THE LIGHT OF MENTAL SCIENCE.

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LIGHT OF MENTAL SCIENCE;

BEING

AN ESSAY ON MORAL TRAINING.

BY

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PREFACE.

All nature's laws are infallible. The regularity of their results is nature's oath of allegiance to him who will take the trouble of studying her laws and their practical appreciations.

This is the knowledge which is power; for this is the knowledge which places the inherent forces of the universe, physical and intellectual, at the disposal of its possessor.

The following small volume is the result of ten years' anxious and conscientious devotion to this interesting subject.

The system of mental culture it contains, and the practical rules for the application of that system which it gives in detail, are deduced from the natural laws of mind.

As all the natural laws are infallible, if we choose to adapt those of mind to their legitimate purposes, they *cannot* fail us. This faith, and the clear light which these laws throw on every subject to which they are applied, have rendered the task delightful.

In the course of this series of essays, and a second now preparing for the press, the *light* of the mental laws, which in the first essay assisted us at the cradle, in directing the associations of the infant mind, is successively applied to all the subjects most important to the mutual relations of the whole family of man, till in the last essay of the second series, *International Parliaments*, and *International Laws* framed in the *light*, are suggested for the pacification and civilization of the whole WORLD. For whether we would educate, or whether we would legislate, a knowledge of how the minds we desire to influence are constructed, is equally necessary.

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A SUMMARY

Of the Subjects to which the Light afforded by the Mental Laws, is applied in the course of the following Essays.

FIRST SERIES.

IN THE FIRST ESSAY,

THE LIGHT OF THE MENTAL LAW IS APPLIED

To arguments in favour of moral training in infants—in children, and in institutions for instructing parents, teachers, servants, and all persons who are to be about children in mental training—To practical rules for awaking the sympathies—For developing the affections—For rendering *Benevolence* habitually active—For preventing the formation of selfish habits—For exciting veneration, and directing it to the love of goodness—For elevating desire of approbation into desire of assimilation with goodness—For inclining the will to prefer virtue—For training the judgment—For educating the conscience—For governing the temper, and for ennobling the character—To showing that the *power* of *conceiving* and admiring *perfection*, the *instinct* which delights in admiring the great and good, and the *instinct* which urges assimilation with what we admire, are the characteristics which distinguish man from the lower animals, and which, when cultivated, shall raise him to his destined rank in the scale of being.

IN THE SECOND ESSAY

To arguments showing the necessity for a national system of public instruction, based on the moral training described in the first essay—To arguments showing why this step should not be delayed—To the removal of difficulties arising out of anti-christian pride and bigotry, calling itself religion.

IN THE THIRD ESSAY

To natural responsibility as attached to the possession of human faculties—To rules for self-culture by adults—To arguments in favour of the study, for this purpose, of the mental laws by the aid of consciousness, as peculiarly adapted to the exigencies of those who possess neither learning nor books, and who cannot even read—To hints calculated to assist such persons in observing the movements of their own minds, and assuring themselves that they do possess certain faculties.

IN THE SECOND PART OF THE THIRD ESSAY

To tracing the natural origin of conventional laws and distinctions —To showing the necessity of laws to enforce moral order, as indispensable to the practice of industry—To showing that moral culture is necessary to domestic happiness, and to worldly success—To showing that the natural *instinct* which desires to respect self, is the sustaining and elevating power of the mind—To showing the grounds on which the honest man, however poor and unlearned, is entitled to his own respect, and to that of others—To showing the grandem of virtue in difficult positions—To showing that ignorance is no longer innocent, when leisure and opportunity have brought knowledge within the reach of man—To pointing out the new responsibility consequent on such privileges.

END OF FIRST SERIES.

AN ESSAY ON MORAL TRAINING.

CHAPTER I.

The light of mental science calculated to facilitate moral training and promote our virtue and happiness, as much as the aid of mechanical science has improved arts and manufactures, and added to our physical comfort.

God teaches by facts. His practical lessons are the laws of nature. That all may benefit by these lessons it becomes the duty of every man who is independent of the labour of his hands for his daily bread to devote the leisure which such a privilege bestows to the study of some of these laws, or their application to some useful purpose, until every branch of human knowledge shall have been reduced to broad comprehensive principles, so simply put that the plainest understandings may be able to apply them practically to the business of every-day life.

In many of the physical sciences this is daily being done. An individual perceives some law of nature, or the mode of adapting such to some useful purpose, and the whole civilized world immediately partakes of the advantages of the

discovery. Why? Because it is not allowed to remain a mere speculation; it is applied to practice, and thousands are instantly and simultaneously employed, bringing within the reach of millions, comforts which, prior to such discovery, but the few could command.

But, alas! how lamentably little has as yet been achieved to improve mind by a like adaptation of the equally fixed laws of our inward being to the much more important purposes of moral training! We have hitherto studied the laws of mind as matters of speculation only, and limited the sphere of such speculations to the closet of the philosopher.

In consequence of this great error, the most important portion of *real* education is generally completed by accidental, and too often unfavourable, circumstances, before parents think it time to commence what they intend for education.

But the laws of our inward being are quite as regular in their operation as those of outward nature; they are merely not yet as much attended to, nor as practically applied. We have only to trace them with the same care till we know them as well, and we shall not only be able to apply them with the same certainty, but we shall see clearly that it is this adaptation of the laws of our inward being to the culture of the religious, moral, and intellectual faculties, which should be made the special science of the poor, and of little children of all classes; that it is this science, above all others, that should be reduced to practical rules so plain that it should need no learning to comprehend them; that it is those rules and their application which should be taught to every mother, to every young woman who ever hopes to be a mother, to every teacher of youth and trainer of infancy, to every governess, nursery-governess, and nursery-maid—to all, in short, who are to approach children in any way.

If it be objected that ignorant servants cannot apply rules of science, it is replied that thousands of ignorant manufacturing labourers are constantly employed in adapting all the great laws of nature to mechanical operations by plain rules deduced, for the purpose, from chemical and other sciences; that every illiterate carpenter's apprentice is taught, in like manner, to apply plain rules, drawn from the difficult science of geometry, to the forming of angles, squares, and circles.

Now, neither the manufacturing labourer nor the carpenter's apprentice could have deduced the rules from the science; but they have each been taught to apply the rules, when so deduced, to their daily work. Why, then, should not nursery maids be taught to apply plain practical rules, deduced from mental science, to their daily work—that of *influencing* the *associations* of the infant mind?

But philosophers take no cognizance of the existence of nursery-maids, and mothers only ask if they can do up small linen. Yet, if philosophers have condescended to assist the manufacturer and the carpenter, may they not aid the nursery-maid and the mother?

But carpenter's work done by guess could not be tolerated. Which, then, are of most importance to society—upright door-posts, or upright minds? Which will contribute most to domestic happiness—uniform window-frames or kindly tempers,?

Can, then, moral elevation advance, while (let the struggles of each adult generation towards progress be what they may) the plastic minds of its infants are still handed down again to the lowest and most ignorant classes of the community to form in their own mould?

We should, then, establish institutions in which all who

are either to teach or to attend upon children should be specially trained for the purpose; that is, shown, by doing so in their presence, how to influence the associations of the infant mind; for, let it be remembered, that, though we may neglect to guide, we cannot, by any possibility, delay the formation of these associations. We may be idle, but the great universal teachers—incidental circumstances—are always at work.

Of the portion of early training which belongs to the cradle, the first rule is this:—Infant minds must not, by neglect, be taught to exhibit, and finally to feel, rage, as the natural means of obtaining all they want.

There is a mysterious instinct which prompts infants, long before they can think, to repeat any movement, whether mental or bodily, by which they have once obtained their ends. A close observance of this natural law, and of nature's own proceedings in adapting this law to her purposes, must be our guide; for, during this first period of existence, nature is herself, by means of this law, teaching the infant how to perform every bodily function which demands the intervention of the will. That she is doing so by means of this mysterious faculty (which feels, though as it were without the cognizance of consciousness, the connection between cause and effect) is evident; for we can clearly trace this when the movements are outward—such as in the at first ineffectual, but finally successful, efforts of an infant to reach a desired object with the hand. When the child tries to stand, we see the outward manifestations of its instinctive efforts to ascertain how to act by the will on the nerves and muscles, in finding its equilibrium; and when it would walk, how to preserve that equilibrium on one foot till the other is again placed. We can also trace like efforts being

made inwardly to subject the organs of speech to the will, and be able to articulate certain sounds at pleasure.

If then the first murmur of an infant in the cradle be neglected, it goes on to cry vehemently, and kick and struggle, until such time as the supply of its want arrives. From this moment, prompted by this same mysterious instinct which is teaching it in everything to seek its ends by the means it has once found successful, the kick and the vehement cry are repeated every time a want is felt; till, by the sympathy between the body and the mind, the latter learns to give way to rage on the delay for a moment of any gratification. For it is a law of our nature that the inward faculties are reacted upon, and further excited and developed by indulgence in their outward demonstrations; yet the instinctive faculty thus called into premature activity, and thus changed by an unnatural combination with the helplessness of infancy into impotent anger, is by nature but the source of *energy* given to enable us to struggle successfully with the difficulties and dangers of after life; and, under the guidance of the moral and intellectual faculties, to resist all undue encroachment. An infant that appears to be naturally mild is merely wanting in *vitality*, and not likely to live.

Now when we have thus, by mismanagement, taught an infant violence of temper, we say of the poor child it was born naturally passionate. See how it shows its temper in the very cradle! Then people frown at the poor babe, use towards it threatening attitudes, and by and by, when they think it old enough, beat it perhaps, to correct it, as they imagine, of throwing itself into a rage. By all this they only increase the evil a hundred fold, teach the child to imitate the frown, the voice, the attitudes, and to add to

hasty violence, lasting resentment, and a thousand other bad feelings it should have never known; and which, if from a sense of helplessness it be obliged to hide, it will concentrate into hatred of its oppressor, while it will learn, partly by imitation and partly by the bad feelings induced by oppression, to oppress the more helpless in its turn. Every higher faculty, every generous sentiment, will be thus crushed or confounded; benevolence, pity, sympathy, conscience, will be all silenced; truth will be sacrificed without compunction to escape severity; self-respect will be utterly lost between the vague consciousness of the unworthy feelings thus called forth, and the sense of being treated without respect. At this crisis the intellectual faculties will arouse themselves instinctively for self-defence, but, alas! under such circumstances, will know no higher exercise than to contrive how best to baffle the oppressor, and lie, both in words and actions, with sufficient cunning not to be found out.

If a mother who has thus mismanaged her child in infancy should, as it gets older, attempt to give it lessons in religion and morality, having awakened no faculty to which to address such lessons, they will be so out of harmony with the bad feelings she has raised, that they will seem to the child to be words spoken in a foreign tongue, and all things connected with them to be cold forms without a soul, dull ceremonies to be got over as quickly as possible, and forgotten without being applied to conduct—or rather, their own conduct; for there is nothing which strikes the straightforward minds of children more forcibly than incongruity between precept and practice in the conduct of others. The child will probably think—"If it be wrong to get into passions, why does mamma or why does papa speak so loud and

look so angry at me, and slap me when I don't know my lessons?"

Look at the devastation here produced—is it not melancholy?

All the mistakes ever committed by over-indulgence are as nothing compared with this.

Injudicious yielding may and will make children troublesome, create a thousand surface faults of manner and even of conduct; but nothing utterly poisons the whole moral being at its source, paralyzes the heart, and makes all future return to good next to impossible, but the having been treated with severity, inconsistency, and injustice during infancy and childhood. Yet there are many well-meaning parents who sacrifice their own feelings to do all this mischief at the supposed call of duty.

The most important, then, of all the rules of moral training, is—*Be kind to children!* Judiciously so if you know how to be judicious; but if you do not, at all events be kind! Natural affection, in all doubtful cases, is our safest guide—a mother's tenderness the best substitute for knowledge.

Had it needed learned rules to keep the heart from perishing, the moral world had long since been a desert; maternal love has been its preserver, while awaiting further light. Throughout all the rudest ages of the past, however dense the darkness was abroad—however fiercely blew the hurricane of evil passions from without, on that holy altar the sacred flame still burnt; and thither, when the storm had abated, each gentler virtue came once more to have her lamp rekindled!

But observe, spoiling children by an injudicious indulgence proceeding from fondness, must not be confounded with allowing a child to become your master through negli-

gence, indolence, fear of its temper, or even of the effects of its temper on its own health. The child would not comprehend the nice distinction of what you feared: it would merely perceive that it ruled by making people afraid of it, and, consequently, guided by the instinct which teaches children to seek their ends by the same means they have once found successful, grow up a tyrant.

We have left the cradle far behind while discussing what should not be done; let us return thither, and consider what should be done.

First, the wants of the infants must be supplied at the very earliest symptom of restlessness, that there may not be time for a feeling of impatience to suggest itself. Delay cannot teach patience till the child is old enough to be made to understand that there is a virtue in waiting patiently when delay is necessary.

Next, parents must learn a perfect command of their own tempers: this is indispensable.

Then none but persons first selected of naturally the sweetest dispositions, and then specially trained for the purpose, should be admitted into nurseries or infant schoolrooms. An infant should never see a frown, or any other manifestation of ungentle feeling; every face that approaches it should wear both a kindly and a cheerful expression; every tone of voice it hears should bear the like characteristics. Its heart should be *awakened* as early as possible by fond caresses; its little sufferings should be soothed and amused away with all the ingenuity of affection. In short, it should be kept as much as possible from having opportunities to form habits of fretfulness, opposition, or any other unamiable emotion, while it is yet too young to understand the grave look, the calm but steady demand of obedience,

the kind though irrevocable refusal of improper requests, hereafter to be described more at length.

CHAPTER II.

Practical methods for calling forth sympathy and awakening benevolence in young children.

All persons to be placed about children must be taught to awaken their sympathies as early as possible, and from the moment they can be made to understand a movement—much more a word—to give them *habits* of kindliness by calling their natural faculty of benevolence into exercise as constantly as occasions can be found, both in soothing each other's little afflictions, and in showing kindness and obligingness of manner, movement, expression of countenance, and tone of voice to every creature; for, as already observed, it is a law of our nature that the roots of all the faculties sympathise inwardly with their outward manifestations, which seconds their moral training by assisting mechanically their habitual activity and physical development.

Kindliness of manner, therefore, is not to be considered as merely a grace; its practice in domestic life is virtue in constant action; for it contributes largely to the happiness of those around us, while it is further important as a means of culture to the inward virtue it represents—namely, benevolence. Now its sphere is wider still; for it excites the gentler sympathies of all with whom we come in contact,

causing the seeds of good feeling to germinate in many a breast in which they had else lain dormant; for benevolence is the sun of the moral system, and kindly manners are its emanating rays.

It is possible that the imitation of benevolence in manner, which good breeding demands from the higher classes of society, imperfect though it be, has had more to do than precept with the marked difference between them and the lowest classes with respect to crimes of violence and cruelty. For there are few in any class left in such total ignorance as never to have been told, as far as precept goes, that such crimes are wrong. It is, indeed, one of the most precious facts brought to light by the application of mental science to moral training, that, if we effectually cultivate a virtue, we have no need to suppress the opposite vice; whereas if we follow the contrary—which is the usual system—and attempt suppression of the vices without cultivation, except by precept, of the virtues, our labour will be in vain, and the heads of the hydra will be called again into being by temptation as fast as our coercive measures can move them. With children the only safe method of checking violent and contentious feelings is to excite benevolence. If you slap or scold a child who has given a blow to another child, you but increase the bad feelings of both. You should seem to forget the offender in your eagerness to succour and comfort the injured party. You should occupy yourself in soothing and caressing the child who has received the blow until the sympathy of the culprit is excited, and it begins to follow your example, which even infants in arms will do—sometimes without, sometimes with, a little prompting. It is quite pretty to see them, when their good feelings are thus awakened, gently stroking down and kissing the very

cheek to which they had, a moment before, given a rude blow. Infants at the same age can, in like manner, be induced to put portions of the cake they are eating into the mouths of the children around them, and to lend the toy they are playing with for a moment. In this lesson, however, care must be taken not to stretch the patience of a child too far, lest you teach it the next time to be more unwilling to part with what it has found difficult to recover.

Persons training infants should never forget that the mysterious instinct so often referred to as feeling the connection between cause and effect, and prompting us to seek the same ends by the same means, is always on the alert in children. Nature, as we have seen from the first, employs this instinct as her constant teacher.

We must follow her example, and in all cases like this take care that the pang of privation does not last longer than the glow of benevolence, and leave a balance of experience against generosity.

CHAPTER III.

No such principle in human nature as selfishness.

Now it is the neglect of this practical training of benevolence which produces the conduct commonly called selfishness; for, much and long as the philosophers have disputed about the selfish principle, the light of mental science applied to moral training will show that it has no existence in human nature; or, in other words, that there

is no faculty in the human mind the *sole* function of which is to love self. Selfish conduct is the result of the sympathies that should draw us out of self being left unexcited, and of the moral and intellectual faculties generally being unenlightened, and every propensity being thus left to rule in turn—often quite as much to the injury of the individual himself as to that of his fellow-beings.

Now every one must know better when he hungers, thirsts, is sleepy, feels too warm or too cold, than when any other person so suffers. And sad would be the confusion, if each individual had not the special care of himself in these particulars. A man ought to perform the duties necessary to self-preservation, or he will not be able to fulfil his relative duties; but his finding nothing else to take an interest in but himself is an abuse of the instinct of self-preservation, which is the fault of his early training, not of his nature. Instinct takes charge of the body; it is the business of education to develop and lead abroad the mind.

Benevolence, then, is the faculty whose office it is to cherish, to comfort, to assist, to oblige, to delight in giving pleasure, to compassionate suffering. But who or what shall be the object of these good offices,—whether ourselves, a lap-dog, or our fellow-beings,—depends on circumstances quite distinct from the identity of the faculty which performs them.

But benevolence is excited by an intimate knowledge of the circumstances and feelings of its object. Now, as we have seen, we are necessarily more intimately acquainted with our own wants and wishes, pains and pleasures, than with those of any other person; therefore benevolence joined with caution, and thus forming the instinct of self-preservation, is so often legitimately called upon to be occupied about

ourselves that this circumstance not only gives an appearance of, and, if not counterbalanced by a timely exciting of the social affections, produces a tendency to self-partiality in conduct; but make us only one-half as well acquainted with the feelings, wishes, hopes, and fears of any other person. And benevolence begins immediately to occupy herself about that person, and often in preference to self.

The gradations of interest we take in our relatives and friends are always in proportion to the degrees of intimacy we have with their circumstances and feelings, unless powerfully counteracted by demerit; and even then how painfully strong will sometimes be the attachment produced by pitying the very infirmities under which we suffer, if we but see that the offender suffers too.

Studies, also, which lead us to look habitually into the minutiæ of the circumstances and sufferings of humanity generally, are found to induce in those who pursue them feelings of universal philanthropy. Persons who have never had their attention so directed, and who have been early separated from all near ties of family, or who have been coldly treated in childhood, and therefore never had their kindly feelings towards others called into action, are, in consequence of this confining of the attention to self, disposed to apparent self-partiality of conduct; but they, in fact, have had no choice. How could they feel for those to whose feelings they were strangers?

Young children, also, can know little of any one's feelings but their own; and therefore, in general, they appear to be selfish, because exclusively occupied about self. But great excitability of sympathy has been given them to correct this, by enabling them to enter into the feelings of others the moment their sympathies are appealed to; and the sooner

these sympathies are thus addressed, the sooner children cease to act selfishly. Those who continue to act selfishly through life, do so because their sympathies had not been appealed to till habit had dulled this susceptibility.

From all this it is clear that the careful culture of sympathy, and the direction outward from earliest infancy of benevolence, by drawing the attention to all the circumstances which are calculated to excite the faculty, will effectually prevent the character being in after life what is commonly called selfish.

We all desire by nature to love out of ourselves. A solitary being tries to love a cat, a dog, a bird; nay, like the well-known instance of the poor prisoner, even a spider. In short, anything but self.

The confining then of benevolence within ourselves, the striving to be occupied solely with ourselves, the endeavour to make self-love a substitute for social affection, is evidently a forced and unnatural position of the mind. The persons whom a neglected education and unfavourable circumstances have placed in such a mental position, are notoriously uncomfortable and unhappy; they find self an importunate and thankless taskmaster; they endeavour in vain to find happiness by collecting around self every convenience, every luxury, every indulgence; and, still surrounded by comforts, they are confessedly discontented. While, on the contrary, let them but begin to love any other creature but self, and instantly they become comparatively happy. Even in the midst of privation, fatigue, and anxiety, attending the bedside of the sick,—even in circumstances so limited as to be obliged to deprive ourselves of necessaries to procure comforts for those we love,—we are yet less wretched than the being who has no object to interest him but himself. While

it is universally allowed that those whose kindly affections are in exercise under fortunate circumstances, and who feel that they are contributing to the happiness of those they love, enjoy the greatest conceivable degree of earthly felicity.

