of another, rather than stand upon his own conscious rectitude?

GRACE.

The definition of this, in application to manners, is that ease and propriety which win the favor of all. It displays itself in those movements of the body, those expressions of countenance, those forms of speech, and that general bearing, which bespeak good taste, chastened feelings, and refinement. It is a quality which puts a stranger at ease, and banishes uncomfortable restraint, even among those who may be of unequal conditions in life, or who chance to meet for the first time. It is opposed alike to affectation and awkwardness, and is of so captivating a nature that it may be witnessed by the plebeian in the patrician without envy, and without exciting a painful sense of humiliation. As honor is the essential mark of a gentleman, grace is the special ornament of a lady.

POLITENESS.

This consists in an agreeable personal demeanor, and is founded upon the great rule of morality,—do to another as you would have another do to you. We are apt to restrict this to the greater transactions of life. What I now propose is an observance of it in little things—in the every-day intercourse between man and man. I do not mean the arbitrary forms and ceremonies of mere fashionable life, but I mean an habitual regard for the feelings of others, and those looks, words and actions which spring from such a feeling. We have no more right wantonly to wound the sensibility of another, than wantonly to inflict wounds upon his body. We have no more right to steal away another's peace of mind, than to steal his visible and tangible property. In a moral point of view, as I have said before, the one act is as wrong as the other. We have laws to protect money, lands, and merchandise; politeness is a code of delicate morals which would throw protection around the nicer and subtler feelings of the heart. Establish these in the minds of children; render them familiar by habit, easy by repetition. Teach a child to regard the feelings of his brothers, sisters and playmates. If you see him attempt, by look,

word, or deed, to inflict pain upon the sensitive bosom of his little playfellows, interpose a decisive check. If you see him indifferent, careless, or wanton in respect to the feelings of his companions, let him understand that it is an offence against parental authority. Teach him to mould all his feelings and manners so as to please and gratify those around him. Self-love, as before remarked, is the master passion, and selfishness unchecked is likely to rule the heart, and obtrude its harsh features through every look, and tone, and gesture. If we would be virtuous, we must repress selfishness. If we would be loved, we must learn to check its display. Politeness is a training which renders this easy. It teaches us, when tempted by selfishness to snatch at some proffered pleasure, to defer our own wishes to the claims of others. It not only hides, but it crushes those petty desires, whims and caprices, which, if indulged, deform the character, and, if diffused, would deprive society of its brightest charms.

I would say, then, teach *politeness* to children; teach it as a principle of duty; encourage its practice, that it may become a matter of habit. After sleep, let the family circle meet in the morning with a kindly salutation; as they part to rest, let their last words be a fond "good night."

Meeting or parting, let the different members of the household be accustomed to show a delicate regard to the wishes, tastes and feelings of one another. This will exert a powerful influence upon the heart itself, the source of all our emotions. It will give charms to the countenance, which no other beauty can bestow; a sweetness to the voice, which is better than music: and a graciousness to the manners, which is the best letter of recommendation. Thus, while peace is promoted in the family, the children will be trained in those manners which are called *a good address*, and which will do more to ensure their success in life than any wealth you can bestow.

In illustration of this subject, let me relate a piece of history. A few years since, there lived in an adjacent state, and perhaps still live, a family of five brothers. They each received a small estate at the death of their father, and all settled in the same village. It was about forty years ago that they united in establishing a *store*. As this was successful, they started a second, and finally a third. In these, they were all equally interested, and, what is remarkable, each individual took from these several establishments whatever articles he desired for himself and his family, and of these no account

whatever was made. There was no regulation or restraint to prevent one from taking more than another. Each supplied his family and his household, without question, and without accountability. This system was pursued for thirty years, and these five brothers went on in harmony. They had no family jars, no envious strife, no squabbles about property. At length, they were advanced in years, and the joint estate having increased to a large amount, they thought best to divide it, and the division was effected in perfect amity. Each individual received for his share nearly one hundred thousand dollars.

Can you tell me the charm by which peace and harmony were preserved among these five families for so long a period, and under circumstances so likely to beget suspicion or jealousy? You will perhaps suggest that they were governed by religious principle. No; they were not religious, but worldly men. You will perhaps say that they were high-minded and generous. No; in their ordinary dealings with others, they were sharp and grasping as their neighbors. What then was the secret? I have myself been in the families of these individuals, and marked their intercourse. I could observe among them but one peculiarity, and that was

very striking. They were strictly and punctiliously polite to each other. They never met in the morning but there was a shaking of hands and cheerful salutations. They never parted at evening but with a kind "good night." There was evidently a mutual feeling of respect and good-will pervading them all, and their habitual observance of the rules of politeness prevented their harmony from being disturbed. Politeness, then, performed an office, and wrought benefits in this family, which no other power or principle in society is accustomed to achieve.