That this is a true picture of human nature will not be contested; it follows, then, that selfishness is decidedly unnatural to the human being. It is but the desperate resource of those who are either so stupid or so unfortunate as to be unable to find any other; and it is a resource which, as we have seen, fails those who fly to it.

Now it is a law of our natures that acting in harmony with a natural principle yields delight. Selfishness, then, cannot be a natural principle; for we have seen that its exercise not only does not yield delight, but that every selfish act is proved to be a mistake, by being attended with great disappointment and dissatisfaction. Benevolence, on the contrary, is a natural principle, for its exercise does yield the most exquisite delight.

Selfish conduct, then, however common, being thus proved to be an accident arising out of unfavourable circumstances, there is clearly no selfish principle to contend with. The unfavourable circumstances must be removed, and favourable ones substituted.

Let not parents then attempt to excuse their own negligence, and throw the blame on their Creator, by talking of what they ignorantly call the selfish principle. Selfishness is not a *principle*, but a *consequence*—the consequence of the principle of benevolence not having been directed outward.

"The inherent selfishness of human nature" is a fiction. The human being is never so happy as when he sends his *benevolence* abroad on her natural mission, that of pitying

the sorrows and sympathising in the joys of his fellow-beings.

CHAPTER IV.

Children may be practically taught that good-will to all necessarily includes equal justice.

Persons being trained to train children, must be taught to show them practically, by their own little dealings with each other, and by their mother's and teacher's dealings with them all, that, on all occasions of doing a kindness, if one be pained to please another, the kindness to the one is unkindness, which is injustice to the other; and that, therefore, you cannot permit the act, because you love them all, and cannot sanction unkindness towards any of them. This makes it clear to the apprehension of the merest child that the good will which is to all must include justice. Such lessons can be illustrated by a thousand practical methods, and brought to bear on some little nursery or school-room transaction of every day, in which the children themselves are concerned. Instead of permitting nursery-maids, for instance, to snatch a toy from one child to give it to another who desires it, as they often do, especially if the child desiring the toy be ailing or be a baby, nursery-maids should be taught how to avail themselves of every such opportunity for exciting the kindly sympathies of the healthier or elder child on behalf of the sufferings or helplessness of the other, till the child who has possession of the toy is brought to feel more pleasure in yielding than in

keeping the toy; a result which it will not be difficult to obtain, for it is a law of our nature, that in the young mind in which evil habits have not yet been formed, the higher faculties, as soon as appealed to, assert their native supremacy; and that the lower propensities rule the being only in the absence, or during the protracted sleep, of their lawful masters.

But the animal instincts are not defects, they are servants; they must be up and stirring—the animal cannot exist without them; therefore nature, always the vigilant guardian of life, arouses them. The mind must be our care; nor let us imagine that this awaking of the heart betimes is a trifle, because it must thus be worked out by means of trifles. Every time an emotion of sympathy towards another being is so thoroughly awakened within the breast of a child as to silence a self-regarding propensity, that child is a step further removed from turning out a selfish character.

CHAPTER V.

The mind is not virtuous while virtue is a sacrifice.

In grown people, indeed, a sense of justice perceived by the understanding will sometimes be strong enough, without this right training of the affections, to obtain the sacrifice, of an unjust inclination; but when virtue is a sacrifice, there is no security, neither is the real object, the inward purifying of the heart, obtained. When God said, "Thou

shalt not steal," he judged it necessary to say also, "Thou shall not covet." Sentiments are not commanded so much to obtain actions, as actions are commanded to produce sentiments. And why? Because those sentiments are necessary to prepare our souls for a future, and higher, and happier state of being.

The happiness which virtuous conduct produces in this world is but the commencement of its good consequences, not the only or the ultimate object of God's moral government. Let us return, then, to the practical training of benevolence. As soon as you have excited the sympathy of a child, and so inspired it with the wish to do a kind action, you must prompt it to seek, and, if necessary, assist it to find out, the means of fulfilling its benevolent intentions. When these are found, you must prompt it to rejoice in this stage of success, and immediately to use the power to do good, which, having thus found out the means, it has given it. Lay great stress on this acquisition; for it is a legitimate source of self-gratulation. What wisdom so great as the knowledge of the means of doing good? What power so God-like as the power which that knowledge bestows? This is simple, and can be practically illustrated by numberless of the little daily events of the child's own nursery and school-room existence; yet you have thus enabled your little child, in its little sphere, to imitate all the great attributes of God. His benevolence, when it wished to do a kindness; his wisdom, when it discovered the means of doing good; and his power, when it obtained the power of promoting happiness, which a knowledge of the means of doing good bestows.

CHAPTER VI.

A resolute will in infants denotes energy, not perversity.

ANOTHER accusation, commonly brought against human nature, is founded upon the wilfulness of children. "It is surprising," people say, "to see how soon the little creatures get a will of their own." Ignorant nurses and nursery-maids are perpetually calling every healthy infant bold; because they see it, under the guidance of perseverance, sustained by vital energy, striving to subject everything to its will. Now, without this instinct of perseverance or resolute will, that important instinct already described as *feeling* the connection between cause and effect, and so teaching children to stand, to walk, to look, to speak, would be useless; for, without this instinct of perseverance, urging the child to repeat its efforts till those efforts are crowned with success, when a child's first attempt to walk or to speak proved unsuccessful, the child would submit—that is, not repeat its attempts, and, consequently, never walk nor speak! While, then, a child is practising, under nature's tuition, to submit the muscles of its limbs, its eyes, its organs of speech, to its acts of volition, how is it to distinguish and know that it is not equally lawful for it to submit your movements, and those of every one and every thing around it to its said acts of volition? Can we expect the infant to understand that the sphere of that resolute will is confined to the range of its own powers of body and of mind? and that again, within this sphere, that will must

be subject to the authority of God, represented by that of its parents, and to the voice of God, echoed by that of its conscience? Why then confound its apprehensions by making a vague impression that to will is wrong? To will is not wrong; though to will in opposition to the above considerations is wrong. All this is a late lesson to be tenderly taught when it can be comprehended. In the meanwhile, all you can do is, with perfect mildness of manner, to let the child find out, by its own experience, that when you do not approve of its desire, it cannot subject your movements to its will; and, if you are firm, it will leave off the ineffectual effort, just as it would cease to try to move a thing too heavy for its strength; and thus learn, on future occasions, not to persist in efforts which, by an appeal to your countenance, it sees would be displeasing to you and useless to itself. Children, long before they can speak, can make and understand such appeals; and it is quite amusing to observe them thus economising their efforts, and, once thoroughly convinced of their inutility, yielding, like little philosophers, to a sense of necessity. But until they can begin to understand that there is a virtue in submitting to the will of their parents, and that you will love them the better for doing so, and withdraw your smile of approval if they do not, it is not desirable that they should yield too readily to anything which seems to them a *mere obstacle;* on the contrary, the greater their perseverance, the more vigorous their efforts—in short, the more resolute their will, the greater the energy of character they are likely to possess in after life; and if this energy be well directed by early moral training, and not suffered to degenerate into violence of temper, the greater will be the worth and the usefulness of the adult being. Shall

we break this resolute will, make the mind of the child infirm of purpose, incapable of future self-government? Or shall we cherish the force of the native instincts, and, as soon as possible, give them their proper guides by awaking sympathy, enlightening veneration, and educating conscience?—a process which commences much earlier than is generally supposed. For, as we shall see in its proper place, to direct veneration aright, or, in other words, to show a child what to admire, is to educate conscience; because the desire of our own approbation is the voice of conscience; and in children the desire of approbation is so strong an instinct, that to obtain their own and your approbation, they are irresistibly impelled to imitate what they see you admire. Therefore, when you have taught them, by this sympathy with your example, what to admire in others, you have not only taught them what to approve of in themselves, but furnished a motive to action, rooted in the natural affections.

CHAPTER VII.

The practical training of veneration.

VENERATION, or enthusiastic admiration, is an affection; its training, therefore, must go hand in hand with the first awakening of the sympathies, and form the earliest and most important portion of moral training.

The method to be pursued is this. All persons who are to be about children must be taught, as soon as a child is old enough to be amused by any little tale or fable of any

kind, or to comprehend any comment or observation, to infuse the spirit of kindness, justice, nobleness, truth, unselfishness, magnanimity, and all that constitutes moral perfection in its most engaging form, into every story, fable, child's play, or nursery or school-room transaction; in short, into everything that is to form whether the amusement, the instruction, or the daily occupations of the child; not by grave disquisitions, but by warm appeals to the affections; the lessons rising in importance as the faculties open. Without this, all teaching by precept, however just, addressed to the understanding only, will be lost long before the child becomes an adult. The affections, alone, never forget. Early impressions made on them become part of ourselves. They influence opinions which in after life we can trace as being formed by our own minds, therefore take to be our own. And they are our own, though thus influenced; for they are derived from affections implanted by nature, though awakened, associated, and directed by early moral training.

Education cannot give a faculty; it can but cause the seeds that lie within to germinate. But every child not born an idiot is born with the seed of every faculty, though varying in degree. What man can become, by cultivating all these, is his nature.

But as the tendency of the lessons which are to cultivate the affections is to the last degree critical, as on such tendency will depend the future character of your children, it should be those persons who have leisure to study mental science, and to form from it the new science of its application to moral training, who should infuse into this important process the great principles required, yet give it a form simple enough to be successfully applied by all who may be

about children, and easily understood by the children themselves. It is persons thus fitted for the important task who should, in fact, compose the stories, select the portions of history, dictate the comments to be made upon these, and furnish familiar examples of the kind of illustrations to be taken from real life, which are the best calculated to awaken in children that enthusiastic admiration, reverence, and love of all moral goodness and greatness, which, by a law of our nature, infallibly produces the effort to assimilate our own minds to that which we thus admire, and which, therefore, renders all lessons against unkindness and baseness unnecessary, as such defects cannot coexist in the same mind with qualities so opposite. For, according to a law of our nature already pointed out, if the superior faculties are kept from infancy pressing forward towards the high standard of perfection, the lower propensities will, without any direct suppression, fall into their own places, as instruments to be used for their proper purposes, without danger of being abused. Then it will be seen that God gave *no bad* propensities; and that seeming evil is but abused or misdirected good.

But to render this process for training veneration as perfect as possible, it is necessary that the writers who compose the stories, make the selections, and intersperse such with comments, should possess not only the knowledge of mental science requisite to enable them to address these lessons to the right faculties, but also the special talent to do so in a manner that will interest and delight children. For dull recitals, however just their moral, will not touch sympathy nor awaken enthusiasm; and without touching sympathy and awakening enthusiasm, you have done just *nothing!*

Children have not formed judgments ready with which to

yield a mere cold approval to principles, nor, if they had, would such approval influence their conduct, or be remembered by them in after life; but children have all the natural affections in a state of lively susceptibility, ready to respond to every affecting appeal made to them. The affections, therefore, of children must be addressed. In short, they must, and may, be made passionately in love with virtue, and then you will have no need to bid them be virtuous.

It is not meant to be asserted that children can be made in love with philosophical virtue, in the *abstract theories* of the ancient sages; but they can *most assuredly* be made in love with the *virtuous principle in action*, infused, in the manner described, into the simplest narrations about children of their own age, or about the very sick, or the very poor, the very young, or the very old; and the nobly unselfish deeds of those who succour them, or who suffer patiently rather than tell a lie, or be guilty of an unkindness, or commit a dishonest or a dishonourable action; the magnanimity of those who so pity him who has done them an unkindness, for having the misfortune to be thus wicked, that they cannot resent the injury; or the generous energy of those who, having a noble end in view, no fatigue can tire, no difficulty deter; the affectionate child, the devoted wife, the fond mother, losing self in those they love. In short, all that gives faith in the reality of virtue; all that proves selfishness not natural to the human heart. He who does not believe in virtue never will be virtuous, while all that is not superhuman virtue your child will attain to if you teach it to believe in and admire such with *enthusiasm*; and that you have not broken its energy of will by tyranny, nor rendered its conscience callous, and deprived it of all hope of gaining your approbation or its own by reproaching

it with being bold every time it has been thoughtless or noisy.

If an objector should arise who should imagine that to awaken this enthusiasm in children would be the difficulty, his objection would only prove that he knew nothing of children; with their quick, nervous temperaments, ready to respond to every slightest touch; with their sympathies so tremblingly alive that they shed tears but because they see them, and echo the merry laugh without knowing its cause. Nay, a child cannot even pretend to weep in sport, without finishing by shedding tears in good earnest, and becoming so much affected that you will have some difficulty in soothing it. But, what is still more directly to our purpose, all who have lived much with children must know that a child cannot hear you express approbation of any one without longing to do as the person so approved of is described to have done. These observations are drawn from living examples, and written surrounded by a family of ten children, nephews and nieces; and each day's experience but the more fully convinces the writer, that if the tales you relate to children, with a view to inspiring virtuous ambition, be simply and naturally told, and that you yourself appear moved—for this is the great secret—there will be no bounds to the enthusiasm which you will be able to raise in favour of the principle involved in your story, however exalted or universal that principle may be.

It is sophistry, hard-heartedness, worldly-mindedness, artificial combinations, for which children find no types within their own breasts, which it is difficult to make them understand sufficiently to feel. It is when you laugh at a child's innocent wonder, how some one of whom it has just read or heard could have been so unkind or so unjust, and you tell

it that it is the way of the world, that the sparkling eyes of the child grow dull, and its little face becomes a disappointed blank!

Observe further, therefore, that while you cannot tell a child too many inspiring tales of virtue and magnanimity, you must avoid, as far as possible, the common warnings against vice in the shape of stories about those who have done wrong. You must not make sin, selfishness, and unkindness, appear to be every-day affairs, or you will lower, in the mind of your child, the *standard* of morality, and infallibly slacken the efforts of its soul towards assimilation with moral greatness. Few adult minds have strength enough to resist so fatal an influence. Those of children cannot even contend with such. As long as circumstances will permit, therefore, let the child know nothing but virtue, and that of the most attractive and inspiring order. As to its own little faults, treat them as mistakes, the result of ignorance and inexperience; and seem to expect, that when you have shown it where the error lay, it will not repeat the fault. Prepare it thus for the time when the evil that exists in the world must come to its knowledge—when it must be duly and fully prepared not to become the dupe of the wicked; that it may then look on all who do wrong as greatly and terribly mistaken; and so far from imitating their follies, feel the utmost compassion for them, and be ready, with benevolent self-devotion, to consecrate its best exertions to the rectifying of all those errors which stand between human nature and that felicity which we should enjoy did moral order prevail. How different this from the reconciliation, amounting to careless fellowship, with vice and participation in sin, which intimacy in theory with such from childhood too generally induces.

CHAPTER VIII.

The training of veneration is the education of conscience.

It is a common error, induced by neglect of mental science, to say that conscience is, as Johnson's Dictionary explains the word, "the faculty by which we judge of the goodness and wickedness of our own actions." But conscience is not judgment. Conscience is the faculty which congratulates us when we *think* we have done right, and stings us to the quick when we *think* we have done wrong; because instinctive conscience is the instinctive desire of our own approbation, without which we must be wretched. This instinct supplies the *motive* to action, but does not tell us how to act. Hence the murders and religious persecutions committed at the instigation of mistaken conscience.

Now, the deductions of judgment from experience, and the advice of all the moral faculties, must be brought together to show instinctive conscience of what to approve. It is *when* conscience has been *thus* educated by the united powers of every moral and intellectual faculty which God has given, that her voice represents the voice of God speaking within our hearts. The desire, then, of our own approbation being the natural instinct or affection by the force of which conscience acts on the will, the enlightening or education of conscience, which entitles it to represent the voice of God, will be found to grow out of the training of veneration just described; for he who has been habituated to admire, with an intensity amounting to veneration, the highest order of moral excellence in others, cannot possibly

approve of unkindness, injustice, or neglect of active benevolence in himself. His conscience, then, cannot possible make mistakes. His conscience must know when to approve and when to condemn. This is self-evident. For instance, he who had been thus habituated to love, admire, and venerate, with an intensity amounting to worship, the attributes of God, and that illustration of those attributes addressed by God himself to the veneration of the world in the life of the Saviour, devoted to doing good—in other words, those attributes *revealed in action* upon earth, in a human form, to facilitate their imitation by human beings—could not possible imagine that he was doing such a God good service by cherishing any intolerant or uncharitable feelings, much less by murdering, burning, and torturing his fellow creatures for differing for him in some speculative creed. Yet this terrible mistake has been made by the unenlightened consciences of men calling themselves Christians. They sought, thus, their own approbation, as supposed by them to represent that of God. But, by so doing, they proved that their thoughts were unconsciously striving to worship a *false God*.

God is invisible to our outward senses. We can only know him by perceiving his moral and intellectual perfections. These, to us, constitute his identity. Any change in the qualities forming our idea of his nature, is, then, a change in the identity of the object we are endeavouring to worship. Those, therefore, who think they worship a being whom they believe to be cruel and revengeful, have changed the identity of the object of their supposed worship, and are endeavouring to worship the *devil*, though they still call him God; for the identity of that great Being whose nature commands the homage of the soul, cannot consist of letters in which human language writes a name!

But such mistakes are not *worship!*

Qualities not calculated to excite veneration may have altars raised to them, but they cannot be *worshipped.*

What, then, is worship?

It is this,—God, invisible to our senses, appears to our souls through the medium of our faculty of perceiving moral and intellectual perfection. This contemplation induces an intensity of admiration amounting to worship; and thus, through desire of the approbation of conscience, exciting every corresponding faculty with which our own minds are gifted, to an activity and development tending to produce assimilation.

Those, then, who really worship, must worship the true God; and cannot worship him in vain.

But, to create this intensity of veneration, which shall thus act on the will through that noble ambition of the soul —desire of the approbation of an enlightened conscience, and so produce a strong effort at assimilation with moral perfection, it will not suffice that children be told what they ought themselves to admire; their sympathies must be acted upon by example; they must hear and see their mothers, in particular, and, if possible, every one around them, admiring with *enthusiasm* all moral greatness and goodness. The whole moral atmosphere that surrounds them must be impregnated with like sentiments. This is the grand, the infallible secret. Nor would this be so difficult as may be imagined, if all who were to be about children were trained for the purpose, and, to help their memories and understandings, provided not only with the selections and stories alluded to, but also with the comments they were to make on such, printed with the selections and stories. Nursery maids take the trouble of learning such wise sayings as, "The

cow jumped over the moon," or such tales as, "The bonny bunch of blackberries," with, no doubt, the laudable intention of amusing the children committed to their charge. Could they not as easily, or more easily, learn words with an amusing and interesting meaning attached to them? And could they not be taught themselves to understand and derive amusement and gratification from the instances of kindness, justice, and magnanimity they thus learnt to relate? We must not forget that the human instruments we thus propose employing possess themselves the faculty of veneration, which, when thus addressed, would awaken genuine enthusiasm for kindness and nobleness in many, who would thus learn to enter into the spirit of what they taught. In the next generation nearly all who had been themselves so trained from infancy in establishments for the purpose, certainly would. But even in the mean time, aided by the forms alluded to, and superintended by intelligent mothers, who had taken the trouble of informing themselves on the subject, or in schools by heads of establishments, the method attempted to be described would provide the desired moral atmosphere to a sufficient degree to be of immense advantage to the rising generation.

Children thus trained would be, in a great measure, armed against the wrong sentiments which they might accidentally hear fall from strangers. Having been treated with kindness and confidence, they would refer to their mother, who would tell them that the persons so expressing themselves were greatly mistaken and much to be pitied, as they could not have been taught what was right when they were young. Neglected children, on the contrary, pick up whatever a stranger says as the opinion of a grown person which they are proud to adopt; but which, not being in the

habit of confiding in their parents, they give them no opportunity of correcting. Or, if they be children who have been treated with harshness—their questions checked by desiring them not to be troublesome, and their excuses silenced by telling them they have no business to think, but to do as they are ordered, the case will be still worse; they will but long the more for independence, and, as a step towards it, adopt in secret every stray opinion that does not come in the shape of a command to entertain such.

The mental process is this: The tyrannical manner of the parent arouses the faculty given us to resist undue encroachment; and, neither reason nor affection being awakened as counterbalances, the mind of the child acquires the fatal habit of hating all authority. Such children grow up with so pitiable a jealousy of being ruled, that in after life they will not listen to the advice of their best friends, or even to the voice of their own conscience.

All this is the result of parents and teachers not thinking it necessary to make themselves acquainted with the natural laws which govern the human mind; all of which laws we can adapt, with infallible certainty, to the noblest purposes, but none of which laws we can change in the slightest degree.

How different the picture when a mother has, by her winning caresses, her endearing solicitude, her gentleness, steadiness, and reasonableness, known how to win the fond affections, and command the involuntary respect of her child —how to make her tender love necessary to its happiness. Such a mother will find that her child's natural instinct of desire of approbation, which in all children is powerful, will have blended itself so beautifully with its affections, and become so completely identified with its desire for her love,

that her child will obey her willingly in everything, rather than forfeit her smile ; and that if by thoughtlessness, or forgetfulness, or some momentarily wayward impulse, it should be betrayed into committing a fault, that the withdrawal of her smile, the steadily withholding of the smile till submission be obtained, the looking sorrowful, or shedding tears, should the fault, however trivial in appearance, involve a grave principle, will always suffice to obtain obedience and repentance, accompanied with all the best feelings brought into play. But she must have the resolution not to give back the smile she has been obliged to withdraw till its return be merited by unqualified submission. A child must not have one victory to remember ; or, guided by the instinct which teaches it to seek the same ends by the same means, it will often renew the struggle. And take especial care that you gain your first battle, and for ever after, in all cases in which severity is supposed to be necessary, firmness will answer the purpose better. The mind has an instinctive tendency to recur to the first experience as the rule, and look on new results as accidents. Having once, therefore, convinced the child, by its own experience, that it is hopeless to contend with you, it is not likely again to take the trouble of trying, even if it had no better motive. Pronounce your determination, then, mildly, and remain inflexible, but without so much as frowning, no more than smiling, till submission be obtained. This foundation being laid, hasten to build upon it, as early as the dawning of each faculty will permit, the obedience of affection and of reason ; convincing the child, first by tenderness of manner, and gradually by simple explanations, illustrated by a thousand little circumstances, that you demand obedience, because you love it too fondly to permit it to make itself unhappy by doing wrong.

A mother may here interest and fix the attention of a child, by telling it that God had sent it into the world little and weak purposely that it might not be able to do much harm to itself or to any one else, before it had acquired experience enough to know right from wrong; and had given it into the charge of its parents, who had experience, and did know right from wrong, and whom, therefore, he required it to obey, because he, too, loved it, and willed it to be happy.

But while a mother must never suffer her child to gain one victory, she must take care, on the other hand, that she never commences an unnecessary struggle. She must make it a matter of conscience, between herself and her God, never, from indolence, inadvertence, whim, or change of mind, to cause her helpless child, whom he has committed to her hands, one moment's useless pain. Your child may not live to enjoy a future in this life; let it enjoy the present as much as is consistent with its serious well-being. Constant checking is a great error. How many things, about which poor children are made to cry bitterly, were no faults till made such by having been thoughtlessly forbidden. Do not put a stop to play, and check merriment, merely because they are troublesome to yourself. Let there be seasons for behaving in a quiet and orderly manner, in obedience to your deliberate arrangements, for such obedience and such forbearance are moral lessons; but when it is the season for play, if you do not love your children well enough to enjoy the sight of their happiness, send them to another room to be happy.

When you do forbid anything, let it be for some very sufficient reason, and then never say, "Don't do that, my dear!" and let the thing be done. If the wrong or the annoyance be not of sufficient importance to render it necessary that

it should be stopped effectually, take no notice of it, and let the child follow its own little devices, uniting innocence with happiness, without being entrapped, by your inadvertency first, and your indolence or even indulgence afterwards, into the sin of disobedience at the moment, as well as, what is much worse, the habit of not thinking it necessary to obey. For, constant checking loses its effect, so far as obtaining obedience, and preserves only its power of worrying the child, souring its temper, and impressing it with the idea that it gets all its pleasures in spite of you, instead of having them from you.

A mother must not only avoid unnecessary struggles, but she must take care, when the struggle is necessary, that the instant the child yields, she rewards it with the entire return of her kindness. Let there be no after reproaches, no tauntings, no reminding it that it had been bold, no lowering of its self-respect; but let it feel the delightful contrast, in strong relief, of being restored completely to her approbation, and to that of its own conscience, which, at this age, echoes the decisions of the parent. Mothers! follow this method, and be assured that no other rewards or punishments will ever be necessary to establish the most perfect authority —an authority rooted at once in the affections and in the convictions—a holy feeling, which would no more allow your children to disobey your wishes in your absence, or after your death, than openly to rebel against your commands to your face.

In a child trained in infancy on the system described in the foregoing pages, religious as well as moral education is already far advanced. The desire of its mother's approbation is become indispensable to its happiness, ready to be extended to the desire of that of God. The desire of its

own approbation is quickened within its breast, ready to blend with both, and assume the voice and authority of conscience. Its love and veneration of its earthly parent have filled its soul with enthusiastic admiration and awe of tenderness, wisdom, and power, as hitherto represented by the parental relation, ready to be exalted into love and veneration of its heavenly Father, in whom it will now learn to recognise the great source and centre of that love by which it has been hitherto cheered, that wisdom by which it has been hitherto guided, and that power by which it has been hitherto protected.

How urgent, how inspiring the motives with which such views furnish mothers, who have not themselves received careful moral training, to undertake self-culture, and become worthy of the veneration of their children! Nor is such an effort inspired by such a motive, likely to be unsuccessful. Maternal tenderness, that best earthly type of God's parental love for all his creatures, is ever operative in generating virtue.

The mother, though neglected in her own childhood, will be, as it were, born again with her infant. New susceptibility of impression through the medium of her new existence as a mother, her new hopes, her new fears, her new affections, will at once so sweeten and so facilitate the task of self-culture, that, without hypocrisy, she will commence by seeming better than she is, and, through the exercise of the gentler affections and higher faculties, end by becoming better than she was. If to this be added such study of the laws that govern the human mind as may enable mothers to adapt those laws to the formation of the associations and mental habits of their children, the great difficulty which now exists in consequence of the neglect or mistaken

performance of this portion of education in the last generation will be, in a great measure, got over in the next.

Nor let fathers, who in their boyhood may have been taught more prosody than morality, and who, consequently, may now feel that they have many faults, fear that there would be a blameable hypocrisy in endeavouring to appear faultless in the eyes of their children. They ought, no doubt, to purify their own hearts, rectify their own tempers, and exalt their own natures; but, until they have done so, it is not only permitted them, but it is their sacred duty, sedulously to hide their faults from their children, that they may reverence them sufficiently to learn virtue at their hands. And while they are thus dressing themselves in the robes of righteousness to meet the pure eyes of their innocent offspring, are they not likely to see all things through a new medium, and fall in love with the beauty of holiness (for she is beautiful)? Are not their own consciences likely to become more tender? Is not their own standard of morality likely to rise? Will they not become ashamed and afraid to be what, in the eyes of their own children, they dare not appear to be?

In moral training there is one rule which admits of no exception:—Mothers, fathers, teachers, and attendants —one and all—*must* have a perfect command of their own tempers. No one will ever do any good with a child who either exhibits or excites anger. If a child has been pained and insulted, whether by your blows or your reproaches, the very preoccupation of its mind, independent of the opposition set up by resentment will prevent your lessons taking effect. And, if your reproaches lower it too much in its own esteem, (which, if often repeated, they undoubtedly will), it becomes hopeless, not only of

your approbation, but, what is still worse, of its own; ceases all attempts to obtain either, and sinks into a spiritless creature, condemned to crawl through life deprived of that ambition of the soul to rise to its destined elevation which, unconsciously perhaps, but not the less *certainly*, sustains the efforts of all who achieve anything *noble*.

The subject of temper is thus frequently recurred to, because too many consider the crime of poisoning the peace of others by its baneful influence but a venial offence; yet temper, as it infects the adults of the present generation, from the neglect of moral training in their childhood, is the great moral pestilence of the domestic world—one that makes a desolation or a hell of too many a hearth where else peace and happiness might dwell. And to those who have left father and mother to become all the world to each other, who have it in their power, by "trifles light as air," to sweeten the daily cup of existence for each other, how often is temper the Juggernaut before whose chariot wheels many a gentle affection, that fain would pardon and still cling around the harsh offender, is flung down, and crushed into the very dust! And for what? To make him who does the wrong quite as wretched as his victim.

Parents, train your children to consider how great a sin it is to make others miserable without a cause—out of mere ill-humour—meaning no harm, perhaps.

What! "last you so long, live you so merrily," that you need grudge each other the few fair moments you might enjoy between the storms of life, its necessities, its sickness, its deaths?

Parents, train your children to respect the rights of others, and to recognise among the most sacred of those rights the right not to have their feelings wounded—the right to all

the happiness which, in the relation to which you stand towards them, you can give them.

Parents, teach your children that a tone of voice, an expression of countenance, that gives needless pain, is a *crime;* nay, that to withhold the kindly accent or gentle smile which would have sent joy to the heart that loves us, is a wickedness as great as though the sun in the firmament were a moral agent, and should refuse the Almighty's command to cheer our hemisphere with its light and heat.

Are not the smiles of affection the sunshine of the moral world? What right have we to make the heart which cannot blossom without them *wither?*

With respect to the rewards and punishments which regard the mere book lessons of children, all that need be said in an essay on the present subject is, that care must be taken that they do not counteract moral training.

The rule is this:—No child must be made to feel that the gain of another can be his loss, or the loss of another his gain. Prizes, therefore, must not be offered to *relative* but to *positive* merit—that is, all who reach a certain proposed standard should receive a prize without any reference to how many others may have fallen short of, or attain to, or surpassed the same standard. This duly develops and rewards desire of approbation, without exciting any wish to keep others *down*, that we may *rise* on their *ruin*.

The base passions, awakened by competition, have been known, in some schools, to induce pupils to steal and secretly destroy the testimonials (called journals) by which a rival candidate would have been entitled to the prize, for the purpose of making their own secondary testimonials rank first.

The tendency of competition will appear in the fulness

of its mischievous absurdity, by supposing, for a moment, the favour of God offered on the principle of school prizes to the holiest member of each congregation. If such were the case, no pious clergyman could be expected to preach the truth, lest he should shut himself out of heaven by having the misfortune to make some of his parishioners better Christians than himself.

CHAPTER IX.

The training of judgment.

God has given our children reason; it is for us to make them *reasoning* beings. This must be done by giving their reasoning faculties early habits of activity in the perception of truth, and of its application to the regulation of conduct; for, inasmuch as the limbs of the body can be rendered dexterous in the movements connected with any calling by early and constant practice, so can the powers of the mind. So far, therefore, from adopting that *great* error, of never giving reasons to children, always *give* a child a reason, and take care that it should be a good one. And let this be a means of self-culture. Be thus obliged to *have* good reasons for everything you do; and tell the child that you explain your reasons for the purpose of showing it how to act reasonably when it shall no longer have the benefit of your advice. You thus prepare your child to know, by an almost personal experience, how to act under all circumstances, however varied their details. For, the great principles that

ought to govern conduct are few and simple; those persons, therefore, who have been early habituated to apply these principles to a certain number of circumstances, will ultimately know how, by analogy, to apply them to all possible circumstances. Great first principles applied thus to whole classes of ideas must necessarily simplify just thinking, as much as classification assists every science; or as reducing written signs to twenty-four characters of which all words must be made, renders reading easier than assigning a character to each word, and thus having thousands of arbitrary signs to remember. Instead of a rule for every little circumstance, amounting to thousands, nay, millions, in a life-time, we have a few immutable truths; with these for our moral *alphabet*, we can *spell* every combination of feelings and reasons out of which we should make a motive.

While you are thus showing your child how you reasoned, and what great moral consideration gave the casting voice in each decision of your will, you are teaching it one of the most precious of practical moral lessons; for you are, by the sympathy of your example, inciting its moral and intellectual faculties to consult each other, and mutually to advise and enlighten each other prior, to the *will* giving its consent to the performance of any action.

You must, however, not only give your child your reasons, and explain to it how you arrive at your conclusions, but you must also lead and habituate its own mind to form reasons. That is, you must prompt and aid it to weigh *itself* the materials offered to the judgment and the affections, and to form from these wise, virtuous, and sufficient motives to action. You have already, by developing its affections and exciting its sympathies in the manner described, inclined it to do right; you must now teach it to reason, and be able

to tell itself, by deductions from first principles made by its own understanding, why right is right. Thus you will gradually enable it to form that amalgamation of feeling and reason which constitutes an enlightened conscience or completed moral sense, ready on all occasions to act on the *will* with the promptitude of a single impulse, and the united force of the whole moral and intellectual being.

A clever and ingenious mother might make mental processes of this kind, despite the seriousness of their import, interesting and amusing in the highest degree to a lively child, or group of children, by turning her illustrations into allegories and personifying the mental powers—representing the *will* as a sovereign taking advice from his ministers, the moral and intellectual faculties, especially his prime minister conscience; speaking of the sovereign as a good or a bad character according as he followed or neglected the advice of his said prime minister; and again, speaking of the prime minister himself as able and enlightened, or the contrary, according as he was well informed and well advised by the perceiving, the comparing, and the moral faculties, and thus capable of giving the best advice to his sovereign, the will, on every emergency, without mistake or loss of time. She might give spirit to all this, and render it doubly amusing to children by describing her personages with countenances, voices, and manners characteristic of their natures, and making speeches for them also in character. This would afford opportunities of representing the propensities in a diverting manner, as a very inferior and selfish set of persons, apt to make troublesome requests and present too frequent petitions; while the will, on all such occasions, must be represented as pausing wisely to consult his ministers, and discussing with them the propriety or impropriety of granting such requests.

The senses of seeing, hearing, &c., might be brought forward as witnesses to give their testimony to the facts of each case. This would furnish occasions for showing the beauty and value of veracity, and the evil tendency and despicable nature of falseness.

This introduction of allegorical personages may be made so very droll or so very affecting, as occasion requires, by the marked changes alluded to in the tone of voice, expression of countenance, &c., and by lively repartees or tender appeals to feeling between the characters of the drama, that it will be found quite possible to introduce thus, without the least danger of tediousness to children, an indispensable exercise of the understanding, for which few grown people, from want of right mental habits, have patience—namely, *chains* of reasoning, showing how each effect becomes a new cause, till an inevitable conclusion be arrived at.

Whenever it is possible, the children should be prompted and assisted by leading questions to go through the series and come to the conclusion themselves; and, should that conclusion be calculated to excite a hearty laugh or call forth a tear of sympathy, it need not be the less philosophically true, and may be the better relished by our little party.

Here the mother should make a matter of great importance of each proved conclusion; treat each such, when arrived at, as an acquisition, a piece of mental property; cause it to be written, at the moment, into a book kept for the purpose; and take great care to refer to it, on the next occasion, as a starting-point, saying, "We have proved that already." Then call for the book into which it was written, and point out and read the reference, and recommence thence your

new series; and after this, every time a thus-proved truth occurs in the course of your progress, make use of it by reference, as mathematicians make use of their already proved problems. No matter how trifling the subject of any such train of exact reasoning; what is important is the habit in searching for truth, of founding each new step on proved facts, and so treading firmly. Until, therefore, this mental habit be thoroughly confirmed, the simpler the whole apparatus of subject, proofs, and facts, the better, because the more likely to fix the attention and interest the feelings of children.

Let the subjects be nursery or play-ground transactions; let the language be simple enough; let the manner be pleasant enough, feeling enough, and kind enough; and children, with their straightforward unsophisticated minds, will easily be brought to see the hinges on which turn great truths respecting which philosophers have quibbled for ages. The principle involved in the lesson need not to be the less important because the subject be but a toy or an apple; while whole evenings might be thus spent with as much delight as advantage.

To do all this, indeed, parents must themselves put off their worldly prejudices, and come to the task with as much simplicity and honesty of purpose as little children.

Many children would listen to such moral dramas with even a more lively interest than to merely narrated stories; of which notwithstanding all children are known to be so fond that they will ask for the same again and again without tiring. But the attention in the dramas would be kept, if possible, still more on the alert by there being so much for their own imaginations to create and their own minds to do; while the ultimate decision of the *will* would be looked

forward to, as the *denouement* of the story, with the most breathless anxiety. Children somewhat advanced in moral training would begin to foresee, and prophesy eagerly, what would be the said decision. A judicious pause, to let them do so, would here be advantageous; and, as such decision must necessarily contain the principle to be established, so should it always be made the hinge on which turns the fate of the characters of the story. This would be thus a most useful and delightful exercise of the children's own consciences, and of all their moral and intellectual faculties. To obviate anything like tediousness, a toy to handle and play with might here be introduced, and called the *reasoning ladder*, with little moveable figures, which are to mount, one rung at a time, on certain conditions—namely, that the truth written on that rung be proved by a chain of reasoning; the puppet on the ladder, the while each question is pending, poising one foot in the air, waiting permission to mount, in an attitude that shall set all the little group in a roar of laughter; each rung of the ladder having written upon it a moral truth, till, at the top of all, appears that never-to-be-severed link between the moral and intellectual worlds—the fact that nothing is really reasonable which is not moral.

Diverting illustrations of short-sighted selfishness or greediness, with laughable failures, like that of the dog in the fable of the larger piece of meat, might be introduced here. In short, while we are showing that all unkindness and injustice, even in its mildest form of carelessness of the interests or of the feelings of others, falls back on self, and, though founded on supposed prudential reasoning, is in fact false reasoning as well as immorality; we should, to prevent languor occurring for a moment, call to our aid,

every kind of amusing auxiliary that is but harmless in itself, provided it tend to preserve our little group of future moral and mental philosophers from yawning and sighing, as forms of embryo classical scholars do, poor things! for at least seven years, over their Latin and Greek grammars. Not, indeed, because the combinations of signs and sounds they are committing to memory present them with ideas too abstruse, but because they do not present them with any ideas at all at first. After, indeed, groping in total darkness among false quantities for three or four out of the seven years, they may arrive, at length, at glimmerings of false glory and lax morality; and, if they have admirable perseverance, the favoured few may finally succeed in filling their imaginations and their memories with a confusion of grossnesses, absurdities, ferocities, and unities; the possession of which hidden treasure, without attempting to draw from it any deductions, is indicated by the power of making a few classical quotations and understanding a few classical allusions. To which foundation of a classical education, if their parents can afford them an allowance of four or five hundred per annum, they may, at college, add the gentlemanly accomplishments of giving champagne breakfasts and running in debt.

Is this a preparation either for domestic or for public life? Will this training *incline* the feelings aright, and teach the understanding to *confirm* their choice? If not, it is not the education suited to a moral and intellectual being. That the world under such a system is not much worse than it is, only proves the strength and imperishable nature of the good instincts which God has given us.

But to return from our digression; the delay and interruption likely to be caused by mingling laughable incidents

and accidents with chains of reasoning in the manner described above would be anything but time lost. On the contrary, the more of playful suspense there is about each question to be decided, provided the thing be well managed, the greater the impression the *decision* will make on young children; and this is the grand point; they have time enough before them if they live. If it took a day, therefore—nay, a week, to arrive thus at one conclusion, would not our little laughing group, in a few months, possess a greater number of truths, applicable by themselves to their own conduct, than many a learned man amasses in a lifetime, although at every literary meal he may have devoured *ready-made* axioms by the page-full? But taking cognizance of assertions made by others, and arriving at conclusions made by ourselves, are two very different operations of the mind. The only species of delay then to be dreaded, while thus training the judgment of children, is such as would permit their interest in the decision of the will to flag. This, therefore, must be carefully avoided.

Let us return to our little group of youthful students. A mother, with a very moderate talent for sketching, could enliven her lessons, and delight her children, by rough drawings, made before them, of the personages of her allegories, grouped according to her purpose; while, pointing with her pencil from one figure to another as she made the speech each was supposed to deliver, she would quickly have her eager spectators running round her to peep over each other's shoulders with the most animated glee.

Nor would there be wanting attempts to make drawings themselves on the subjects; attempts which ought to be encouraged, as tending to impress the ideas on the memory.

Such mental exercises might be infinitely varied, having for their subjects, from time to time, birds, beasts, dolls, cakes, the flying of kites, the sailing of boats, the obliging lending and due returning of toys, and the honourable fulfilment of every little promise and engagement respecting such; while at the same time we should take especial care to avail ourselves of every circumstance happening to and around the children themselves, so as to make as many as possible of our lessons resemble more occurrences in their own lives, experiences collected by themselves, than speculative rules; and yet involve, notwithstanding, all the great principles necessary to the conduct of after life; while those principles, thus practically impressed on the feelings and affections by this association with real events, interesting to, and within the comprehension of, children, would become landmarks to the moral perceptions never to be removed.

As children are still more forcibly struck and still longer amused by objects which are tangible as well as visible than by pictures only, there could be no objection to furnishing them with toy personages representing the mental faculties, on the plan of the Noah's Ark for teaching the natural history of animals.