Let me remark again, that I do not now use the word politeness in that narrow sense which restricts it to merely artificial and arbitrary rules of society. I speak of it as a principle, founded on just morality, and leading to delicate propriety of action towards others. I mean by it an habitual regard to the feelings of others, founded on a conviction that we have no more right to wound the heart than to stab the body, and that it is alike our duty and our interest to make our manners grateful to those around us. Let this be once inwrought upon childhood: let the child learn these precepts at the fireside; let them be enamelled upon the mind by a mother's emphatic teaching, by a father's omnipotent example. Let them be rendered dear by the

sweet memories of home. Let them be rendered familiar in the fond fellowship between brothers and sisters. Having done this for your child, let him go forth into the world, and he will carve his way to success. His kindly and gracious manners will win him easy access to the hearts of men. He carries with him a magic key, which will unlock every door which interposes between him and fortune.

Let me present the subject to you in another point of view. It is the dispensation of providence that inequalities of condition shall exist in society. The Creator has thrown the surface of the earth into a thousand forms. He has heaped up hills and mountains; he has spread out plains and valleys. He has endowed some portions with barrenness, and others with fertility. To some regions, he has given a climate which scatters them over with never-dying verdure and bloom; to others, he has sent the pinching and withering sway of never-relenting winter. And this picture of nature is but an emblem of the diversified condition of human society, as ordained of Heaven. He who expects equality of condition expects that which providence forbids. One is endowed by nature with strength, another with weakness; one with beauty, another with deformity; one with

vigor of intellect, another with mental imbecility. Diversity in the moral, as well as in the physical world, is the design of Providence, and we might as well ask that the mountains and the hills should be shorn down, and the rugged surface of the globe reduced to one unvarying level, as that society should present uniformity of condition.

I cannot now stop to illustrate the benefits which flow from the inequalities of society, but these are to my mind obvious, and abundantly prove that it is a scheme founded in infinite goodness and wisdom. But, however varied may be the lot of humanity in external things, there is a perfect equality of rights. "Do to another as you would have another do to you." This is the golden rule, which lays its injunctions on all alike, and levels the rich and the poor to one mutual standard of obligation. Here, then, is the foundation of that great principle set forth in our Constitution. All men are born free and equal; not equal in condition, but equal in their rights. If this were well understood and thoroughly practised, it would carry peace into every hamlet. That jealousy which springs up among the different classes of society, and which is often fomented by base and crafty agitators to serve their own purposes, would

find no existence. But this evil does exist. It springs up in our villages, and carries strife into our legislative halls. In casting about for the means of correcting or mitigating this evil, I have often turned to fireside education as most likely to afford it. Teach your children politeness. Teach them to do to another as they would have another do to them. Teach them to mould thought and feeling, word and deed, look and manner, according to this holy precept. Teach them this, and if rich, they will have no offensive haughtiness; if poor, they will be disturbed by no bitter envy. The equality of rights being understood and practised, the inequality of condition will be no source of strife.

NOTES ON GOOD BREEDING.

I have hitherto spoken of the principles upon which good manners rest, and which are as essential to a thorough discipline of the character as to the formation of an agreeable personal demeanor. But beside these principles, there are certain conventional rules established in refined society, which it might be well for every person to practise habitually. I shall therefore point out a few of these which seem most essential, and leave it to parents to bring up their families in the observance of them, as far as

they may think proper; remarking, by the way, that in this case, as in all others, practice alone can give full effect to precept. The words of Locke are worthy of special notice here:—"Think not that children are to be taught propriety of conduct by loading their memory with rules, directing them how to act on every particular occasion. Burden them not with rules, but impress them with habits."

MANNERS AT TABLE.—Avoid all display of greediness. It was formerly esteemed a matter of propriety for each individual to delay the commencement of his meal till all were helped; but as this introduces a stiff formality, and moreover causes the food to get cold before it is eaten, it is now considered proper for a person to begin to eat as soon as he is helped. Avoid putting food into your mouth with your knife, and help yourself to salt only with the salt-spoon. Eat with the least possible noise of the lips and teeth. Never help yourself from any dish with your own knife and fork, but apply to the person who is near it, or who undertakes to distribute its contents. If you are called upon to help any person, never disgust him by overloading his plate. If you help to gravy, put it on the plate by itself, and do not pour it over the food. Do every thing with delibera-