Thus, by handling and grouping on the table, which served as a stage, those allegorical figures, children would acquire the elements of *internal natural history*, or mental philosophy, and become as familiar with the powers with which their own minds were furnished, as with the very chairs and tables of the rooms they usually occupied; while the relative rank and authority of those powers and how to use them in getting at moral truth, being illustrated by the moral dramas enacted by the figures, would be impressed in a manner not likely to be forgotten.

The ancient sages, in some instances, called forth to a certain degree the judgment, not indeed of children, but of youths, by discussing before them at their suppers learned questions. But though this practice had in it some good, the system of which it was a part was very imperfect: the success, therefore, of the ancient philosophers, in forming moral characters, was necessarily very partial. First, because their own ideas on many points of morals were, generally speaking, very faulty; secondly, because the preparatory awakening of the sympathies and developing of the gentle and kindly affections in infancy and childhood were not thought of, while a contrary training was in many instances practised; thirdly, because veneration, instead of being excited to admire, venerate, and worship *moral grandeur*, and thus incite the mind, through desire of its own approbation, to assimilation with such, was drawn aside by the sympathy of example to the adoration, and *consequent* imitation, of false glory. The results were in perfect accordance with the laws of mind, as shall be shown more at length in its proper place, with some references to history. Indeed, if the history of the world, from its commencement to the present hour, were studied with this one principle for our guide, like the compass on the pathless seas, it would enable us to steer our way with certainty. Nay, if the secret story of every heart that ever beat could be laid before us, this same principle would stand forth but the more clearly proved—namely, that false worship, or no worship (in other words, a false direction of veneration, or its non-development) are severally the causes of every variety of false conduct.

Admire falsely, and you live devoted to the pursuit of a fallacy! Do not admire at all, and you sink to the level of

the lower animals, and lead a life devoted to sensual appetites!

Do you wish your children, then, as far as the commanded progress may be intended to be carried in this world, to "Be perfect even as your Father who is in heaven is perfect," set up before them the mental image of his moral grandeur, and burn on its altar night and day the incense of your own enthusiastic veneration.

If any one should be inclined to say that this is not religion, will that person go the step farther and assert that hope of gain and fear of pain are religion? or, if he should, will he confess that no gain is so great as the glory and the bliss of becoming thus perfected; no pain so terrible as the consciousness of having forfeited or even postpone such a destiny? and there will remain but little difference of opinion between us.

We cannot desire pain, or cease to desire happiness; but we can learn to seek our happiness from worthy sources.

CHAPTER X.

Another method for enlivening and facilitating moral and intellectual training.

Although the mother has been principally named, it is meant to be understood that in the institutions for teaching moral training, instructions in the whole system should be given in as practical a form as can be devised, not only to mothers themselves and all who hope to be mothers, if they will attend and learn, but also, as far as possible, to all who

may ever be called upon either to aid or to replace mothers, and to all intended for teachers, or assistants, or even servants, whether in infant or other schools, or in nurseries; with, of course, the aid of the written forms already spoken of; for only mothers and teachers of great intelligence and much good feeling can be expected to compose the moral tales, &c., themselves.

To this teaching to teach must be added a knowledge of physical training, or of the conditions of health. This knowledge should be given, not only to those destined to have the care of children, but also to all the pupils themselves; as each individual must, in time, become the guardian of his own bodily well-being. Not, indeed, as to the cure of disease, but as to the preservation of health; which, being a moral obligation, should be taught as such; it being self-evident, that he who injures or neglects his powers, whether of body or of mind, cannot fulfil perfectly his relative duties.

Now all duties, fully understood, are relative as well as self-regarding, and self-regarding as well as relative. The old division, therefore, into "self-regarding duties," &c., inferred a great moral fallacy—namely, that any being could innocently separate himself from the one great whole of which he had been created a part. Occasions will not be wanting, when children have made themselves unable for their lessons or their duties by some act of infant intemperance in cake, fruit, &c., to illustrate in a manner they will understand, the principle that every wilful limitation of our powers of usefulness, every wilful retirement, even temporary, from the active duties of our station, is a modification or milder form of the sin of suicide.

One among the very great advantages of applying the

light of mental science to moral training, is that by this light mothers will not only see to what faculty to address each lesson, but they will perceive that many feelings which they have been in the habit of fancying should be checked in children are really but misdirected manifestations of some of their highest and most valuable faculties; and that, therefore, while turning the manifestation of the faculty into a right channel, the greatest care must be taken to encourage and cherish the development and energy of the faculty itself.

The light of mental science shows us, for instance, that to desire the approbation of conscience, representing that of God, so ardently, and to be so wretched when we cannot approve ourselves as to feel compelled to do right, is the real office of the very same mental power which, when neglected, *runs to weed*, and degenerates into idle efforts to obtain applause from those around us for adventitious or worthless distinctions; and to satisfy the cravings of our own hearts, after our own approbation by ignorantly endeavouring to take pride to ourselves for such. This contemptible abuse of this noble faculty has led even some moral philosophers to confound the misdirection of the function with the faculty, and speak of desire of approbation as an inferior feeling. Yet, consider but for a moment. Is it the manifestation of an inferior feeling to desire the approbation of God? If not, it is perfectly clear that as we have not several separate faculties with which to desire approbation, that it is the object to which the faculty is directed which is changed, not the faculty, when this abuse occurs; and that, therefore, whether it be our own approbation, the approbation of God, or mere applause generally that we desire; or, whether it be on worthy or unworthy grounds that we expect to be

approved of, that is still the same instinctive faculty that acts in desiring the approbation.

People talk of desire of approbation being too strong. It is worse than folly to say so! If a man grasp a worthless object instead of a valuable one, is it because his hand is too strong? Do we endeavour to rectify his judgment by weakening his arm?

Can we think that the desire of approbation can be too strong when we recognise in this faculty the natural *root* whence conscience draws its vitality; and, consequently, whence *educated* conscience, after absorbing into itself the deductions of the understanding, and being associated with enlightened veneration, benevolence, and all the other moral faculties, still holds its power of acting on the *will* as still a *natural emotion*, though now became a *complex emotion*.

Now, it is most important to mothers to understand and remember all this; for when they see clearly that the desire of our own approbation, representing that of God, constitutes the voice of conscience, and yet that the same natural faculty desires approbation or applause generally, they must perceive that were it possible with the mistaken view of preventing vanity, to harden any being into having no desire of approbation, that being's *conscience* would have no voice. So that when the deductions of the understanding were formed, there would still be no general motive power to act on the *will*. Special cases might awaken special motives; but perceiving a line of conduct to be right or wrong would furnish no general motive for following or avoiding such. The instinct which makes us wretched when we think we do not deserve approbation, or fill us with placid joy when we think we do deserve approbation, is the *root*, the *vital* principle of conscience. Let parents, then, take care not

to mutilate the minds of their children as though they knew better than God with what faculties to furnish a soul.

The real business of education, then, is to preserve the energy and activity of every faculty, while directing each habitually to its legitimate object.

We cannot desire the approbation of God and of our own conscience too ardently; we cannot admire moral perfection too intensely. Direct, then, but beware of repressing, the faculties which perform these functions!

Thus, by the light of mental science, a mother sees that when her child seeks applause for childish trifles, or admires idle vanities, she must not *crush* an important mental power because in its undirected activity it had gone astray; that she must not starve an important mental power because, in its untaught eagerness for food, it had been about to swallow poison; but that, on the contrary, she must judge by the intensity of the *moral appetite*, that the faculties which so *craves* is proportionately indispensable to the *moral* existence of the being; and that, therefore, it is her duty to provide the moral instinct with proper nourishment as assiduously as she would have provided food had it been the body of her child which had hungered.

CHAPTER XI

Vanity an abuse of the faculty the legitimate function of which is to worship.

Being vain, however, is not even an abuse of the desire of approbation. It is, on the contrary, an abuse of the possession of our own approbation. It is approving of our-

selves on false, or idle, or insufficient grounds, which is an abuse of self-esteem.

Now the light of mental science shows that the mental act of esteeming ourselves is performed by the same faculty by means of which we are enabled to respect and admire goodness of every kind, till, by the intensity of our admiration of moral perfection, we arrive at the real worship of God.

Is this faculty to be crushed?

Admiring ourselves more than we deserve, is vanity. Admiring God with all the intensity of which the soul is capable, is piety.

Self-esteem, then, is *veneration* turned inward upon ourselves, whether on true or false grounds, instead of being turned outward on all that is admirable in our fellow-creatures, and heavenward on the moral perfections of the Deity. In each of these various directions of the faculty, it is clearly the object, not the faculty, which has been changed.

Now, it is quite right that a portion of veneration should be turned inward on whatever God has given us of good, or just, or noble in our own souls; and that this self-respect should, through the legitimate value we place on our own approbation, incite us to the cultivation of all our higher faculties, and preserve us from the self-degradation of the undue indulgence of any of our lower propensities. Thus the mother sees, by the light of mental science, that she must not attempt to crush self-esteem because, when ill-founded, it is absurd or hurtful, but that she must take care that the faculty does not, from her neglect, miss its high calling, run to weed, and become idle vanity. And, what is of incalculable importance to know and to remember, she sees by the same steady light of mental science applied to

moral training, that the only possible way to prevent this running to weed of self-esteem, is to enlighten veneration by directing it to the enthusiastic admiration of all moral greatness and goodness, from the attributes of God downwards to every thing noble, kindly, or worthy in the soul and conduct of all mankind, ourselves included.

The veneration which has been so enlightened will approve of, esteem, or venerate, whether in ourselves or in any other being, only such qualities and such conduct as are worthy of approbation, esteem, or veneration. *Such self-esteem*, then, is only another name for the approbation of an *educated conscience;* for, as we have already seen, it is the enlightening of veneration that educates conscience, by grafting on its natural root those experiences of the other moral faculties, and those deductions of the understanding, which are necessary to the perfecting of the moral sense.

In short, every fresh ray of light obtained from mental science but adds a proof, that when we have been brought to venerate all that is great and good, the *whole soul is educated.* We only puzzle ourselves by giving things a variety of names. Let us turn our attention inward, let us look on at the workings of our own minds, and we shall perceive that all its most important operations, all that decides what sort of character we are, and what shall be the general tenor of our conduct through life, are determined by what we thoroughly, and cordially, and enthusiastically admire.

By this it is not meant to be asserted that our conduct is necessarily guided by our *speculative* opinions; far from it: the actions of very many persons are not at all in harmony with their *speculative* opinions. The admiration amounting to veneration here spoken of, is a sentiment, a feeling, an

affection, it might almost be said, a passion; while, beyond a doubt, the noble ambition of the soul which it awakens to resemble that which we thus admire, has all the fervour of passion. It is the germ of fitness for a future and higher state of being, given to be cultivated from the cradle of the grave, and thence transplanted into eternity. This ambition of the soul once awakened will govern the life; for, though people do not always live as they *think*, nor as they *speak*, nor yet as they *write* they do, invariably, live as they habitually *feel!*

Now we have seen, that the faculty which urges us to form our lives on the model we feel to be admirable is the desire of our own approbation, representing within us the voice of God, and implanted in us for the purpose of exciting in us that inward virtue or elevation of our own inclinations above temptation which is necessary to purity, and which, without loving virtue, we could no more attain to by the mere conviction of the understanding, than a bird could fly by means of its feet without the aid of its wings.

We have also seen, that the natural craving for approbation, by even the most ignorant of how to merit such, is *evidently the soul's instinct of self-preservation.* Nay, that of the body, as though it knew, intuitively, the inferiority of its office, gives away before this of the soul. A fact which the history of mankind indisputably proves.

At the shrine of even false glory, have not whole armies and whole nations been found ready to lay down their lives that they might die approving of themselves, and obtain for their memories after death the approbation of their fellow-men? During the Grecian, the Roman, the Judal, all the warlike ages, did not, with scarcely an exception,

every boy that was born grow up willing to fling away his life for false glory? And why? Because the instinct of veneration urged him to worship; and the instinct of desire of approbation urged him to resemble what he worshipped; and during infancy and childhood he saw every one around him worshipped false glory; and, *therefore*, his sympathies awakened by example, he learnt to worship false glory with the whole enthusiasm of his soul's mistaken ambition.

Does not this sufficiently *prove* that, on the broad *averages* of history, the great principle—namely, that what we admire we strive to assimilate ourselves to, is sufficiently *universal* to defy the *varieties of individual character*, and give *one stamp* to a *whole age* or *nation;* and that, therefore, it is but fair to conclude, that in all future ages and nations *whole generations of children* may be, on an average, made to grow up of the *type* or *class* of character which they shall be *in childhood inspired to admire* with enthusiasm. This conclusion seems to amount to a self-evident proposition.

Among the lower propensities, those most necessary to the preservation of the individual and of the species are the strongest, and therefore, when misdirected, have done the most mischief in their sphere. In like manner, among the higher faculties, those which are destined when enlightened to elevate the soul of man to its utmost attainable perfection, are those which have, while misdirected, most devastated the world; doubtless in consequence of the irrepressible fire and force with which they have been endowed for the ultimate fulfilment of their high mission!

And the very reason why false glory, false honour, romantic chivalry, and even the various fanaticisms of superstition, have so easily deceived the soul, seems to be this,—that all these mistaken objects were less low than grovelling animal

appetites; and that the soul, naturally hating degradation, has endeavoured to rise on the worship of each in turn; while each, in turn, has produced its race of men each living according to the *fallacy* they worshipped, yet all having more affinity with spiritual nature, showing more signs of the soul within them than the mere matter-of-fact animal of daily routine, with no ambition above his personal comfort. So that even in their abuses, and notwithstanding the wide spread mischiefs those abuses have wrought, these soul-stirring principles have always had their use; for, in the absence of true enthusiasm and true ambition, man, without false enthusiasm and false ambition, must have sunk into a state of animal degradation scarcely a step removed from the mere beasts of the field. But still, the incongruity of each and all of those erroneous ambitions and superstitions with the natural roots of the faculties of benevolence, justice, and reason, has prevented the soul's worship of any of them, being satisfying to the instinct implanted within us whereby to adore that we may emulate perfection!

When, however, we see what heroic sacrifices have been made for soul-stiring principles, even when mistaken ones; what wonders have been wrought by enthusiasm, even when the grounds of that enthusiasm have been false, surely our path is clearly traced out for us. Let it be our endeavour to raise enthusiasm on true grounds, by presenting to the worship of the soul those principles which are in harmony with all the natural laws of her inward being, those soul stirring principles, the harmony of which with the soul herself consciousness can look within and trace. Such enthusiasm cannot, like the various false enthusiasms, be extinguished by the breaking in of further light: once arisen, it

must continue to rule the moral and intellectual day of which its rising had been the dawn.

As, then, enthusiasm and ambition, under some of their many Proteus shapes, have always been the strongest motive-engines of the human mind, we may fairly conclude that they will for ever continue to be such. But the enthusiasm, to be in extinguishable, must be that which the veneration of moral perfection excites; the ambition, that of the soul to attain to such perfection!

An objector may arise and say that such ambition is ill suited to the sordid, money-getting propensities of our nineteenth century. But he would be mistaken. The sordid, money-getting propensities of our nineteenth century, are so many altars raised by instinct to an unknown God! The worshippers of Mammon feel the smothered flame within them; they know not how to be great by moral and intellectual *grandeur;* they fain would be so by the only means they understand—accumulated riches.

In short, from the child that shows its new shoes to Alexander weeping for a second world to subdue, it is still the immortal soul stirring beneath the weight of ignorance, and striving to rise above the mere daily routine of feeding the body.

This exertion of moral ideality, or of the power of forming to ourselves the idea of perfect goodness and greatness, together with that beautifully adjusted link in the mental laws between ardent admiration and ultimate assimilation, have been thus insisted upon and oft repeated, because they involve the great purifying, elevating, and spiritualizing principal of our nature, and mark (by the most decided line of demarcation) the distinction between the faculties of man

and those of the lower animals.* For the lower animals do reason, though in an inferior degree, and do possess cer certain instincts of attachment, sometimes in a superior idegree; but they *certainly do not* possess the power of form ng within their own minds the mental image of moral and intellectual perfection, and of admiring that image with an intensity and enthusiasm which awaken the sympathies of the moral sentiments, and elevate the desire of approbation out of a mere instinct into the noble ambition of the soul to assimilate itself with the mental image thus perceived.

All inspiration, and all appreciation of the ideal, even in the fine arts, is derived from *some particle* of this sentiment; and no animal but man is capable of feeling *any particle* of inspiration!

* Some writers have been so much at a loss to point out a difference which was not of degree, that they have seriously suggested, as the distinguishing attribute of our species, man's being "the only *laughing animal.*"

AN ESSAY ON PUBLIC INSTRUCTION.

CHAPTER I.

A system of public instruction is necessary to moral order.

Could we hope to prevail with all parents who are capable of training their own children, or who are in circumstances to give them trained attendants, to adopt just views of moral training, still would our task, inspired by good-will to all, fall short of its accomplishment; for the preponderance of the masses is much too great for any improvement commenced only on the children of the educated classes to penetrate downwards under ages, if ever. Or, even were the ultimate and not very distant completion of the scheme by such means certain, what could justify us in choosing the more tedious process? What right have we to fling away one generation of children, much less, perhaps, many successive ones?

Society requires a new base. To give it such, every young child now in existence, whose parents are unable to give it good moral training, should be rescued at once from

the corrupting influence of evil training, and placed within the sanctuary of the infant school for the greater part of each day.

This cannot be done effectually by any instrument of less power and consistency than a system of public instruction directed by the concentrated intelligence, and deriving vigour from the concentrated authority, of the nation, as represented by its parliament; and permanantly supplied by a rate levied, like the poor rate, on property; for, as claims of the helpless, want of *instruction* and want of *food* stand on the same footing. If, on religious and moral grounds, the bodies of the less fortunate members of a Christian community should not be allowed to starve, neither should their minds; while, as a mere selfish consideration, *property* is even more immediately concerned in the mental than in the physical destitution of its neighbours. Property, in paying a moral training rate, would be assuring itself, not only from occasional violence, but from all the ten thousand every-day petty depredations of unconscientiousness.

A national or public system of instruction, then, should not only be calculated to diffuse throughout all those ranks of the community who know how to desire such blessings, the humanizing and elevating influences of early moral training, but should, in an especial manner, provide for bringing home to the very hearths, and pressing upon the acceptance of the poor, the ignorant, and the therefore helpless, "without money and without price," an effectual supply of those influences; for, surely, they stand most in need of such, who, while they are the least able to pay for them, least know how even to *wish* for them. To grant educational aid, therefore, as has been proposed, only to those who desire knowledge, and who are able and willing

to make some " spontaneous effort " towards its attainment, carries on its face the stamp of a wrong principle ; a principle both insufficient in power, and injudicious in direction. It is leaving to him who cannot stand the broken reed to lean upon, and placing the crutch in the strong man's hand. It is not only sending the physician to those who are whole, but refusing his aid to those who are sick.

Official reports, as sometimes quoted directly, at other times made the data of statistical calculations, by Lord Brougham, when, some years ago, he brought the subject of the insufficiency and inefficiency of the schools then in existence before parliament, show that the class from which the worst species of criminals are " from generation to generation regularly recruited, consists chiefly of that portion of the day-labouring population, who, almost from necessity, suffer severe and constant difficulty in obtaining the means of subsistence " (these are his lordship's words), " and whose children, consequently, are not only without the means of obtaining early moral training in any well-ordered school, but are subjected to evil influences in the streets from experienced villains, who, in many instances, train them purposely to be their future tools. "

Can one word more be necessary to prove that society cannot, by any sophistry, be justified in waiting, with its eyes thus open to the frightful consequences, till this thus destitute class shall have " quarter pence " to spare to pay for their children's schooling, before it interferes to rescue those children from becoming the thus permitted criminals of the rising generation ; for whom our carpenters are sawing out wood to make them gibbets, because we will not employ them to make them desks and benches ; and our masons laying brick to brick to build them gaols, because

we will not employ them to erect them school-houses? For, however false, dangerous, and degrading to human nature the doctrines of those who endeavour to make these poor creatures believe that, because neglected by society, they are not responsible beings; however true it be that man, under all circumstances, is accountable for the use he makes of the natural faculties, sympathies, and instincts of his *human* nature; it is no less true that the portion of society which enjoys the light of education and religion has no right to make the task of the less fortunate portion so much more arduous than it necessarily need to be, first, by suffering the evil training of the young by hardened adults, and secondly, withholding that training of the moral and intellectual faculties in *infancy* and childhood which so greatly assists the development of the natural powers of man.

His lordship follows up his remark, as to the class from which criminals are recruited, by saying—

"The question, then, is reduced to this: How shall we so deal with this body, this portion of the people, as to prevent their offspring from growing up with vicious and improvident habits, and train them to form habits which will make profligacy improvidence, and crime foreign to their nature?" He then answers his own question thus: "Planting a sufficient number of infant schools for training and instructing *all* the children of those classes of the people will at once solve the problem of prevention." The history of infant schools shows that they are calculated to prove (to use again his lordship's words) "the most efficacious preventative of crimes,"—"that their introduction is one of the most important improvements in the civil polity of this country that has for centuries been made." Yet the re-

ports alluded to show that, of such schools, there existed at that time "not above a third of the demand."*

His lordship then shows, from statistical calculations, that, on an average of all England and Wales, not "above one in twelve" of those requiring education are receiving any, even including all the ordinary or general schools, which are not open to pupils until they have attained the age, in some, of six, in others seven, others eight, others nine, and even ten years; and also that this ill-timed and insufficient average amount of instruction is unequally distributed, "being most abundant in places where it is least wanted," and "scanty exactly in proportion as the circumstances of the people require that it should be abundant;" the average sinking, with the increasing necessity, as low as "one in fifteen;" so that "in the great towns of England there is so considerable a deficiency in the means of elementary instruction provided, whether as regards endowed schools or schools supported by voluntary contributions and private exertions, that, in such places, there are nearly one half of the children of the poor, destitute of all means of education."

Needs there more than these authenticated facts to prove that the mixed yet unconnected principles now at work are not merely insufficient in power, but that they are also, from their want of connection, capricious and blind in operation; and, therefore, require to be replaced, by not only a greater amount of power, but by a power consolidated and given one great aim, and thus rendered consistent and clear-seeing?

The reports referred to by his lordship go on to show

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* The number is slightly increased since, but is still immeasurably short of the demand.

that this deficient amount of education is "defective in many essential particulars," and is also, in general, begun to be given much too late; "for that although the child is from the very cradle capable of receiving some portion of that sort of training which forms the basis of all education, yet that the ordinary schools are not open to children under six or seven years old; so that not only is all this valuable time thrown away, but, while good habits which might be implanted are not formed, evil ones are fixed which too often remain through life."

Surely this enumeration of facts, drawn from official sources, and of deductions made by a mind so able as that of his lordship, needs not the aid of additional arguments to prove the utter hopelessness of the scattered, casual, unguided principles of part payment by parents, part voluntary subscription, part endowment, and part government grant, operating to produce for centuries to come, if ever, that religious, moral, and intellectual improvement of the whole people which a systematic application to all classes of the very best education, based on *infant* training, would as surely bring about in all, as education, even imperfect as it has hitherto been, has already distinguished the most orderly, the most pious, the most reflecting, and the most refined classes of the community from the most abandoned and degraded class of criminals.

Will any one assert that there is no material difference between these two classes?

Then no one who cannot assert this can refuse education to the whole people! No matter at what sacrifice, whether of money, of private or party interests, or of *unchristian* animosities among *Christian* brethren.

But are they Christians who delay education on such pretexts, while they contend for power?

As Solomon discovered the true mother, so let government test contending sects. Let those be deemed the true Christians who, to rescue the children of the present generation from perishing before their eyes, while spiritual warfare rages, are the first to yield their own fierce claims to rule the consciences of others.

The fear of checking voluntary subscriptions, need not, on the plan proposed, be taken into account. It might be a valid objection to giving partial assistance, but can be none to supporting a complete system by *rate ;* as, in such case, the voluntary subscription would neither be requisite nor desirable. The hitherto voluntary subscriber would still pay his just proportion, according to his property, in the shape of a rate ; while the selfish man, who had hitherto refused to give a subscription, would now be obliged to pay his rate.

This equal distribution of the burden of thus lighting and cleansing the whole public mind, is also demanded by the principle of justice. The benevolent man, who at present pays so much more than his share by voluntary subscription, suffers, notwithstanding, from the remaining darkness and corruption of society as much as the selfish man, who had refused to pay any portion. The selfish man, who refuses to pay any portion, benefits as much by the partial lighting and cleansing of the mind of some of his poorer neighbours, as the benevolent man, who has paid all the cost. Were our streets lighted, paved, and cleansed by voluntary subscription, how many of the selfish and unjust in spirit should we find, year after year, picking their steps across the foulness and darkness of their own door-

ways to enjoy the lightsomeness and cleanliness of such streets as the subscriptions of their more liberal neighbours had cleansed and lit!

If it be objected, that it is not just that those who have no children should pay a moral training rate, it is replied, that social order, conscientious neighbours, and honest ervantss concern the comfort of every man. We do not find that those persons who refuse to subscribe to the support of schools, think themselves, therefore, bound to take all the disorderly, dishonest servants into their houses, and deal with all the drunken, disorderly, dishonest tradespeople; leaving the sober, orderly, and honest to serve those whose voluntary subscriptions had rendered them such. Nor do we find that the swindlers, pickpockets, housebreakers, highway robbers, and murderers are careful to make the *non-subscribers* to educational establishments their *only* victim.

The fear of stopping the payments by decent parents, who now make a laudable effort to send their children to school, is, in like manner, no objection whatsoever to a system so complete as to be independant of all casual support.

Were a national system, the whole expense of which was defrayed by a *rate*, once established, those persons who were both able and willing to pay something towards the education of their children, would still contribute their just proportion in the shape of rate: those, on the other hand, who were able but not willing to pay for sending their children to school, would be obliged to pay the rate, and thus compelled to do justice at once to their own children and to the community; while those who were quite unable to pay either rate or school fee would yet have their children rescued from inheriting the ignorance, disorderly tendencies, and abject poverty of their parents.

If it be argued that this class have clergy to teach them, churches to go to, and their Bibles to read, it must be remembered that such people as are here alluded to are generally to ill dressed to appear in churches ; and also, that when religion and morality have not been put into the early habits of the child, the adult rarely goes to church to seek them ; and, further, that their Bibles, if they had them they, in many instances, could not read.

We do not trust to voluntary subscriptions to supply the fund from which we pay the army, the navy, or the salaries of public men. We do not leave the nation without a ministry, and the city of London without a police force, *waiting* till the beggars become *able*, and the pickpockets *willing*, to defray their share of expenses ; and, from a refined sense of duty, come forward of *their own accord* to do so, in the face of *privation* and *self-denial*, as is irrationally expected that parents in the same class will do to procure education for their children. Yet can it be pretended that the objects of any of these necessary establishments exceed in importance that of securing to a whole people sober, orderly, kindly, and honest habits ?

As to the laudable feeling of independence which some value so highly as to dread that even education, given unpaid for, might impair it, let it show itself when *real* education, that is, moral training, has called it into being, by industrious efforts to rise into the class that are able to pay rates, and who, having done so, and paid their rates, may witness the lighting up of their children's minds, and of the lamps of their native town, with feelings of equal independence. This would surely be better than that society should *wait*, in darkness and in *guilt*, until virtue, knowledge self-respect, and *consequent* feelings of independence,

shall spring up *unsown* in the bosoms of naked, starving, much-tempted, evil-trained paupers. As well might the agriculturists, grudging the first cost of seed, have let their fields lie fallow, year after year, *waiting* for one spontaneous crop from which to gather in grain to sow them with in future.

What would have been the result? Physical fame, equal to the moral destitution that exists, and must continue to exist, in certain districts, as long as the false principle is acted upon of withholding government aid from each parish or district till its inhabitants have made some "spontaneous effort" to help themselves, and thus shown that sense of want of knowledge which their very ignorance hides from them.

Should all private schools, including those now called public, fall ultimately into disuse in consequence of the carrying out of the plan proposed, the masters and teachers of such, if competent, would not be aggrieved; as the establishment of a national system of instruction would cause a demand for efficient teachers, which for a length of time would greatly exceed the supply.

The deficiency in the number of teachers is lamentable; and not only is this the case, but very many of the present insufficient number are grossly inefficient; while many others fall, more or less, short of the desirable standard.

How many of these self-constituted guides of youth are driven by the very poverty which has kept them ignorant to pretend to give to others an education which they have never received themselves! And when the poor are the victims of such deception, who is there to stand between master and pupil? who to see that the worth in tuition of even the miserable pittance paid by needy parents with so much difficulty has been received by their children?

Even among the more independent classes, how many parents are but indifferent judges either of what their children have learned, or of what they should learn! so that if the teacher be ignorant or indolent, he may escape with impunity; or if he be eminently efficient, he may miss the high respect due to his superiority. How many teachers also, tolerably competent in point of mere learning, and thoroughly well meaning, but themselves the slaves of ancient customs and unexamined prejudicies, compel their pupils to waste the precious years of youth in painful drudgery harshly enforced, and send them forth at last, having learned (from their master at least) little or nothing that is available through life for any good purpose, moral, intellectual, or practical! How many other teachers again, with tempers naturally unsuited to their task, untrained themselves in their own childhood, and without judgment or conscientiousness to correct their tempers, are, by the ignorance of the public mind on the paramount subject of moral training, suffered to tyrannize over their pupils till they have destroyed every sympathy of the young heart, and rendered the children intrusted to their care for improvement *unamiable*, and consequently miserable for life themselves, and sources of misery to their future families!

These, however, are but the natural, inevitable results of education never having been reduced to a regular science, based on a thorough acquaintance with the science of mind. Surgeons are expected to understand the anatomy of the frames they are to operate upon. Is the texture of the mind, then, less delicate to handle than that of the body? Our universities, no doubt, give degrees which may be supposed to answer to the diplomas of the College of Surgeons. But, in the first place, it is not for a knowledge of the

anatomy of mind that the degrees most frequently demanded in tutors are given, but merely for acquaintance with a certain number of the separate branches of learning, which rather adorn than constitute education. In the next place, there is no absolute law to prevent self-constituted teachers from operating on the minds of the young without possessing a degree of any kind. Thus it is that minds are mutilated, and some of children's noblest faculties destroyed, merely because the misdirection of those faculties has produced unruly symptoms. Without a favourable change in this the very foundation of the whole fabric, we cannot anticipate better things for the future. Neither can we expect that in a world in which the majority of mankind have still to struggle for their daily bread, that, even if the right principles of education were more generally understood, the parents of intended teachers would incur the necessary expenditure without some fair prospect, both of pecuniary remuneration, and of that consideration in society which is even more universally coveted than wealth itself. It is thus evident that, without the organized machinery of a complete national system, it is next to impossible to fulfil all the conditions necessary to render education an efficient instrument for the production of moral order and consequent happiness.

CHAPTER II.

Some details of plan.

The system, when completed, should be worthy of a great nation, and consist of a Model Department, a Minister of Public Instruction, Boards of Commissioners, Central and Local, with the whole series of Schools, Infant, Primary,

Secondary, Finishing, Normal, Agricultural, Industrial, and Special; also Schools of Science and Schools of Art, embracing every branch of human knowledge, useful, ornamental, and curious in research, and accommodated with the necessary libraries, reading-rooms, lecture-rooms, orreries, observatories, scientific apparatus, work-shops, gardens, farms, &c. &c. The infant schools, with their play-grounds, everywhere; all the other portions of the series recurring at convenient distances in proportion as the demand for them and the possibility of supplying them with efficient teachers should increase.

The whole course should be thus calculated, in time, to carry *real* education, with every species of research, to the utmost discoverable limit, and yet should be open, as a matter of right, *to all;* while each individual's destination would indicate to his or her parents or their representatives, when to withdraw such persons from the general course and devote them to special callings by attendance on special sections, or when to devote them to daily labour by sending them forth direct from the primary schools to earn their daily bread; it being to be clearly understood that attendance for some hours of each day on the agricultural or industrial schools, or both, is to constitute the exercise and recreation of the pupils of the primary schools, that such pupils may thus be fitted for labour of every kind, and learn trades without the expense or loss of time of an apprenticeship.

If, however, after this withdrawal, such persons should find spare hours or spare days for partial attendance on any of the advance schools, the whole course or any part of it should continue to be still and always open to *all* such as desire so to attend. The fees for such partial attendance,

like the fees for regular attendance, to be always paid out of the education rate of the pupil's *own* parish, be the school he attends located where it may; each teacher to receive a fixed sum per head for each pupil who attends his school. This sum never to vary in amount, whatever be the rank or the number of the pupils. Such sums to be paid by the local commissioners out of the local rate of the parish or union to which the pupil belongs, without reference to where the school may be situated which his parents wish him to attend. This regulation identifies the pecuniary interest of the rate-salaried teacher with the success of his school as effectually as if it were a private establishment; while the amount of his income would thus depend, not only on his efficiency, but on his discharging his duties impartially to all; the non-attendance of a poor pupil being as great a loss to his pocket as the non-attendance of a rich one.

Nor need this power of attending schools out of the parish cause any intricacy in the accounts of the local boards; the teachers would merely have to send statements of the number of pupils who had attended their schools, with their names and addresses, to the local commissioners of each parish to which each set of pupils belonged, instead of sending in accounts to the parents of each child as in private schools; while each board of local commissioners, having only the pupils of their own parish to pay for, could easily check the teachers' accounts by reference to the parents, and also, on receiving such accounts, know what amount of rate to levy. The local boards should give tickets to such adults as wish to attend occasionally on the schools of their own or any other parish; and those tickets, returned signed and attested, should serve as vouchers,

entitling the teachers of the schools so attended to receive payment from the local boards.

These regulations would be of importance to prevent any parish from having a pecuniary inducement to suffer its schools to fall into decay; as it would, by this means, have its rate to pay notwithstanding—that is, so much per head for every pupil from the parish who attended any rate-supported school in any other part of the kingdom.

In the course of years, the very houses and farms of a neighbourhood which did not afford good schools, would be in danger of being forsaken, or at least considerably lowered in value. But, to defeat every possible device of avarice, it might, perhaps, be desirable, that attendance on some school, under certain regulations, were made compulsory. Then, as parents would naturally prefer having first-rate education at their own door, to the trouble and expense of moving to another parish to seek it, they would generally take care to use every means and influence in their power, to render the school nearest to themselves as perfect as possible. However, as all persons possessing any property would have to pay the rate, whether they sent their own children to any school or none, they would, in general, be anxious, even from avarice, to send their own children to school, that they might reap the benefit of their unavoidable expenditure. Nor is it unreasonable to expect, that persons of the highest rank would, in time, become alive to the advantages of availing themselves of the very superior system of education to which they would be entitled in right of their rate, instead of paying four hundred pounds per annum for the expenses of one boy, as is not now uncommon. When a few such persons lead the way, and the public mind becomes accustomed to

the idea of possessing a national system of public instruction, as a part of the national wealth, people will be in no danger of confounding its institutions with the old notions associated with charity schools; and ultimately, therefore, will be as little deterred by false pride from sending their children to those establishments, as from accepting the protection of our armies and navies.

What an invaluable resource would this prove to innumerable families, who, with limited means think themselves obliged, from their connections, to maintain a certain standing in society, and who, under the present system, lead a life of painful struggle to do so, yet give their children anything like a tolerable education! To these, the education rate would prove a light burden—a mere subscription to a benefit-club, in comparison with its mighty advantages. It would be only the very rich, who would pay something more than the cost of educating their own families on the present system. Thus, it would be the very rich, who, in point of fact, would bear the burden of educating the very poor—an arrangement which appears to be about the most benevolent and the most just, that could well be devised.

No teacher of any rate-supported school can be permitted to take one pupil from whom he is to receive, on any pretext, whether as board, present, price of books, or payment for accommodation of any kind, the slightest remuneration, either beyond or in lieu of the stated rate fee to be paid him by the local commissioners. Either, therefore, all the rate-supported schools must be day-schools, or, if it be found necessary to have boarding-schools, they must be distinct establishments, experience having proved, that even a lawful payment for board, when day-scholars and boarders are mixed, has the same bad effect as a direct bribe; the day-

scholars, who are generally the poor, finding themselves so neglected for the boarders, who are more profitable to the masters, that they cease to attend the school.*

CHAPTER III.

Application of foundation funds.

In consequence of the many such shameful abuses of educational foundations which have come to light, it would be desirable that, in every parish or union possessing any educational endowment, all funds, lands, buildings, &c., being the property of such endowments, should be, by Act of Parliament, vested in the local commissioners of education for that parish, in trust, towards the whole sum required as educational rate; and the difference only, if any, to be levied on the private property of the rate-payers. Thus, the inhabitants of each parish would be giving an interest in correcting the abuses of their local charities, and the few individuals having a direct interest in continuing the abuse would be compelled to yield to the general feeling; while persons who for years had seen the poor robbed, and thought it no business of theirs, would thus be marvellously aroused to a perception of justice.

As to thus taking the property bequeathed by the pious for the education of the poor, entirely out of the hands of the old trusts, where, in so many instances, it is utterly lost, and devoting it to the maintenance of an efficient system for the promotion of the original intentions of the

* Sessional Papers, 106.—Boarders paying thirty and forty guineas a-year each, are educated out of charity property of 13,627 acres of land, while the schools thus munificently endowed, afford education, some to two, some to three, some to four, and some not to any free scholars.

testators, the justice in spirit is manifest: all objections, therefore, to such a proceeding, are absurd. Shall a nation look on at such an abuse of a testator's intention to educate the poor, as an endowment of nine hundred pounds per annum, received and appropriated by an absentee master; while the locality which ought to be a school, is a saw-pit, and is attended by one pupil only?*

The letter of the law is indeed a most necessary defence against the selfishness of individual interpretations, but it should never form a bar to the admission of the spirit of benevolence and justice, as recognized by the whole community through its representatives in Parliament.

CHAPTER IV.

Model department.

THE model department of public instruction should have the minister of public instruction and the central board of commissioners at its head.

It should receive into itself every educational improvement from every possible source, with the purpose of being to national education a living heart, and sending forth again the precious streams, so collected, vivified, and perfected, to circulate to every extremity of the kingdom.

It should employ a perpetual commission, the duties of which should be, first, to form from all the heterogeneous elements of education, a regular science, based on the natural laws which govern mind, influence its associations, and determine its habits; and secondly, to use all research and industry in perfecting the said science, and keeping the public mind in a state of perpetual progress, both as to

* Pocklington School. Evidence under Lord Brougham's Bill.

the subjects to be studied, and as to the most approved methods of conveying knowledge.

It should display to the public one of each of the full series of schools always in active operation, and always open to the inspection of all who wish to derive practical instruction from seeing their machinery at work. It would thus perform the functions of a great normal college for the improvement of all teachers from all parts of the kingdom by merely permitting them to occupy in succession its galleries as visitors. It should, however, further charge itself with the entire training of as many teachers as it is possible for its normal school or schools to be made to accommodate.

Upon this point, great exertions will for a time be required. For, as upon the infant school depends the general efficacy of the old system, the first thing to be done, is to find or prepare a sufficient number of well-trained teachers, to make it possible to plant infinite schools proportionate to the population; in which the children of all those who are obliged to be occupied all day in earning their bread, shall be preserved from accidents, and from the evil training of bad people, and be in the care of persons, trained for the purpose, and instructed in all the methods, already described,* of cultivating the moral faculties, and awakening the sympathies, by blending great principles with the daily transactions of the children's little existence; and thus, making infancy and childhood a rehearsal, with respect to motives and feelings, of what after-life ought to be. By inducing the children to play with each other without quarrelling. By checking all violence or bad feeling, not by correction, but by instantly awaking the opposite kindly

* Former Essay on the Light of Mental Science applied to Moral Training.

sympathy. By habituating all the children to a perpetual interchange of good offices, with kindliness and obligingness of manners, and sympathy in each other's little troubles or little pleasures. By habituating them to be honest and just in all their little dealings with each other, down to the minutia of the lending and restoring of a pin or a marble. By fixing their attention on inspiring acts of goodness, put into the simplest tales and fables; until, in the manner so fully described in a former essay, the natural instinct which desires our own approbation is rendered an enlightened conscience. For the child, whom the relation of a tale respecting honour and honesty has made so secretly ashamed and grieved at having a stolen marble in his pocket, that he is impelled to restore it, has rehearsed the principle which, when he becomes a man, will render an approving conscience necessary to his comfort. While on the contrary, the child who, being subjected to the evil training of the streets, receives a shout of applause from his urchin companions on having successfully robbed an old woman's stand of gingerbread or apples, is prepared to grow up a housebreaker, and perhaps murderer, and end his days on the gallows.

Numbers in these schools will lessen rather than add to the difficulty of training, for the power of sympathy is increased by the influence of numbers; it is therefore invariably found, that a few untrained children, brought in among a large school of trained ones, do, *unbidden*, all that they see done by the greater number.

As soon as some of the children have learnt a few letters of the alphabet, or made any other small acquirement suited to their years, their being appointed monitors and made to teach such to the still younger ones, is not merely

a convenient arrangement for the conduct of the school, but it constitutes another important portion of moral training; for thus we have in addition to all other social virtues, the exalted duty of imparting our knowledge to those more ignorant and our aid to those more helpless than ourselves, being rehearsed by and practically put into the habits of multitudes of little creatures, by means which cannot fail, if the *natural* laws which govern minds be adapted to the purpose according to the laws which connect effects with their causes.