tion and an air of leisure and delicacy. If asked to take wine, it is generally esteemed a point of etiquette to accept the invitation; but if your health or principles forbid your drinking wine, you may merely touch it to your lips, or you may decline, saying, "I'll thank you to excuse me," or you may ask to be permitted to take water instead of wine. Easy, pleasant conversation should be promoted at table, but all argument and discussion should be avoided. Awkward positions, restlessness, picking of the teeth, absence of mind, inattention to the remarks or wants of those around you, are gross breaches of good manners. Before coming to the table, take care that your toilet is finished, and afterwards do nothing which may seem to indicate that you are thinking of your dress or personal appearance. There is no disgrace in a good appetite; but even in satisfying it, we should habitually cultivate an air and manner which may assert the dignity of human nature, and discriminate between intellectual and moral beings and mere animals. The strict observance of established rules of etiquette at table will have a tendency to produce this result.

MANNERS IN THE STREET AND ON THE ROAD.—Never push against people in the streets, or in any crowded place. If by accident you come in

contact with another, make immediate amends by saying, "I beg your pardon." It is esteemed indelicate for ladies to turn and look back in a public street. If in driving upon the road you meet another person, be solicitous to give him ample space for passing you. Children should be expressly forbidden to shout at passers by. These inconsiderate beginnings often grow into habitual rudeness and impertinence. If a man, young or old, meets a woman upon the road, where she is unprotected, and by word, look or deed does any thing to offend her delicacy, he displays a gross instance of dastardly brutality. Let mothers, especially, train their sons, under all circumstances, to pay a nice regard to the rights and feelings of the gentler sex. The example of a certain New-Hampshire mountaineer is worthy of all praise. A lady, with whom I chanced to be acquainted, was travelling, a few years since, on the White Mountains. In ascending a steep acclivity, some accident happened to her carriage, and while the coachman was repairing it, she went up the hill on foot. On turning an angle in the road, she met with a wagoner, who respectfully bade her good morning. She then made some inquiry as to the road, and concluded by expressing her surprise to find people living among these wild

hills. "Well, ma'am," said the wagoner, "I suppose we couldn't live here if we didn't once in a while see a lady." This was genuine politeness,—pure, native gold, and not the less brilliant for the rustic ore through which it shone.

In riding on horseback, a gentleman should be at the lady's right, for he can better offer her assistance in this way, should she need it; she is also more at her ease, from a consciousness that her position is more graceful to her attendant. In travelling, cultivate a pleasant intercourse with those who give you the opportunity; but obtrude yourself upon no one. Put up with little inconveniences, and be not pertinacious about your rights. Avoid all John Bullism to tavern-keepers, servants, and others. Be neither inquisitive nor unduly communicative. Readily conform to the customs of a private family in which you chance to be a guest.

Rules in regard to dress.—Man is not provided, like the animals, with a natural covering, but he is endowed with ingenuity and left to his own invention. In eastern countries, the fashions of dress have remained the same for centuries, and among the peasants of Europe they continue, with little change, from generation to generation. But in the commercial

cities, they are as variable as the hues and shapes of the clouds. The milliners and mantua-makers of Paris are the lawgivers on the subject of ladies' dress throughout Christendom. The tailors of London constitute a final court of appeal in respect to coats, waistcoats and pantaloons. Fashion in dress is not without its importance. A clergyman who should enter the pulpit in regimentals would be considered as bringing scandal upon the cloth; and a merchant who should appear on 'change in a sailor's jacket, would subject himself to ridicule and contempt. The true rule in regard to dress is this—*let it be appropriate to your condition.* A person who is eager to adopt any new fashion of dress is always despised, for it is proof of a little mind. Keep rather behind than before the fashion. Study simplicity. Let ladies avoid the display of gaudy colors. Cleanliness and neatness of attire are among the most decisive marks of good breeding. Vulgarity often displays itself in ostentatious and dashy decoration.

MISCELLANEOUS HINTS.—Personal cleanliness is indispensable to those who would be esteemed well bred. The teeth, especially, should be kept scrupulously clean. Spitting, combing your hair, and cleaning your nails, are three things to be done in private. A superabun-

dance of whiskers on a man's face evinces a proportionate lack of brains. A dandy in dress or manner can only find his model in the monkey tribe. An exclusive, one who holds himself aloof as being better than his fellow-men, may be ranked with the orang outang, who refuses to associate with any other members of the four-handed race. At church, let your manners ever be marked with reverence and decorum, paying respect to the rights and ceremonies of the worshippers, though you may be of a different creed. In conversation, do not court argument, and never use contradiction. Speak in a low but distinct voice, and be rather solicitous to draw others out than display yourself. Ladies are excellent talkers, when duly prompted, and he who has the art of drawing them out may derive great pleasure and instruction from their society. Be not ready or prompt to take offence, and shun temptation to bitter retort. The spirit of the porcupine is of no great dignity. Good humor is a better shield than an armory of poisoned quills. Converse rather about things than persons. You may be witty upon the former, but beware of being so in respect to the latter. Shun loud laughter, loud talking, and horse play. Avoid all bustle. A quiet demeanor is essential to dignity of manners.