Is it to be supposed, that children could go forth form years of training like this, juvenile offenders, such as street training has multiplied, until it has become matter of difficult legislation to know how to deal with them?

But the deficiency of efficient teachers is so great, that the teaching to train becomes a paramount consideration, and must go hand in hand with the training of as many infants as we can find teachers at all capable of training. It is probable, therefore, that it may be found necessary to concentrate, for some time, the whole resource of the nation on the early steps of the system; namely, the infant school, the schools for preparing teachers, and the institutions for the training of mothers, nursery governesses, and nursery maids, in the process of infant training, as given at length in a former essay.

No supply of infant schools can do away with the necessity for those institutions. They are indispensable to the classes that do not generally send their children to infant schools. Nor is it to be desired, that any young child should be separated from its mother, whose mother can remain with it, and can be made fit to train her own child. Especially when mothers, in the rank to have the assistance

of teachers and servants, can be supplied with nursery maids, nursery governesses, and finishing governesses, all purposely trained for their calling.

To remedy the deficiency of teachers for the infant schools as quickly as possible, the government should, during the unavoidable delay of organizing the system of national instruction, authorize a provisional board to take into schools for preparing teachers, all persons of moral habits, mild tempers, good intellectual powers, and kindly obliging manners, with a cheerful countenance and pleasing tone of voice, who can already read and write fairly, and who are willing to become teachers, and carefully instruct them in the whole process of infant training, together with a knowledge of the conditions of health.

In thus selecting the persons to be afterwards sent out as teachers of infant schools, the qualification of amiability of temper must in no one instance be dispensed with. No person with a defective temper can possibly do justice to children, even with the best intentions. Neither is the seemingly trifling consideration of a cheerful kindly expression of countenance to be dispensed with. Children imitate countenance; and it is one of the laws of sympathy, that we cannot contract the brow to frown, without feeling inwardly disposed to severity. The child, therefore, who frequently imitates a frown, becomes, gradually, of a less sweet temper before it has reason enough to combat the sympathetic influence. Beside which, the child who sees a frequent frown on the face of his teacher is certainly less happy; while happiness is the climate absolutely indispensible to the health, both mental and physical, of children.

But, to obtain a choice of teachers, we must offer money remuneration, and social consideration, sufficient to draw

into this noble service of the state those who are most capable of assisting us. The establishment of a system of public instruction would render this much easier. Teachers connected with the system would thus become portions of a great national establishment, and, like the members of other public services, would receive their salaries out of money collected by the authority of the state for a great public service, namely, the maintenance of moral order. The dignity of the office would thus be preserved. And, when its importance shall be better appreciated, when it shall be fully understood, that the moral trainer of the infant is preparing the ground in which the members of the sacred profession are to sow the seed, that thus the preacher to adults and the teachers of infants are labourers in the same field, dressers of the same vine, the stubborn stems of which the preacher might in vain attempt to bend if the teacher have not trained the tender shoots; then would the profession of the moral trainer of youth obtain its true position, as second only to the sacred profession. This consideration would, probably, render persons of the highest rank and proudest prejudices willing to adopt the profession of teacher, as connected with the state establishment, and thus greatly accelerate the completion of the system, by bringing to the aid of the government establishment the classes who already possess instruction and refinement; and many of whom have even already studied mental philosophy, though only as a speculative science, for their amusement; but who, notwithstanding, could more easily be made to perceive the advantages of adapting the natural laws of mind to the practical purposes of infant training, than those to whom the whole of the subject was altogether new.

And, as the classes alluded to are those which experience

the greatest difficulty in finding suitable positions for their sons, the *National Establishment of Public Instruction* would prove an invaluable resource to them. They would thus see the younger branches of their families provided for by the State, yet entitling themselves to the gratitude of their country by *real* and valuable services; and, at the same time, from the nature of the studies and occupations connected with those services, almost necessarily rendered amiable and happy themselves. While, as soon as the schools of the establishment shall be completed and brought into full operation, the action and reaction of the system will be such, that the course of education necessary to prepare young men for these offices will cost their parents only the payment of their *educational rate.*

It is probable that the prejudice which has hitherto denied to the instructor of youth his true position in society, has its origin partly in this profession not being connected with the State. Indeed, if this considcration were not taken into account, it would seem difficult to discover why instructing and elevating the minds of our countrymen should be thought a less honourable service than the slaying of our fellow men of other countries, even in defence of our own country, and at the risk of our own lives. A feeling of grateful veneration towards those who arm to defend the women, children, and old men in the hour of danger, is easily understood; and such being in part the origin of arms, persons of the highest tone of feeling have naturally, at such emergencies, flocked into the profession, and thus strengthened the prepossession in its favour. But now, in time of peace and security, when the army is thought of only as a means of providing for sons; when parents and young men calculate what interest money invested in a

commission will pay—although an army is still necesssary as a precautionary defence, the first rank (after the church) could not rationally be refused to the profession, the duties of which ought to be to mould and elevate the human mind, provided that profession were a national establishment; and provided, above all things, that the candidates for admission to its offices were required to pass through ordeals of preparation, and tests of fitness, calculated not only to keep out the ignorant pretender, and all with whom, from vulgarity, whether of mind or manner, association would be painful, but to be a *guarantee*, that to have been admitted, the candidate must necessarily have been proved to possess those qualities, both natural and acquired, which most adorn the human being: for to this elevation should the standard of fitness be ultimately raised. This it is that would entirely change the face of things, as it must be confessed that the instructors of youth have not hitherto been denied due rank in society *entirely* from prejudice. Too great a majority of self-constituted teachers have been really ignorant, while even the learned minority, who have commanded the admiration due to their ability or their industry, have yet, generally speaking, been eminent only for some separate branch of learning, comparatively of minor importance. The case will be very different when efficiency in moral and intellectual training, founded on mental philosophy, practically applied to education, becomes the indispensable requisite; for then the qualities and acquirements thus implied in the trainer of infancy and youth, will be such, that the standard of admission to the office of teacher, under the State educational establishment, must necessarily rise so high, that the mere fact of belonging to such a

profession will constitute a moral and intellectual rank worthy of real ambition.

Add to this, that on the appearance of any defect in moral conduct or in temper, or any want of conscientious diligence, the office is forfeited; and he may well command the veneration of society who has not only passed the ordeal of admission, but maintained his high position through a series of years.

Let but a sufficient number of young men of influential families, impressed with these enlightened views of the subject, come forward together, and take upon them these highest of human duties, and all the old, partly prejudices, and partly well-founded objections to granting this profession the rank to which it ought to entitle itself, would at once vanish; and as the *State Education Establishment* would, in this case, be linked by ties of blood with those who give society its tone on matters of conventional estimation, it would be likely ever after to maintain its position.

This would not only bring to a focus, bearing upon the future improvement of society, all the instruction already in the country, but also secure to the rising generation the minor, yet not unimportant, advantages of accent, idiom, and manner. The circumstance of the whole infant population of the nation being thus submitted at once to such refining influences, would work like the spell of the enchanter; and simultaneously, with the great moral movement, coarseness of thought and expression, vulgarity of tone, ungrammatical language, and clumsiness of manner, would all disappear in a single, or at farthest, a second generation. Nor are these expectations extravagant; the

extravagance is in refusing to believe that certain influences, which invariably do produce certain results on as many as are subjected to them, would not produce similar results on all were all subjected to them.

During the years that the children of the present generation remain in the infant schools, every exertion should be made by the State Educational Establishment to have a sufficient number of primary schools ready for their reception; not, indeed, so much for the sake of the further instruction in learning, however desirable, as because the young children, on quitting their first asylums, would still be of too tender an age to be flung on a state of society in which so much corruption wonld as yet remain among the adults of the old generation, who, in their childhood, had possessed no such advantages. It is one thing to assert that nothing can be done without infant schools, another thing to suppose that they can do everything.

This second step, also, would be rendered much easier by the aid of the already educated classes. By their co-operation, in short, we should be enabled both to complete the machinery of the system of public education, and also to raise the standard of admission as teachers to its highest elevation in a much shorter period than would otherwise be possible. If, however, the force of prejudice should prove unconquerable, and prevent these classes giving us their aid, it is not the less the duty of government to proceed, though more slowly, no doubt, yet as quickly as they are able, with such instruments as they can command.

In this case, indeed, it may be necessary at first to give the charge of infant asylums to many persons who are capable of little more than preserving from evil training, and putting in practice a few plain rules drawn up for their

use by persons at the head of the system, understanding the science of mind, and its application to moral training. But, ultimately, when the difficulties of establishing the system are got over, and there has been time to train one generation of teachers from infancy by selecting from all the infant schools the best trained pupils, of the sweetest tempers, and clearest intellect, and preparing them for future teachers by a special course of teaching to train, and by passing them through the whole series of schools ;—then we shall be enabled, though after a much longer interval, to raise the standard of admission to the post of teacher under the State Education Establishment to the *full* height already suggested. And then it would be desirable that the teacher of every infant school should thus be fitted by his acquirements to pass on as teacher through the complete series of schools, and eligible, both by law and ability, to rise to the rank of minister of public instruction.

Indeed, teachers having been themselves trained in their infancy, is a condition of due preparation so important, that when the establishment shall be complete, it should never be dispensed with. At present we must submit to the necessity, and meet the urgency of the case, by working with the best tools we can find, and such as we can hastily prepare. Though we cannot all at once do everything, we can immediately do something—we can, at least, preserve from street training, and in this we have not a moment to lose. Each generation of little beings whom we are permitting to grow out of that tender age at which they are most susceptible of training, we are thus subjecting to sufferings which we might, in a great measure, prevent, and robbing of portions of happiness which our privileges of light and leisure render us accountable to diffuse among them.

It is a solemn consideration, that the *training* of the rising generation may be *neglected*, but cannot be *delayed!* While we are *idle*, those great universal teachers (circumstances) are *at work*. The greater part of those infants whom we are *not* training for *good*, they *are* training for *evil*. Too many, alas! for the convict ship, the gaol, and the gallows.

Can any of us, then, lay our heads on our pillows with an approving conscience, who have allowed the day to pass without endeavouring to forward this great object—moral training for the whole infant population, as far as any mite of influence we may each of us possess can go towards its promotion?

CHAPTER V.

Is religion the obstacle?

But some have conscientious scruples. Is religion, then, the obstacle? Is that religion which says, "Suffer little children to come to me," perverted into a source of delay which devotes generation after generation of those children to destruction?

There is something wrong here, no matter how specious the pretext.

If, then, we be not prepared to declare that we are willing to see the moral plague of suffering and crime continue to rage for an indefinite period, we *must*, while the points which are found difficult to reconcile are being

argued, give, at least, asylums from street training to the whole infant population, with the *plain*, simple, moral training already described, which cannot offend any conscience; and followed up by primary schools for the reason of continued shelter already assigned, and conducted on the same broad and simple principle.

Whatever more a child's parents and pastor may choose to teach it at their leisure, the child cannot, in the meantime, be the worse for having been habituated, for some years, to be kindly and honest, for the love of God and its neighbour, and to feel the happier itself for being so. Is not this religion—all the religion a child can well understand? Surely this is not separating religion from education! Until some such sanctuary, then, be provided, where "babes," too young for the "strong meat" of mysteries, shall be fed with the milk of human kindness, teaching them to do as they would be done by, and sheltered the while from the evil training of hosts of adult thieves and murderers, who need them for their tools, what hope is there for humanity? Give the meat to all who will, but the milk to all.

While the mind of Christendom remains in its present disgraceful state of civil warfare, while the ministers of peace are buckling on their armour, and drawing their swords upon each other,* who is to save the innocents from the hand of the destroyer?

While the missionaries of the gospel of peace are bringing "railing accusations against each other," who is to bring the heathen and the savage to the knowledge of the truth?

In short, while the shepherd of each flock is too intently

* See Dr. Chalmers's denunciation of the Church Establishments, English and Scotch.

occupied in proving that all his Christian brethren are without the pale of salvation to have an argument or a hand to spare to lead the erring and the ignorant within what ought to be their peaceful fold, who is there to keep the wolves from the sheep?

Christians, put up your swords; "you know not what manner of spirit ye are of."

What drove the inquiring mind of Gibbon without the pale? Not the scoffs of the heathen; no—it was the misdirected arguments of the two great divisions of the Christian world. Each exhausted every resourse of rhetoric to prove the errors of his brother's creed rather than the truth of his own; and Gibbon, thus convinced by each that the other was in the wrong, rejected both.

CHAPTER VI.

Is expense the obstacle?

Is it the expenditure that we dread? Shall a nation calling itself great, the colossal fortunes of whose rich sound in the ear of the stranger like fairy tales or "Arabian Nights' Entertainments," whose merchants seek the wildest speculations to employ their surplus capital, refuse to purchase with that wealth the blessings of moral order? The pearl is beyond price. Should not a nation sell all she hath to purchase it? But are we sure that even in actual expenditure we should not ultimately be gainers? Are our prison

systems, our criminal courts, our penal colonies, all maintained without expense? Every county town has its gaol. No one seems to murmur at the expense. County gentlemen meet and vote in a day thirty thousand, forty thousand, fifty thousand pounds to build a new gaol. The Penitentiary Model Prison, on the north side of London, cost eighty thousand pounds. In the name of the God of mercy, why are we so liberal to punish what we are so grudging to prevent? Let us give *real* education, based on early moral training, as unsparingly as we give the means by which we hope to deter from crime, and all this frightful apparatus shall become unnecessary. Then shall we, at no very distant period, be enabled to convert this magnificent model Penitentiary into a great model moral training asylum for infants. Nor would this be the only temple, consecrated to suffering and guilt, which would change its destination and become the sanctuary of all the holy instincts and kindly feelings of many a young heart which had else been trampled down by overwhelming circumstances into the one general mass of wretchedness and corruption.

For, with nations, and with nations of children, as with individual children, the only effectual preventive of violent and unruly passions, is the culture of their counterbalancing influences, the kindly and gentle affections; the only effectual check on selfish conduct, the calling the human sympathies habitually out of self; the only means of lifting the being above grovelling desires, the presenting the natural faculty of veneration with objects worthy of its worship, and calculated to excite its enthusiastic admiration, and awaken the natural ambition of the soul to resemble what it approves.

Then, and then only, does the faculty which perceives

the connection between causes and their effects, cease to be a servant of sin, and become an instrument for the production of good.

Hitherto, kings, parents, and teachers have directed almost all their efforts to the impossible task of disconnecting effects from their causes, without intervening adequate interrupting causes. Thus they have attempted to prevent, by commands and threats, the evil effects of which (by neglecting to cultivate the moral faculties) they have permitted the causes; while they have lost sight of the great master fact, that in the necessary connection between cause and effect dwells the *secret* of power. This is nature's oath of allegiance to him who knows her laws. The knowledge of those laws is the sceptre by which alone intelligence can rule. And this knowledge is the power which he who made the laws of nature intrusted to man when he gave him intelligence to perceive those laws, accompanied, however, with moral faculties and human sympathies to check the use of that power for evil, and to urge its exercise for good. When, in short, he made that marvellous apparatus, a human soul, which, in its moral faculties, thus contains a *revelation* of the uses for which its intellectual powers were given; and which, by the profession of this light, is rendered responsible for the use it makes of this power.

Let society, then, represented by her rulers, have faith in this power, wielded by the guidance of this light, and she shall "remove mountains" of ignorance, sin, and misery which now weigh on her labouring bosom, and "cast them into the ocean" of the past.

AN ESSAY ON NATURAL RESPONSIBILITY.

CHAPTER I.

Man possesses certain moral and intellectual faculties, human instincts, and human sympathies, which are as much parts of his own natural mind as his limbs are parts of his own natural body.

These constitute him a responsible being, responsible for the use he shall make of such powers.

Nothing less than the withdrawal of these powers by insanity or idiotism can release him from this responsibility.

Were I addressing only those who had been instructed in scriptural revelation, however unlearned they might be, I should have no need to tell them that they were responsible beings. I should only have to point to them the agreement between their natural responsibility and the commandments and precepts of the Scriptures. But as this essay has a further object, namely, to neutralize the poisonous doctrine of non-responsibility, which has been poured out among the labouring classes by persons calling

and perhaps thinking themselves their friends, I take a line of argument calculated to show that natural responsibility exists, though in a more limited degree, even in the case of those who not only are unlearned, but who never have been instructed, from without, in religious or moral obligations of any kind. And further, that those who have been robbed by evil communications of any sense of religious obligation they may ever have possessed, are not, therefore, released from their natural responsibility. To such persons, I hope to make it self-evident, that the very possession of their natural powers of mind and human instincts as human beings, lay upon them a certain share of moral, social, and religious obligation, from which they cannot escape, unless they can plead the loss of those powers by insanity or idiotism.

All those who have received some cultivation of their natural powers, or been given some instruction in religious obligation, will, of course, feel, without my breaking the chain of these arguments to press the conclusion, that their responsibility is increased in exact proportion to every such assistance they may have received from without.

No one can more fully value every such assistance than does the friend who now addresses you, especially when such assistance be given in the form of early, moral, and religious training; nor can any one more ardently desire that this blessing should be extended to the children of every one of you. The sincerity of these assurances will not be doubted by any one who reads the former essays of this series—one addressed to parents and one to her Majesty's Ministers.

But no sense, however deep, of the immense importance of early moral training can blind any persons who look

within their own minds, and reflect on its powers, to the utter falseness of the dangerous and degrading doctrine which attempts to teach, that any want of aid from without can release a human being from the responsibility laid upon him by the possession of his own human nature.

We all by the force of a natural instinct desire to respect ourselves; no man, therefore, well be anxious to deny that he possesses these natural powers of mind which distinguish him from the brutes, and give him a higher rank in creation. But, that this conviction may not merely gratify his pride, but be strong enough to influence his conduct, it is desirable that every man should commence the study of this subject, by practically convincing himself that he does possess these faculties. This he can do by appealing to his own consciousness; that is, by turning his attention inward, and assuring himself that he feels the impulses moving within him. By this process every one who is neither a madman nor an idiot will find that he possesses all the faculties about to be enumerated in a greater or less degree, but always sufficiently to constitute him a responsible being.

Commence then your self-examination thus. Recall your own experience! Is there any one of you who has never willingly, by a natural impulse, done a kindly action or said a kindly word, and experienced, on having done so, a feeling of satisfaction which disposed him to do the like kindness again?

I will reply for you. There is not one among you, I will venture to say, who has not more or less frequently felt and acted upon this kindly impulse, and experienced satisfaction in so doing.

This impulse, then, proceeded from the naturally untaught faculty of benevolence; and the feeling of satisfac-

tion which you experienced when you obeyed this impulse of benevolence was not an accident—it was so ordained by the Great Mind which formed your mind. This is quite certain, for you know that the feeling did not come to you from without. It was God, then, who through the voice of your natural conscience was rewarding you for having done a kindly action or spoken a kindly word, and thus encouraging you to do the like again.

You may think that speaking a kind word is not worth all this, but you are mistaken; the kind word sends a soothing, pleasing feeling into the heart of a fellow-creature; it is, therefore, worth a reward from God, because it is doing his will—it is co-operating with him in making his creatures happy.

And this reward being thus conveyed to you through the inward voice of your natural conscience, proves to you beyond a doubt that you have a conscience--that is, a natural instinct which craves for your own approbation.

This instinct may be more or less enlightened, either by the other powers of your own mind or from without; but it has always by nature voice enough to prove the reality of its existence. Look within your own minds again! Not one of you can say that you do not feel more or less satisfaction, more or less pleased and contented with yourselves, when you have done any action which you believe to be good-natured, or just, or right in any way; and, on the other hand, that you do not feel, in despite of every effort to drive away the thought, more or less uncomfortable, out of humour with yourselves, dissatisfied, and degraded, when you think you have done an unjust, a cruel, or a mean action.

This proceeds from the natural instinct above named, which makes your own respect and approbation absolutely

necessary to your comfort; whether or not you know how to deserve it, and whether or not you have been taught to know that this instinct represents the voice of God.

Thus, in the most ignorant of breasts there is still an altar to its unknown God; for, the natural longing of the human heart to be able to feel self-respect and self-approval is not merely a desire, it is the soul's instinct of self-preservation—it is an imperative want, which the soul can no more be contented without supplying, than the body can rest satisfied without the food necessary to life. Now, when you look within among your own thoughts and reflect, you can feel that this instinct is as much a part of your own natural minds as your limbs are parts of your own natural bodies.

Here is manifest design on the part of the Great Mind of the universe. Here is an *everlasting* motive placed within your own breasts, calculated to incline you *eternally* towards virtue and happiness; for here is the hand of God as visible as the sun in the firmament, drawing you towards virtue by the instinctive pleasure you feel when you think you have done right, and deterring you from wickedness by the instinctive pain you feel when you think you have done wrong. And though conscience, when not assisted by the other powers of the mind, sometimes makes mistakes, this is not from any defect in that precious instinct. It does its office when it makes you desire your own approbation. It is the office of benevolence, and of the sympathies, and the understanding, to show you what to do, and what to avoid doing, to deserve that approbation. For, inasmuch as it requires the aid of various outward senses to test the nature of a physical object—the sight to distinguish its colours—the feeling its texture—the smell its odour—the

taste its flavour—so does it require the concurrence of various mental powers to test the moral qualities of actions. Benevolence, as I have already pointed out, shows you, by the instinctive pleasure you feel in seeing pleasure, and by the instinctive pain you feel in seeing pain, that causing happiness is right, and that causing suffering is wrong; your human sympathies explain to you that others feel as you do. Your understanding—that is, the mental power which naturally, without any teaching, sees the connection between causes and their effects—shows you not only how to cause happiness, and how to avoid causing pain, but, by enabling you to trace probable consequences beforehand, prevents your being deceived by what may seem for the moment pleasure to yourselves or others, but which is calculated to draw after it a train of evil consequences, as all departures from moral order, however trifling they may appear at first, you find upon reflection are likely to do. Now each one of you having these moral instincts and powers of perception, of memory, and of reflection in your own natural minds, you are *able*, and *therefore* responsible to use them; and by their use to come to this rational conclusion, whether you have been taught the letters of the alphabet or not.

Much easier, no doubt, is the task of those who, having been instructed in scriptural revelation, have all these moral conclusions made for them and given to them in explicit commandments from God. Such persons also being thus taught that the disapprobation of their own conscience represents that of God, the voice of their conscience has greater authority. But my immediate object, as I have stated in the commencement of this essay, is to prove to those who are without this or any other assistance from

without, that even they are still responsible beings, in consequence of their possession of the range of faculties which constitute a human mind, and by means of which every human being, however unlettered, carries about with him in his own breast a direct revelation of the intentions of the Mind which made his mind.

Examine again your own thoughts, and you will find within you a natural faculty which not only can admire, but which cannot help admiring goodness, and kindness, and honesty in others, even though you may often, from want of early right habits, do wrong yourselves.

Now observe, that when the mind yields itself to this admiration of goodness, the feeling immediately arouses the natural instinct I have already described, which craves for your own approbation as naturally as a hungry man craves for food; and thus urges you to strive to imitate this goodness which has inspired you with admiration. You do not always, it is true, obey this impulse (for if you did you would soon be perfect beings), but you are not quite satisfied with yourselves while you resist the impulse. Here then, you see in the natural faculty which admires, in the natural faculty which so craves for your own approbation as to urge you to strive to imitate what you admire, or be dissatisfied with yourself till you do so manifest a design on the part of the Great Mind of the universe to draw you towards virtue of a still more exalted nature than the mere avoidance of great crimes.

Here again it must be admitted, that the task is rendered infinitely easier to those who are assisted by the practical revelation addressed to the veneration of the Christian world in the life of the Saviour, devoted to instructing the ignorant, healing the sick, soothing the afflicted, and doing

good in every way; and thus displaying the attributes of a good and merciful God made visible in action upon earth, and clothed in a human form to render their imitation by human beings more possible.

Yet those who have not this assistance are not, therefore, released from their responsibility, for they still have their natural conscience.

This it is that makes the eye of the guilty man fear to meet the eye of his fellow-men. This it is that makes the features of the guilty man grow hateful from the expression they cannot avoid acquiring of conscious degradation, and wicked hatred and defiance of those whose happiness he knows he is lessening—whose comfort he knows he is disturbing—whose just resentment he knows he is incurring by his invasions of moral order; for, as I have shown you, though he may not know the letters of the alphabet, the natural powers of his mind which I have described to you, acting upon his experience, have *compelled* him to see that evil consequences to some one have followed on all his evil acts; and his human sympathies, in despite of all his efforts to smother them, have compelled him to feel, that, by making others suffer what he would not like to suffer himself, he has put enmity between himself and them. It is in vain for him to plead ignorance; God has so made his soul that he cannot exist surrounded by the commonest occurrences of life, and remain in the dark.

And thus his natural conscience, though no human being but himself should know his guilt, has authority sufficient to punish him on the spot, by making him discontented, restless, and full of vague apprehensions, notwithstanding that he has never been taught (by precepts from without) to know that this reproving voice of conscience, this constant

looker-on at every passing thought, represents thus within the breasts of all the *omnipresence* of Him who sees the heart.

Wicked men, 'tis true, strive to brave their consciences by riotous conduct and loud laughter; but did any one of you ever see the eye of the wicked man dance with real heart-felt joy. Did any of you ever see the smile of real peaceful happiness on his lips? Never.

Self-respect, on the other hand, being the natural voice of an approving conscience—the natural reward of honest and kind intentions, no one who has not forfeited his claim to the feeling by offending his conscience ought to be without such self-respect, however unimportant his adventitious rank in society may be.

This self-respect, founded in the first place on the possession of your human nature, which marks your rank in creation, should rise in proportion as you make a good use of those natural powers. Many of you, though poor and unlettered, have so used your human instincts and human sympathies, that you have acted kindly in all your family and neighbourly relations; and so used your natural understandings, that you have observed the consequences of actions—reflected upon these consequences—tested them by your moral instincts, and made out for yourselves a plain, direct, moral common-sense, which has made you so far good judges of straightforward right and wrong, that you have seen that injustice always gives some one pain, and that lying always robs some one of the use of his judgment in avoiding pain; so that, thus enlightened, the natural instinct which craves for your own approbation has urged you to be honest and just in all your dealings, and true in all your words; because, you could not satisfy this

your natural conscience, and feel happy and comfortable without being so. Such of you as are thus practising patient industry for the support of your families, and resisting the sore temptations of poverty for conscience sake, are worthy of the very greatest respect, nay, admiration, for there is heroism in the virtue of a poor man; and, in this case, the poorer and the more unlettered the man is, the greater the respect and veneration due to him, for goodness under such difficult circumstances is greatness indeed! I said unlettered, not ignorant, for I will not call him ignorant whom God himself hath thus wonderfully taught, through his natural faculties and instincts acting upon the natural relations of existence. Yet some of you, because you are poor, and destitute of book-learning and curious and ornamental instruction, are apt to confound yourselves with your condition, and lose a portion of your self-respect. But this is a mistake to be carefully avoided; for, it not only deprives you of your just reward, but also of a great support of virtue, and thus subjects you to fall into degrading vices, and really forfeit that self-respect as well as respect from others, to which you had else been so eminently entitled under every outward circumstance, however unfavourable.

He who has found out how to be honest and kind possesses that wisdom without which all other knowledge gives but the power to do evil the more effectually. Seek therefore, all of you, first the wisdom which is virtue; for then only will the knowledge which is power (whenever you are able to obtain such) become a means of doing good.

A well-meant zeal for education, and in some perhaps, pity for those deprived of its blessings, may have produced this erroneous doctrine of the non-responsibility of persons thus unfortunately circumstanced. But short-sighted indeed, and insulting to you was the friendship of those who

thought thus degradingly of you, and who strove so to degrade you in your own opinion, as to believe, and endeavour to make you believe, that you had no position in creation—no dignity as human beings, but were the mere creatures of outward circumstances ; and that these outward circumstances could reduce you, with all the noble apparatus of mind which you possess, to the level of the brutes, and bridge over that immeasurable distance—a distance so immensely greater than that between the mightiest potentate and poorest beggar—the distance between the responsible human being, furnished with moral and intellectual faculties, and human instincts, and human sympathies, and, above all, with an insatiable craving for his own respect, and the non-responsible brutes, with their animal instincts moving them mechanically towards the appetites and operations necessary to animal existence, and resting satisfied in these as an end. While man, even when unenlightened, or worse, when led astray—ever ambitious, be it for a bauble—ever enthusiastic, be it for a fallacy—ever ready to sacrifice the interests or the life of the body to the ambitious struggles of the soul—ever longing for his own good opinion and that of others to raise him in his own estimation, evidences thus, by his very errors, the superior order and nobler destination of his being; a being which, when that instinctive craving is enlightened, when that instinctive ambition is directed to worthy objects, is capable of becoming a reflection of all that can be conceived as the attributes of a God.

On this superiority of nature let the humblest of *human* beings place his foot firmly; and thence, by cultivating those natural powers, the possession of which give him his rank in creation, strive to rise in virtue and in self-respect daily, whether he receive aid from without or not There

are many unfavourable circumstances, no doubt, especially the want of moral training in infancy, and the evil training you receive from bad people in childhood, which make the task of many of you very difficult; and therefore, where they exist, render you objects of compassion, and make it the imperative duty of those who have the power to do so to amend your circumstances; but, while those circumstances do not make your task impossible (which nothing but insanity or idiotism can do), they do not release you from your *natural* responsibility.

A responsibility which is increased by living in a partly civilized country, in which, however far from perfect its standard of morals may be—however lamentably its national education may be neglected, yet the general voice of indignation against great crimes expressed by penal laws and public punishments, and the general disapprobation of disorderly conduct evinced by the difficulty which disorderly persons find in getting employed, must greatly assist the natural powers of the human mind in forming an approximation to a just moral common sense, and thus increase the responsibility of all who live in a partly civilized country, however unfavourable their own individual circumstances may be. Even the very necessity which bad people are under of perpetrating their crimes in secret, is a species of moral training to themselves and to their unhappy children.

Now, though no want of aid from without can release any human being from his natural responsibility, yet a few words of plain advice from any friend who, possessing leisure, may have studied the subject, would very greatly assist you all in forming a moral common-sense from those materials which you possess within your own minds. Let me be that friend; let me endeavour to give you, as far as I

am able, those few words of advice which, I can honestly say, I am prompted to offer you by one of the very faculties I owe to that human nature which I share with you—namely, the natural impulse which makes us desire each other's happiness.

CHAPTER II.

Cultivation of the moral faculties in adults.

If then, instead of forfeiting the self-respect which, in the first instance, you have a right to found on the possession of your human nature, you would greatly increase it, and cause it to grow into an approving conscience, representing the approbation of God, and entitling you to the respect and love of all good men, you will, notwithstanding your having been neglected in childhood, now, with your adult powers of mind, cultivate in yourselves, and cause to be cultivated in your children, the moral and intellectual faculties which are necessary to the formation of a perfect moral-sense or enlightened conscience; and which will thus teach natural conscience, or the natural instinct which craves for your own approbation, when you ought to approve and when you ought to disapprove of yourselves.

Your being poor and devoid of book-learning need not prevent your doing this; the plainest advice will, as I have said, put the most unlearned in the way of setting about so desirable a work.

CHAPTER III.

Cultivation of benevolence.

Each of you can, for instance, cultivate the natural instinct of benevolence, by doing every kindly, every obliging action in your power, and by seeking occasions to do such. For this purpose it is not necessary to be rich enough to give away money or goods; there are a thousand other ways of contributing to the happiness and relieving the sufferings of our fellow-creatures, especially in the family relations, where the mere soft word, the kindly expression of countenance, and the cheerful tone of voice are the daily sweeteners of life, spreading a happiness and a sunshine around the cottage in which they dwell, that all the rank, the learning, and the riches in the world, cannot give without them. The costly pleasures you cannot afford, but gentle and obliging manners, and kindly words and looks do not cost anything; why should they be banished from the dwellings of the poor? Why should the poor wilfully deny themselves and their amilies such real and natural blessings; which not only do not deprive the person who gives them of anything, but which on the contrary, which he is giving them, fill his own bosom with a glow of satisfaction which disposes him each time more and more to do the like again. Nor is this feeling, as I have already pointed out, accidental; it is, as I have told you, God himself inducing you to be kindly and benevolent, by the promptings of your human sympathies and the pleasure you feel in obeying them; while he has given to your understanding the natural faculties which take notice of this and remember it, that you may feel encouraged by your

own experience to do the like again, and so diffuse happiness around you and be happy yourselves.

Observe here the great difference when it is a mere animal instinct which you obey; the moment you carry its gratification beyond its lawful limit—as for instance, when you eat or drink too much—your understanding takes notice of the evil consequences which are produced; and therefore, instead of encouraging you to repeat such acts, warns you against them by your own experience. And when it is another person who suffers in consequence of what you have done wrong, your human sympathy of benevolence murmurs, and makes your conscience refuse to approve of you, which makes you uncomfortable. So that it comes to this, that there is no real lasting pleasure to be had out of doing a wrong, either to yourselves or to any one else. This is a law of nature, and there is no use in struggling against it. All the human beings in the world put together have not strength enough to upset one law of nature.

Can you stop the revolving seasons, or prevent the alternations of night and day?

The faculties of the human mind are characters in which the Mind which traced the laws of nature has legibly written this commandment:—Happiness shall be attained through moral order only.

CHAPTER IV.

Cultivation of veneration, or admiration of goodness.

You can also, without riches or learning, cultivate the natural faculty which, when it admires goodness, prompts your instinctive desire of your own approbation to urge you to make efforts to resemble what you admire.

This you can do by habitually thinking about, and talking over with your families, all the good, and kind, and just, and generous actions and people you have ever heard of, and then trying to form the idea in your own minds of these good qualities, carried to the greatest degree of perfection you are able to conceive; and this you will be able to do without any learning, by looking within your own minds, and dwelling on the thought; for God has given you all the natural faculties necessary to enable you to form to yourselves this idea of the greatest possible goodness, or of a real, perfect God, whom your mind cannot help admiring intensely (which is worshipping) as soon as it *sees the idea*.

Not because the Great Mind of the universe, like an earthly prince, wants your worship to increase his glory, but because he knows that worshipping goodness will make you strive to be good.

CHAPTER V.

Design and contrivance visible in the metaphysical laws of mind.

Volumes have been written to point out the evidences of design in physical creation. Here is design as manifest as ever was displayed by mechanical contrivance however admirable. First, the revelation of the idea of perfect goodness, which the power of conceiving the idea brings before the mind; then, the natural impulse which cannot choose but admire this revelation; then, the natural instinct which craves for our own approbation, but which, having seen this revelation, cannot grant its entire approbation to anything short of this high standard, and, *therefore* presses continually on the will to urge our whole being forwards towards perfection. Here the *mental machinery*

with its mechanical contrivances, and the great motive or *moral propelling power* are both visible, as it were, to the naked eye !

When the finite imitates the Infinite, the distance in degree must, of course, be immeasurable. But it is the assimilation in nature, despite the distance in degree, which renders it ennobling to the mind of man to set itself to the great work of imitating the goodness of God. The immensity of the distance but opens before the soul an eternity of progress.

Some of the well-meaning among the poor Chinese, who have not been taught any religion, and who are thus without any holy object of worship to inspire them with a veneration for goodness, strive to supply this deficiency by putting up in their houses the picture of some very wise and virtuous old man, before which they constantly burn a lamp as a mark of respect.

This seems to be an instinctive effort to enlighten and stimulate natural conscience ; for, when the instinct which admires is thus induced to reverence goodness, the instinct which craves for your own approbation prompts you to imitate what you reverence.

CHAPTER VI.

Advantages of metaphysical instruction to the unlearned.

Despite the popular prejudice, that of all studies metaphysical ones are the most difficult for the human mind to grapple with, and require the deepest learning and the greatest amount of leisure, the love of truth and the sincere desire to do good compel me to believe, and to declare my belief,

that, on the contrary, the study of our own minds by means of consciousness, the convictions arising out of this study, and the practical application of those convictions to conduct, form a means of cultivating the moral faculties and elevating the human mind, which is peculiarly adapted to be the resource of those who have neither the leisure nor the opportunity to become learned. It is a resource which may be made available even to those who cannot read, if such persons, instead of wasting their time and their earnings in public-houses, were persuaded by worthy neighbours to attend the meetings of mechanics' institutions of an evening, where they might hear short essays on such subjects read aloud, and also hear lecturers who could direct their attention to their own minds, and make them observe their human sympathies and human instincts moving within them, so that they must feel sure that they do possess such, and then compel their understandings, by the plainest illustrations, to confirm every right impulse, as they led them to follow out the consequences of actions, till they arived at the irresistible conclusion that happiness cannot be attained but through moral order; taking care to keep always in view the main fact—namely, that the powers of mind by which they get at this conclusion are natural to the human species, and are to be found, in a greater or less degree of activity, in every human breast. For the great advantage of thus convincing every individual, and especially the unlearned, by thier own consciousness, of the absolute existence, within their own minds, of a certain set of natural instincts and natural powers, out of which, when attended to and compared, certain moral and religious convictions and obligations grow as naturally as the stem and branches of a tree from its roots, is, that such convictions can never afterwards be

shaken. No arguments nor scoffs could persuade any being however simple, however unlettered, however unprotected by all other answering arguments, that convictions *thus arrived at* were but the mistakes or the fabrications of other persons, pressed upon them by superstitious zeal or undue authority. Each individual must know that the revelation had been made to his own mind; nor would he need any library to pursue the subject, for the materials for study would be within his own breast; nor would his inability to read books prevent his thus reading his own thoughts, and talking them over with others similarly situated.

Such discussions would furnish each individual with additional convictions, that the human instincts and human sympathies which he would thus find that all felt more or less, and the rational conclusions he would find all were thus, in dispassionate moments, disposed to come to, must really be natural to the human soul. While the general approbation, which in moments of calm converse all are ready to grant to the kindly and just impulses would tend to raise, in such assemblies, a public opinion in favour of virtue, and a stronger sense of the responsibility consequent upon the possession of their *human* nature: a responsibility which they would find, in trying to converse, that common parlance, by the consent, as it were, of a common instinct, acknowledges when it uses the expressions "*inhuman*" and "unnatural," to indicate cruelty, or unkindness, or even the absence of kindness.

When such convictions were *thus arrived at*, those to whom religious instruction had been given could not fail to feel a strong internal evidence that inspiration must have dictated the written revelation, which, in conformity with this natural revelation, kindly addresses the poor, and calls

little children to its bosom to tell them to "love as brethren, to be pitiful, to be courteous, and to do unto others as they would that they should do unto them;" together with an equally strong internal evidence that all fierce, cruel, intolerent doctrines which are opposed to this perfect image of a good and merciful God are but "the devices of men," and that all warfare, whether religious or political, except in the strict defence of our own homes, or of the homes of those who are unable to defend themselves, is the most gigantic, the most all comprehensive of human crimes.

AN ESSAY

ON THE

NATURAL ORIGIN OF CONVENTIONAL LAWS AND DISTINCTIONS.

CHAPTER I.

In the former part of this Essay I spoke of benevolent design as apparent in the nature and arrangement of the human faculties; showing you that those faculties and the laws which govern them are calculated to lead to the prevalence of moral order and consequent happiness; and that the moral disorder which exists proceeds, as directly as does physical disorder, from neglect or perversion of the laws of nature, all of which, the mental as well as the physical, bear evidence both of design and of the benevolent character of that design.

But you would ask me, perhaps, why, if God loves us all and wills our happiness, he did not make us all rich and prosperous? He did not, my friends, make any of us rich or prosperous in the common acceptation of the term—that is, in conventional wealth, set apart for our peculiar use. How that state of things gradually grew out of the necessity of labouring the earth to obtain her fruits, I shall show you as we proceed. In a much more enlarged sense, how-

ever, the Designer and Author of the Universe has made us all rich.

He has given to us all the earth, the air, the water, the sunshine, the fruits, the herbs, the animals, the birds, the fishes, the fructifying changes of the seasons, and limbs to labour the bosom of the earth, and by that labour to increase and to appropriate her fruitfulness. He has given to us all the stupendous laws of outward nature, with their wonder-working powers; and he has given to us all a mental faculty which I have already described to you, and which enables us to perceive the connection between causes and their effects, by means of which faculty we can adapt those great wonder-working laws to our daily uses, and make them, as it were, our servants, our *giant slaves!* appropriating their strength as though it belonged to our own limbs; as you all know we do with respect to steam power, and the power of fire in boiling the water and generating the steam, and the powers of the winds in propelling the sails of vessels or of windmills, and of water in turning watermills, together with ten thousand other laws of nature which we can adapt, though we cannot change, and which we adapt the more securely believing they will not change.

He has given to us all natural and social ties, and he has given to us all the natural laws of our inward being, consisting of the moral and intellectual faculties and human sympathies and human instincts which I have already described to you, and by the right adaptation of which to those natural and social ties, we can cause those ties to become the sources of the highest order of felicity. Indeed, your own understandings must perceive, if you recall what was said in the former part of this Essay, that if you adapted those laws of mind to their proper purposes with the same faith

and regularity that you adapt the powers of steam, or wind, or water to whatever you want them to do, that moral order and happiness would result as certainly as does the moving of the machine or the turning of the mill.