GENERAL REMARKS.

From the observations that have been made, I think it will be obvious to the reader that parents are responsible for the physical training, the moral education, and the mental instruction of their children. If in any of these respects they do not undertake to be their teachers, they are still bound to provide suitable means of culture. But this is not the whole extent of their duty. Parents are generally called upon to select the profession of their children for life, and to furnish the particular instruction necessary for its successful pursuit. This is a subject, the full discussion of which would fill a volume; but I only propose here to give a few general hints in relation to it.

In the first place, let parents select the profession of their children, not with a view to family ambition or parental vanity, but with particular regard to three points:—1. The health, constitution, and aptitudes of children; for it must be remembered that some cannot endure sedentary occupation, that some are fitted for action rather than contemplation, and that none are likely to succeed in a vocation for which they have no taste or talent; 2. the probable happiness of children, taking into view the

whole life, and weighing against the dangers, cares and vicissitudes which attend an ambitious and brilliant career, the peace, safety and content of a humbler vocation; 3. their usefulness as members of society. And in respect to this, I wish to say a few words to wealthy parents. They have the means of giving their children a good education, and they usually employ them to this end. But are they not too solicitous to have them established in cities, engaged in mercantile pursuits, or devoted to some one of the learned professions? Let me suggest to such parents a course which might often better secure the happiness of their children, and greatly promote the good of the community at large. Suppose that these sons of the wealthy were properly educated for country life, and should accordingly settle in the country, as farmers, merchants or mechanics. Possessing wealth and superior education, they would enjoy great influence, and this might be used to the benefit of all around. An intelligent, well educated, gentlemanly mechanic, or farmer, or merchant, in a country town, who is disposed to associate with his neighbors on friendly terms, has opportunities for doing good, a range for the exercise of laudable ambition, and sources of general satisfaction, far beyond

what an individual can usually obtain in the crush of the crowded city.

It is hardly necessary to remark that the general education of children should have some reference to their after vocation. Still, it is important that all should receive that degree of mental culture which may not only place them at least on a level with society around them, but enable them to reason wisely upon the social, political, moral and religious questions which are agitated in the community, and upon which every individual is required to form opinions. It is a matter of necessity that professional men should possess extensive erudition. But there is no reason why learning should be restricted to them. The mechanic, the farmer and the tradesman may be benefited by knowledge, and may, without neglect of their proper vocation, cultivate a love of letters. "A little learning," it is true, "is a dangerous thing," for it sometimes begets conceit, and leads its possessor into fatal danger, as the addled moth is drawn into, and destroyed by, the dazzling flame. But this being guarded against, the laboring man may still consult his own happiness by the pursuit of liberal knowledge; and parents who design that their sons shall follow some laborious calling, may wisely give them a

thorough English education, and thus imbue them with a strong and lasting taste for literature. Persons who are thus instructed, though devoted to a life of labor, still appear to me to possess very eligible prospects for life.

I happen to be acquainted with an individual, in the vicinity of Boston, who is a working man, laboring day by day with his hands, and who has, for years, invested the surplus of his earnings in books. He has a taste for good editions,—a circumstance which deserves the more commendation from the fact that bad paper and bad print are so much in vogue,—and he has accordingly collected together one of the most splendid libraries in this country. It now consists of several thousand volumes, embracing many of the most costly and rare productions of the British press. It is the design of the proprietor to make such a disposition of this library that it shall be kept together after his death. With such an example before us of elevated taste and exalted public spirit in a working man, let it not be imagined that the pure pleasures and ennobling influences of literary pursuits are necessarily denied to those who literally earn their bread by the sweat of the brow.