But to return to the enumeration of our sources of happiness or true riches. God has given to the face of nature beauty and magnificence, and to the mind of man a faculty which delights in the contemplation of such. He has given to the voice of nature sweet sounds; the note of the bird, the hum of the bee, the murmur of the wave, and to the ear of man susceptibility to pleasing sounds; while to the voice of man himself he has given all the elements of harmony, and to his mind faculties for arranging such into the expression of his emotions and sentiments, and of thus drawing from such arrangements of sounds enjoyment of a higher description than that derived from the perception of mere harmony. To the flower, the herb, the spice, he has given aromatic odours; to man a sense to which such are pleasing. To the fruit, the plant, and all that nourishes life, he has given various flavours; to man a sense to which such flavours and such varieties are agreeable.

The vigorous movements of the limbs for exercise, and even for necessary labour, within due bounds, give rise to pleasureable sensations, and are conducive to health; while the repose required after exercise, as well as sleep itself, become new sources of comfort and delight. But observe, that to enjoy all this, which, to people accustomed to live in a civilized country, where every one is under the protection of the laws, seems to be scarcely more than the common order of nature, the highest cultivation is necessary, not only of the earth and of all physical nature, but also of our own moral and intellectual being. To enjoy even a small

portion of those blessings there must have been a good deal of previous bodily labour bestowed on the earth and its fruits, and a very considerable share of social order established. The actual state of some uncivilized tribes would throw great light on this subject, and prove not an unprofitable or uninteresting study for evenings on which your meetings were devoted to reading. Such reading would show you that there are countries where, although the whole land is as yet unappropriated, the wretched, naked, scattered inhabitants are *all* in such a state of abject poverty, that they wander about scraping in the hollows of old trees for worms with which to allay the cravings of hunger.

You would, perhaps, ask why the whole land being, as I have said, unappropriated, there are no corn-fields to reap, no cattle to kill, no fruits to gather, no vegetables to collect? It is precisely because the whole of the land is unappropriated that there are no such resources. When everything belongs to every one, there cannot be anything to be possessed by any one: for this reason, that no one likes to take the trouble of cultivating and sowing a field when he knows that every one who chooses can take away the crop, and that he should not have one ear of wheat more than those who had been too lazy to work, unless he could also fight and scramble for it better than his neighbours. In like manner, no one will take the trouble to catch wild cattle, and make fences and sheds to preserve them ready for his use, in a country where everybody else could take them from him, and that he should be constantly obliged to risk his life fighting in defence of the property he had thus endeavoured to appropriate; while, after all, greater numbers could always overpower himself and his family.

Such is, at present, the actual state of things among such savages as, without the protection of laws, attempt to collect anything like comfort around their dwellings. By such unhappy people the yell of the approaching savage is nightly listened for; and when he arrives, the roof of the helpless family is fired, their cattle and their young women carried off, their men and their old women slaughtered.

But could not all the inhabitants of such a country, you will naturally ask, come to a mutual agreement that they should each of them cultivate some fields, make fences and sheds for cattle, build a cottage and plant a garden round it, for the comfort of themselves and their families; and that *all* would flock to the assistance and defence of any one from whom another should attempt to take away the property he had thus *created* and *appropriated* by the labour of his hands?

They certainly could and ought to do so; and such an *agreement* would *constitute a law* for the *establishment* and *protection* of *private property*, which is the first step towards civilization; and from this moment no one could take to himself anything he had not earned by his labour without being dishonest, and incurring the risk of losing his life by the hands of those whose rights he had invaded, and whose comfort he had endangered, by *breaking* the *compact* which had been entered into for the *advantage* and *tranquility* of ALL. And now, under the shelter of this law, every one would soon see the advantage of cultivating a portion of ground for himself, and his wife and children, and the face of the country would change from that of a desert to that of a garden. But some would be more industrious than others, and more frugal in the use of their crops; and those prudent people would find, when winter came on, that they

had stores of provisions more than sufficient to feed their families, while the others, who were less industrious and more wasteful in their habits, would find that they had not enough to carry them through the winter. These latter would then be obliged to offer a part of their piece of land in exchange for food to those who had made the large stores. Those persons obtaining thus more land, would have the means of making still larger stores the next year; and those who thus lost a part of their land would be reduced to still scantier stores. Thus differences of condition would commence, and, in time, some would have no land left, while others would have more than they could labour themselves. Those who, thus, had no land, would now be obliged to offer to do some of the extra work for those who had a double quantity, on condition that they would give them a share of food in return. Thus would arise labouring on other people's land, or being what we call day labourers.

Some would now propose the expedient of working on a part of another man's land, which we call a farm, on the condition of giving the owner of the land a part of the produce, and keeping the rest as payment or wages for the labour of him who did the work; and thus would arise what we call rent, and the class we call farmers.

Those who had not any land, and who could not find land to hire, or work to do on the land of others, would now be obliged to endeavour to make themselves useful in some other way by helping those who had food to give them in exchange for their labour, to build a better sort of houses, or to make a better sort of furniture, or of clothing, &c. The arts of civilized life would thus begin to appear. And now something to perform the office of our money—that is

to say, some token that one man owed another so much food, or that another owed him so much labour; in short, a circulating medium would become necessary. Those who were industrious and frugal would now begin to make stores of this circulating medium, and become what we call moneyed men.

Then those who had been idle, or extravagant, or unfortunate, and who had therefore, neither money nor land, and who could not find among those who had food or money to give in exchange for labour any necessary work to do, would be obliged to endeavour to invent something ornamental or agreeable, to tempt those who had thus become rich to give them food or money in exchange for this ornamental work, and thus would luxury commence. And now people would begin to perceive, that by buying materials and working them up by their labour into something which they could sell for more money than the materials cost them, they would have a profit on their labour. These persons would borrow money to buy materials, and, as an inducement to those who had the money to lend, offer to pay something for the use or hire of it; and thus lending money on interest would commence, and people with stores of money, or large possessions in land, would gradually leave off doing any part of their own work, in which indolence they would necessarily be encouraged by the persons who, having neither money nor land, were anxious to be employed and paid for their labour; and thus a prejudice would arise in favour of the rich not doing any work, and they would thus be induced to bring up their children delicately, educate them more or less, and leave them their property when they were dying. Until, in fine, without any violence or injustice being done, society would advance

towards the complicated state of things which exists at present in our own country. And now, people who had thus by their own industry or that of their forefathers been secured leisure both from labour of body and from anxiety of mind, would devote themselves to learning and to the improvement of arts and sciences. Here, again, those who had industry and application would excel others in whatever they undertook, and new distinctions would arise.

Thus, you see, it was not God who gave to one of his children more land, more money, a finer house, finer clothes, or more leisure to become learned, than to another; it was being more industrious and more frugal at the first which originated all these differences. Now if the advance of civilization were not retarded by warfare or false worship, but that, on the contrary, the moral and intellectual faculties, and human instincts, and human sympathies, which I have described to you, were cultivated, and the people instructed in the worship of a benevolent God, and *thus* taught to reverence goodness and love one another, the worthy and compassionate among those who had become rich would begin to feel that those who had fallen into poverty, whether by misfortune or by their own or their parents' fault, must not, if they could not find work, be allowed, in the meantime, to suffer want; so they would meet together and make a law that every one who possessed property should contribute in proportion to that property some share to support those who had neither land nor money, and who could not get work.

Thus would commence a Poor Law.

The benevolent and intelligent portion of this community would now also begin to consider that a man who had enough to do to support his family by his labour when he

was in health, must be very ill off when he was sick or met with any accident; they would accordingly found general hospitals, fever hospitals, casualty hospitals, &c. &c. &c; and thus would gradually arise the multitudes of benevolent institutions which we see everywhere around us.

Then, those benevolent persons observing that the knowledge of a good and benevolent God, and the reverence for goodness which this knowledge inspires have a great efficacy in making people good and benevolent, and therefore in promoting moral order and consequent happiness, they would make a law, that all persons having property should contribute towards the sum necessary to pay a sufficient number of well-instructed persons to devote the whole of their time to teaching every one to love and *reverence* a good and benevolent God; thus, a church establishment would arise.

Those intelligent and benevolent persons would also perceive that it was very difficult for those who had to work hard to procure enough to eat, to educate their children; they would, accordingly, agree that those who had property should subscribe yet another portion of that property to establish schools, in which the children of those who were too poor to pay for the education of their children should be educated without paying anything.

Now, how could these people have done all these things, or any of these things, if there had never been a *compact* entered into to protect the fruit of each man's labour from the depredations of his neighbour; for all property consists of labour finished and preserved, whether by the labourer himself or by his forefathers, in the shape of land, houses, goods, or money? Thus, you see that the *laws* which *favour* the *acquisition*, and *protect* the possession of private

property, are not only indispensable to the cultivation and enjoyment of the fruits of the earth, but are also of great importance to the development of the mind of man. As I have said, you will find the consideration of this subject useful; for, when you are in the habit of knowing and remembering how much of your *own safety* and *comfort* you *owe* to the *protection* of the *laws* of the *land*, you will feel a greater *respect* for those laws, and be less likely to break any of them yourselves, or suffer your children to do so. You would do well, indeed, to impress this consideration on the minds of your children from the first; it may keep them out of much arm. Among the cheap and useful publications of the day there are, no doubt, accounts of the condition of all savage tribes and nations in the world; and persons even who cannot read might, as I have suggested, hear those read aloud at the meetings of Mechanics' Institutions. Such studies would bring home to your minds a strong conviction that, however defective the organization of society may still continue to be, no one could desire to see it *go back* to the state of the barren waste and the wandering savage feeding on worms, or the still more terrible one, that of the hourly dread of fire and sword; and if the laws which protect life and property cease to be respected, society would return to one or other of these deplorable states in a very short time. Views of the horrors of anarchy, and of the helplessness of individual families unprotected by the existence of good laws, must likewise inspire a strong desire for the further progress of *social order*, which further progress can only be obtained by that further cultivation of the moral faculties which I have already recommended.

CHAPTER II.

Instruction and competency lawful objects of pursuit.

I HAVE anxiously endeavoured in a former part of this Essay to convince you that by the cultivation of your moral faculties and human sympathies, and those portions of the intellectual powers of man which derive their teaching from daily experience, it was in your power, without either wealth or book learning, to entitle yourselves to your own respect and to that of your fellow-men. But I did not, therefore, advise you not to increase your knowledge, and improve your condition; there is a great difference between despising yourselves or each other for not possessing the advantages of learning or wealth when out of your reach, and neglecting to seek them by every honest means in your power.

I asserted also, that the knowledge of the means of doing good was the only knowledge which deserved the name of wisdom, or was worthy the *ambition* of *conscience;* yet I did not, by this assertion, limit the subjects of human research, I but elevated the motive with which such researches should be made. Let knowledge in every science, adroitness in every trade, be sought as means of performing our relative duties to our families and to society, and all such knowledge and such adroitness become means of doing good, and their pursuit a *religious rite.* While he who, actuated by this motive, acquires much knowledge, and exerts the power which such knowledge bestows in benefiting his fellow-creatures, thus becomes of all earthly objects that which is entitled to our highest *veneration.*

Nor would anything be more likely to promote speedy acquisition of competency, and consequent leisure to become learned, than commencing by the practical culture of the moral faculties, which I have thus recommended. Such culture will make a man honest, industrious, sober, and frugal, as naturally and necessarily as sowing a field with wheat causes wheat to grow in that field.

A man with such a combination of real virtues almost always prospers, because every one is willing to trust him; every one is willing to employ him; every one is ready to say a good word of him, and every one *must* respect him; so that, as there is no impassable barrier between classes in this country, there would be no saying to what station he might eventually rise.

But *observe*, that having so risen, his moral faculties, with the culture of which I have supposed him to commence his fortunate career, would show him that as soon as he thus no longer required his time to earn his daily bread, he could no longer remain unlettered with an approving conscience; for that the privilege of leisure which he had acquired had rendered him responsible to the less fortunate members of the community, to devote that leisure to some study or pursuit by which he might benefit the great masses of his fellow-creatures whom he had left behind him still struggling for subsistence. Thus, while his conscience would prompt him to endeavour especially to spread the honest and kindly sentiments which had proved so great blessings in his own case, he would be also careful to suggest to the public any improvement in agriculture or any other useful art, or any discovery in science to which his studies might have led, and anxious to study on with the same view, because he would not be able to approve of

himself without going on; and the approbation of his conscience on these enlightened grounds would, after such moral culture, have become as necessary to the comfort of his mind as his daily food to the subsistence of his *body*. Thus we see benevolent design in both these *instincts*. If there were no instinct of hunger nor relish for food, the body, left in charge of the understanding only, would in many cases die of starvation from mere neglect; and so, as I have shown you, would the energies of the soul perish, or remain useless, if left to the convictions, however strong, of the intellect, without the urgings of instinctive conscience hungering for our own approbation, and still excited to new efforts by each experience of the placid satisfaction which such approbation imparts.

By this conscientious devotion of human intellect to its noblest purposes, thus urged to the task by the cultivation of the moral and religious faculties and human sympathies, we may hope at length to see every art, every science, every branch of human knowledge perfected, and reduced to broad comprehensive principles, so simply put that the plainest understanding may be able to apply them practically to the business of daily life.

In many of the physical sciences much of this has been already done. Thousands are actively employed, applying to the benefit of millions discoveries in science resulting from the studious labours of a comparatively few individuals. These useful discoveries have been made, and thus turned to beneficial purposes by first studying and then practically adapting to those purposes the great *unalterable laws of nature*.

Hitherto, however, this has been chiefly done as regards her physical powers and their application to mechanical

purposes, by which our bodily comforts have been greatly increased. It remains for the present and future ages to study with equal care the equally powerful and equally unalterable, but still more important *natural* laws which influence mind, and by adapting them with equal skill to the formation of mental habits and dispositions, to promote the moral order and increase the consequent happiness of this and all future generations as much as discoveries in physics and their application have added to the bodily comforts and convenience of all classes in the present day, compared with what their condition was in the savage stages of society.

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The following is a summary of the subjects to which the *light* of the mental laws will be applied in the Second Series of Essays, and which will shortly be published.

THE FIRST ESSAY

To showing that the instinctive desire of the soul to rise to the highest standard of excellence it knows how to appreciate, however frequently misdirected, is the elevating principle of our being—To showing that if the highest standard we happen to know be yet a low one, there is great danger of the unenlightened *instinct* resting in such —To showing the propelling action of the affections on the will—To showing which is the most powerful of these affections, and how to make the power of this affection the auxiliary of virtue—the instrument for rendering the being pure, kindly, noble-minded, and happy— To showing what *instinct* gives conscience her propelling energy—To showing her energy is distinct from her lights—To showing what are her natural lights—what her artificial lights—To showing the importance of directing veneration to worthy objects—To showing that the link which connects veneration with assimilation is the strongest in the whole chain of the mental laws; for that, could it give way, the soul were lost—To showing that love and veneration of goodness is real worship—That the *instinct* which propels to such worship is the *universal, instinctive, religious principle*—To showing that the practical use of calling this principle into activity, is the *instinctive* desire of *assimilation* with the object of our worship, which its activity awakens—To showing that the mission of this principle is to elevate the soul of man to its destined position in the scale of being—To showing that the admiration of false glory is an abuse of this principle—That all false appreciations of objects of veneration are false religions, and lead, accordingly, through instinctive desire of assimilation with the objects of our veneration, to false practice—That the greater part of our strictly-mental desires can be traced to the elevating principle, however

grossly misdirected—The influence of public opinion on this elevating principle—The minor functions of the elevating principle produce the decencies and minor charms of social life—A strong instinct placed as sentinal over every function of consequence to the preservation of the body, or the elevation of the soul—The importance of directing these chief *instincts*—The limited sphere of the strictly-intellectual faculties —The knowledge how to obtain an end does not necessarily make that end desired—If not desired, it is not sought—The ruling passion, whether good or evil, makes the intellectual faculties its servants—Love and veneration of goodness may be made the ruling passion—The veneration of children is directed or misdirected by every accidental word and incidental circumstance—The influence of exciting sentiments—The affection which most frequently governs the will—The restlessness of the soul while its instinctive ambition is misdirected—The power of this *instinct* such that even the infidel cannot escape punishment when he rebels against the natural authority of conscience, for this *instinct* compels him to desire that which, while he so rebels, he cannot possess, namely, *his own respect.*

IN THE SECOND ESSAY,

ON THE TYRANNY OF FALLACIES—THE LIGHT OF THE MENTAL LAWS IS APPLIED

To showing that crime is hateful to the natural constitution of the mind—That the tyrannising fallacy of each age *compels* the commission of many crimes, in spite of the *murmurs* of the *natural sympathies*—That the stream of history is poisoned, and real civilization delayed by the approbation or toleration with which those crimes are related by historians—That the abuse of noble sentiments can alone account for the contradiction between man's nature and his conduct—That we are still the slaves of fallacies—That we still sacrifice our children to *idols*—to false glory—to false honour—to idle prejudices—That false appreciations of objects of veneration, and false appreciations of sources of happiness, are the two great obstacles to real civilization.

IN THE THIRD ESSAY,

ON THE WORSHIP OF FALSE GLORY — THE LIGHT OF THE MENTAL LAWS IS APPLIED

To showing that the admiration of false glory is, of all the false appreciations of objects of veneration, that which has caused the greatest amount of evil, and prevented the greatest amount of good, because it

has lowered and distorted the standard of morals, sanctioned the most horrible crimes, deceived the soul's ambition, and thus delayed for ages the elevating principle in the performance of its mission—That the natural nobility of the misdirected sentiment is proved by the self-devotion of its votaries to a supposed great object—its misdirection, by their wanton immolation of the rights and lives of others—That God is defied and nature outraged when we march to the premeditated murders of the battle-field, with triumph and with music—That God is insulted by the prayers that precede a battle—That the effect of warfare on public morals is baneful in the extreme—That gratitude to the defenders of the helpless from wanton aggression, being the natural origin of respect for the profession of arms, respect should change to abhorrence when defence changes to reprisals and offensive warfare—That history, music, and painting are rendered instruments of demoralization when used to represent outrages against God and nature—That days of thanksgiving in our churches, when deeds have been done to cause shame and mourning in all who share with their perpetrators, a common nature, are insulting to God and demoralizing to man—That amid such influences the standard of public morals cannot rise to the elevation necessary to awaken the consciences of mankind.

IN THE FOURTH ESSAY,

ON THE NECESSITY FOR INTERNATIONAL PARLIAMENTS AND INTERNATIONAL LAWS, THE LIGHT OF THE MENTAL LAWS IS APPLIED

To showing that the elevating principle of the soul is still uncultivated—That the spiritual nature of man is still in its infancy—That its development would be favoured by the institution of an international Parliament, composed of the chosen representatives of every nation—That, from such a central point of view, legislators would be enabled to look around the great horizon of truth, freed from all the partial distances created by local prejudices, and discern at length that all men are brethren, and all their real interests the same—That seen thus, the questions, hitherto the most difficult, would become easy of solution—That the members of the international Parliament should be constituted the trustees of the lives, rights, and entire property of the whole family of man—That the code of international laws should recognise these fundamental principles, namely, that the natural relation existing between human brethren, as established by God, is unchangeable by man—That power is entrusted to human rulers to *enforce*, *not* to set *aside*, the laws of God and nature—That human life is sacred—That

therefore, neither military nor civil laws can legalize the act of taking away life—That the punishment of death lessens the respect for life—That the indiscriminate slaughter of the battle-field utterly destroys that respect—That the tendency of both is to reconcile the mind to the taking away of life, and thus render suicides, duels, and murders, more frequent—That the destruction wantonly, as during wars, of any portion of the whole amount of the real wealth of the entire family of man is criminal, to whomsoever the divided portion may individually belong—That toleration in matters of religion is conducive to the increase of *real worship*—That legislators are bound to give education to their people adequate to their wants; and to conduct their educational systems on rules deduced from the natural laws of mind—That such a code of international laws may reasonably be looked for as a further step in civilization, less arduous than that which has already relieved each individual baron from the necessity of defending his own castle by force of arms—That the public opinion of a united world, pronounced through its representatives in an international Parliament, would prove irresistable in preventing appeals to arms—That the splendid spectacle of whole nations rejecting the use of the brute force, acknowledging each other brethren, and bowing down before eternal justice, would awake *at once* every human conscience, and raise the moral standard in each individual breast—That *real civilization* is *impossible* while war and its attendant outrages are *publicly tolerated*—That the future destinies of the human soul are visible in the power of the human mind to conceive perfection—In the elevating influence of the love and admiration of goodness on the human character—In the *reality* of the *human sympathies*, and in the beautiful nature of the human affections, and the nobleness of the human aspirations, whenever directed aright.

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