There is, I think, a common mistake in society, that a man's character is determined by his

vocation. If this be generally true in point of fact, there is no good reason why it should be so, and we know indeed many exceptions to the rule. Almost any vocation, in this country, if pursued with industry and skill, results in wealth, and a man may as well display those qualities which claim the respect of mankind in one profession as another. Parents may, therefore, have little solicitude as to the particular vocation they may select for their sons, provided these are imbued with good moral principles, trained to industrious habits, and possessed of cultivated minds. There are two cautions, however, which it may be well to subjoin: first, that young men be thoroughly warned against that greedy appetite for wealth, which has led so many persons, in this country, unduly to expand their business, or engage in flattering speculations, and which have finally resulted in bankruptcy and ruin: and, second, that they be also warned against a thirst for political preferment. If a man's fellow-citizens, unsolicited, confer upon him a public trust, he may properly accept it, and take to his heart the gratification which the bestowal of such confidence is calculated to excite. But there is no species of ambition, in our country, so universally repaid by disap-

pointment, self-reproach and conscious degradation, as that which leads a man to depart from his proper pursuits, and court, with a shifting sail, the breezes of popular favor.

There is one point that may need to be enforced upon the attention of parents, in planning out the path of life for their children, and that is, that happiness usually depends less upon one's vocation and upon the success with which it is pursued, than upon a proper balance of responsibility. If a man is so situated as to hope for nothing and to fear nothing, he is of course miserable. The father who toils to place his child beyond care, toils for his child's wretchedness. We all need to be hoping or fearing, and this cannot be but by taking upon ourselves some risk or some responsibility, so that by exertion we may attain the good desired or escape the evil threatened. It is the just balance of this responsibility that constitutes good fortune; a balance which excites us to steady action, with cheerful hopes of success and moderate fear of failure. Whoever is thus situated, be he rich or poor, in the vale of obscurity or the temple of fame, is as happy as the lot of humanity permits. He who is called upon to exercise neither of the great passions of the soul, hope or fear, whether he is above

or below the stirring breath of fortune, usually becomes the subject of ennui, despondency, or hypochondria; his bosom engendering "vile thoughts and creeping miseries," as the depths of a stagnant lake become infested with reptiles of every form. It is he who is wrought into activity by the gentle force of changeful passions, whose breast is like the flowing wave, reflecting bright images on the surface, and holding fair forms within.

CONCLUSION.

"Is duty a mere sport, or an employ?
Life an intrusted talent, or a toy?"

In coming to the close of this work, I cannot but feel an apprehension that these pages may fail of producing the good results I could desire. Enlightened parents have heard so much on the subject of education, that they may be weary of the subject, and therefore turn away with disgust. On the other hand, those who, like the untutored animals, regard their offspring with interest only so long as they require protection and while the instincts of nature impel them to watch over them, will never be reached and roused from their insensibility by so humble a voice as mine. But I am still cheered by remarking the spirit of improvement that is abroad. The dreary clouds of a long dark age are drifting by, and the light of a better day is dawning through upon society. The recent shock in the commercial affairs of the world has checked mankind in the headlong pursuit of wealth, and called them to reflect whether it is wise to invest the whole interest of the immortal mind, in those goods, which so easily take to themselves wings and fly away. There is an ancient Greek story of several persons, who, in making a voyage on the Mediterranean, were cast away and thrown upon an

island, having lost all their goods. Among them was a scholar, who remarked to his fellow-voyagers, whose entire wealth was invested in merchandise, and which was now sunk in the sea, that his treasures, being stored in the mind, had survived a calamity which had proved fatal to theirs. The pith of this anecdote has come home to the bosom of a whole nation within the last few years; and there is no doubt that the recent impulse given to the cause of education, throughout this country, has in part arisen from the wholesome reflections which have been suggested by the adversities of trade. At such a moment, in the current of such a movement as is now making, even humble efforts may not be without effect—as a feeble oar, when the boat speeds with a flood tide, may contribute something to its onward progress. I therefore give my book to parents, far as it falls short of my desire and my design, and will still venture to hope that it may not prove wholly vain. If, as is asserted by the poet,

> ———"Man is a soil which breeds
> Or sweetest flowers, or vilest weeds—
> Flowers lovely as the morning's light,
> Weeds deadly as the aconite—
> Just as the heart is trained to bear
> The poisonous weed or floweret fair,"—

I will entertain a confidence that there are many reflecting parents disposed to admit the full force of the obligation which rests upon them, and who, therefore, will not turn a deaf ear to the appeal which I have here made in behalf of their children,—and not of theirs only, but those of parents who are dead to the consideration that they who give life to a human being, are likely also to give shape and color to the destinies of an immortal spirit. Let me say, then, at parting, to reading, thinking parents, if charity begins at home, let it not stop at home. When you have provided for the careful education of your own offspring, consider the needy thousands whose parents think not of the minds or souls of their children; and as Heaven tempers the wind to the shorn lamb, imitate this godlike charity, by doing what you may to raise the common schools to such a condition as to extend the benefits of good instruction to those children who would otherwise be left to all the evil chances of ignorance.

BINDING SECT. JUL 4 1968

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